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<sup>\* (</sup>a) indicates an article over 3 pages in length; the letter (b) a brief article from one to three pages in length. All other subjects indexed are less than one page in length. The number of the month when any given article appeared may be found by dividing the number of the page by 80 and adding 1 to the unit so obtained. For example: page 548.  $\div$  80 = 6, + 1 = 7 (July).

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# Clues to the Contents

JANUARY, 1914

#### SOME QUESTIONS ANSWERED IN THIS NUMBER

PREPARED BY MRS. F. M. GILBERT

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

EVENTA MARTINA DE TATA DE TOTA DE DETOTA DE TOTA DE TO



MRS. WILLIAM BUTLER-MOTHER OF TWO MISSIONS

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

# The Missionary Review



# of the World



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# Signs of the Times

#### SIGNIFICANT EVENTS OF 1913

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

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

Important World Conferences

The Continuation Committee Conferences in Asia.

World Student Christian Federation Conference at Lake Mohonk.

World's Sunday-school Association Convention, Zurich.

Pan-Presbyterian Union, Aberdeen, Scotland.

#### North America

United Home and Foreign Missionary Campaign.

Comity Plans Inaugurated for Home Missions.

Denominational Laymen's Missionary Conferences.

Latin America Missionary Conference. World Christian Citizenship Congress, Portland.

Four Million Fund raised for New York Christian Associations.

Cooperative work planned for Orientals. Volunteer Movement for Home Missions Organized.

#### Latin America

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

#### Europe

First Laymen's Missionary Conference in England.

Increase of Religious Toleration in Spain. Abolition of Slavery in Russian Empire. Acquital of Beilis, the Jew, in Kiev. Modernist Movement in Italy.

#### Moslem Lands

The Conclusion of Peace in the Balkan States.

Independence won for Albania.

Christward movement among Pomaks of Bulgaria.

Dr. Zwemer's work for Moslems in Egypt.

Anti-Moslem movements in North Africa.

Bible shop opened at Jiddah, Arabia.

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

India and Burma

United Missionary Conferences and Program adopted.

Christward Caste-movements in Gujerat,

First National Student Christian Conference.

#### China and Tibet

Day of Prayer for China set by Chinese Government.

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

Attempts to make Confucianism the State Religion.

Mott and Eddy meetings for students. A Union Church formed in Peking. Advance of the Y.M.C.A. in China. Revivals in Kansu Province and elsewhere.

Japan and Korea

Federated Missions Conference.

Continuation Conferences and Program. Acquital of 99 Christian Koreans accused of conspiracy.

First Korean Christian missionary to China.

Official invitation to the World's Sundayschool Convention.

#### The Island World and Arctic Lands

Discovery of the Blond Eskimos reported by Stefansson.

Union Church Movement Conference in the Philippines.

Africa and Madagascar Completion of Kongo Reform Move-

Prohibition of sale of intoxicants to Kongo natives.

New Clerical Law in Madagascar.

#### AN AWAKENING IN JAPAN

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

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

Another interesting result of the Sunday-school tour in Japan is the increased interest in Bible study. At Imabara, in the Island of Shikoku, the Mayor was so profoundly moved that he himself bought Bibles, and with the 19 officials of the city, formed a class for Bible study. the conservative city of Kagoshima, in the Island of Kyushu, a city from which Admiral Togo and other Japanese leaders have come, a Bible class was formed for clerks. were so appreciative of the benefits received that they asked for a similar class for their wives. A Christian Japanese physician is teaching a class of nurses and in one of the public schools the principal has arranged with the missionary so that 30 selected students have been formed into a class to study the Life of Christ after school hours. The Governor of that Ken was so deeply interested in the message of the Sunday-school party that he asked that Sunday-schools be developed more adequately in the city. Since then the Governor's wife and son have made confession of their faith in Christ.

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

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

#### NEW YORK'S GREAT ACHIEVEMENT

I T is the fashion to decry the materialism of present-day American life, but a city which in three weeks will give over \$4,000,000 for such work as that carried on by the Young Men's and Young Women's Christian Associations has a good deal of

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

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

# SOUTH AMERICAN STUDENTS STRIKE FOR LIBERTY

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

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

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

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

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

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

"I do not hesitate to affirm that the one Christian organization that can do an effective work among the young men of the Latin-American nations is the Young Men's Christian Association."

A missionary from Chile also writes:

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

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

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

#### RELIGIOUS LIBERTY FOR PERU.

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

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

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

It is true that this amendment must receive the approbation of two successive Congresses ere it becomes a fully established law. But it would have to be a very drastic reaction indeed that would reverse such an expression of the will of the nation as that to which they have given utterance. We have no reason to believe that there will be any such reaction.

#### PLANS FOR THE PHILIPPINES

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

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

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

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

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

"America has a great opportunity in the Philippines. She can, if she pursues a course consonant with the demands of the situation, stand by at the birth of a nation worthy of a permanent place in the family of Christian nations."

# EVANGELICAL PROGRESS IN FRANCE

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

#### NEW INTEREST IN PORTUGAL

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

#### BIBLES BURNED IN SYRIA

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

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

#### VICTORY IN A MOSLEM TRIAL

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

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

### Results of a Tour of Asia\*

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



HE Farther East has become the Near East. To-day the Far East is one of the world's zones of greatest activity, and it is rapidly

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

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

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

#### Eye Openers in Japan

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

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

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

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

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

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

<sup>\*</sup>Portions of an address delivered at Northfield, Mass., in July, 1913, stenographically reported.

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

The American tourist who thinks at all of missions asks: "How many stations have you?" "How many converts have you?" "What have the converts cost per capita?" one can study the religious situation in the Far East to-day who is measuring the success of Christianity merely by the number of people who have been brought into the churches. The quiet leavening influence Christianity is the greatest result of missionary effort. This leavening influence is felt in many directions.

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

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

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

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

But the most wonderful thing in Japan is the remarkable system of education. In spite of the short period in which they have been at work on a modern system of schools, 95 per cent. of the children of school age are now enrolled. These are so-called "heathen" Tapanese that we have been talking about. They are not satisfied to teach only reading, writing and arithmetic in their schools. They are developing high schools, colleges, and universities—and the universities of Japan are universities. I visited one with 5.000 students. In the same city I found another with 8,000, and still another with 9,000 students. various departments of these universities compare favorably with similar departments in Europe and Amer-There are chairs of comparative religions, and the professors are studying in a cold-blooded, scientific spirit. They are comparing the various systems of religious thought, hoping to select from each system the best for the use of the Japanese people.

in the Japanese papers the next day.

Japanese Studying Religion

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

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

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

themselves.

ers are seeing the need of better re-

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

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

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

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

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

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

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

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

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

#### The Eastern Religions

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

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

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

#### China, Old and New

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

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

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

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

might still do a great deal to reestablish her moral position.

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

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

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

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

#### Inquirers in China

In Canton, called by some greatest city of Asia, I attended one of the theater meetings conducted for students by Dr. John R. Mott. For several nights in succession, as many as twenty-five hundred students gathered in a theater. It was notable that there was not a queue in evidence. The student classes of China have broken with the past. One missionary who attended the meeting said that ten years ago he would not have believed such a thing possible in so short a time. At the conclusion of the series of meetings, 800 students of the Canton schools became inquirers, and signed cards on which they promised to read the New Testament and to pray every day, and to follow the teachings of Christ as far as reason and conscience commended His teachings as true. The mission school occupies a large place in the present day in China. Every mission academy or college that I visited is turning away students. One academy with splendid building, which last year enrolled only 15, had 60 applications this year-their full capacity. A single college turned away 50 students because there was no room to accommodate them. If I were going to China to-day as a teacher in a mission school, I am not sure but that I would be as willing to teach science as theology. In the theological school of one of the most successful missions, we found that students for the ministry were taught astronomy, that they might learn that many of the phenomena of nature are due, not to evil spirits, but to natural causes. Physics and chemistry are helping to eradicate belief in spirits and dragons, and these studies, in removing old superstitions which have been wrecking China, are preparing their minds for the reception of spiritual truth. Many have believed that we are under no obligation to educate—that we must preach the Gospel quickly to every creature; but I say without reservation that so far as I could judge, the denominations which are now in position to do most for the regeneration of China are the denominations that have done most, not merely in training assistants for their missionaries, but who have also done much in general education and have placed responsibility upon Chinese who are to-day able to lead the people.

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

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

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

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

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

#### A Great Day in Peking

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

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

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

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

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

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

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

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

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

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



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

### The Mother of Two Missions

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

BY LILLY RIDER GRACEY Author of "Gist," etc.



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

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

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

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

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

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



WILLIAM BUTLER

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

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

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



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

himself a fugitive in the wilds of the terai. Dr. and Mrs. Butler were permitted to return to Bareilly, and \*Courtesy of the Missionary Education Movement. a very romance of missions is seen in the opportunity which came in Delhi for Dr. and Mrs. Butler to sit on the famous crystal throne in the audience chamber of the Great Moguls and watch the trial of the conspirators of the mutiny, and hear the decree of banishment for the Emperor of Delhi, the last of the Moguls, Mrs. Butler being the only American woman who had ever seen the face of the Empress of Delhi.

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



THE BAREILLY THEOLOGICAL SEMINARY

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

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

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

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

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

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

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

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

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

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



MRS. BUTLER WITH NATIVE INDIA PREACHERS IN 1906\*

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

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

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

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

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

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

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

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

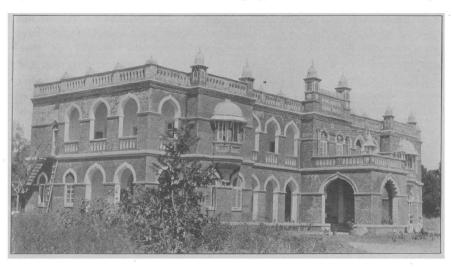
Heaven seemed very near to all in that sublime hour. Fifty years ago there was no one to welcome the first missionary into this city. Now not only are 3,000 native Christians on the ground, but the municipal authorities sent a most remarkable wel-

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

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

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

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



BUTLER MEMORIAL BUILDING IN BARODA, INDIA

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

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

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

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

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

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

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

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

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

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

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

### After the War in the Balkans

BY REV. GEORGE D. HERRICK, D.D. Formerly Missionary of the American Board in Constantinople



EGINNING with the last ten weeks of 1912 there have been a series of events in the Turkish Empire that have been unparalleled

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

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

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

Then followed three peace settlements, the first between Rumania, Bulgaria, Servia and Greece, the second between Turkey and Bulgaria, and the third between Turkey and Greece. Turkey is not expelled from Europe after all. She has pushed back her western border sixty miles beyond the line drawn in London. She once more possesses her ancient capital, Adrianople.

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

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

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

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

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

- 3. The actual suffering all through South-Eastern Europe and Asia Minor, as the direct result of the war, is quite beyond the conception of Americans. "There was not a house where there was not one dead." Yes, and in many houses, not one but two and three; in one house, seven vacant places are reported. The desolated homes are filled with mourning. Gaunt famine follows in the wake of war
- 4. The folly of all congratulation over the "Christian" alliance of the Balkan states has become manifest. The ambition of Bulgaria to dominate the Balkan peninsula has been rudely shattered.
- 5. Greece has gained more and lost less than any of the other states involved in the struggle. Salonika is a very rich city; and even if Greece does not possess all the islands she will claim, yet her influence as a seapower on the Mediterranean is hereafter to be reckoned with in the solution of Mediterranean problems.
- 6. The year has been a year of crisis for the Ottoman Empire and for the various peoples of that land. The first Balkan war left Turkey defeated, humiliated, despairing. Worse than that. The comparatively small number of liberal and enlightened Turks were split into two factions and fell into bitter recriminations among each other. Had Russia had a free hand, Ottomon dominion would have ended last summer.

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

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

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

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

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

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

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

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

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

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

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

### A Recent Tour in Albania

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



N the Dibra district, where we recently distributed about 450 liras (\$2,000) to the suffering people, my wife and I were royal-

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

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

After being held by the Servians for four days, under suspicion of being the political agents of Austria, we were forbidden to go to the Luma district, where fighting soon after took place, but were allowed with a mounted police and two foot-soldiers to visit some of the 18 burned villages in the neighborhood of Dibra. We found these villages entirely burned and the starving people living in thatched enclosures. were absolutely destitute and much less did they possess guns! The entire districts of Gustiva. Reka and Kaza have been destroyed by the Servians, who burned 3,185 houses and slew 11,477 Albanians (Moslems). The consequence is that the whole population of 80,000 is pressing this way. Already over 25,000 are in Elbasan and at least 20,000 are in Tirana. All the mosques, schools and public buildings are crowded and Mrs. Kennedy telegraphs me from Elbasan that the need for relief funds is dis-In Tirana I found the tressing. conditions the same-every available place crowded and villagers with their earthly belongings on their backs, constantly coming in! About half of these people are dependent upon us for bread. The local government is doing commendably, but is expecting us to cooperate with it. Day by day this problem will grow more pressing until the Servians

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



THE BALKAN PENINSULA BEFORE AND AFTER THE WAR

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

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

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

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

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

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

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

# India A.D. 1913

BY HERBERT ANDERSON, CALCUTTA



HE year 1913 opened with the shadow of a tragedy over the Empire. The anarchist attempt to take the Viceroy's life at the Delhi

Durbar failed as a murder. It succeeded where its perpetrators least desired success—in calling forth spontaneous, wide-spread, genuine loyalty to the British Empire from every corner of the land. The political sky, still clouded, has been clearer ever since, and the cause of missions aided thereby.

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

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

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

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

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

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

We have witnessed a renaissance of the Moslem faith in India. The events around Constantinople have influenced the Indian situation very largely. It is too early to say what permanent results will follow. The leaders of Islam have been drawn together in their distresses and have founded a Pan-Moslem League to secure the strength of unity in behalf of their faith. This stir of Islamic life has influenced the policy of government to an appreciable degree, and the Christian missionary can not but feel the trend of events is fraught with peril.

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

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

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

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

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

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

# Burma—Present and Prospective

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



HE JUDSON CENTENARY takes first place among events of religious significance for 1913. The American Baptist Mission is

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

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

Statistics for 1913 are not yet available, but reports from churches and evangelists throughout the year indicate results at least equaling anything in the past.

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

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

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

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

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

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

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

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

# Opening the Great Closed Land

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



IBET proper is still closed to the Christian missionary, but the present trend is toward religious and political autonomy, with a modi-

fied policy of exclusion. According to the latest reports, the Dalai Lama, the Pope of Tibetan Buddhism, is in England. His presents to the King were weapons and saddlery, and are now in the British Museum. The royal gifts to the Dalai Lama included examples of the best British decorative and applied arts. Among these were a fine telescope, with which the Dalai Lama might vary the routine of the Potala in Lassa by watching the heavenly bodies, and the eleventh edition of the Encyclo-

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

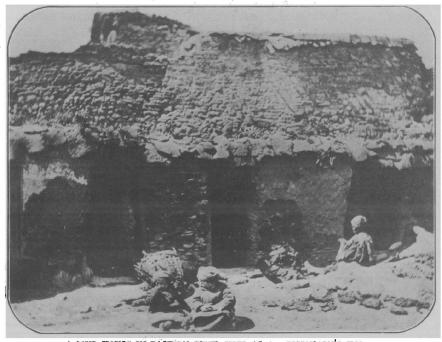
Prior to this visit of the Dalai Lama to England, Tibet and Mongolia had declared independence, and had mutually agreed to assist each other in maintaining independence and in propagating Buddhism. Since the recent revolution, China has been unable to control these two dependencies, and Russia has made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

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

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

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

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



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

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

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

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



A MISSION SCHOOL CLASS OF TIBETAN BOYS

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

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

At present there are a number of

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



A LARGE TIBETAN PRAYER-WHEEL

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

There is now a plan for coopera-

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

# The Situation in China

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



the patriot and hero of 1911, in exile, with Yuan Shih-Kai, the first elected President, from all accounts not

heartily in sympathy with republican ideas, and with a National Assembly and Senate split up into demoralizing factions, the situation in China is disappointing.

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

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

We recognize the disappointing situation, but let us give the Chinese credit for what they are trying to do, and at the same time give them our encouraging and sympathetic sup-These disturbances will right themselves in time, but surely there is sufficient to arouse a spirit of hopefulness. Just think of what has taken place—the tremendous change within the past two years. The most startling and most indicative change of all came in that announcement of republican government when through its National Assembly it appealed to all Christian churches in China for prayer in its behalf, on April 27, 1913. It was, we believe, but another and most convincing manifestation of the spiritual power of Christianity which has taken hold of that people—a power that has been working itself out in splendid Christian leadership during recent years. And we will not and do not believe that power is on the receding crest of a wave, but rather its movement is still forward.

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

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



CHINESE CHILDREN WHO LIKE THE MISSIONARIES

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

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

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

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

### The Lure of Recent Missionary Literature\*

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



HE mission book is a missionary. The story of missions as told in recent literature has a charm all its own. In a large number of vol-

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

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

#### The Heart of the Matter

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

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

and dominate the whole Christian conception.

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

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

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

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

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

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

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

#### Books of the Down

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

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

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

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

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

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

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

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

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

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

#### The Hope for the World

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

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

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

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

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

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

"One element of strength that

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

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

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

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

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

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

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

have their information at first hand.

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

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

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

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

There is a lure in such a story.

#### A Cure for Pessimism

4. Missionary volumes drive out the spirit of pessimism.

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

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

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

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

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

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

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

### Some Important Missionary Books of the Year

"Essential Missionary Principles." Allen. Fleming H. Revell Co. \$1.00.
"Modern Call of Missions." Dennis. Fleming H. Revell Co. \$1.50.
"Dawn in Darkest Africa." Harris. E. P. Dutton & Co. \$3.50.
"Winning Primitive People." Fraser. E. P. Dutton & Co. \$1.50.
"Thinking Black." Crawford. Geo. Doran Co. \$2.00.
"Men and Manners of Modern China." MacGowan. Dodd, Mead & Co. \$3.50.

\$2.00.

"Men and Manners of Modern China." MacGowan. Dodd, Mead & Co. \$3.50.

"China Revolutionized." Thompson. Bobbs, Merrill & Co. \$2.50.

"Latin America: Its Rise and Progress." Calderson. Charles Scribners' Sons. \$3.00.

"South America." Bryce. Macmillan Co. \$2.50.

"Hepburn of Japan." Griffis. Westminster Press.

\$1.50.

### A Twice-born "Turk"--Part IV

#### THE REMARKABLE REMINISCENCES OF A CONVERTED MOSLEM SHEIKH

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



HMED, the narrator, continues: After a short time I saw Salim looking for the Sheikh. When we had found him we sat down

under a tree and after the usual salutations Salim said to the Sheikh, "Will you please tell me how your father answered you when you wrote to him the letter from El-Azhar?"

#### A Moslem Father's Anxiety

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

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

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

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

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

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

#### A Bold Reply-The Koran

After I had read my father's letter I wrote to him something as follows: "To my highly respected Father:

"You said that on reading my letter

you were consumed with the fire of

zeal for the Islam religion. Instead of burning with fire would it not have been better to have brought forth a few solid arguments to buttress my faith which threatens to fall. Then you say, 'I took refuge in God from the evils of Satan.' If my contention is right and my arguments are sound, then will it not be your remarks that are whispers of Satan, and will it not be you that

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

have gone astray? As for the Koran

being the best heavenly book, there

is neither internal nor external evi-

dence for this statement.

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

#### Is Koran Eloquence Finite or Infinite?

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

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

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

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

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

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

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

#### Mohammed Wrought No Miracle

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

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

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

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

#### Ancestral Fallibility

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

'What do you worship?' 'Idols,' they said.

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

'Thus have we found our fore-fathers doing!'

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

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

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

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

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

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

#### The Father's Reply

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

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

#### Corruption of the Scriptures

I answered my father thus:

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

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

Do you wish that they should believe in you while a party of them were hearing the Word of God and corrupting it? (Cow: 75.)

75.)
"Among the Jews are those who displace (Tahrif) the words." (Woman: 45.) See also Table: 14, 44.

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

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

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

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

#### Koran Quotations From the Bible

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

- (1) That the verses in the Koran which mention the creation of the heavens and the earth, sun and moon, etc., etc., have, in most cases, been quoted from the Holy Bible.
- (2) By comparing the Bible and the Koran I have found certain historical mistakes in the latter, such as making Mary, the mother of Jesus, to be the daughter of Amran and the sister of Aaron, and stating Ha-

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

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

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

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

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

(To be continued.)

# Sowing the Word in 1913

BY REV. HENRY OTIS DWIGHT, LL.D., NEW YORK Recording Secretary of the American Bible Society.



N spite of the fact that there are to-day more Bibles and portions published each year than there were in existence two hundred

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

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

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

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

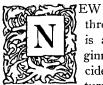
The aggregate issues of all the Bible societies in the world which print the Scriptures, so far as is known, amounted in 1912 to 15,-902,396 volumes. It is somewhat surprizing to note that of this aggregate 14,309,157 volumes were printed by the three great Anglo-Saxon socie-The issues of the British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

### DEPARTMENT OF BEST METHODS

CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, NEW YORK
Author of "Love Stories of Great Missionaries," "Adventures With Four-Footed Folks,"
"Holding the Ropes," etc.

#### PRACTICAL PLANS FOR THE YEAR

#### New Beginnings for Missions



EW YEAR'S DAY throughout the world is a time of new beginnings. In the Occident the idea of turning over a new

leaf and beginning with a clean sheet is largely a matter of sentiment. In the Orient it is a stern necessity, enforced by law and religion. Only those who settle their accounts with the gods and pay their debts to their fellow men dare face the new year with peace and enter upon its festivities with joy.

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

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

#### Beginning the Year with Prayer

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

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

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

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

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

#### Missionary Anniversaries of 1914

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

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

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

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

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

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

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

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

January

I, 1854—New Year's Prayer-meeting, at Ongole, India, 60th Anniversary. See

MISSIONARY REVIEW, January, 1911, page 45.

1, 1874—Onening of the First Hospital for Women in the Orient by Doctor Clara Swain, at Bareilly, India, 40th Anniversary. See "Western Women in Eastern Lands," by Mrs. Montgomery.
31, 1834—Completion of Judson's Bible, 80th Anniversary. See "Life of Adoniram Judson," by Edward Judson.

11, 1889—Granting of Religious Liberty in Japan, 25th Anniversary. See "History of Missions in Japan," by Otis Cary.

22, 1814—Charles Rhenius sailed for India, 100th Anniversary. See "Men of Might in India's Missions," by Holcomb.

I, 1854—Hudson Taylor landed in China, 60th Anniversary. See Missionary Re-VIEW, September, 1905, page 656.

11, 1889—Opening of the Sharada Sadan, Ramabai's Home for Hindu Widows.

See Missionary Review, April, 1904.
21, 1844—Birth of George Leslie Mackay,
70th Anniversary. See "From Far Formosa," by G. L. Mackay.
28, 1849—Martyrdom of Christians in

Madagascar, 65th Anniversary. See Mis-SIONARY REVIEW, March, 1909. 28, 1874—Opening of the Martyr Memorial

Church in Madagascar, 40th Anniversary. See same as above.

29, 1739 (Easter Sunday)—Baptism of Kajarnac, First Moravian Convert in Greenland, 175th Anniversary. See Missionary Review, March, 1910.

8, 1784—Birth of Gordon Hall, 130th Anniversary. See "Men of Might in India's Missions," by Holcomb.

18, 1874—Burial of Livingstone in Westminster Abbey, 40th Anniversary. MISSIONARY REVIEW, April, 1909, or any Life of Livingstone.

28, 1834—Jason Lee Began Work in Oregon, 80th Anniversary. See "Missionary History of the Pacific Northwest."

18, 1814—Founding of the American Baptist Missionary Society, 100th Anniversary. See "History of Baptist Missions," by Merriam.

18, 1834—Birth of Sheldon Jackson, 80th Anniversary. See "Life of Sheldon Jackson," by Stewart or Faris,

8, 1824—Judson Seized at Ava, 90th Anniversary. See "Life of Judson," by Edward Judson.

9, 1834—Death of William Carey, 80th An-niversary. See "Modern Heroes of the Mission Field," by Walsh or any Life of

11, 1744—Ordination of David Brainerd. 170th Anniversary. See "Life of Brainerd," by Sherwood.

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

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

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

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

26, 1864—Death of Fidelia Fiske, 50th Anniversary. See Missionary Review, May,

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

August

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

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

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

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

September

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

October

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

November

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

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

December

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

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

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

#### Map Trips Around the World

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

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

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

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

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

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

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

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

United States—John Eliot, David Brainerd, David Zeisberger, Marcus Whitman. Canada—James Evans, Egerton Young. Labrador—Wilfred T. Grenfell. Alaska—William Duncan, Sheldon Jackson. Mexico—Melinda Rankin, William Butler.

South America-Allen Gardiner. Hawaii-Titus Coan.

Japan-James Hepburn, Guido Verbeck, Joseph Hardy Neesima.

Formosa-George Leslie Mackay.

Korea—Henry Appenzeller. China—Robert Morrison, Peter Parker, Hudson Taylor, John Kenneth Mackenzie, Joseph Schereschewsky.

Mongolia-James Gilmour. Burma-Adoniram Judson.

India-Bartholomew Ziegenbalg, Christian Frederick Schwartz, William Carey, Alexander Duff, James Thoburn, John Everett Clough, Pandita Ramabai.

Cevlon-John Scudder (also worked in India), Eliza Agnew.

Persia-Henry Martyn (also worked in India), Fidelia Fiske.

Arabia-Ion Keith-Falconer.

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

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

New Zealand—Samuel Marsden, George Augustus Selwyn.

South Seas—John Williams, John Coleridge Patteson.

New Guinea—James Chalmers. Fiji Islands—James Calvert. New Hebrides—John G. Paton. Greenland—Hans Egede.

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

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

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

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

#### Our Own Mission Fields

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

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

#### Bulletin-Boards

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

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

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

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

- 1. Announcements of forthcoming meetings, in the form of attractive posters, if possible. These should have the right of way. It was while stopping for a moment to read the announcement of a missionary meeting posted on a bridge at the little town of Warrington, England, that Robert Moffat heard God's call.
- 2. The outside paper cover of the latest book added to the missionary library. This is the best way to ad-In the Public vertise new books. Library of Schenectady, New York, whence this suggestion came, it has long been the custom to pin the paper covers of new books to a large burlap-covered screen standing in the center of the entrance hall. Almost every one stops to examine them, and many go in at once to ask for the books. Mr. Glenn, the librarian, regards it as much more effective

than the customary printed lists of new books.

- 3. Clippings from the daily papers having a bearing on missions. In "Missionary Methods for Sunday-school Workers" (Sunday-school Times Company, 50 cents), Mr. Trull gives some very clever suggestions for making these news items more effective.
- 4. Lists of questions on the contents of some missionary magazine, such as "The Clues to the Contents" printed each month in the Mission-ARY REVIEW.
- 5. Effective charts or small maps colored or shaded to bring out certain striking facts. These may be found in almost all the mission study books.
- 6. Quotations from great missionaries and testimonies to the value of missions from great travelers and statesmen.
- 7. Portraits of great missionaries and striking pictures of scenes and events in missionary lands, such as "The Burning of the Opium Pipes in China," printed in the "Literary Digest"; "Six Thousand New Testaments for Distribution among Police of Tokyo" (piled up in the form of a large cross) in the "Record of Christian Work," November, 1913, page 756; and "Contrasts in Womanhood in India," MISSIONARY REVIEW, April, 1913. Portraits of missionaries and quotations printed in suitable size for bulletin-boards may be obtained from the Missionary Education Movement, 156 Avenue, New York.
- 8. Anniversaries of great events in missionary history presented in some novel and attractive form.
  - 9. Notices of articles of a mission-

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

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

# WILL ACT AS BEST MAN AT THE WILSON WEDDING



DR. W. T. GRENFELL.

Special Dispatch to Commercial Tribune.

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

### The Day of Prayer for Colleges

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

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

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

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

"Ye have not because ye ask not."

# **EDITORIALS**

#### MISSIONARY PUBLICITY

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

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

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

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

#### THE LOUIS MEYER FUND

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

# TOPICS FOR 1914

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

January-

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

February-

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

March-

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

April-

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

May-

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

June--

Africa and Madagascar. Fetishism and Animism, Negroes in America. Industrial Missions. July-

The Islands of the Sea and Australasia.

Arctic Missions, Alaska, Labrador, etc.

Sunday-school Missions.

August-

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

September-

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

October-

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

November-

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

December-

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

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

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

# WORLD-WIDE MISSIONARY NEWS

#### Interdenominational Cooperation

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

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

#### What a Dollar Will Do

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

1. Keep a child from starving for 50

2. Feed and clothe an orphan for 25 days.

3. Pay for the education of an orphan for 25 days.

4. Feed a poor widow for a month. 5. Furnish a teacher for untaught children 2 weeks.

Send out a Bible woman for 2 weeks, when she may brighten 50 homes and 200 souls.

7. Send out an evangelist for 1 week, who may reach at least 14 villages and 1,400 souls.

8. Send out a colporteur with the Bible

for 12 days.

9. Buy 50 copies of the Gospel in any language.

10. Buy 12 New Testaments in any language.

11. Buy 3 Bibles in any language. 12. Set in motion incalculable influ-

# Why Give to Missions Weekly?

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

I. It is scriptural. It is an act of worship and should be a part of each

public service. Ps. 96:8.

- 2. It is of untold advantage to the giver. Brings him into a closer and more vital fellowship with his Lord and Savior; makes business a spiritual service; leads to more earnest consideration of other duties to his needy brothers; causes larger interest in and more study of missions; stirs up to more diligent and more earnest prayer; proves a moral help against dishonest business methods during the week (for who dare offer God that which is unclean?); causes an increase of the ease of giving; and means increased prosperity for the giver.
- 3. It is of great aid to the minister. Because it does away with appeals and discouragements at their frequent failure.
- 4. It is desirable for the Church. Enables the rich and the poor to give according to their ability, and causes an increase in benevolence from 100 to 500 per cent.; gives it a right to the blessings promised, for obedience to scriptural principles and methods.
- 5. It is almost imperative for the welfare of the missionary cause.

#### The Real Difficulty

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

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

# NORTH AMERICA Salvation Army Progress

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

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

# Bible Teachers' Training-school and Missions

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

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

#### Student Volunteer Convention

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

# The Presbyterian China Campaign

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

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

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

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

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

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

# The Methodist Missionary Funds

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

#### Rescue Missions Unite

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

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

#### Moral Victories in Texas

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

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

A Campaign Against Polygamy

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

"Section I. Polygamy shall not exist within the United States or any place subject to their jurisdic-

tion.

"Section 2. Congress shall have power to enforce this article by ap-

propriate legislation."

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

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

The effective answer to that argument "It is not necessary," is not in proof that the Mormons are practising polygamy, but rather that they teach that polygamy is the ideal marriage state, and that they expect eventually to obtain the legaliza-

tion of it.

#### The Call to Indian Students

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

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

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

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

# Missionary Giving of a Canadian Church

THE Sherbourne Street Methodist church of Toronto, Canada, sets a noble example by contributing twice as much to missions as to current expenses during the year ending September 30, 1911: for local church purposes, \$12,075.-16; total for direct missionary work, \$20,004.02; total for city missionary and extension work, \$2,104.21; total for connectional funds (educational, superannuation, etc.), \$2,-678.80; total, \$36,806.19. The figures given above do not include building fund subscriptions, nor private givings to educational or be-The report shows nevolent work. a decrease of \$1,000 in current expenses and an increase of over \$2,-000 to benevolences over the previous year.

# Churches in Porto Rico

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

had a monopoly of the island for nearly 400 years.

#### SPANISH AMERICA.

# A Notable Convert from Romanism.

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

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

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

Catholic papers and Catholic bishops have often spoken in the highest terms of praise of such a policy and have indorsed it heartily. If a politico-religious federation is formed, then not only will every Protestant movement in Spanish America be crusht but even in this country Protestantism will be handicapped and the nation become entangled.

# The Papacy in Brazil

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

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

# **EUROPE** A Wesleyan Centennial

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

#### The English Church Army

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

# Enlisting the Young for Work

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

# THE CONTINENT Protestantism in Europe

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

"The French Protestants have now surmounted the temporary acute difficulties created by the Separation Act, dissolving the connection between Church and State. . . . They have now a considerably larger income from the free will offerings of the members than they formerly received from the State. . . Evangelistic work is being carried on more extensively and vigorously than hitherto. . . And a farther and cheering factor in the situation is that more and better men are offering themselves for education for the ministry.

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

#### Moral Decline in France

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

#### A German Scholar as Missionary

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

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

# Hospital Pledged for Albania

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

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

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

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

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

#### ASIA-MOSLEM LANDS

#### Planning a Campaign

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

#### The Lesson of the Balkan War

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

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

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

#### A Constantinople Y.M.C.A.

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

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

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

own languages.—The Orient.

#### INDIA

#### What Indian Missions Have Cost

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

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

#### The Transformation Wrought

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

# A Remarkable Testimony from India

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

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

#### Oddities of Oriental Languages

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

## Ignorant Opposition in Calcutta

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

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

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

#### The Dancing Girl Curse in India

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

# Tibetans Seeking Knowledge

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

#### In Siberian Prisons

THE reports concerning the state of affairs and the treatment of prisoners in Siberian prisons usually speak of cruelty and barbarity, of utter desolation and hopelessness, so that it is refreshing to read in Evangelical Christendom of Mr. Adam Podin's visit to the great prison in Tomsk, in which he preached to about 1,600 inmates. He says, "This prison could be called the model prison of Russia, and perhaps it would not be too much to say a model prison of the world. The Governor was like a father to his children. He was such an inventor that he found work for each one. They had factories within the prison, and their own electricity -everything done by electric power. The best Dutch tiles made on the premises; brick-kilns where the best bricks are produced. They make their own boots and shoes, weave all kinds of cloth, and clothe 600 soldiers from head to foot. Besides, they have two farms, where the criminals are work-. . . The prisoning on the field. ers are not guarded by soldiers, but all answer for one and for all. It works well, and they do not run The officials were thankful for my visit, and the poor men listened well to the Gospel." Mr. Podin held eight meetings and gave to each prisoner personally a New Testament. There were men among the prisoners who had never heard the story of Christ and Him Crucified, and all creeds and nationalities were represented.

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

#### **CHINA**

#### Union Movement in China

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

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

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

# How the Gospel Transforms

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

#### To Be Known Only as Christians

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

#### Women's Conference in Weihsien

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

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

#### A Chinese Official's Bequest to Missions

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

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

#### JAPAN—KOREA

### The Gospel Power in Japan

ONE of our Methodist exchanges says:

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

#### A Remarkable Incident.

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

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

#### Korea's Unrest

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

#### The Korean Revival Continues

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

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

#### NORTH AFRICA

# Material Progress in Egypt.

DISPATCH from Cairo to the A New York Herald reviews the remarkable development in Egypt under recent British administration. New works in connection with irrigation, drainage, roads, etc., are in progress everywhere. In every part of the country new roads are being A few years ago it constructed. was not possible to automobile for more than twelve miles outside Cairo. now automobilists can drive to Alexandria, Helouan, Sakhhara and other places. The physical condition of the native Egyptian is receiving careful attention. In addition to the eye hospitals and general hospitals which have existed for some time there are now being established in the provinces maternity hospitals, under the control of British nurses. and special clinics for the prevention and cure of ankylostomiasis (Egyptian anaemia), a malady which hitherto has been allowed to affect great ravages among the industrious fel-In Cairo evidences of the extraordinary activity of Lord Kitchener are to be seen everywhere, and the city in places has been completely transformed during the summer months. Wealthy natives are not indifferent observers in the great work which is carried on. In most of the provinces they are said to be showing practical interest in philanthropy and reform. At Fayoum \$5,000 was subscribed at one meeting toward the establishment of children's clinics. while at Beni-Suef, \$7,000 was subscribed for a similar object.

#### Anglo-Egyptian Sudan

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

# EAST AFRICA

#### From an African Girl

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

#### An African King Lays a Corner-stone

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

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

#### WEST AFRICA

# Long Waiting for the Gospel

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

# A Live Work in West Africa

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

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

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

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

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

#### Progress on the Kamerun

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

#### CENTRAL AFRICA

### Communion in Central Africa

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

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

# Hungry for the Word

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

#### SOUTH AFRICA AND MADAGASCAR

#### Race Distinction in South Africa

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

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

#### Christian Teaching in Madagascar

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

#### No Color Line

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

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

#### OCEAN WORLD

# Moslem Activity in Java

THE Neukirchen Missionsbote reports the formation by the Mohammedans of Java of a "Sarekat Islam," or Islamic Association, 'whose object is to raise the Javanese commercially and economically, and to place the movement on a religious, i.e., Mohammedan, basis, as being the most binding force for the mass of the people. The association, which is said to number already 380000 members, held its first general meeting in March at Surakarta, the place of its origin, and was attended by thousands of members from neighboring districts, as well as by a large number of delegates from distant auxiliaries. It was stated at the meeting that the aim of the movement would be to promote the well-being of the natives of Dutch Indonesia and to further the Mohammedan religion by means of the press, the opening of cooperative shops and direct propaganda. religious character of the movement is to be emphasized when dealing with orthodox Mohammedans, while the natives generally are to be attracted by the national note. If the movement should result in growth of freedom and independence, it would render the people more accessible for missionary purposes, and so far might be of advantage to the cause of Christian Missions; but in such case considerable reinforcements of the staff would be needed both for evangelistic and educational work. The missionaries who report this development regard it with some anxiety, and their attitude has been justified by recent At Semarang, where occurrences. the auxiliary numbers some 10,000 members, fierce religious excitement

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

#### Evangelized Islands

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

#### Islander's Church Costume

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

# BOOKS ON MISSIONS AND MISSION LANDS

Anthony Comstock, Fighter. By Charles G. Trumbull. Illustrated, 8vo, 240 pp. \$1.25. Fleming H. Revell Co., 1913.

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

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

Poland of To-Day and Yesterday. By Nevin O. Winter. Illustrated, 8vo, 349 pp. \$3.00, net. L. C. Page & Co. Boston, 1913.

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

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

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

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

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

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

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

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

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

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

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

tained.

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

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

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

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

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

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

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

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

#### **NEW BOOKS**

WINNING A PRIMITIVE PEOPLE. Sixteen Years' Work among the Warlike Tribe of the Ngoni and the Senga and Tumbuka Peoples of Central America. Donald Fraser. Illustrated, cloth. \$1.50, net. E. P. Dutton & Co., New York, 1913.

A MISSIONARY'S LIFE IN THE LAND OF THE Gods. By Isaac Dooman. Illustrated, 12mo. \$2.00, net; postage, 15 cents. Richard G. Badger, Boston, 1913.

SPIRITUAL CONQUEST ALONG THE ROCKIES. By Rev. William Niccolls Sloan, Ph.D. 12mo, 242 pp. \$1.25, net. Doran Co., New York, 1913. George H.

Out of the Abyss. The Autobiography of one who was dead and is alive again. With a preface by the Rev. George Steven, D.D. Introduction by Gypsy Smith.

12mo, 282 pp. \$1.25, net. George H. Doran Company, New York, 1913.

An Heroic Bishop. The Life-Story of French of Lahore. By Eugene Stock. Illustrated, 12mo, 127 pp. 2s., net. Hodder & Stoughton New York 1912

der & Stoughton, New York, 1913. Anthony Comstock, Fighter. By Charles G. Trumbull. Illustrated. 12mo, cloth. \$1.25, net. Fleming H. Revell Co., New York, 1913.
ESSENTIAL MISSIONARY PRINCIPLES. By

Roland Allen, M.A. 12mo, cloth. \$1.00, net. Fleming H. Revell Co., New York,

A STUDY OF THE THLINGLETS OF ALASKA. By Livingston F. Jones. 12mo, cloth, illustrated. \$1.50, net. Fleming H. Revell Co., New York, 1913.

FIFTY MISSIONARY HEROES EVERY BOY AND GIRL SHOULD KNOW. By Julia H. Johnston. Illustrated, 12mo, cloth. \$1.00, net. Fleming H. Revell Co., New York, 1913.

THE HORIZON OF AMERICAN MISSIONS. By I. N. McCash. 12mo, cloth. \$1.00, net. Fleming H. Revell Co., New York, 1913.

THE NEW AMERICA. Home Missionary Study Course. By Mary Clark Barnes and Dr. Lemuel C. Barnes. Illustrated, 12mo, cloth. 50 cents, net (postage, 7 cents), paper, 30c. (postage, 5 cents). Fleming H. Revell Co., New York, 1913.

THE CONTINUATION COMMITTEE CONFERences in Asia, 1912-1913. A Brief Account of the Conferences, together with their findings and lists of Members. 8vo, 488 pp. Published by the Chairman of the Continuation Committee, New York, 1913.

THE PASSING OF THE DRAGON. The Story of the Shensi Revolution and Relief Expedition. By J. C. Keyte, M.A. Illustrated, 8vo, 311 pp. Hodder & Stoughton, Loudon, 1913.

THE MAN OF EGYPT. By Clayton Sedgwick Cooper, M.A. Illustrated, 8vo, 300 pp. Hodder & Stoughton, New York and London, 1913.

THE KEEPER OF THE VINEYARD. A Tale of the Ozarks. By Caroline Abbot Stanley. Illustrated, 12mo, 344 pp. \$1.25, net. Fleming H. Revell Co., New York, 1913. Love Stories of Great Missionaries. By Belle M. Brain. Illustrated, 16mo, 75 pp.

50 cents. Fleming H. Revell Co., New

York, 1913.

THE PARABLE OF THE CHERRIES. By Edward A. Steiner. Illustrated, 16mo., 64 pp. 50 cents. Fleming H. Revell Co., New York, 1913.

VERLASTING PEARL. One of China's Women. By Anna Magdalena Johann-Everlasting China's sen. With Preface by Walter B. Sloan. Illustra d, 16mo, 111 pp. China Inland

Mis: Jn, Philadelphia, 1913.

Habeeb the Beloved. A Tale of Life in Modern Syria. By William S. Nelson, D.D. Illustrated, 16mo, 102 pp. 75 cents, Westminster Press, Philadelphia, 1913.

HEPBURN OF JAPAN AND HIS WIFE AND HELPMATES. A Life Story of Toil for Christ. By William Elliot Griffis, D.D., L.H.D. Illustrated, 12mo, 238 pp. \$1.50, net. Presbyterian Board of Publication, Philadelphia, 1913.

BRIGHAM YOUNG AND HIS MORMON EM-PIRE. By Frank J. Cannon and George L. Knapp.. Illustrated, 12mo, 398 pp. \$1.50, net. Fleming H. Revell Co., New York,

1913.

NINETY-SEVENTH ANNUAL REPORT OF THE AMERICAN BIBLE SOCIETY, 1913. Together with a List of Auxiliary Societies, Their Officers, and An Appendix. 8vo, 590 pp. American Bible Society, New York, 1913. THE RETURN OF THE LORD JESUS. The Key to the Scripture, and the Solution of All Our Political and Social Problems, or

The Golden Age that is Soon Coming to the Earth. By R. A. Torrey, D.D. 16mo, 160 pp. Bible Institute of Los Angeles,

ELECTRIC MESSAGES. The Official Organ of The Oriental Missionary Society. November, 1912. Tokyo, Japan.

PRESBYTERIAN FOREIGN MISSIONS INVEST-

MENT. Board of Foreign Missions, 156 Fifth Ave., New York City.

FINANCING THE WAGE-EARNER'S FAMILY. A Survey of the Facts Bearing on Income and Expenditures in the Families of American Wage-Earners. By Scott Nearing. 12mo, 171 pp. \$1.25, net. B. W. Huebsch, New York, 1913.

St. Augustine, the Missionary. By Sir Henry Howarth, K.C.I.E., D.C.L. Illustrated, cloth, 8vo. \$3.50, net. E. P. Dutton & Co., New York, 1913.

A CHURCH IN THE WILDS. A Story of the Establishment of the South American Indian Mission among the hitherto Savage and Intracable Natives of the Paraguayan Chaco. By W. Barbrooke Grubb. Illustrated, cloth, 12mo. \$1.50, net. E. P. Dutton & Co., New York, 1913.

# Clues to the Contents

February, 1914

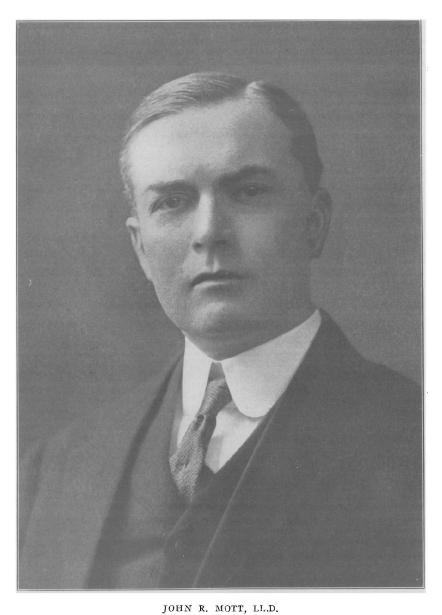
# SOME QUESTIONS ANSWERED IN THIS NUMBER

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

- I. In which province of China is the Government made up almost entirely of Christian men?
- 2. What tremendous change is manifest in the opportunity for Christian work in Russia?
- 3. In a heathen funeral what witness was borne to the resurrection of Christ?
- 4. How many non-Christian Chinese confessed Christ openly at the Student Convention in Kansas City?
- 5. What was the Korean woman's question?

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- 6. What American denomination is taking up foreign missionary work for the first time?
- 7. Where in the United States is there a community of 6,000 children who have never had a chance to go to school?
- 8. What was the result of offering a bandit a Bible?
- 9. Whose words made the skins of all believers shudder? What were the words?
- 10. From what one mission study class can be traced over one hundred other classes in various parts of the country?
- II. When did a queen recently invite missionary leaders to her palace?
- 12. How is caste proving a help in missionary work in India?
- 13. Where has America the unique opportunity of the ages? Why?
- 14. What was Theodore Roosevelt's message to the students of Russia?
- 15. How did a children's society win a Chinese banner?
- 16. Where and how did one man prepare six hundred people in his village for baptism?
- 17. Why did a king give his magicians fish to eat?
- 18. What did the young Hindu say when on the operating table?
- 19. What was Dr. Mott's experience in the Moslem university in Stamboul?
- 20. For what did a Moslem sheikh praise God as he burned a Bible?



Chairman of the Student Volunteer Convention, Chairman of the Continuation Committee of the Edinburgh Missionary Conference

# The Missionary Review



# of the World



Vol. XXXVII, No. 2

FEBRUARY, 1914

Vol. XXVII, No. :

# Signs of the Times

# THE STUDENT VOLUNTEER CON-VENTION

HEN the educated young men and young women are awakened to spiritual things and are ready to devote their lives to the service of Christ, there is great reason for encouragement and thanksgiving. recent Student Volunteer Convention at Kansas City, which is fully reported on another page, was in nothing more remarkable and hopeful than in this-that the first emphasis was placed not on social service or mission study, or intellectual preparation, or heroic missionary service, but on Getting Right With God first; and, second, on knowing and doing of His will, whatever the cost. When our young people are in right relationship to God they will be in spiritual health and will have no difficulty in hearing God's call or in responding to the call of human need: when the Christians in our churches are right with God they will have no difficulty in spiritual vision and little hesitation in surrendering their bank accounts to the control of Christ for His work in the world.

There is great cause for thanksgiving in the increase of student volunteers and in the growth of mission study classes, but there is still need to emphasize the importance of more earnest and regular prayer and Bible study. There is also great need for prayer that the influences of this Student Volunteer Convention may not vanish in weak resolutions but may have increasing fruitage in thousands of lives, in colleges, in churches and cities, all over America and throughout the world.

# PROGRESS OF THE CONTINUATION COMMITTEE

HE Edinburgh Missionary Conference created what is known as the Continuation Committee, as an evidence that the Conference was a starting point for new advance. This international committee, which now consists of thirty-six men and two women, met at The Hague in December to outline a program and to hear the report on the conferences recently held at its request with missionaries in India, China, Korea and Japan. Among the definite results of those conferences are these: leaders have faced the wholeness of the task; the beginning of a science of missions has been laid; the efficiency of missionary methods has been increased; and the prominence

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 exprest, nor for positions taken by contributors of signed articles in these pages.—Editors.

given to native leaders has helped the native churches to enter into their own. Among the matters which call for further cooperative consideration and action are the following:

A comprehensive scientific study of each area; an understanding as to what is meant by occupation of an area; provision for totally or virtually unoccupied fields; better preparation of missionaries after they reach the field; the safeguarding and guiding of native churches in the light of Christian history and experience; higher education of certain converts; preparation of suitable missionary literature.

These ends are being sought by the National Councils which have been formed in the various countries. A further report of The Hague meeting will be found on another page.

#### CHRISTIAN GROWTH IN CHINA

ONE of the signs of Christian progress in China, according to Dr. W. T. Hobart, of Peking, is the development of evangelistic work and Christian education within the past twelve months. The schools are full to overflowing and the combined auditorium of the Peking Asbury Church and Sunday-school is filled each week with a thousand worshipers. This is nearly twice the number that came a year ago. Many of the audience are students in Peking University and in the Girls' Boarding-School.

In South China, too, Dr. A. A. Fulton, of the Presbyterian mission, tells of a mission out-station where, twenty years ago, only four or five converts used to meet together in a dark, narrow shop. They represented the entire visible assets of the

Chung Lau station, in an important market town with a hundred villages within range. So great a change has taken place that now there is a new church building costing, with site, \$7,500, of which the Chinese themselves provided \$6,000. This church has 300 members, is wholly self-supporting and maintains a school which will become a power in the next few years. The San Ning Presbytery, to which it belongs, has twelve churches in its bounds and supports two native workers.

Ng Poon Chew, managing editor of the San Francisco and Western Daily Reporter, and a Christian, predicts that Christianity will be the new republic's future religion. "During the last three decades," he declares, "the influence of Christianity has increased many fold and been felt throughout the whole Chinese republic. same time, while Christianity was gaining ground, the old Chinese faith, the religion of our fathers, was losing ground. The political upheaval which resulted in the establishment of the republic is due in great part to the influence of Christianity, directly or indirectly exerted upon the Chinese people. The influence of Christianity is great among many officers of the Chinese government. They are not only Christians, but also the second and third generations of early Chinese converts. They are the most effective, progressive and energetic workers for the uplift of China. The government of the province of Canton is almost in the hands of Christian men."

# A \$10,000 OPPORTUNITY IN CHINA

N these days, when not only the business world, but the church, is thinking and working in such large

figures, it seems pitiable that the lack of \$10,000 should make it impossible to take advantage of such an opportunity as that offered to the American Board by the provincial government of Shansi, China. This is where so many missionaries were massacred by the Boxers in 1900. government has requested the mission to take entire charge of the public school system in a large section of the province and offers not only to furnish the school houses but equip the same, and to make an annual grant of four thousand taels, if the Board will supervise the work. Full religious liberty is promised and the Bible and the Christian religion may be taught. The American Board will be obliged to decline this significant offer unless special provision should be made for at least two new missionary families and the additional expense for salaries, outfit, traveling, and the construction of two new houses—an outlay possibly of \$10,-000 the first year.

# WHITE HARVEST FIELDS IN JAPAN

THE breaking down of Shintoism and Buddhism in Japan, the rapid spread of agnosticism and athelism in the Government schools, and the loss of moral ideals generally have awakened the Japanese rulers to the need of a better ethical and spiritual basis for their national life. The common people, on the other hand, are ready to listen to the Gospel more than has been the case in recent years. Ordained missionaries are needed at once in order that the opportunity may not be lost.

One way in which the missionaries plan to take advantage of this opportunity has been devised as a result of the conference held last spring in Tokyo, by Dr. John R. Mott. Christian churches of Japan are aroused to a keener sense of the need of a vigorous campaign to present the Gospel to the non-Christian communities in Japan. The undertaking calls for continuous activity for a period of three years, under the direction of the "Continuation Committee," the union organization created at the Tokyo conference. This committee has elected officers for the campaign and has already entered upon plans for a special movement for a wider dissemination of truth through the nation on the first Sunday in March, 1914. Christians are asked to join in prayer for the success of this effort.

# EDUCATIONAL TENDENCIES IN JAPAN

T is easy to see the great importance of educational ideals and methods to the religious as well as to the moral and intellectual progress of any people. Some schools turn out atheists, some skeptics, some materialists, and some produce Christian thinkers and workers.

Hitherto the basis of the Japanese educational system has been the Imperial Rescript presented by the Emperor to his people in 1890. A Buddhist priest in Tokyo, in a recent article (quoted in the Missionary Link) says: "The ideal of education should be to make the Imperial Rescript of central importance which decrees that ancestor worship, loyalty and patriotism shall be fundamental in education. But Christianity looked upon ancestor worship as a relic of barbarism, and loyalty and patriotism as a kind of "backward"

morality. Christianity was a world religion and a religion of humanity. Buddhism taught ancestor worship, loyalty and patriotism. Educators were certain to find, therefore, Christian teaching distasteful, it being incompatible with their educational ideal."

The priest urges a closer and more sympathetic relation between Buddhists and educators. He deplores the fact that Buddhists have not been more progressive, and that their religion is treated ofttimes with contempt because the priests cling to old ways and make no contribution to the progress of society.

The present educational system is severely criticized by Dr. Ukita, a Tokyo editor, for its rigid uniformity, its abnormal system of examinations, and its inadequate accommodations.

When leaders of thought come to publicly acknowledge that the influence of Buddhism is waning, that the Imperial Rescript is not a satisfactory basis of education; when, moreover, they come to feel that better educational advantages are needed, based upon strong religious ideals, and when they are calling upon the State for its sympathetic interest in the private schools, those who have consecrated time, money and strength to Christian education have much cause for hope and thankfulness. They have also cause for increased prayer and effort to give the Japanese Christian ideals and Christian education.

#### AWAKENING IN NORTH INDIA

A REMARKABLE movement toward Christianity has recently taken place among some of the deprest classes in North India, notably the Mehtars or sweeper caste. Some missionaries have even voiced an expectation of two and a half millions of converts from them this year, and recent baptisms have numbered 150,000. Even tho these numbers cover the work of several years by various societies they indicate that Christianity in India is entering upon a period of more rapid expansion.

Attached to every village of considerable size are a number of families belonging to the sweeper caste, whose hereditary duty it is to attend to the cleansing of the streets and bazaars. Every morning the members of this class may be seen coming into the village to engage in the occupation of removing the filth and refuse from the houses, and of sweeping the streets and lanes. They are therefore considered ceremonially unclean and are low caste. They are learning the power of Christ to cleanse.

#### FURTHER SIGNS OF LIFE IN INDIA

American Baptist Telugu Mission has had a wonderful There has been no year since the opening of the first station at Cocanada, in 1874, when there have not been a goodly number of converts. Last year, however, has been the greatest of all, for the baptisms have reached the total of 1,149 in 64 native churches. The total membership on the field on July 1 last was 9,237, while the Christian community now numbers over 20,000. These Christians would bear favorable comparison with those in America. The 64 native churches are so many beacon lights in the midst of many thousands who as yet know not Christ as their Savior.

# CHANGED ATTITUDE OF MOSLEMS IN INDIA

WOMAN missionary, who has spent a lifetime in the Punjab, says (in the Bombay Guardian) that fifty years ago it was no uncommon thing for a Mohammedan on hearing the name of Christ to show his disgust by spitting. If he did not go so far as that he would often try to drown the sound of Christ's name, and to cleanse his ears from the pollution of hearing it, by a loud repetition of the creed of Islam. It was not uncommon for a Bible to be snatched from a missionary's hand and thrown on the ground and trampled under foot.

Twenty-five years later, the general attitude was one of fear of the name of Christ and of the Bible. Many lads came to mission schools for economy's sake, but came with strict injunctions from their parents not to touch the Bible, and it was difficult to induce some of them to do so. Mohammedans might come to listen to preaching, but when the preacher ceased and began to read prayers out of a book they went out. To have a Bible in the house was dangerous, it might go off!

Now all has changed. One meets Mullahs and others who have their Bibles and read them. One finds men of all classes wanting to possess them. Christ's name is used with reverence and listened to in the same way.

#### A HEATHEN KING CONVERTED

MODERN science and invention is also harnessed to the chariot of God. King Tabingwa, of Busoga, a neighbor to Uganda, was a genuine despot, according to the African ideal, and a mighty warrior, who, however, fought for booty more than for fame.

He was always accompanied in battle by two of his wives, who carried his weapons. It is estimated that at the height of his power he had as many as one thousand women in his establishment. In religion he was what might be called a free-thinker, for he only ridiculed the spirits whom the majority of the people feared. The magicians were the object of his special scorn. He would invite them to his table, but put before them only fish, which they consider unclean If they refused to eat, he would order their lips and ears to be cut off, and then would boast that the evil spirits did not dare to revenge themselves upon him. When some of his people became Christians, as a result of the preaching of the missionaries who first came to Busoga in 1891, he had nothing for them but ridicule and scorn. Both missionaries and native preachers tried to reach his heart with the Gospel story but no impression seemed to be made until in 1906 he saw some stereopticon pictures of the life of Christ. True to the childlike nature of the African, the appeal through the eyes succeeded where the appeal through the ears had failed. In due time, he asked for instruction preparatory to baptism, and after a long time of testing, which he accepted with true humility, he was baptized, in the presence of over a thousand of his subjects, many of whom have since followed his example.

# CHARACTER BUILDING IN PERSIA

THE American missionary schools are exerting a profound influence for good on the youth and also on the homes and institutions of Persia. The school at Teheran, enrolled in its various departments last

year over 480 students, many of whom are Moslems.

It is eight years since the institution of the college course was recommended by the mission and approved by the Presbyterian Board. During this time, tho the country has passed through many vicissitudes, yet the demand for education has steadily in-The attendance has more than doubled, and lack of accommodations compels the teachers to turn away pupils. This desire for education has remained in spite of all ad-The change verse circumstances. seen in the character of the boys is the most encouraging feature of the work. During the year nine pupils and two of the teachers were received into church membership. the eleven Persian, Moslem-born. teachers in the school eight are baptized Christians. All of these, with one exception, have become Christians since they entered the school, and this one was brought in by one of the other teachers. The younger boys who profess to be Christians, or who desire to become so, belong to a Brotherhood, and the older boys, with the teachers and a few not connected with the school, have been organized into a Y. M. C. A. Of the teachers and pupils who are active members of the Y. M. C. A. or the Brotherhood, 35 are converts from Islam and 11 are converts from Judaism.

#### THE CHURCH IN FIJI

THE Fiji Islands number about 250, of which some 80 are populated. The two principal islands are Viti Levu (Great Fiji), 85 miles long by 40 miles broad, and Vanua Levu, 95 miles by 25 or 30. Missionary work

was begun on one of the smaller and most southern islands of the group, Lakemba, in 1835. It was estimated that the population of the group at that time numbered about 200,000. The whole Fijian race was then sunk in the deepest and most degraded heathenism. Cannibalism was common practise, and all the horrors attendant upon a low animism prevailed throughout the group. Against this rampant cruelty and immorality the Christian missionaries wielded but one weapon: the sword of the Spirit, which is the Word of God; and it proved effectual.

Out of a native population of about 90,000, in the Fiji Islands, over 83,-000 are returned this year as claiming attachment to the Methodist Church, of whom more than 33,000 are in full membership. The missionary contributions of the native church last year amounted to over £10,700, and in addition to this amount, large gifts were contributed for the payment of native teachers the maintenance of native At Davuilevu, on the churches. Rewa River, an educational center has been established with a successful theological institution, a flourishing district teachers' training college, and an excellent boys' high school. The missionaries in connection with the native work number 15, together with 9 missionary sisters. There are native ministers, 125 native catechists, and 819 native teachers. In connection with the mission, there are 998 day schools and 981 Sundayschools. It is most probable that within the next year or two the Fijian mission will be declared an independent district, and pass from under the control of the mission board.

# An Unprecedented World Situation\*

THE REMARKABLE STORY OF MISSIONARY PROGRESS AS REVEALED
IN JOURNEYS AROUND THE WORLD

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ECENT visits to many of the principal battlefields of the Christian Church have imprest me with the strong conviction that the forces

of pure Christianity are facing an absolutely unprecedented world situation in the non-Christian world.

It is unprecedented in point of opportunity, for there has been nothing like it in the annals of the Christian religion. There have been times when the opportunity in some one part of the world was as wonderful as now; but there never has been a time when, in Far East, in Near East, in Southern Asia, in all parts of Africa, in the East Indian island world, in many parts of Latin America, as well as Latin Europe, and Greek Europe, doors were simultaneously as wide open as they are before the forces of the Christian religion to-day.

It is unprecedented also in point of danger. This is due to the shrinkage of the world, through the greatly improved means of communication which has caused the nations and races to act and react upon each other with startling directness and power and virulence. The world has become a dangerous place in which

to live and nothing save the expansion of Christianity in its purest form can make the world a safe home for man. It is not a matter of external arrangements. We must enter into and change the motive life, the ambitions, the spirit of men, and only Christianity has shown itself able to do this wonder work.

The situation is unprecedented also in point of urgency. This is true because so many nations are now in a plastic condition, and must soon become set like plaster. Shall they set in Christian molds or in anti-Christian molds? Christianity alone can answer that question.

More urgent than ever is the situation because of the rising tides of nationalism and of racial patriotism sweeping over the continent of the non-Christian world. Everywhere I have gone I have become conscious of the thrill of a new life—nations coming to their own, peoples being reborn. These national and racial aspirations, if taken advantage of by Christianity, will bring unexampled victories; if not, these nations and races will become opponents and will greatly retard Christianity's peaceful ministry to the world.

The situation is more urgent than

<sup>\*</sup>Report of an address at the Student Volunteer Convention at Kansas City, Missouri, Friday evening, January 2, 1914.

ever because of the rapid spread of the corrupt influences of so-called Western civilization. The blush of shame has come to my cheeks as I have seen how these influences from North America and the British Isles and Germany, not to mention other countries, are eating like gangrene into the less highly organized peoples of the world.

Again, the situation is more urgent than ever because of the spread of the cancerous and leprous growths of the non-Christian civilizations that are eating with great deadliness into the very vitals of Christendom. If I were not a Christian, I would believe profoundly in Christian foreign missions, because at this time, when the world has at last found itself in its unity, no one in any part of the world can longer be indifferent as to what is taking place in other parts of the world.

The situation is also more urgent than ever because of the process of syncretism, spreading not only in the non-Christian nations, but even in our Western nations, as the result of this impact.

### Triumphs of Christianity

But, thank God, we are facing the most urgent situation the Church has ever faced because of the recent unparalleled triumphs of Christianity. Wherever I have gone, I have found a rising spiritual tide. The Christward movement among the peoples of the world is increasing not only in volume but, in many parts of the world, also in momentum. Let me give you a glimpse of some of the remarkable things I have seen with my own eyes that reveal these Christward world tendencies and movements.

#### Russian Contrasts

On my first visit to Russia, about fourteen years ago, I found it impossible to gain access to the educated classes of that great empire. At that time if I had been found in a street-car with five Russian students, we would all have been subjected to arrest. Our meetings then were necessarily held in secret between midnight and four in the morning. Had I to do it over again, I would not hold even these meetings—not because of the risks I ran so much as because of the risks entailed upon the others. That year I gave only one public address in Russia, and at that meeting the spies were present on all sides and I knew It took me some time to decide upon a subject that would be safe for the occasion, but at last, I determined upon "Secret Prayer." Had I spoken upon anything that even suggested union with others, joining hands in friendly relations, combinaassociation, propaganda, would have ended all efforts then and there.

Now note the contrast: On my recent visit to Russia, the largest halls obtainable in the great university cities were not able to hold the multitudes of the agnostic students. Practically all of the students are without religion, but they are the most religious students that I have met. They have a thirst to find God and to learn His truth and to experience its power. Every word of my addresses had to be spoken through interpreters—as a matter of fact, two had to take turns each The women students were always present with the men, and the police would not allow them to

stand in the aisles, but there is a large area in the front of the stage at the Russian theaters where they were allowed to stand night after night. I shall never forget the sea of Russian faces reaching from where I stood up into the galleries, almost every one of them bearing its mark of tragedy. I say tragedy advisedly, for more Russian students commit suicide each year than in all other nations put together. I believe that it is true that the vast majority of the students of Russia have at least contemplated suicide.

On my recent visit to Russia these students not only came in great multitudes and listened with an intensity that fairly draws out one's soul, but they thronged me on every occasion. even on the street-cars. Even when there was no interpreter present they would follow me about the streets and would come to my hotel at hours when it had been announced that I could not receive people. seemed to think that from me as the messenger of the Christian students of America and other countries they would find something to quench their thirst to know the truth that sets men free.

Baron Nicolai and I left little bands of investigators of pure Christianity in all of the places we visited. In one university center I said to the audience of students, "All who would like to follow this Christ as I have been setting Him forth come to such a hall to-morrow afternoon at two o'clock." The test was difficult, but hundred students over seven sponded. I tried faithfully to put with simplicity the facts concerning Christ as the sufficient Savior, and then I had that crushing experience

of being obliged to leave those seven hundred student inquirers without any religious organization and without teachers. I had to leave these would-be investigators as sheep among wild and ravenous beasts. Such a necessity cuts off life more than any other experience.

In still more recent years, Mr. Sherwood Eddy, Miss Rouse and Baron Nicolai have had similar experiences in Russia. As a result we now have not only Bible circles in all of these Russian universities, but we have Christian student unions as well. Last May at Princeton we received into the World's Student Christian Federation the Christian Student Movement of Russia. is made up largely of those who are still loyal to the Russian Orthodox Five years ago I would have said that it was unbelievable that I should live to see the day when there would be a Christian Student Movement in Russia, holding summer conferences, publishing its pamphlets, with four Russian secretaries and four American secretaries giving up their whole time to the leadership of these forces. All this is with the knowledge and often with the approval of the highest authorities of the government, for the statutes have been granted in several cases.

President Roosevelt sent me a letter to read to the students of Russia, and in it he made this striking statement: "No land, more than Russia, holds the fate of the coming years." I did not understand it then, but I understand it now, and I agree with him absolutely. There are one hundred and fifty millions of these people who have shown a capacity for vica-

rious suffering, for endurance of hardship, that has not had its parallel in any other nation. That nation is located in the belt of power, and blends in itself the strongest strains of the East and the West; it is the home of the three strongest religions—Christianity, Judaism, and Mohammedanism. If we press our present advantage on wise lines among the tens of millions who are non-Christians in Russia and among the agnostics in the educated and ruling classes, that great nation may join us in the conquest of Asia and Africa.

#### Turkey-Eighteen Years Ago and Now

In 1895, when I first visited Constantinople, I asked about getting access to the Mohammedan students. The missionaries said. "It is absurd for you to raise that question, for it would be dangerous-in fact, illegal -to attempt to hold assemblies of the so-called students in Turkey." When I went on shipboard to leave Constantinople we heard the crackle of rifles shooting down the Armenians in the streets, and I was told on good authority that during the weeks I was there hundreds, if not thousands, of men had stones placed on their necks and were sunk in the Bosphorus. Why? Because they had the courage to think out loud.

A little over two years ago I went to Constantinople again. Think of the changes! I went to attend a conference of the World's Student Christian Federation in the political capital of the Mohammedan world. Representatives of Christian students came together from twenty-five nations. For five days we met in conference men from over fifty branches of Protestant Christianity, and in

addition Coptic Christians, Eastern Greeks, Roman Catholics, and Russian Orthodox Christians. We did not apologize for our religious positions. Constructively we set forth the meaning of Christianity and its world program. Not only that, but each night in five or six different centers in Stamboul and Pera, the largest sections of Constantinople, and in the largest halls we could secure, in one place in German, in two places in French, in one place in English, in one place in Armenian, apologetic lectures were given by professors from America, Great Britain, and Germany. Here evangelistic appeals were also made by witnesses from all parts of the world. These halls were thronged not only with Armenians and Greeks and Christians and Jews, but with Moslems in increasing numbers.

When I was about to leave Constantinople to go into the Balkan States, a deputation waited upon me and said, "You are making a mistake not to visit Stamboul University, the largest Mohammedan university, with its eight thousand students." I replied that if they could arrange a meeting before my train left I would They secured the largest hall available and when I went down there I had a struggle to make my way to the platform with my interpreter. Every seat was taken, as were all the spaces around the wall. Many men in the audience wore green turbans, which my interpreter told me were a sign that the wearers were Mohammedan theological students. I expected difficulty, but with divine strength I set forth Christ as the only divine Savior, and I never had a more respectful hearing.

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In some respects Mohammedans put us to shame. They do not apologize for their religion, and the last thing they want us to do is to apologize for ours. Even a little girl ot about six years old, in Cairo, who was asked if she were a Mohammedan, replied as quick as a flash, "Yes; thank God, I am a Mohammedan!" They never apologize, and that night in Constantinople these Moslems not only gave me respectful hearing but they even gave sympathetic attention. An hour passed, and as I held up Christ as the only Savior attention was most wrapt. Finally, at nearly midnight, when I was obliged to leave, it took me nearly forty-five minutes to reach the door as men stopt me to ask most searching questions with the eager desire that characterizes a drowning man when he grasps the plank thrown to him for his rescue. They have urged us to send other lecturers and speakers, and we have been doing so year by year.

Now, it is true that there has been a reaction, but the fact remains that in nearly all parts of Turkey you are to-day free to travel, to hold conventions and great assemblies, to circulate papers and pamphlets by the thousands, and to do searching evangelistic work. It is no doubt a good thing that we have some difficulties in Turkey. We need some opposition that will test and sift men's motives. Church history proves that Christianity advances best in the face of difficulties and it is going to advance in Turkey. That field is open; it is accessible, and it is responsive.

#### Changes in North Africa

On my first visit to North Africa, I tried to find access to the Moham-

medan students in Cairo, but it was impossible. But a little over two years ago when I returned and raised the same question, the government officials said, "You may hold meetings for them, but we would not advise it. It will but fan the flames of fanaticism." Some of the more conservative missionaries were amazed at our plan proposed, to secure the largest theater in Egypt for our There was a play each meetings. night, so that we could not secure the use of the theater for the evenings when students were free, and were obliged to content ourselves with the very unfavorable hour at the close of the afternoon. The first afternoon I went down with some misgivings, but every bit of space in the house was taken. After the first day the police and some of the British soldiers were called upon to keep order among the hundreds outside who could not gain admittance. Afternoon after afternoon I sought to set forth positively the truth as it is found in pure Christianity, without equivocation, but without making any attack upon Mohammedanism or even speaking against agnosticism. Attention was fixt upon the living Christ. On the last afternoon, when the time came to give up the theater because of the play, I had not finished, and I saw there was very in-The audience was tense attention. largely composed of Mohammedan students, and unbelievers from the government colleges. I put to them a proposition like this: "Those of you who would like to believe in the deity of Jesus Christ, if you could do so with intellectual honesty, meet me at the hall of the American mission" (about half a mile away). To my

amazement, when I arrived there, I found this hall filled with about six hundred students who had come in response to this invitation. We experienced one of those times when one stands face to face with the living Christ, an experience which in itself is an evidence of the living Christ. Christ not only was; He is. as much as any one living. I know I may have doubts on some questions, but I have had too many experiences of the power that worketh in Him, that raised Him from the dead, to have any mental reservations on this point.

#### Wonderful Transformations in India

On my first visit to India, in 1895 and 1896, I spent about four months chiefly among the educated classes. and it was a great joy on leaving to be convinced that a few scattered Hindu and Mohammedan students had been led to become investigators of Christianity. Few if any of them had confessed Christ when I left, altho I am glad to say that some were subsequently baptized. It sent a thrill of deep joy through me recently when, in one of the Continuation Committee Conferences, one of the leading debaters arose and said that in one of those meetings he had come into a reasonable and vital faith in Christ. Now he is a propagator of Christianity.

Another Mohammedan student came the last day I was in the Punjab, and said: "My reason is convinced that I ought to become a Christian, and something in my heart tells me I will not have peace or purity or power until I become a Christian." I asked him why he did not become a Christian, and he replied:

"I am an only son. My father is a prominent Government official and a man of wealth. He tells me that if I become a Christian he will disinherit me. The only time I mentioned it to my mother she beat her head against the stone doorstep until the blood came, for she felt it would be such a disgrace if her son should become a Christian."

I had to be honest to tell the man that there might be times when, for the sake of the truth, it becomes necessary for a man to leave father, and mother, and brothers; and to leave houses and lands; but I also pointed out the attendant promise of what blessing will come into the man's life who makes that sacrifice. proud Mohammedan student bowed his knee for the first time to Christ: but he was right in his fears. He was cast off, and was obliged to flee to another part of India for safety. Later he was permitted to return to Lahore, and the change in his life had been so great that it influenced some of his fellow medical students to become inquirers into Christianity.

These were merely beginnings. Last year Mr. Eddy and I found a wide-open door as we went to the five university centers of Madras, Bombay, Allahabad, Lahore, and Calcutta. In every place, the largest hall we could obtain was filled with students. Here were audiences of crowded ranks of Hindus, Mohammedans, Buddhists, Parsees, Jains, and followers of other non-Christian religions. Little bands of Christians were scattered among them. Every meeting was a conflict so great that each night after the siege we went away completely exhausted. Madras it seemed at one time as tho

everything was going to go against us in the great pavilion. Until a few months ago we did not know why it did not go against us. Everything had been so tempestuous, and it seemed as tho all would be lost. If the name of Christ was used it was hissed. Then all at once there came a hush over the assembly, then a deepened attention, and then a wonderful responsiveness. A few months ago, at Lake Mohonk, we learned from Mr. Isaacs what had taken place. We had seen several leave the pavilion, but supposed that it was because of their antagonism. Last summer we learned that they were Christians, who went out to give themselves to prayer. As they fell on their faces in supplication we saw the tempest stilled by Christ, as He stilled the tempest of the waves in olden davs.

To-day in India we can not only gain an extended hearing for the Gospel with the educated classes, but there is a response, and, in my judgment, there will be an increasing response to the Gospel message. It means more to be able to point even to a few baptisms of Hindus or Moslems in India than it would if a thousand agnostics in our great universities in America should come out into a reasonable faith in Christ.

Just one year ago we were at Serampore, holding a conference with students from seventy colleges from all parts of the empire. One evening at about dusk, Bishop Azariah, who had recently been consecrated the first Asiatic bishop of the Anglican communion, led down into the water of the Hugli River two Hindu students for baptism at the very spot where, one hundred years

before, Carey baptized his first low caste convert. These two students were the first fruits of the meetings conducted by Mr. Eddy and myself. All over India to-day there are not scores, not hundreds, but thousands of the educated classes who are intellectually convinced, and hearts are deeply moved, but who need that additional impulse which will come when the Church of the West recovers her comparatively buried talent of communion with the power of God.

I was pained, in India, to hear the president of a Christian college rise to say that he did not expect conversions in this generation from among their students, and I could hardly trust my ears when he added that the governing board at home agreed with him that they were not to expect conversions in this generation. As soon as I could get on my feet. I said: "That is not the spirit that will win conversions in the next generation." It reminded me of the young preacher who came to Spurgeon to ask why he did not have converts in his ministry. Spurgeon said: "You do not expect converts after every sermon, do you?" The young preacher replied, "Oh, no, of course I do not expect them after every sermon." "Yes," replied Spurgeon, "I thought so; that is just the reason why you do not get them after any sermon."

The time has come in the Indian Empire to intensify our siege work. I thank God for those who have that type of heroism that is willing to live, and, if need be, to die in doing siege work. They are as much to be envied as the men who see the walls fall. Those Japanese who did the mining and the countermining before

Port Arthur as truly helped to bring in the wonderful victory as those who swept over the crest of the hill. I admire the spirit of those who are not seeking easy fields where they can count the converts in large statistics; but who will go to difficult fields where they will intensify siege work that the walls may crumble. Crumble they will; yes, they are crumbling. I would be glad to spend a life in front of these walls, even if I could never look over them.

I never go into Ceylon without wonder at that little island which sent out its hundreds and thousands of Buddhist missionaries, storming the whole of the vast Asiatic coast, in a wonderful propaganda which has resulted in making more Buddhists than there are followers of any other religion. Ceylon and Burma are to this day the great citadels of Buddhism in its most aggressive form.

When we were in Colombo the largest hall was crowded with students night after night. Some twenty baptisms have already resulted from the inquirers enlisted during those meetings. In Rangoon, Burma, I could hardly believe my eyes as I witnessed the marvelous response we met among Buddhist students. minded me of the thrill that must have come to Judson in the years of his siege work when he won his first convert. Everything I saw there and elsewhere has been made possible by the work of men like Judson and other unnamed missionaries You can not have reaping unless there has been seed-sowing and weeding and watering and nurturing, unless the sun has been shining with light and warmth from Christ-like lives. Then you may put in your sickle with

great confidence. Missionaries make these things possible.

#### Korea's Awakening

I did not visit Korea on my first journey around the world, because there were then no students, but on my third journey to Asia I shall never forget the scenes, one winter afternoon, in Independence Hall, outside of Seoul. This year I returned, and altho I was advised that it was not a desirable time for special evangelistic meetings, particularly for the student class and the more official class, on account of the conspiracy trials, still we could not pass by that field which the year before had had sixty thousand additions to the Christian Church. We could not promise to spend a week in Seoul, and altho it was a cold winter, and it was a critical time, a tent was erected holding three thousand. This was not only filled but the people stood outside as well. The last of these meetings continued for three hours, and after we had literally driven away everyone except those who had signed cards to indicate that they would accept Christ as their Savior or would become investigators, I was still surrounded by three hundred stalwart, loving Koreans. We have taken too much for granted. We have assumed that because of the recent Christian triumphs in Korea we might occupy ourselves elsewhere, but that would be an enormous blunder. For that very reason we ought to show ourselves all the more friendly. ought to join hands with the Christians of all nations, including the Christians of Japan, to make that, the first non-Christian people of the modern age, become genuinely and

completely Christian. I came away from Korea believing that if Christianity were to die out in America and in Canada and England, it exists with such vitality in Korea that it would ultimately spread again to our shores and reestablish itself.

#### Open-mindedness in Japan

Japan has always imprest me as the most brilliant nation of the world. one that has achieved greater progress in one generation than any other country has achieved in two, if not in three, generations. The outstanding characteristic of the Japanese which is largely responsible for her wonderful progress is, I believe, her open-mindedness. Some people have assumed that the wonderful achievements of the Japanese have turned their heads. I have been in Japan four times and find no evidence of that. On the contrary, the Japanese impress me as more solemnized now than ever as a result of their great and added responsibilities. They are feverishly in earnest to learn anything they can from other nations. The Japanese are open-minded and are seeking to make anything they find contributory to the growing power of their nationality.

This means much. Eight years ago the wonderful cable message came from Japan to the Student Volunteer Convention at Nashville: "Japan is leading the Orient—but whither?" With aptness that message can still be quoted. It is a wonderful moment in Japan. Our recent conferences there, in connection with the Continuation Committee, were attended by the leading missionaries of the various Protestant denominations in this country. We

also had present the leading Japanese workers. In response to the question: Are the educated classes in Japan as accessible now as they ever were, even in the late eighties? every missionary and every Japanese agreed that they were. All but two in the two conferences agreed the illiterate masses were even more accessible than ever before. Without doubt there has come another of those wonderful days of God's visitation. He is visiting Japan now.

Each night we had at our meetings as many as two hundred Japanese students, chiefly Government students, decide to become Christian inquirers. If we are to judge results by difficulties overcome, possibly the most wonderful experience of this last journey was our last night spent in Japan. After a very full day, beginning at about six-thirty in the morning with many meetings and conferences with missionaries and Japanese, we went down at night in front of the Imperial University, with its five thousand graduate students. It has about five hundred professors, nearly all of whom have received one or more degrees from European or American universities. It is the great intellectual lighthouse for the whole Eastern world. We had secured the great auditorium of the Canadian Presbyterian Church. As I went down there, somewhat exhausted, I said: "It is time. O Lord, for Thee to work." Every seat on the floor and in the gallery was taken, and the standing space at the back was completely filled. With four addresses, each one through an interpreter, the meeting lasted nearly four hours. At the close, three hundred and seventy of these men, including two professors and some of the doctors of philosophy, had signed cards indicating three things:

- (1) I will make a conscientious study of the four gospels; and that I may do this to the best advantage, I will meet for one hour each week with others who are making the same investigation.
- (2) I will pray daily to the holy God for wisdom to find the truth, and for courage to follow it after I have discovered it.
- (3) When my reason and conscience permit me to do so, I will take Christ as my Savior and Lord.

Those last moments with those three hundred and seventy bowed in prayer together constitute another of those evidences that Christ lives and that He is able to speak through languages or the lack of languages. He is able to break through intellectual pride; and through racial prejudices and misunderstandings. Christ will take care of Himself. If He is but lifted up, He will draw all men. whether they are educated men, or are illiterate men, whether they are in the Far East or in the Near East. I was recently cheered by word from Japan that of those who became inquirers in different parts of Japan many have already been baptized.

#### Overturnings in China

In 1896, when I first went to China, I became interested in the literati, the scholars of that great land of scholars. A missionary with whom I was speaking, said: "We will never live to see the day when the literati will be really accessible." When I returned I spoke of the Chinese literati as the Gibraltar of the student world, for they seemed to occupy an absolutely impregnable position.

Five years later, I spent one day with the presidents of seventeen missionary colleges during which most of the time was given to discussing the question of reaching the literati. We concluded that it might be possible to reach one here and there, at the end of the examinations, and that in time we might win a few, but we could not hope for large numbers and still less for organized work among them.

Again, five years later still, the walls of Jericho were beginning to crumble. In some places I could look through, and here and there I could reach my hand through and feel somebody clasp it. The ancient literati were beginning to give way to the modern literati, and in three places I was able to meet with them.

A year ago, when I reached Canton, I found to my alarm that they had hired the largest theater in China, a building that holds thirtyfive hundred people. On the night of the first meeting, as we neared the theater, I saw crowds in the streets, and asked: "Why do they not open the doors?" Some one came to tell us that the doors had been open for an hour and that every seat was taken. Tickets had been distributed to the Government students. Government officials, and to the educated classes. On the platform were about fifty of the leading educated Chinese of Canton, many of them young men who had studied in Tokio and in American universities. The first night the chair was taken by a Chief Justice, a man who was not a Christian. The next night the chairman was a man high in Government position but not a Christian. The following night the Commissioner of Education, a Christian, took the chair. Each night two or three addresses were given through an interpreter. There were always large crowds, tho not as large as the first night, and by the time the series was over, over seven hundred had signed cards with the three promises. Those seven hundred led one hundred more of their fellow students to become inquirers, the blind leading the blind. Already one hundred and forty-five have been baptized or are probationers for baptism.

Those were full days in Canton. We had Continuation Committee conferences by day and then for variety we had these campaigns with the students at night. A delegation of Chinese came to me and said: "Why must we be baptized if we become Christians? Will you not hold a meeting to answer that question?" Every hour was taken, but it occurred to me that they might bring their delegation to a place near where I was to attend a dinner and that I might be excused from one of the courses in order to tell them why they should be baptized. brought a delegation of twenty-five and I tried to explain the matter in such a way that they would be able to tell others. The truth took hold of them and I made hold to ask: "How many of you are ready to take this step?" In response about seventeen stood up. The Chinese are logical. Convince them of the way they ought to go and they go! Napoleon said of China: "There sleeps a giant. Let him sleep. When China is moved, she will move the world."

From Canton I went north to the province of Confucius, that "sage of ten thousand generations," as the Chinese say. He has been a wonderful teacher and I am not altogether sorry that there is something of a reaction in favor of his teachings. The Chinese were going too fast in their tendency to throw aside all the teachings of Confucius. I said to the students: "Hold on to everything that your reason and your conscience teaches you to be true;" but I always added: "Do not let that keep you from accepting truth which Christ alone made known to men."

#### Scenes in Manchuria

I had not planned to go to Manchuria, but the Scotch and Irish and Danish missionaries exprest their conviction that I was making a mistake not to visit Mukden. them that if they would put more days in the calendar I would plan to make a short visit. I also suggested that they might persuade the Japanese Government to put on a special engine and car so that I need not travel on Sunday. I would be able to give a week-end. Finally, however, by cutting my visit short in Korea we arranged for the visit to Manchuria. The Governor heard that I was coming, and said: "Our hall is not large enough." They telegraphed me about this. I have friends in America and Canada and England who have said: "If at any time money will widen your opportunity, use money." I therefore told them to build a pavilion, but the Governor would not permit it and took the money from his own pocket to build the large pavilion. He also called upon the Government colleges, students and professors, to march to the meetings. Not only was the place filled with five thousand, but many had to be turned away.

There we had one of those experiences that fasten themselves upon our consciousness. On the last day six or seven hundred signed the threefold resolutions as inquirers. On the platform by my side during these lectures was the Commissioner of Education, not a Christian. When I had sent the crowd away and had only these six or seven hundred inquirers there, his excellency arose and said: "I want to say something." I sat down by my interpreter and said: "Tell me quickly what he says." The Commissioner said: men, I have heard all of these lectures to which you have listened, and I have been particularly interested in these promises which you have made. I call upon you now, every one, to keep these promises. If this gentleman ever comes back to Manchuria, let it not be said that any one of you have gone back on these resolutions."

Mr. Sherwood Eddy could tell of even more remarkable experiences in Peking, Nanking, Hongkong, and Fuchau, where in the last days of his campaign five thousand were in daily attendance to hear these messages, and nearly two thousand came to be inquirers.

In Peking, the president of the Chinese University said: "Mr. Mott, I have heard about your methods and I would like to know your message." Then for over forty minutes he questioned me as to the vital points of the Christian message. Then he said: "Mr. Mott, you must change your plans. I want you to stay in China and visit not only the great cities, but all of the smaller cities wherever you can find young men and school boys to tell them about

this message, for, while Confucius teaches us the truth, you have been giving us a message which tells about the power to follow the truth." That is the Chinese mind again, laying hold of the essentials.

#### Acceptance of the Opportunities

Are not these facts sufficient to convince any one that we are living in a wonderful age? Old things have passed away; all things have become new. These nations are wide open to us. They are accessible. Their fields are ripe. They are ready for the sickle. The time has come to reap, and, in the name of God, ask yourself whether it may not be the will of God that you should dedicate your life to the missionary cause. . . I know North America, and my soul tingles with the possibilities here; but I would be dishonest if I said that there are greater opportunities here than in the Orient. There is a tremendous field missionaries, evangelists, others with the evangelistic spirit, to become doctors, teachers, editors, authors, apologists, statesmen, apostles.

One other word. We also need provision for such an enlargement of the Volunteer Movement as will make it possible to put more recruiting officers into the field. We must have them. One thousand four hundred and eighty volunteers have sailed in the past four years. Two thousand should sail in the next four Four hundred colleges have vears. been visited in a year. We ought to be visiting a thousand. If we are to do this we must have a budget of sixty thousand dollars a year for the next four years. It is a privilege to associate our sacrifices with Christ for the enlargement of His work.

## Five Thousand Students in Line for Missions

THE POSSIBILITIES OF THE REMARKABLE STUDENT VOLUNTEER CONVENTION IN KANSAS CITY, DECEMBER 31, 1913, TO JANUARY 4, 1914

BY THE EDITOR



T would be impossible for any one, with vision and imagination, with faith in God and faith in man, to view unmoved the vast

audience of six thousand students and missionary leaders who recently gathered for five days at Kansas City to consider the claims of foreign missions upon their hearts and lives. Nearly five thousand of these delegates were students from over seven hundred colleges and fessional schools of United States and Canada—the picked young men and young women of America-in training for leadership at home and Think what it means for abroad. them to devote a week of the Christmas holidays to daily missionary meetings-three sessions a day, with intense, spiritual, practical questions presented for their earnest consideration without self-interest and without compromise.

It is impossible to conceive of the immense influence that such a convention may exert on the history of the world. If these four thousand students have been cleansed and set on fire with a live coal from off God's altar, if they have caught the vision of a world's need—a world for which Christ died; if they have caught the spirit of a Savior's love and sacrifice; if they have heard the

call of God to devote themselves and their talents wholly to Him; if they have determined to obey the vision and the call—who can measure the power generated and set free in five thousand channels as a result of this convention. It is as tho five thousand torches had been lighted with the fire of God and then had scattered over the continent to light in turn other torches and to spread their light and heat in bringing the truth and love of God to all mankind,

#### The Purpose and Plan

Nothing less than a great cause and a great purpose could call together such a number of young men and young women. Many of them came at real sacrifice of time and of money and were prepared for a still more complete sacrifice of life. About one-third of them-1,600were already Student Volunteers. but fully three thousand had not yet decided to be foreign missionaries. Twice a day-morning and eveningthey gathered in the great convention hall to listen to some of the foremost missionary leaders in the world present the needs of the non-Christian peoples for the saving Gospel of Christ. For two hours and a half at a stretch the order was practically perfect, the interest was eager and unwavering. The organization and program were well-nigh perfect.

Ushers and doorkeepers performed their arduous duties with Christian courtesy as a service to God; the famous Association Quartet led the devotional singing with marvelous effect; the generous hosts in Kansas City did much to insure the success of the meetings, and the speakers, almost without exception, spoke with great nower as inspired messengers of Gou. There was no applause and yet it was not difficult to note the sympathetic and appreciative response which these messages met in the hearts of the delegates. Even when a speaker could not be heard—as was the case in very few instances—the attention was almost perfect.

The plan of the convention deserves notice. The program was by no means made up of popular missionary addresses and appeals to service. It was progressive—beginning at a definite point and proceeding to a definite goal. The first purpose of the leaders was not to secure more missionary recruits, but to bring the delegates into harmony with the will and Spirit of God. The meetings thus emphasized sanity, sanctity and service.

#### A Survey of the Fields

At the opening session on Wednesday afternoon, devotional addresses were given by John R. Mott, Robert E. Speer and Dr. Robert F. Horton of London. The theme was the enthronement of Christ in the heart and life as the first essential to right thinking and right decisions. Then followed for three sessions a most masterly presentation of the present situation in non-Christian lands and the call to Christians to give them the Gospel. Dr. Charles R. Watson, secretary of the United Presbyterian

Boards of Missions, pointed out the urgency of the missionary problem among Moslems in Africa.

Shall we Christians tarry and trifle while Africa is in darkness?

\* \* \*

While we delay and dally Mohammedanism is increasing in geographical extent, and in influence.

\* \* \*

While within the last ten years fifty Moslems in Africa have been converted to Christ, there have been some 50,000 pagans who have gone over to Islam. And they are more difficult to reach as Moslems than they would have been as pagans.

\* \* \*

On the other hand there are signs of decay in Moslem political power. To-day there is not a single independent Moslem state in Africa—Egypt, the Sudan, Tripoli, Morocco have all come under the control of European governments.

\* \* \*

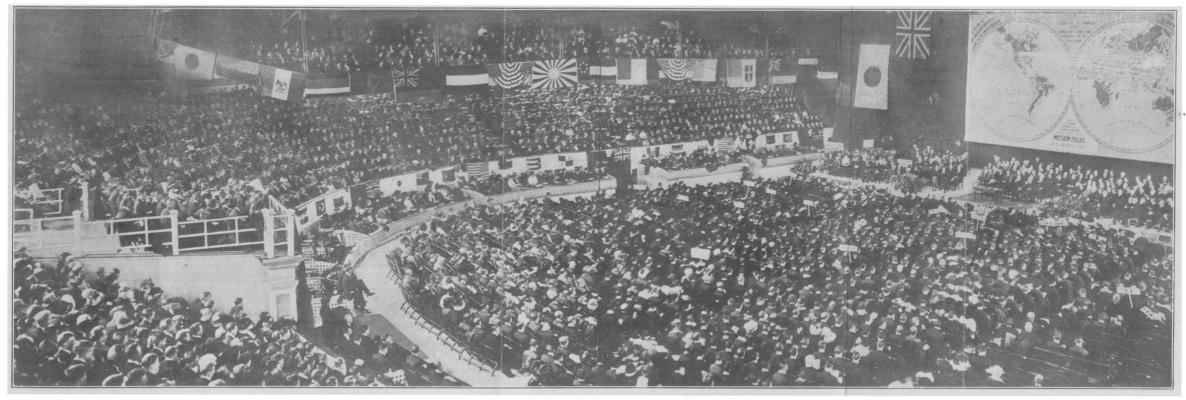
The supreme problem of unoccupied fields to-day is the problem of Moslem territory in Africa.

\* \* \*

The price of victory is generalship and individual sacrifice. There must be a new laying hold on God for the rescue of Moslem Africa.

The impressive address by Dr. Samuel M. Zwemer on "The Fulness of Time in the Moslem World," will be printed in full in our March number. This modern Raymond Lull held the vast audience spell-bound while he explained and illustrated in a masterful way the five facts which show that, in God's calendar, the fulness of time has come to redeem those under the yoke of Islam:

I. For the first time in history the whole of Christendom is face to face with the whole of Islam.



PART OF THE AUDIENCE OF OVER SIX THOUSAND IN CONVENTION HALL, KANSAS CITY, AT THE SEVENTH STUDENT VOLUNTEER FOREIGN MISSIONARY CONVENTION, DECEMBER 31, 1913, TO JANUARY 4, 1914

These students came from 755 colleges and other educational institutions of the United States and Canada. John R. Mott, LL.D., presided. Among the delegates were 3,984 representatives of colleges, universities and professional schools (including about 160 Chinese delegates), 279 secretaries, missionaries, and other Foreign Mission Board representatives, 53 editors and representatives of the press, 350 laymen, and 365 special delegates and guests—a total of 5,031 regular attendants at the convention. Beside these there were over 1,000 hosts and other visitors from Kansas City in daily attendance, and at times it was necessary to hold overflow meetings.

Above the platform (on which were seated the foreign missionaries and Board representatives) was hung an immense map of the world showing the prevailing religions in each continent. Lines stretching from North America indicated the countries to which student volunteers have sailed as foreign missionaries since 1887. These number 5,882, of whom 638 have gone to Africa, 26 to Arabia, 40 to Central America, 1,739 to China, 1,133 to India, Burma and Ceylon, 743 to Japan, 28 to Latin and Greek countries of Europe, 168 to Mexico, 67 to Islands of the Pacific, 163 to the Philippines, 51 to Persia, 104 to Siam, Laos and Strait settlements, 359 to South America, 221 to Turkey, 177 to West Indies and 225 to other countries.

2. To-day we know the character and power of Islam as never before.

3. The political power of Islam has collapsed and almost all of the Moslem world is under Christian governments.

4. The social and intellectual status and standards of Islam are changing.

5. There is a present-day spiritual crisis and opportunity in Islam.

On the second day the Macedonian calls were heard from other lands. A Japanese Christian earnestly appealed for Christian messengers for his people; a Chinese called for those who will help redeem China; C. D. Hurrey, formerly Y. M. C. A. secretary in South America, and Bishop Kinsolving of Brazil told of the spiritual darkness and open doors in South America, and A. C. Harte, student secretary for India, presented the problem of his adopted country and people. Many of these powerful addresses will appear in the Review, so that we give here only a few striking phrases:

In Latin America the student class rules. How they will rule may be guessed by the fact that at present not two per cent. of the students in the universities have any interest in the Bible or in Christianity.—HURREY.

Buddhism, Confucianism and Shinto have no influence to-day on the Japanese students. In the university of Tokyo, among five thousand students, only 700 claimed to be followers of these religions, while 900 put themselves down as atheists and 3,000 as agnostics or indifferent. Seventy confessed themselves to be Christians.—KATO.

The temptations to young men in Japan can scarcely be over estimated. The police of Tokyo recently reported that 300,000 men frequented houses of ill-fame in a single month

in that city of two million inhabitants.—KATO.

As a result of the Mott and Eddy meetings last spring there were 2,000 enquirers enrolled among the students and of these 150 have already been received into the Christian Church—KATO.

In India to-day there is an awakening in one generation such as required four hundred years to take place in Europe. There are now 4,000,000 Christians in India and more than 3,000 new baptisms are taking place, on an average, each fortnight.—HARTE.

Africa has dozens of bishops and the United States has 116, but South America has only four. Philadelphia has 690 Protestant churches, while Buenos Ayres has only 10. There are ten times as many preachers of the Gospel in the one State of Iowa as there are in all South America.—KINSOLVING.

In the interests of Mariolatry, or at least without the protest of the dominant Church, there is, in South America, an ethical status more detrimental to pure morals and more dishonoring to Christ than is found in open paganism.—KINSOLVING.

In South America we find: A sacramental system without real worship; a closed Bible; false doctrine; baneful superstition; untutored ignorance; almost complete divorce from Christianity; a deplorable moral and ethical status.—Kinsolving.

The result of keeping the Bible from the laity and the denial of the right of private judgment will always be the enslavement of the conscience of any people.—KINSOLVING.

From a missionary viewpoint the most remarkable and powerful ad-

dress delivered at this conventionperhaps at any gathering-was the story told by John R. Mott of what he had seen with his own eyes of the transformations in the Nearer and the Farther East. He told of the contrast in the attitude of governments and people and the opportunities for preaching the Gospel as he found them on his journeys fourteen and eighteen years ago in comparison with the open doors on his recent journey around the world. is a marvelous report and will be found in full on another page.

#### The Sources of Power

One session of the convention was devoted to the presentation of the sources of spiritual power-for the emphasis of the speakers was ever on the necessity of a healthy spiritual life and right relationship with God rather than on any particular act of devotion or field of service. dent W. Douglas MacKenzie of Hartford Theological Seminary spoke on the need of special training, Professor Henderson of the University of Chicago urged the need of knowing Christ, the world and our right relation to both of them, Dr. W. W. White presented the need for sane systematic Bible study prayer, and Mr. Sherwood Eddy brought home to all hearts the duty of "soul winning in student days as an essential preparation for a fruitful missionary career."

"Train your mind to see the truth of God and your vision to see the needs of man."—MACKENZIE.

\* \* \*

Let us not go forth with the insufficient preparation of "quacks" to practise our Christian profession among men but let us see that we have trained minds and skilled practise, so that we may give the best we have to men in the service of Christ.—HENDERSON.

\* \* \*

There is a mutual satisfaction in man's right relationship to God—God seeks worshipers and man seeks God.—W. W. WHITE.

\* \* \*

Prophets to-day, like the prophets of old, must study the sacred books of God, must maintain fellowship with God, and must give utterance by word and life to the message of God to men.—W. W. WHITE.

\* \* \*

A missionary is one sent to win men to Jesus Christ, so that the best preparation for missionary work is the winning of men. . . . This is proved by the command of Christ, the teachings of Christ, the example of Christ, and the history of the Church.—Eddy.

\* \*

Many are not winners of men today because of indifference, of hidden sin, or from fear of man.—Eddy.

\* \* \*

If you would become winners of men (1) renounce the hidden things of shame (2 Cor. 4:2), and sanctify ourselves; (2) manifest the truth as it is in Christ; (3) command yourselves to every man's conscience; (4) live as in the sight of God.— Eddy.

\* \* \*

We have long since ceased to doubt that we will win Asia for Christ, but how are we to win America if we relegate to the few the witnessing to Christ at home?—Eddy.

\* \* \*

Perhaps the most remarkable session in the program in point of cumulative effect of a series of addresses was that on Saturday morning when the subject presented was "Forces to Be Wielded in Behalf of

Foreign Missions." Some of these papers we have secured for our readers to be printed later. Dr. James L. Barton, secretary of the American Board, first presented the need for "Missionary Statesmanship"; Campbell White of the Laymen's Missionary Movement set forth in statistics speaking the Power"; Dr. James H. Franklin, secretary of the American Baptist Foreign Missionary Society, pleaded in a convincing way for "Unity and Cooperation"; Dr. Samuel M. Zwemer showed the "Power of Sacrifice," and Dr. Robert F. Horton reached the climax with an address on the "Power of Prayer." Each address was a masterpiece with both logical and spiritual power.

Missionary statesmanship is the exhibition and exercise of conspicuous ability and sagacity in the management and direction of missionary affairs.—Barton.

\* \* \*

Three perils stand in the way of the development and use of missionary statesmanship: (1) Failure to study and grasp the immensity of the task; (2) failure to prepare adequately for the accomplishment of the task; and (3) undue eagerness to secure visible results. The first is due to superficiality on the part of students, the second to desire of the boards for workers, and the third to the demands of the supporters at home for statistics.—BARTON.

\* \* \*

We need statesmanship (I) in relation to the development of an indigenous native church; (2) in the development of native forces on the field; (3) in the presentation of the work of missions to governments at home and abroad; (4) in ability to see the whole work and the whole field; and (5) in Christlike intercession for the world field.—Barton.

In United States each Christian has two non-Christians to reach; in non-Christian lands each Christian missionary has a parish of 70,000.—J. C. White.

There are now only one in 2,500 American Protestant church-members on the foreign mission fields. If we eliminate fifty per cent. of our church-members as non-contributing we could treble our missionary force and still leave only one foreign missionary to be supported by four hundred Christians at home.—J. C. White.

If the Protestant church-members of America gave an average of only four cents a week to foreign missions it would mean an income of nearly \$50,000,000 a year for the work. Many could give \$1,000,000 outright to foreign missions while they are still alive and are not compelled to give it up.—J. C. White.

The question to consider in Christian unity is not one of compromise but of a larger comprehension of the love and truth of God. We need not ask: What must I give up, but what can I contribute to the sum of Christian truth.—J. H. Franklin.

It is true for the denomination as for the individual: "He that would save his life shall lose it, and he that shall lose his life for My sake, the same shall find it."—J. H. FRANKLIN.

The only power that money has is found not by hoarding but when it is poured out and set free to do God's bidding.—S. M. ZWEMER.

The "scar-marks" that we have received in behalf of Christ are the only test of our faithfulness as followers of the crucified Christ.—ZWEMER.

Is the shadow of the cross on your bank account, or do you only spend

for the Kingdom what you can easily spare?—Zwemer.

\* \* \*

Intercession is the highest form of prayer, the mightiest instrument of the Christian and brings the greatest blessing.—Horton.

\* \* \*

We can not come to the experience of Pentecost except by the way of Calvary.—Horron.

\* \* \*

One striking and most hopeful feature of the convention was the emphasis on prayer—in the call to the convention; in the daily cards distributed for the "Morning Watch" and in the daily sessions and addresses. Man is potent only as he is linked with God's omnipotence.

#### The Delegates' Responsibility

The great privileges and opportunities of such a convention necessarily involve grave responsibilities on those who attend. These were well presented by Sherwood Eddy at the deeply-impressive closing session on Sunday evening. The possibilities of such a gathering of educated leaders can scarcely be imagined if these young men and young women have heard the voice of God, have seen the vision of service and fully consecrate their lives to following His will. Out of such a convention may come the future Motts, and Speers, and Eddys, and Hortons and Ding li Meis, and Azariahs not only of America, but of China and Africa, of India and Japan, of Turkey and South America.

The student delegates have first a responsibility to themselves—to face the facts thoughtfully and honestly and then to act with conscientious loyalty and devotion.

They have a wide opportunity among their fellows in the colleges and other institutions to which they return. When Horace Rose went back to his college fired with missionary zeal, the result was 25 new student volunteers, 400 converts to Christ and 600 enrolled in Bible study classes. If that is the result with one man what might not be the result with 4,000 students consecrated to the service of God?

In their homes and churches and local committees, these delegates may spread the fire. In a Wichita church one man was able to gather a band of personal workers who were the means of winning 3,000 converts in the district.

But the responsibility for using the inspiration gained at Kansas City is world-wide. There has been a vision of the needs of the world. Many volunteers have fallen at the front. Who will fill their places?

#### Results of Student Conventions

These large Volunteer Conventions are justified only by the results secured in the lives of individuals and of communities. Since the beginning of the work twenty-seven years ago, 5,882 student volunteers have sailed for foreign mission fields. In the last four years 1,466 have left America—this is the largest number in any one quadrennial—more than sailed in all the first twelve years of the movement. A larger number of new volunteers were also enrolled in the past four years than in any previous similar period.

One of the greatest advances has been in mission study classes. The membership in these has increased in the last four years from 29,000 to

40,000. This study and world vision have also meant an intensified prayer life and deepened spirituality among the students and have helped to transform many individuals and many college communities.

The most spectacular sessions of the convention were those of Friday, Saturday and Sunday nights. the first, after Dr. Mott's address, the delegates contributed in ten minutes over \$80,000 (\$20,000 a year) for the work of the movement in the next four years. This is about onehalf of the amount needed. second was on Saturday when Secretary of State Bryan and Dr. J. A. McDonald of the Toronto Globe deoratorical livered missionary dresses; and the third and most impressive was when, as the entire audience stood, the names were read of fifty-three volunteers who have died since the previous convention. these the name most often lovingly mentioned by many speakers was that of William Borden, the young volunteer who consecrated his wealth and himself to the cause of Christ and laid down his life in Cairo. After the reading of the "honor roll" and the singing of the martyrs' hymn, the student volunteers at the convention who expect to sail this year-nearly one hundred of them-stood and were dedicated in prayer to their life work. It was a solemnizing moment and yet one of joyful anticipations, such as might characterize the departure of fresh troops for a life-saving battle on the frontier.

One unusual feature of the convention was the presence of 160 Chinese delegates—many of them

women. They formed a striking object lesson of the results and the opportunity of foreign missions. of these are preparing for Government service in China and some of them were not yet Christians. Each afternoon they held their own conferences and on the third day six openly confessed their faith in Christ for the first time, and five others agreed to study the Gospels and to follow Christ so far as He appealed to their reason and consciences. Over twenty of the Chinese delegates were led to determine to devote their lives to distinctively Christian service in This means that they have renounced the prospects of political preferment and have chosen to follow the way of the Cross-service through sacrifice.

The greatest student convention the world has ever seen passes into history to make history. We are confifident that men and women received there a new vision of Christ that has led to new consecration, a new fellowship with God that has brought new health and power and a new view of the world that will lead hundreds, perhaps thousands, to place themselves at the disposal of our Lord, cost what it may. Never has there been in the history of the world a convention of so many Christian students to study the needs of the world and to face their own individual responsibility to supply those needs. In the words of the chairman, Dr. Mott: "If this convention disappoints Christ, what means can we expect will arouse men and women to respond to His call."

## A State Religion for China

BY REV. ARTHUR H. SMITH, T'UNG CHOU Missionary of the American Board; author of "China in Convulsion," etc.



N the two years which have elapsed since the establishment of the Chinese Republic it has become evident both to the Chinese

themselves and to old residents of China, that an unfavorable change has come over the morals of the Chinese people. There is a general disregard not only for the fixt customs of the past, but of rules, regulations, laws, and of authority in general.

Individualism in its extreme form has invaded the land of conservative and patriarchal antecedents. The ominous terms for "Liberty," and "Equality," are now a well-recognized part of Chinese speech, and while they are not understood they aggressively misunderstood. P'ing teng — "all-on-a-level" — is a phrase used in China with a new content, and if present-day notions were to be carried to their logical limits there would seem to be an end of any kind of control over any one in China. In this experience China is only repeating that of other The French Revolution, with lands. its frightful aftermath, has never been forgotten by modern civiliza-Not unlike that destructive tion. epoch was the phase through which the newly formed United States went for some decades after their freedom was theoretically won. A like phenomenon was witnessed on a smaller

scale at the end of the civil war in the middle "sixties" of the last century.

During the past few years, as is well known, the leaders of thought in Japan have been greatly troubled over similar symptoms in that empire, and their anxiety for the morals of the people led in the early part of 1912 to the singular Conference of Religions in Tokyo, which attracted so much attention in Japan and out of it. During the past year and more scores of thousands of soldiers have been discharged from the Chinese They constitute a justly dreaded class. Many of them took with them their arms and ammunition, and almost at once there began a reign of terror in several provinces which has spread until it has become more or less characteristic of the whole land. This is sometimes termed "quiet anarchy" (a correct description with the exception of the limiting adjective), a state of things to which the Chinese have been accustomed for millenniums, whenever favoring conditions, such as a change of dynasty, etc., exist. It is as true now as it seems always to have been that the evils of China have been largely economic in their origin. Were there work enough and food enough for all the people events would take a different course, a large and roomy IF, which is found in other countries also. But it is not in roaming bandit soldiers alone, and

in amateur hands of predatory civilians always to be found in China, that the absence of restraint is shown.

#### Taxes and Corruption

At the beginning of the revolution it was thought prudent-so it was said -to promise that the advent of the republic would be accomplished by the remission of all taxes-for a time. No bad habit is so easily and so radically cured as that of paying taxes, and once cured it was hard to get it started again-and remains so to this day. The hated Manchu was largely hated because he always wanted money, and if the republic was to demand also, what was the good of a change? During these two years the provinces which heretofore have always supplied the government with funds, have sent only driblets, and so China is contracting the loan habit, which, unless checked, can lead only to bankruptcy and to active intervention. The same disregard of rules has long existed in the schools of all grades, where the scholars have practically taken charge, boycotting and securing the dismissal of teachers, insisted upon certain courses of study to the exclusion of others, upon easy examinations, high marks, and immediate employment after graduation. Of most of the evils the Government University in Peking has been -and still is-a most flagrant example. It has been a common complaint that corruption, always abounding in China, has been even worse and more unblushing under the republic than before, for the reason that previous restraints no longer restrain. The conduct of the Parliament, upon which such high hopes were set, was a distinct and a progressive dis-

illusion for all those who thought China's salvation was to be evolved by this piece of machinery. Party spirit ran too high, greed was too obviously rampant, and there reigned a supreme incapacity to rise to the emergency of China's dire need. large and so unwieldy a body, hampered by rules of an impossible quorum, placed a premium upon disorder and upon blocking all business by merely withdrawal from chamber. As each party did this in turn the result was a long record of costly nullities.

#### Delay of Religion

Religious faith, it is pointed out, has manifestly decayed. Even in the Manchu dynasty temples were turned wholesale into school-houses, with or without the consent of "the people," who then figured very little. Under a republic all this would be amended. but it has gone on as before, and this not only in great cities like Canton and Tientsin-the two most conspicuous examples—but in rural regions passim. Buddhist priests have not infrequently tried to recover their temples by putting themselves into communication and alliance Japanese Buddhists, always ready to interfere in Chinese affairs. But the Government Chinese in Manchu listen times refused to to specious plea by Japanese that Buddhism should be put on a level with Christianity as a privileged religion, on the ground that there was nothing of the sort mentioned in the treaties with Tapan. Something therefore must be done to rehabilitate the morals of China. When the republic was launched it was openly proclaimed by its promoters that henceforth we were to have religious liberty in China, and this promise has been often reaffirmed down to the assembling of Parliament, and the work of the large committee to which was entrusted the drafting of the new Constitution.

It was not long, however, before we began to hear that an article was in contemplation making Confucianism the state religion of China, an announcement received with much natural incredulity by those who knew what irreconcilable differences opinion have long existed as to whether Confucianism conforms to the definition of "a religion" at all. It is only within the past few years that the Chinese language had had any phrase to express the concept "religion," and the compound now in use ("tsung-chiao") means literally ancestral instruction, but it has come to China from Japan-with many another new term-to "supply a want which has long been felt." not. however, felt by the Chinese themselves, but by others who have to use the Chinese language. The question whether Confucianism is or is not in the Occidental sense "a religion" has never had the smallest interest for the Chinese-even if they could have comprehended itbut now that they are increasingly sensitive to Western ideas it is otherwise.

The prime mover in the vigorous effort to establish at this late day a state religion for China, is understood to be Mr. Ch'en Huan-chang, is a graduate of Columbia University, N. Y., a few years ago, who prepared as his thesis for the degree of philosophy a treatise in two extended volumes on "The Economic Principles

of Confucius and His School," which are published by the university. Mr. Ch'en is very learned in Confucianism and in economics, and he has succeeded in establishing a relationship between them hitherto altogether unexpected, unless by the initiated. It appears that Confucius was not only a moralist, as we all knew, but ! more particularly a political economist, who saw and who foresaw nearly everything that is now known. and more clearly than we know it. Mr. Ch'en's volumes are monuments of industry, according to our ideas mistakenly applied, but well adapted to mislead those who accept the author's large assumptions. not the place to examine them nor to point out their fallacies-tho it may be desirable that this should somewhere done. be Being thoroughly sincere believer in Confucianism as the only possible hope for China and the coming religion of mankind, it was natural for Mr. Ch'en to desire to have it stamped with governmental approval. But here serious difficulties began. fucianists themselves were found to be of different minds, some gladly welcoming the plan of establishing Confucianism as an omen of salvation for China, while others denied that Confucianism is or ever was, or ever can be, a "religion," pointing out that there is no God in the cult, no worship but that performed by emperors now banished from the republic, and no general agreement as to what is and what is not Confucianism.

#### Christianity and Confucianism

It is at this point that Western experience becomes illuminating. What is Christianity? Its roots are in the Old Testament, its flower is in the New Testament, its fruitage is scattered through the ages, with all the discordant elements to be taken account of and if possible harmonized.

What is "Confucianism?" fucius affirmed that he was not an originator but a transmitter. gathered up the results of a millennium or two of pre-Confucian Confucianism, and embodied them in his edition of the older writings. His immediate disciples gathered up the memorabilia of Confucius and these in turn became classics. born about a hundred years later than Confucius, amplified, illustrated and enforced the teachings of the Master and himself became the Second Sage. All of his writings are of course Confucian also. The Han and the T'ang dynasties brought forth numberless commentators upon the great body of works esteemed classical, but it was left for Chufutze, of the Sung dynasty (born 1130, died 1200 A.D.), to fix the correct interpretation of the ancient classics for the seven centuries to follow. What Chu Hsi said the classics meant they did mean and do mean, what he said they did not mean is heresy. Few men in history have so tyrannized over their successors as this great scholar and commentator has done. To disagree was to cut oneself off from any hope of degrees, of office, and of promotion. Therefore heresy has been at a discount, and stiff orthodoxy has had the "middle of the road," and both sides as well. Now that we have freedom of thought and expression the question. "What is Confucianism?" is one of great complexity upon which libraries might be-perhaps will bewritten. When Confucianism is "established," what is it that is established?

Buddhists, Mohammedans and Christians alike look upon the proposed measure with signal disfavor. The two former religions have recently blossomed out as "churches" ("Fo Chiao," "Hui Chiao"), stirred to valorous verbal deeds by Christian competition. But they demand "liberty," which no one ever heard of until the other day, and can easily make trouble unless they get it.

#### Argument Against Establishment

This is the argument which Chinese and foreigners alike are endeavoring to force into the skull of the Confucianist who does not know history. If Confucianism-whatever it is-is "established," everything else is thereby disestablished. Disestablished persons and ideas make trou-This a struggling republic can afford. The Mongols lamaists and half of Mongolia is already forfeited to Russian guile. force and greed-shall we alienate the rest? The Tibetans are of the same religion as the Mongols, at a time when Tibet is struggling to escape from Chinese bondage; are we to disestablish their ancient religion also? Are we to repeat in China the Thirty Years' War of Europe?

When Confucianism comes to be examined by modern Confucianists freed from the intellectual disabilities of their fathers, many things will come to light. Ancestor worship is against the modern spirit and represents but one earlier stage of human evolution. It is doubtful if it can long be kept on at the old valuation, and eventually it will probably be greatly modified.

The Book of Changes-oldest of the classics-was greatly revered by Confucius, who remarked that if he had the time he would give fifty years additional to its study. It is likely that the modern Confucianist will part company with "the Master" at this point. The Book of Changes and the Science of Chemistry do not match one another. It is hard to see how both can hold sway. chemistry is too firmly rooted in fact to be dislodged by ingenious combinations of long and short straight lines, with treatises on them forming, in the words of Schlegel, "a mechanical play of idle abstractions."

Every ounce of utility in China is vitally needed at this crucial epoch. To introduce and to necessitate elaborate and irreconcilable contro-

versies on the deepest and most intricate topics of human thought and life is suicidal. So say many of the most intelligent Chinese.

At present there is little likelihood that Confucianism can get itself established in China. But it is quite possible to have indefinite and vexatious "regulations" introduced by the Board of Education, or by Presidential mandate, which may cause serious trouble. While these can not be permanent they may do great harm before they are abrogated. Every well wisher of China should pray that wisdom may be given to those in charge of the new ship-ofstate that it may not be wrecked, but may enter upon a voyage longer and far more prosperous than those in its past history.

#### THE MISSION CALL

BY PROF. JAS. LEWIS HOWE, LEXINGTON, VIRGINIA

Why should I give? What can God need from me, When His are all the earth and sky and sea? What worth to Him my little all would be?

He wants me to!

Why should I go? Archangels He could send To bear His Word to earth's remotest end; Yet "Go ye!" comes the call to me, His friend. He wants me to!

Why should I pray? By feeble voice Him move? Bends He a listening ear to me in love? Yet when I cry He answers from above.

He wants me to!

"Am with you alway"; "All the power"; "Then go!"
His final message. Am I, then, so slow
I shall not do His will? Enough to know
He wants me to!

## Missionary Experts at The Hague

THE RECENT MEETING OF THE CONTINUATION COMMITTEE OF THE WORLD MISSIONARY CONFERENCE

BY THE REV. ARTHUR J. BROWN, D.D., VICE-CHAIRMAN



HE Continuation Committee, appointed by the World Missionary Conference at Edinburgh in 1910, held its third annual meeting

at The Hague in Holland. The first annual meeting was held at Bishop Auckland Castle, England, where the members of the committee were the personal guests of the Bishop of Durham. The American members could not entertain the Committee at a castle eight hundred years old and so they selected the beautiful and picturesque Lake Mohonk, New York, for the second meeting. third session, at The Hague, last November, was an example of overflowing Dutch hospitality. The people of the city, headed by the Prime Minister, took up a subscription, which gave the committee the exclusive use of the spacious Hotel Castle Oud-Wassenaer. Several hundred of the Christians of the city welcomed the Committee in a reception, while the Queen sent a message for the opening session, and the day after adjournment entertained the Committee at her summer palace at Apeldoorn. It was evident that the Queen and the Prince Consort have a real interest in the missionary work for which the Committee was convened. Queen Wilhelmina's Christian faith and her intelligent recognition of the place of foreign missionary work

were beautifully exprest in her message as follows:

"It affords me a twofold pleasure to bid you welcome to my country, as I thus have an opportunity of assuring you how warmly my feelings coincide with those of the committee in its sacred work, and also gives me occasion to declare my affinity of soul with the grand task which is aimed at by the continuation of the efforts of the Edinburgh Conference.

"Your aspiration to unity and cooperation in mission work is reechoed in the Netherlands. Here, too, we aim at a sympathetic understanding of foreign races as faithful disciples of Him who came to serve. I consider your visit and your presence at the Dutch Missionary Conference as a good omen, showing that those among my compatriots who are interested in the missionary cause persevere in realizing these principles.

"My earnest wish is that the spirit of unity of all followers of Christ, members of His invisible community, may gain in intensity, and that our Savior may direct our hearts and develop the strength of our combined prayer.

"May our zeal be inspired and sanctified, and we all be fitted for the several vocations to which Christ calls us individually; so that the sun of His truth may shine over the whole world, shedding light in the darkness of human misery and gladdening the hearts of all mankind with the ineffable richness of His divine love."

The Continuation Committee as now constituted consists of thirty-nine members, of whom ten represent the

Continent of Europe, twelve Great Britain, fifteen North America, including the United States and Canada, and one each Australia and South Africa. There are many who attach large significance to the fact that this Committee is the first body of Christians in the history of the world which has brought representatives of such widely varying nationalities and forms of religious belief into united conference regarding the extension of the Kingdom ofGod. Around that conference table sit Christian leaders from fifteen differcountries—England, Scotland. France, Germany, Holland, Denmark, Switzerland, Finland, Norway, Sweden, Canada, Africa, Australia and These members the United States. represent not only so many different but practically all countries. evangelical Christian varieties ofthought from High Church Anglicans to the Society of Friends. Apart, therefore, from anything that the Committee may do, it is not an unimportant sign of the times that the day has come when it is possible to have such a committee, and possible, too, for that committee to discuss, as it does, the largest and most difficult questions with entire frankness and in a spirit of perfect harmony.

It would be impossible here to give in detail the proceedings at the eighteen crowded sessions of the full Committee and a score or more meetings of sub-committees and special committees. The permanent work of the Continuation Committee is done through ten special committees, each one of which has an international membership including eminent men and women outside of the Continua-

tion Committee. The following list of committees indicates the scope of subjects on which reports were rendered and which formed the main topics of discussion:

Committee on Missionary Survey and Oc-

cupation.
Committee on the Development of Training Schools for Missionaries on the Field.
Committee on Christian Education.
Committee on Christian Literature.
Committee on Work Among Moslems.
Committee on the Church in the Mission Field.
Committee on Medical Missions.
Committee on Cooperation and Unity.
Committee on Missionary Statistics.
Committee on Publications.

The work of these committees is laid out on a large scale, and an extensive correspondence is conducted to gather material for the use of the missionaries and the Boards. chairman of the Continuation Committee, Dr. John R. Mott, gives a large part of his time to the work and expects to give still more of it in the future. Mr. J. H. Oldham, the secretary, gives his entire time to the work of the Committee and to the editorship of the International Review. The reports of these special committees necessarily occupied much of the time at the meeting of The Hague, as the plans of each committee were passed in review and carefully discust. Large attention, too, was given to the report of the Chairman, Dr. Mott, upon his recent tour among the missions in India, China, Japan and Korea.\*

Since the Continuation Committee has no power whatever over either Boards or Missions, but is purely

\*The "Findings" of the conferences of missionaries, which were held in connection with his tour, are now accessible in a handsome volume of 488 pages, and it is earnestly to be hoped that these "Findings" will be carefully studied not only by missionaries but by those who are connected with the home Boards.

advisory and consultative in character, its chief energies are given to a study of the problems of modern missions, to accumulating facts and to the consideration of international and interdenominational questions, formerly considered by individuals or by separate Boards. The Committee is careful to avoid questions regarding which it has no right to speak, but it has an extensive area to cover within the limits defined by the Edinburgh Conference.

Four special characteristics may be noted with regard to the meeting at The Hague:

First: The thoroughness and painstaking care with which the problems of the work were considered and the large amount of time and thought which busy men are giving to them.

Second: A candid facing of the defects and limitations of the missionary enterprise, an absence of the spirit of undue boasting of what has

been accomplished and a sobering sense of responsibility for the right solution of vexed problems.

Third: The almost overwhelming sense of the obligation that rests not only upon the missionary body but upon the native churches and upon the churches at home to meet the extraordinary and unprecedented opportunities which now confront the Church of God throughout the non-Christian world.

Fourth: The spirit of devotion which prevailed and prominently characterized every session. Not only the special period set apart every day for intercessory prayer but all the deliberations of the Committee were marked by this spirit. We had a very tender and yet a very solemn sense of the reality of the presence of Almighty God, and the members separated to take up their respective tasks with new faith and with new courage.

### A Twice-born "Turk"—Part V

THE REMARKABLE REMINISCENCES OF A CONVERTED MOSLEM SHEIKH

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

"Infallibility of the Prophets"—A Public Inquisition



HEIKH: When I had obtained diplomas in various subjects from the Azhar University, one of my friends told me that there were at

Dumyât certain Sheikhs especially well-read in logic, which is the test of all sciences. The manner of teaching in the Azhar in those days was only a comparison of the teacher's book with the students' book. Occasionally there would be some criticism of the text studied, but as for philosophy and logic they were absolutely prohibited.

I wrote to my father asking his permission to travel to Dumyât, but he did not answer me. Finally I went to Dumyât and took a room

and attended the lectures given by the chief professors in ancient philosophy and logic.

One day while sitting with an in the Egyptian officer market place, mention was made of the claim of the Moslems for the infallibility of their prophets. I drew his attention to certain Koranic verses and traditions which completely contradicted this claim. the next night one of the professors came to my room and said that the chief Sheikh wanted me in his house because many Moslems had complained that I had attacked the doctrine of the infallibility of the prophets.

We found the Sheikh surrounded by an admiring circle of professors, not less than twenty. I saluted them with "Salaams," but no one replied. I then stept backward, but the Sheikh stopt me and said, "Why are you going back?" I said, "Because I have my doubts about an assembly in which there is no Salaam, which is the rule in Islam. They said, "Oh, that is because you have followed delusion, whereas Salaam is only for those who follow the truth." I said. "But this is worse than before, for you as the Sheikh of all the learned doctors have adjudged my error before you hear my speech. Such a thing is contrary to the Moslem religious law." He was very angry, and cried out, "Be quiet; may you be deprived of a mother" (an Arabic curse). I said, "Praise God who created me able to speak, not dumb, and I know my mother and my father also." Mohammed said, "Get knowledge, tranquility and clemency. What has your Excellency learned of knowledge?"

His face became red, but he controlled himself and said to me, "Upon you be peace, and the mercy of God," etc.

I took a seat on his right and we began to take our coffee. The chief Sheikh turned to me and said:

"A crowd of Moslems have come to me to-day complaining that you have said words which made the skins of all believers shudder, namely, that you hold the non-infallibility of the prophets and apostles. You know that this contradicts the Islamic religion, and religious disturbances will result from it. We take refuge in God from such, but do you really hold the non-infallibility of the prophets?

"I hold exactly what the Koran says in this matter," I replied, "but I do not hold the explanations of the commentators. As you know, it is not allowable to so explain a text so as to divert it from its simple meaning unless for some strong intellectual reason. Now, as there is not in the Koran a single verse which refers to the infallibility of the prophets, then we are compelled to hold their non-infallibility.

"As for your statement that this makes men shudder, learned men such as yourself should know that many Moslems have held that certain prophets and apostles have wilfully disobeyed God in connection with all the 'greater' sins, excepting only the falsifying of His message. Now I venture to say with all boldness that the doctrine of the infallibility of the prophets is a denial of the Koran and the sound traditions and the Torah and the Injil. Seeing that this assembly contains so many learned men, there is no

need for me to quote the various verses from the Koran and the traditions which prove the sins of the prophets, but I will repeat the saying of Ahmad ibn Hanbal and others, quoting from Anas, that the prophet said that 'all the sons of Adam are sinners, but the best of sinners are the repentant ones.'"

#### Bible Stolen and Burned

I hardly finished this speech before the clamor of voices arose against me. The Sheikhs cried out as tho I had given utterance to the greatest blasphemy, but fortunately the officer protected me from them, or they would have beaten me. Instead they curst me to their hearts' content. I stood on my seat with the officer by my side and said:

"Oh, men, say that 'God is one,' but hear a word from me which will be the deciding word. I refer to the Koran and the sound traditions everything that I have said, and then you may convince me if you can bring forward sound proof. If I am wrong, punish or kill me as you like, but let not your assembly of the Sheikhs of the town become a bed of anarchy."

They all heard my voice and became silent, when one of them said:

"I have heard that this deluded one has in his box certain prohibited books."

Two of them got up and by force took away the key of my room and went to bring the box. Another said:

"I saw the book of the Christians, the Holy Bible, with a friend of his yesterday, and when I asked him where he got it from, he said that the Syrian Sheikh had lent it him to read."

The friend was ordered to be brought with the book. The trunk was brought in, but they could not find anything in it that they could object to, except the books of Al Milal wan-Nihal.

The Sheikh decided that these were not prohibited.

As for the Holy Bible, the Sheikh then asked me:

"Is this really yours?"

"Yes."

"Where did you get it?"

"I bought it in Cairo."

"Why did you buy this book of the Christians?"

"Because the Koran came confirming it, and I wish to compare them, especially as the Koran praises it with much praise and quotes from many of its verses. This is my greatest reason for wishing to read it."

He smiled sardonically and said: "Have you heard that the Jews and Christians have corrupted it, and filled it with all sorts of blasphemy against God?"

"When was that?" I asked. "And how did it happen that two bodies at enmity one with the other could agree together to alter their book, and how could they gather the copies from all the world to corrupt them all?"

"Be quiet," he said, "and fear God, or you will go to perdition."

He then stript the cover of the Bible and ordered paraffin to be poured upon it and lighted, saying, "Praise be to God, Who has let us remove this forbidden thing."

"Truly," I said, "this is the greatest of wonders, that sin should be called obedience and God should be praised for it, and that you should

destroy the property of another man without his permission. Do you believe that to be allowable?"

The Sheikh then slapped my face so hard as to cause my nose to bleed. My officer friend became very angry, and drew me out and said, "Come, for I take refuge in God from the evil actions of these barbarians." We went out, and the officer asked me to go to the police and inform against the Sheikh. I refused, for I knew that that would only bring me much worse injury, the least of which would be that they would bear witness that I had blasphemed.

Next day one of the Sheikhs came and told me to leave Dumyât, for the people were rising against me, and I must go, in order to prevent the shedding of my blood. When I walked in the street I could see the evil looks of men cast upon me, and could hear their curses.

#### Washing Away Christian Doctrine

In a few days God opened the way for me to travel to Beirut. As I had but little money, I sold my gold watch. With a friend I called upon the Bishop of the Greek Orthodox Church. When he found out how I stood, he began to prove to me, from the Bible, Adam's original sin and God's promise to His prophets to send a ransom. He also explained to me some of the types found in the Mosaic rites. He gave me permission to visit him day by day, but there was a Moslem shop near his door. This shopkeeper saw me drest in the usual long-sleeved cloak and loose turban, and made it his business to enquire of one of the servants what was the reason for my

visits. When he learned that I. was going to be sent to Athens to study Christian theology, he went straight to some of the fanatical Moslems and told them. Then he came to my hotel, and began to weep bitterly and to reproach me. He assured me that it would end in my being forbidden to see the faces of my father and friends.

Satan won the victory over me just then, and I joined him in his regrets and sorrow. Then he took me to the public bath, where I underwent the washing of Tauba (repentance). He also took me to the mosque, where I prayed the prayer of repentance and divested myself of all my previous opinions.

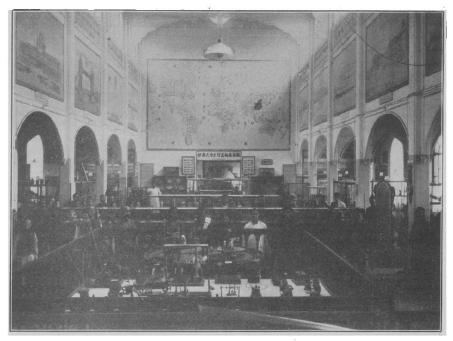
Now I blindly surrendered myself to the Islamic religion without any evidence and in spite of my own mental temperament, which hated vain tradition, so that I was in continual conflict with my conscience.

Some one informed my father that I was in Beirut, and he sent to the Mufti asking for me to be sent back to my town. I sorrowfully went back. Many times in those days I wavered between Satan and Christ, praying:

"Oh, God, I turn to Thee from error. I wash myself in the blood of the Redeemer, and I know that Thou dost receive my repentance. Establish the faith in my heart and make it grow. Sanctify it that it may be a dwelling-place for Thee and graciously guide the wandering lambs to the right fold of Thy Holiness. Lead my brother Moslems to the right path. Amen."

NARRATOR: Tears fell down the Sheikh's cheeks as he reported this, and he said, "This is sufficient for to-day; let us meet again to-morrow."

(To be continued)



MAIN HALL OF THE CHRISTIAN INSTITUTE, TSINANFU, SHANTUNG, CHINA

## Evangelization in Shantung

BY REV. R. C. FORSYTH, SHANTUNG, CHINA Missionary of the English Baptist Mission



CINERATION 30 years ago was a very different thing from what it is now. The new German railway, running as it does straight through

the Province from east to west, gives great facility to the missionary to reach his down-country work more quickly. Formerly a great deal of time and hard travel under very primitive conditions had to be made before the outstation could be reached. Now the railway in an hour or two takes you quickly and comfortably within a reasonable distance of the outstation which you wish to make your head-quarters for the time being. The usual plan adopted is to have evangelists go by two's to the North, South, East

and West and come back for an evening meeting at headquarters. This, if weather permits, is usually held outside and generally commands a large audience, as after the work of the day is over and the evening meal partaken of they are prepared to listen to what is said. The order followed is the singing of several hymns, which helps to attract the villagers to the meeting-place. The Chinese are fond of singing, but it is not all of them who can sing, and the result is sometimes rather trying, but if trained in our Sunday-schools the children young people can sing very sweetly. After the singing, short addresses are given by several of the evangelists and a final word spoken by the missionary in charge. Books and tracts are distributed and Gospel portions are sold under cost price. By this means the seed sowing in a given district is fairly well done.

#### Catechumen Classes

Of course as often as practicable the same or a neighboring district is visited in this way and if any direct results occur these are gathered into classes for catechumens. Classes for men are held separately from those for women, to avoid scandal so common in these eastern lands. They are held for ten days, a fortnight or three weeks and a regular program and time-table is made out for each day. tary subjects are taught, mainly Scripture. The doctrinal part is taught by means of a simple Catechism which is memorized and explained, and each one is instructed in the Lord's prayer, the ten commandments, grace before meat, etc., and most learn some of the hymns in common use. After attending such classes, which are held in the spring and autumn and are found in constant attendance at worship in whatever place may be most convenient. Then, as a rule, after 18 months' probationary period, they are examined by the native pastor and deacons and after public baptism are received into the native church. They are exhorted as to the virtue and necessity of Christian giving, are duly admonished regarding family worship and strict attendance at the Sunday services, and in all ways prove out of a good conversation that they are truly the disciples of Christ.

#### Christian Primary Education

In every duly accredited station or outstation it is sought to establish a school. Boys are taught by male

teachers, and girls' schools, if in the same village, are usually some distance apart. The most that one teacher can undertake to teach thoroughly is ten pupils. The Chinese character is so heavy a burden on every scholar that work is begun in the early morning in the summer and at daylight in the winter and carried on with intervals for meals right through the day, and in the summer late on in the evening. The curriculum includes the recognition of the character, graded up to a certain standard, elementary geography, arithmetic, etc., and a thorough course in the Gospels and narrative parts of the Old Testament. The day begins with the singing of a hymn, reading and explanation of a portion of Scripture and prayer, all joining in the Lord's prayer. The children are thus passed through a course of four years' elementary studies. If they are able to pass the entrance examination, and can afford the fees they may proceed to the secondary school, and finally to the College, where a course equal to an English B. A. degree may be finally obtained. Thus the system of Christian education is costly but thoroughly sound. Consequently graduates are eagerly sought for as pastors, teachers, and evangelists, and can easily obtain important positions anywhere in China and even in government service. The children of Christian parents are usually sent to school and invariably enter the native Chris-The teacher is also a tion Church. Christian and generally undertakes the Sunday services for the Christians of the village, and sometimes leads his scholars out on a Saturday half holiday and while the children join heartily in the singing the teacher does the preaching. The presence of the clean,

bright, intelligent faces of the children is in itself a powerful and attractive evidence for Christianity, which is keenly appreciated by the heathen parents. The school could swamped by children of heathen, and all our arrangements utterly break down if we were to allow them to come, as they are eager to do. lack of efficient teachers is a great drawback and in government institutions the absence of competent instructors is the one difficulty which is insuperable and can only be gradually overcome as the supply is available. Efficient Christian teaching in our primary schools is the source of intelligent, well-instructed Christians, the backbone of the church.

#### Medical Work

Another fruitful source of the spread of Christianity in any given district are medical hospitals, of which almost every foreign manned station has one and sometimes two in opera-This appeals powerfully to the Chinese as an evidence for Christianity which they can neither gainsay or re-That they should be received into clean, and from their point of view. verv comfortable quarters. tended by a skilled physician from the west and sometimes even by a trained nurse and this without any expense to them, is a fact which baffles all their previous theories and makes an entry through gratitude not only into the heart of the recipient but through him or her into the family and into the village where the patient comes from, and from surrounding villages. Thus the medical work is a source of the propagation of Christianity second to none, and by its silent and beneficent working, makes for the evangelization

of all the region round. The patients are instructed in Christianity and supplied with books and tracts when they leave.

#### A Christian Institute

A unique effort in the evangelization of Shantung is made in the capital of the Province Tsinanfes. Here is found the Christian Institute which has been in operation for some years. In the Museum, attached to the Institute, are a number of Zoological specimens, maps of large dimensions, globes, charts and tables of statistics of all kinds suitable for students or intelligent officials. Visitors to the number of hundreds of thousands pass through it every year. The highest officials of the capital have all made use of it. Every hour evangelistic teaching and preaching takes place and short addresses given by trained assistants.

Lectures are given to students in the lecture hall on special subjects and made attractive by lantern and cinematograph exhibitions.

There need be no hesitation in affirming that the influence for good from this institution has been incalculable and it has done much to bring us into friendly contact with people from all parts of the province.

#### The Revolution

There is no doubt whatever that the new revolution has broken down all barriers of resistance. During the Manchu administration the latent opposition was rapidly dying out but since the new regime has eventuated no opposition of any kind is noticeable. On the contrary missionaries and their converts have been treated with every respect, and during all the wild outbursts of unpaid soldiery, no native Christian or foreign missionary was harmed in any way. That an entire

change in the attitude of officials toward Christianity has occurred is very evident. Sabbath, as a rest day, is duly observed in all the government colleges. On the calendars issued by the government the days of the week begin with Sunday and end with Saturday as the seventh day. The foreign month, according to the Gregorian standard, is now the rule. There is no bar to government employ because of Christianity, and all the heathen observances are falling out of use.

It is borne in upon the writer that now is the day of salvation in China in a very marked and solemn sense. If the Christian nations of Europe and America could realize the underlying need for Christ which every human heart consciously or unconsciously must feel and which nothing else or less can satisfy. Could the Christian Church throughout the world hear the call from heathen lands and think and pray over what the command of Christ as to going into all the world and preaching the Gospel to every creature must mean in his or her connection, then might we not expect greater things than these. In this land of China at any rate the day of deliverance has dawned and the Christian Church in the older republic should surely rise to the opportunity and supply the help which the Chinese confidently expect and should unfailingly There must be also a new standard in giving not merely the mites

but the millions. Every Christian church should contend earnestly for the honor of placing their best offering of consecrated talent on the mission field, supporting them not merely by gifts and prayers, but sharing the sorrows, the hardships, the isolation and by frequent cheerful communication cause the missionary to feel that his sorrows are shared and his joys multiplied by vital contact with his native church. The cause of Christian education in Shantung is planned on a worthy scale, as regards the future, and we doubt not that the great need will justify their action and command success. But there is still a wide field for the itinerant evangelist, and unless this work is faithfully done by men and women who are willing to make for themselves no reputation if so be that the cause be advanced, then all other branches of the work will correspondingly suffer. China for Christ in this generation is not only, humanly speaking, practicable, but in opinion of the writer after nearly 30 years' experience, never was so easily attainable as now.

What! have we no Christian statesmen in the mother churches who can weld the forces of Christian civilization and lead the church in a campaign grander than any the world has ever seen, and proclaim a Christian crusade in this ancient kingdom which will speedily place it in the first rank of Christian nations.



## Trial and Triumph in Korea

BY REV. J. L. GERDINE, SEOUL, KOREA



HE outstanding feature of the missionary situation in Korea during 1913 has been the conclusion of the socalled "conspiracy

trial" which, in its various stages, has covered more than two years. charges in this case involved not only the character of representative Christians, but indirectly cast aspersions upon a prominent portion of the Church in Korea. The trial been concluded by judgments setting free 116 of the 123 men originally put upon trial. Judgment against one went by default.

The records of the various trials have been very carefully prepared by trustworthy persons and seemed to compel the acquittal of the men who have been discharged. This record shows further, that there is no substantial difference in the case against the six men who were sentenced. The courts, by discharging 116 of the accused, discarded as untrustworthy thousands of pages of secret police investigations, and yet retained a small portion of this same record as sufficient for the conviction of the six who are now serving their sentence. The conviction of these six seems to be an Oriental compromise, based solely upon expediency. Nothing has been disclosed to discredit any of the men tried nor to show that any unworthy spirit obtains in the Korean Church.

Among the indirect results of the trial we note a wider interest and deeper sympathy for the Korean Church both in America and in Europe. Few events in the history of missions have called forth a larger volume of prayer throughout the Christian world.

The body of the Christian Church in Korea has been strengthened in faith, courage and determination by this testing. Any defections that have occurred have been from among that element as yet ungrounded in faith and experience.

The growth of the Christian community in Korea has probably been temporarily checked by the abnormal condition which has existed during the past two years, but it is hoped that the higher authorities will more carefully guard against another similar police blunder and the possibility of the repetition of such a condition. The non-Christian Koreans have all along had confidence in the innocence of their accused countrymen. Aside from the temporary check referred to, the trial has created no obstacle in the way of their acceptance of Christianity. The effect, indeed, has been rather to give them a better understanding of its meaning and a more sympathetic ear for its message. Some have even been converted as a result of this persecution. It may reasonably be hoped that the rapid growth and development of the Korean Church will continue.

# National Awakening in the Philippines\*

BY BISHOP CHARLES H. BRENT, MANILA, PHILIPPINE ISLANDS



OHN MORLEY, when he was Bishop of the Protestant Episcopal Church in New York, said that in the waters of the Pacific America

had a great peril and a great opportunity. It is always true that opportunity is adjacent to peril, and when we are inclined to be cowardly the peril so shakes us that we do not see clearly the opportunity. That has been the case in relation to the Philippine Islands, for there are some who are afraid for the American Constitution that we have evaded the issue and have not squarely faced the opportunity presented both to our nation and for the Filipinos themselves. In the main we are alive to our opportunity; it has challenged us and I believe that Americans intend to rise to it. What is best for the Filipino will be best for America. must not be hampered by theory; but we must face facts and deal with them in the way that living men should always deal with living issues.

I believe in the coming Filipino independence; but that independence must be synonymous with liberty; and if so it can not come now or in the very near future. It was not American influence which awoke the Filipino to that corporate self-esteem which emerges ultimately in national consciousness. In the sixteenth century a force began to play upon them

which has never ceased; the same force which made nations of France and Germany and England and America—the conscious acceptance of the Christ. While Japan was wrapt in profound slumber, and China was dreaming of her ancestors, the Philippine Islands were partially awakened by the one touch which arouses aspiration toward nationality as a permanence. In Chamberlain's "Foundations of the Nineteenth Century" we have have this estimate of the place of Christ in relation to national life:

"No battle, no change of dynasty, no natural phenomenon, no discovery possesses a significance which can be compared with that of the short life on earth of the Galilean. birth is, in a sense, the beginning of The nations that are not Christian, such as the Chinese, the Turks and others, have no history; their story is but a chronicle on the one hand of ruling houses, butcheries and the like, and on the other represents the dull, humble, almost bestially happy life of millions that sink in the night of time without leaving a trace."

The Filipinos, however inadequate their belief in Christ may be, are a people loyal to Christ, and therefore they have a hope of national selfrealization beyond any people of the Far East. So far as Japan and China have hope of permanent na-

<sup>\*</sup>Report of an address delivered at the Mohonk Conference, October, 1913

tionality, it rests solely in Christianity. Never yet has a nation been governed purely by politics so as to retain a high national character: machinery can no more create a nation than it can create a personality. Greece tried to keep her national entity by creative art, and history tells us how she failed. Rome built the majesty of her domain on law, and altho Rome stands as one of the wonders of history, Rome as a nation failed. But when you add the personality of the living Christ to creative art and to the power that comes through law, then you have such an element of permanence in a nation that its destiny is immortal.

The process of nationalization among the Filipinos may be slow, but it will be sure. It is not politics that keeps a nation stable and continuous. Nor is it a subtle genius given to some and denied to others. It is Christianity. That which distinguishes East and West is not a matter of race or color. The dominant (i.e., Aryan) West was born in the East. It came to the West and found Christ and was found by Him who was Himself a son of the Semite East. With Christ nationality gained new vitality, so that we now see nations to be sacred, not dependent on dynasties or accidental genius. A nation in this new sense, is the creation of Christ and will be perpetuated as long as it is loyal to Him. Christianity is the religion of perseverance and permanence. and fatal blow to the disintegrating nation of Jews was their rejection of the Corner Stone of their race. That which distinguishes the West from the East is that the West, however inadequately, accepts Christ, and the East does not. . . .

It is no mere chance that related the Philippine Islands to America. Consider the situation. The Philippine Islands are cut off from contiguous peoples by their Christianity. They fear, and shrink from the Japanese as a menace. Tho they belong to the Malay branch of the great Mongolian race, and intermarriage with the Chinese is productive of good results, they have a rigid exclusion law forbidding Chinese entrance into their territory. And as for their Malay brothers to the South and West, they have about as much intercourse with them as with the Eskimos.

To learn what even an inadequate form of Christianity does for a people look from the Philippines to Malaysia and we see that the difference between these peoples is the difference between darkness and dawn. The religion of Christ transcends the bond of race, and ignores geographical contiguity. The fact that there is a higher type of Christianity in the Islands than formerly is in no small degree due to the fact that the Protestant Churches have come in with American sovereignty, some of them with a Puritan severity, and the whole religious situation has been toned up morally.

In Filipino Christianity even tho a Christianity which needs to be vastly enlightened and improved, lies the directing and conserving force of the Filipino as a nation. The mestizos are already past masters in politics. What is needed is character which comes to those who are given facilities for self-realization through the agencies of civilization under the egis of the Christian faith. Given that and there is capacity in a Christian people for development. . . .

In the Philippines medievalism, or compulsory imperialism, was the keynote of government until 1898. Since then the development into modernism has been by leaps rather than by even progression. To-day the Philippines have a measure of autonomy unknown in any existing dependency. I will go further. I know no instance in history where self-government has reached so high development in a dependency. The Filipinos received after less than a decade that which was accorded Egypt in a restricted way only when a generation had elapsed and economic and industrial efficiency had been insured. I mean a native legislative assembly. The Filipinos are now their own lawmakers.

The most recent experiment of the American government in giving the balance of power to the Filipinos on the Commission was the most conservative measure that could be enacted if they were to take a further step toward the consummation of autonomy. An executive order can be rescinded if the privilege granted by it is abused, whereas Congressional action would make withdrawal from a position once taken well-nigh impossible.

This step is an experiment, and it is for the Filipinos themselves to prove that it was a wise experiment. Speed in so momentous a matter as the making of a nation is a thing to be feared rather than courted, and let us hope that the last vestige of Spanish political influence will have vanished before that crowning phase of liberty which expresses itself in national independence is considered and granted. When those who are now school boys are old enough and experienced enough to take the lead in the public life of their people, it will be time enough to discuss independence.

America has the opportunity of the ages. She can, if she pursues a course consonant with the demands of the situation, stand by at the birth of a nation worthy of a permanent place in the family of Christian nations. Her effort is not to rid herself of a difficulty, but to rise to an opportunity and to render a service. It is not so much to reproduce among an alien people her institutions as to create a character that will be able to express in Philippine life and institutions the principles of democracy. The political system developed, secularized education, material progress, carry with them dangers which can be met only by deepened religious life.

The cornerstone of the state there as here is the Christ. Without enlightened devotion to Him and to His teaching there is no hope for nation or individual. In and through Him we believe that there will some day be a creditable Filipino nation.

"Sell that thou hast and give to the poor . . . and come and follow me."

-St. Matt. xix, 21.

When Is the Sale Going to Begin?

See "Men and Missions," October, 1913, page 17.

# Cooperation in South Africa

BY REV. C. H. MAXWELL, NATAL Missionary of the American Board, C.F.M.



ISSIONARY forces in
South Africa, especially in Natal, took in
good part the rebuke
of the Edinburgh Conference, which inferred

that the present supply of missionaries could adequately cover the field were there cooperation between the operating societies and a proper location of the missionaries. Earnest efforts have been consistently made. Some progress has resulted. Three Lutheran societies have joined forces in a part of their work, Congregationalists and Presbyterians have done likewise and certain undenominational societies are negotiating terms of union.

On the whole, however, it must be confessed that larger and effectual union has progressed about as slowly as have more historic attempts at union between certain churches at the home-base. Failure comes when at a critical stage the delegate of some prominent society says:

"We don't understand that there is overlapping. We don't know anything about overlapping. There is interlacing but no overlapping. We can't pledge ourselves to be hampered in our work of the Spirit by rules."

However it may be at home, preparation for union abroad requires a vision of and a passion for the Kingdom of God which are equal to and a little larger than our plans for some given sect. This is a report of prog-

ress. Efforts are not abandoned. But South African missions may not be allowed to suffer if after faithful efforts they fail to do better than the churches which gave the order.

In evangelism and in education the efforts of the missionary were never before so successful in South Africa as now. The degrading home life of the native is gradually yielding to a new order of home-making. Superstition, tho it dies a hard death, is losing many of its devotees. women are arousing from the stupor of their degraded social position. Crusht under the economic pressure of 20th century civilization the South African native remains cheerful and ambitious. He desires knowledge and is determined to educate his children. Moreover, he constantly proves his possession of the greatest of all faculties—the faculty for God. tives are taking the aggressive in urging their missionaries into new The indications are that we are at a crisis in the progress of our work. The labors of the past ninety years are bearing fruit which we have not the reapers to harvest. The demand of the hour is an increased corps of adequately equipped native teachers and evangelists to help care for at least the natural increase of our past seed-sowing.

Serious native unrest is apparent throughout the country. The cause is unfair treatment. The government taxes the native without representation. He is denied the fran-

chise. Money lenders charge him ruinous interest. Lawyers deceive him. Labor contractors, confidence men, prostitute women and illicit liquor dealers are active elements of "civilization" which are allowed to make him their prey. It is no secret that friends of the native in South Africa are bitterly disappointed in the new Union Government. Favorable laws were expected, but a stone has been given to children who were crying for bread. The latest hardship comes in the form of a Land Act which prevents the native either from buying or leasing land and which it is estimated will make serfs of at least 800,000 natives now tenants on private land-or will drive them to the only other alternative of moving into native locations and so change not only their place of abode and their environment but also their means of gaining a livelihood. A last chance remains in the fact that the Act appoints a "commission" to report within two years a definition of areas within which interests in land may or may not be acquired by natives. As hope springs eternal we now look to this commission for fairness. Its members have an almost unparalleled opportunity to influence the future of South Africa. May it be for the peace of the country, the honor of the British flag and the justice of a Christian civilization.

Altho the recent strike of European labor in Johannesburg was attended by passion, destruction of property and bloodshed unparalleled on such occasions in South Africa, the most unfortunate feature of the event was its influence upon the 230,000 native employees within the

prescribed labor area of the Rand. Says the Christian Express:

"They saw the strike methods, their warlike passions were aroused and they were more or less drawn into a struggle against authority, law and order."

One thing is to the good, regardless of the aforegoing facts. Public opinion in South Africa seems to be favorably modifying its attitude toward missions and native affairs. Why this change has been coming on during the past five years, but with greatest acceleration within the last few months, is difficult to explain. The best that the writer can say is that during these five years—the formative period of a new government -while the interests of other classes have been taking shape, so little has been done for the native and so many legislative blunders have been made discriminating against him and that contrary to the manifest wishes and advice of those who stand for the natives' interests, that the unfairness has itself worked the greatest reactionary appeal. This modified public opinion has not yet netted any ultimate results. It may still have remained unrecognized by one who has not been listening for the heartbeat or feeling for the pulse of the country, but unquestionably it has come and has lessened the amount of prejudiced criticism against efforts exerted on behalf of the native. has also added to the camp of those openly committed to a course of justice in this matter. And whatever course the native may take, these belated rays on the horizon give the best promise of daylight that South Africa has seen in this generation.

# DEPARTMENT OF BEST METHODS

CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, N. Y.

Author of "Holding the Ropes," "Transformation of Hawaii," etc.

#### UNION MISSIONARY MEETINGS



T is a significant fact that the first interdenominational gathering of any kind was a missionary meeting. Stirred by the arrival

of the first letters from Carey and Thomas from India in 1794, a number of ministers of different denominations resolved to form a union society for sending the Gospel to the heathen and issued a call for a series of union meetings to be held in London, September 22, 23 and 24, 1795.

Two great results were produced—the founding of the London Missionary Society that sent Livingstone, Moffat and a host of other heroes to the field, and the birth of a spirit of unity among Christians. This spirit, begotten of a common purpose to give the Gospel to the world, has never died out but grows stronger and stronger.

"The unanimity and fervor of the assembly, on entering on this greatest of all schemes, the evangelization of the world, created bursts of joy which nothing could express but tears," says the biographer of David Bogue, one of the leaders of the movement. "The Christian world seemed to awake as from a dream, wondering that they could have been so long asleep, while the groans of a dying world were calling upon them for the Gospel of Jesus Christ. Another consideration that rendered

these seasons unspeakably delightful was the visible union of all denominations, who, for the first time, forgetting their party prejudices and partialities, assembled in the same place, sang the same hymns, united in the same prayers, and felt themselves one in Christ.

"This sentiment was so universal that when Mr. Bogue, in the course of his sermon, said, 'We are called, this evening, to the funeral of bigotry; I hope it may be buried so deep as never to rise again,' the whole vast body of people manifested their concurrence, and could scarcely refrain from one general shout of joy."

"If we would move the world a little nearer God, we must all lift together."

—Mrs. Raymond.

## BOSTON'S MISSIONARY MAY FESTIVAL

BY MISS MARY PRESTON, BOSTON, MASS.

Young People's Secretary, Woman's Foreign Missionary Society, Congregational Church

Every year at half after two on the first Saturday afternoon of May there gathers in one of Boston's churches a remarkable audience of eight or nine hundred children and one or two hundred grown-ups. Badges upon many of the boys and girls proclaim their proud owners to be official delegates to the "Missionary May Festival," while the gaily-colored banners in their hands ex-

plain that this "Festival" is held by the Woman's Board of Missions for the Congregational children of Greater Boston.

More than a score of years has passed since the first rally of this sort was planned, but beside the numerous festivals and parties which now crowd the May time it may still boast increasing popularity among children and elders alike. Its purpose, briefly stated, is to generate enthusiasm for missionary work in the hearts of the youngsters who attend and to give them impetus to undertake more in support of that work, both individually and through their societies. The very size of the crowd, the friendly rivalry between delegations, the banners borne by the various societies, the rousing singing, the opportunity to see and hear "real live" misionaries, to look upon the secretaries of that mysterious thing called a "Board," to watch scenes from mission lands acted out, and, finally, the chance to proclaim one's own share in the glorious work by having one's society present its missionary gift-such experiences can not fail to intensify enthusiastic loyalty. Under the impetus gained by children and elders alike missionary work in the seventy or more churches represented takes on new life and vigor.

The success of the festival is dependent upon two things—the attendance and the program. Consequently preparations for both begin at least three months in advance and no pains are spared. A preliminary notice giving time and place, announcing hymns, the salutes to the Church and American flags, which are always used, the definite object to

which gifts will be devoted, together with a descriptive leaflet about it, are sent to leaders of children's organizations in all the churches within a radius of fifteen or twenty miles. Mission Band leaders, superintendents primary and junior Sundayschools, of Junior Christian Endeavor societies, of children's clubs, occasionally the pastors themselves-are all invited to bring delegations of children. Return post cards make it possible for the Board to know whether all leaders have received their invitations. The second notice. containing details and directions, is sent as the time for the meeting draws near. An opportunity is also made to have the festival announced in church calendars.

The program, which occupies about an hour and a half, is planned to interest boys and girls between the ages of eight and fourteen, and this fact is always announced in the invitations. If older or younger children attend (as they do!), the risk of being bored is their own. Some secretary or other officer, usually a man, conducts the devotional service and presides. Frequent singing, led by a cornet as well as by the organ, restless lungs and a chance for expression. The pièce de resistance usually managed by one or more missionaries, representing scenes of mission work in the foreign country to which the children's gifts for the year are to be sent, and is presented by the children of one or more mission bands who have been thoroughly drilled beforehand.

Last year, for example, the gifts were all to be used for a children's missionary who was about to sail for China. The entertainment, there-

fore, pictured this new recruit being conducted from Boston to Tientsin by a veteran missionary, who explained to her and to the audience the various odd sights seen along the way (many of them, such as an oldtime Chinese school, street scenes, etc., being acted out upon the platform), and also told the story of the Chinese slave girls and other characters whom they met and who were, of course, introduced to the audi-After this feature comes the · offering. Each delegation sends a representative to the platform bearing his society's banner and its gift. presiding officer reads aloud the source and amount of each. Altho this is a long process it never fails to be greeted with enthusiasm. The total offering is then announced. amounts to \$600 or more, and a large embroidered Chinese banner is ceremoniously presented to the society which has made the largest gift per capita. At each succeeding festival this banner is returned and reawarded to the winning society.

While such a meeting involves much time and labor, the new life and enthusiasm which it brings to our Congregational children's missionary work around Boston is well worth it all. Its influence can not be calculated.

### CHILDREN'S RALLY AT HARRISBURG

A denominational rally such as that in Boston, is possible only in cities where there are several churches of the same denomination. But an interdenominational rally along the same lines could be held in almost any community. Mrs. Montgomery describes a very successful one held in Harrisburg, Pa.,

during the Woman's Jubilee, as follows:

"Every Sunday-school had so many representatives in a total of 1,200 children. These dozen or so were chosen as a reward for a certain standard of excellence by the officers of each school. To be chosen was felt to be the honor of a lifetime. These children were taught three or four magnificent missionary hymns until they knew each verse perfectly. Each detachment had selected a mission land, and its leader carried a flag of that country. Each member of the delegation carried a similar tiny flag. As the procession marched into the church and across the front, young ladies took these flags and stuck them into wire netting to make a beautiful background. The program consisted of singing by the children and four missionary stories."

Why not plan for a "Missionary May Festival," to include all the children in your community?

#### A UNION SEWING CIRCLE

For more than thirty-five years the women of the Baptist churches of Cincinnati, Ohio, have devoted one day a month during six months in the year to sewing for the families of home missionaries.

The society is known as "The Cincinnati Baptist Church Union" and its meetings are held in the different churches. The women of the entertaining church furnish a luncheon at twenty-five cents, the proceeds going toward purchasing materials for the sewing. Churches that do not entertain the society during the year make a small offering for the same purpose and many of the members give clothing. A thank-

offering is also taken at the meetings and the merchants of the city frequently make generous donations of cloth.

The meetings are held on the second Thursday of each month and on the preceding Tuesday the cutting committee meets to prepare the sewing. All garments to be made are cut and pinned together, so that every thing is ready when the society assembles. At the close of the meeting a committee takes charge of the clothing and packs the barrel. The society pays the freight.

The society convenes at ten o'clock and at two, immediately following the luncheon, a short devotional service is held. While the sewing is in progress, reports are read and letters from the missionaries. The average attendance is about 100, and aside from the help it has given the missionaries, the society has done good service in bringing the Baptist women together and providing for them delightful social occasions.

# A PIONEER UNION MISSIONARY SOCIETY

The less machinery there is about a union missionary society the better. The simplest form of organization is, perhaps, that of the Woman's Union Missionary Society of Springfield, Ohio, founded more than twenty years ago.

The meetings were held once a year and were in the hands of a committee of three carefully chosen women. There were no officers, each committee appointing its own successor. The duties of the committee were to arrange for a time and place for the meeting; send notices to the various societies with the request that each

appoint a delegate; make out a program; appoint a presiding officer (not one of their own number) and a secretary to take the minutes. The expenses were met by a collection taken at the meetings. There was always a surplus, part of which was used for a subscription to THE MISSION-ARY REVIEW OF THE WORLD for the Warder Free Library. The attendance was uniformly good and the society a great help to the workers. For the past two years it has held no meetings, but they will probably soon be resumed.

The formation of this society was the result of an address on "Union Missionary Societies" given at Chautauqua, N. Y., which so aroused a Springfield woman in the audience (Mrs. C. C. Fried of the First Presbyterian Church), that on her return she urged her society to take the initiative in forming a union society in Springfield. But the idea of federation was new and women lacked courage. For six months they prayed over it fore, with fear and trembling, they finally launched it. One woman only had faith to believe that the first meeting would be a success. when the time came the church was filled to overflowing and great interest and enthusiasm were manifested. Perhaps this experience will give some other woman or society courage to propose a similar federation in her community.

# CINCINNATI'S FOREIGN MISSION-ARY UNION

Cincinnati, Ohio, has a very enthusiastic "Woman's Foreign Missionary Union," which was organized immediately after the Woman's Jubi-

lee meetings and meets twice a year in February and September. At first there was a single session, but the interest became so great that they now continue all day. Five hundred and fifteen were registered at the last meeting and the society is considered as "splendidly worth while."

The programs are largely inspirational, the speakers being the best available, regardless of denomination and almost regardless of cost. Raising money for anything save current expenses is not a part of the policy of the Union, but at the last meeting Mr. Wm. M. Danner, American Secretary of the Interdenominational Mission to the Lepers. so aroused the sympathies of the women that they decided by resolution to assist the work financially to the extent of asking each woman for a minimum gift of 10 cents a year. No one is debarred from giving larger sums, but emphasis is laid on the fact that these contributions must be extra and not be diverted from other channels.

Since this Leper Mission works in cooperation with the Mission Boards and is indorsed by them, and no definite sum is asked for, it forms a legitimate object for union financial effort. "Just think what it would mean to the poor lepers," says Mrs. W. E. Lewis, president of the Cincinnati Union, "if every Christian woman in America gave even as much as 10 cents a year! Do pass it on as work for missionary unions." (Leaflets about the Leper Mission, with the name and officers of the contributing society printed in, will be furnished free of cost in any quantity, by Mr. Wm. M. Danner, 105 Raymond Street, Cambridge, Mass.)

#### A FEDERATION OF YOUNG WOMEN IN PHILADELPHIA

Philadelphia has an "Interdenominational Committee of Young Women for Foreign Missions" that might well serve as a model for other communities.

"The Jubilee Continuation Committee, thirteen denominations, the Young Women's Christian Association and medical students are represented," says Miss Mary C. Peacock, "and it conducts two meetings a year, one in the interests of mission study and one more general in character. Mrs. Montgomery, Miss Margaret Burton and Doctor Steiner have addrest us. We urge attendance at summer conferences and cooperate with the Young Women's Christian Association in looking after the Oriental students, calling on them, and providing for their entertainment at holiday time, etc.

"Plans are under way for a normal study class early in the year, with two representatives from each denomination who will repeat the course in their own churches later on. Mrs. Nicholas Mitchell has conducted a similar class under the auspices of the Woman's Continuation Committee, holding it in the late spring and using the United Study-book for the following year, often teaching it from manuscript."

#### TRY THIS CONVENTION SONG

At the banquet of the Standard Bearers (an organization of young women in the Methodist Church) given in connection with a branch meeting of the Woman's Foreign Missionary Society at Delaware, Ohio, the following unique song was sung to the tune of "Auld Lang Syne":

- Report, report, report, Report, report, report; Report, report, report, Report, report, report. Chorus.—Report, etc.
- Be prompt, be prompt, be prompt,
   Be prompt, be prompt, be prompt;
   Be prompt, be prompt, be prompt, be prompt,
   Be prompt, be prompt,

Be prompt, be prompt, be prompt Chorus.—Be prompt, etc.

3. We will, we will, we will, we will, We will, we will, we will;
We will, Chorus.—We will, etc.

Verses one and two were sung by all the district and conference officers in unison; verse three by the Standard Bearers themselves. The song aroused much merriment, but it is safe to say that those who were present will not again be laggards in the matter of sending in reports. Try it at your next denominational convention.

# NEW YORK'S UNION LECTURE COURSES

Two years ago, during the winter season, more than 2,600 women in New York and vicinity attended lecture courses on "The Great Religions of the World," given by Mrs. Will Farmer, of Montclair, New Jersey.

Montclair began it. At the Women's Conference at Northfield in 1911, Mrs. Farmer taught a study class on "The Light of the World." One of her fellow town's-women, who was present, thought how fine it would be if the women at home could have the same privilege she was enjoying. On her return, having obtained Mrs. Farmer's promise to repeat the course in Montclair if the necessary enrollment could be secured, she went to work to interest the women in the churches.

When the plan had been thoroughly advertised (not as a study class, but

as a course of lectures on "Comparative Religions), a preliminary meeting was held for which Mrs. Montgomery was secured as the principal speaker. Her address served as a sort of boomer for the course and great interest was awakened. Thirteen societies participated, representing six or seven denominations, and 450 women were enrolled. The lectures were given in the Baptist Church and the average attendance was 300.

That winter Mrs. Farmer gave similar courses in ten other centers in Greater New York and its New Jersey suburbs. Everywhere the plan proved a success. A great many club women were in attendance and many were reached who had never before taken any interest in missions. In some places Roman Catholics, Unitarians and Universalists attended the lectures. Every woman enrolled bought a copy of the textbook, which meant more than 2,600 of them! In some places the fee for the course was \$1.00, the book being included; in others, 50 cents, and the book purchased separately.

These lecture courses were not undertaken to raise money, but almost everywhere there was a surplus, and many women whose hearts had been deeply stirred made voluntary offerings. These were devoted to various missionary objects, but increased giving through regular channels was encouraged rather than through the temporary club.

# UNION LECTURE COURSES IN BOSTON

Under the auspices of the Jubilee Continuation Committee, two very successful courses of lectures have been given in Boston for the women of the city and its suburbs.

In 1912 the course consisted of a series of addresses on "China's New Day," by Mrs. Charles H. Daniels, president of the Woman's Foreign Missionary Society of the Congregational Church. In 1913 there were five lectures given in Trinity Church Chapel on successive Thursday mornings (Thanksgiving excepted), beginning with November 13. The first "Current two lectures were on Events," one on China by Bishop Roots of Hankow, the other on Turkey by Mrs. George Washburn, wife of the former president of Robert College, Constantinople. The remaining three were on "The King's Business," by Mrs. Daniels and were illustrated by means of maps, charts and other devices. Course tickets for the five lectures were sold at \$1.00. with single admissions at 35 cents.

#### WHAT THE ORANGES DID

Last winter in the group of New Jersey suburbs of New York known as the Oranges, a campaign of education was conducted that probably surpasses anything in the way of interdenominational mission study that has yet been attempted.

China was the topic and there were three lines of study. The first was a series of six studies given by the Educational Department of the Woman's Club on the present situation in China. Strictly speaking, this was not mission study, but it served to bring China and its needs prominently before the women. The second was a large interdenominational study class on "China's New Day," which met in the morning. The third was a lecture course on

China held in the evening and attended by men as well as women. It was held in a church and the pastors of the different churches were the speakers.

The attendance at all three of these courses was large, and the whole community was stirred.

The Central Committee of the United Missionary Campaign asks that Sunday, February 15, be observed as Missionary Day, with special missionary features in all the services, in preparation for the simultaneous canvass for missions and benevolences in March. What are you doing about it?

#### USING LENT FOR MISSION STUDY

Lent, with its cessation of social activities and its appeal to self-sacrifice, is, perhaps, the best time in the year for mission study. This is being realized more and more, and missionary leaders are taking advantage of it.

The pioneer along this line was Mrs. Wallace Radcliffe, of Washington, D.C., whose Lenten study classes in her husband's church (the New York Avenue Presbyterian) have become famous.

In Mrs. Radcliffe's first class, held during the Lenten season of 1903, the membership was confined to her Young Woman's Guild, composed of about 35 girls ranging in age from 19 to 30. The next year they wished to invite some friends from the outside and a few of the older women of the church came in. From this time on the class grew steadily in numbers and enthusiasm. In 1907, the fifth year, 150 were enrolled, ranging in age from 18 to 70. Only half of these were from Mrs. Radcliffe's own church: the rest were Congregationalists, Baptists, Episcopalians and members of four other Presbyterian churches, together with two Romanists and three Unitarians! A conglomeration, Mrs. Radcliffe calls it. In 1912, the tenth year, the enrollment reached 250, embracing all the churches in Washington.

The results of the work have been remarkable. "The personnel of the class has been most interesting," says Mrs. Radcliffe. "All kinds have attended, including many society girls and women who had never known anything of missions in their own churches. One young woman who did her best work for me (almost by compulsion) is field secretary now for a mission board and is remarkable as a platform speaker. I suppose a hundred or more classes all over the country could be traced to these classes. Many of them have been personally reported to me."

The following account of Mrs. Radcliffe's methods (somewhat condensed here) was given by request in *Woman's Work* a few years ago. She says:

"My rules, which I make very clear in printed notices beforehand, are: Enrollment by purchase of the book, its careful study, and as prompt and regular attendance as is humanly possible. I make a great deal of the opening devotional service, with significant hymn, and Scripture with comment, and prayer. I either have some member pray or a chain of five or six short prayers, having it all arranged beforehand. Nothing is left to voluntary effort. Every detail is The text-books used are planned. those of the United Study of Missions and the sessions are on consecutive Thursday mornings in Lent from 10.30 to 12. I close as promptly as I begin.

"For the class work I depend largely on the young women of my

Guild, tho each year I work in some from the outside. In assigning papers I never fail, except in emergency, such as sickness or absence from the city, to give two weeks for preparation, and I will not have a paper read. My 'stars' must talk and my girls have grown in this grace. We often smile as we remember the long, tedious papers of five years ago.

"I have four, and sometimes five, speakers, six minutes being the time assigned beforehand. I allow, however, 'for stretching,' and use my own judgment about the from two to five extra minutes. In closing, as leader, I summarize, have a hymn, and myself offer the closing prayer. The enthusiasm this year was deeper than ever. The spiritual atmosphere, I feel I can say, was more potent than ever.

"I use maps and charts and the reference libraries, besides other books. The circulation of these books as they are needed is no slight task. I have never been able to delegate this to any one. Much library work is done besides, of course. The enrollment, giving out of text-books, the leaflets we occasionaly distribute, etc., are all in the hands of competent committees.

"I allow no visitors, unless I ask them or they are house-guests of members of the class. I emphasize this because I must have the class atmosphere, not a curious or patronizing audience. It is the most intense work possible to make each session better than the last, to arrange the program so that all the most brilliant stars will not shine the same day, that the new speaker is well set so that if she is a failure the whole effect will not be lost, to be critical without carping, and to have no uncertainty about anything.

"To take infinite pains, that is the sum of it all, with heartily exprest appreciation of the work done, to the doers of it, by the leader, in private. If I were to do all the talking myself, it would be much less work."

# Christward Mass-Movements in India

THEIR DEVELOPMENT, AS ILLUSTRATED IN THE WORK OF THE METHODIST EPISCOPAL CHURCH IN NORTHERN INDIA\*

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HE evangelization of a country so densely populated as India is so great a task and so varied in character that a survey of even one division of it re-

quires close study. To appreciate the importance of the present caste movements, however, they must be seen in their relation to the whole task. The census of 1911 reports 313,000,000 persons roughly divided as follows: Hindus, 217,000,000; Mohammedans, 66,000,000; Buddhists and Animists, 10,000,000 each; Christians, nearly 4,000,000 (3,870,203); and others (including 3,000,000 Sikhs), 6,000,000.

The efforts and successes of the Christian missions have been confined very largely to the class called Hin-The Hindus have not only their four chief castes, but are split into two great sections, one including the so-called caste, or high-caste, Hindus, and the other the out-caste, or the low-caste, Hindus, the latter numbering over sixty millions. These castes, high and low, are divided into many sub-castes, the total being estimated as high as one hundred thou-Representatives  $\mathbf{of}$ sand. many Hindu castes, and also of all other sections of the population, will be found living in almost every village and town, members of a caste being usually in close association with the lower castes grouped in wards, called mohullas, in the least desirable loca-Perhaps ninety per cent. of the people live in villages which are scattered all over the country in the

midst of the fields cultivated by the local residents. These conditions have had very much to do with the general lines of effort followed by the various Christian missions in India. A large amount of work is confined to the higher castes, and consists of zenana, and educational work, with preaching and distribution of literature in the bazaars and on itinerating tours among the vil-These efforts break down prejudice, lead to many earnest inquiries and to a fair number of conversions. Converts, however, are apt to be forced to leave home and all its associations, sometimes being separated from wife or husband and children and subjected to severe persecution, including the forfeiture of all property rights. Frequently they must be taken into the mission compounds and taught until fitted to take up some new line of employment. Many valuable teachers, evangelists, and leading Christians are thus secured. The method, however, is a slow one, and there has been no general response on a large scale. It is largely a work for individuals.

The newer method is the endeavor to reach the low-caste people in their homes by families and groups. These people have less to leave, and, altho persecuted severely, are not made to suffer in the same measure as high-caste converts. Their persecution comes from their employers and is less personal than that of the high-caste converts, which comes from their own relatives and is deeply felt as coming from those most dear. The low-caste people are essential to the

<sup>\*</sup> Condensed from The Methodist Review, November-December, 1913.

life of the village and can not be driven out *en masse*. They continue their old occupations and support themselves as Christians, also contributing to the support of their pasteachers. From among them promising individuals are selected for higher education, many of whom become workers among their Inpeople and help to raise them. dividuals rise quickly and often very high, while the mass rises more slowly, owing to scarcity of teachers. Working for high-caste people is like pounding away at a solid wall. Occasionally a brick is loosened, but seemingly little impression is made on the whole structure. On the other hand, the low-caste which is at the bottom of the system, is opening up very rapidly. If it is adequately prosecuted, the strucfure is bound to fall. General readjustment is bound to follow, and the gradual breaking up of many features of the caste system, while Christianity will permeate all classes and spread widely among them.

"Class," or "caste," movement would be a more accurate name than "mass movement" for many of these developments in India, but the latter has become the popular designation. All that is called "mass movement," except certain work among hill tribes, is proceeding along caste lines, and caste, often referred to in the past as the greatest obstacle encountered in mission lands, is now proving to be an assistance in the growth of the "The process might be Kingdom. illustrated in mining. When a miner finds a profitable vein, he follows it. When some members of a certain caste become Christians, they endeavor to have their relatives and friends follow them, and the work naturally spreads within the caste. Other veins are opened up and followed out, and so the work proceeds" (Bishop Warne).

When a movement of this kind starts in a caste it may run through it. If an entrance is secured into a second caste, that also may gather

large proportions. In this way several movements, each distinct, may be proceeding at the same time. These new movements are more likely to proceed from caste to caste through definite work on the part of the missionaries and Christian workers than through the efforts of the people themselves. The members of a caste usually confine their efforts to their own community. One caste, therefore, is not likely to influence another directly except in the case of a higher branch encouraging a lower, or where many castes are being affected and the movement toward Christianity is becoming general. As long, however, as a movement is confined to one caste, Christianity is apt to be considered as a matter of that caste only. It is, therefore, of very great importance to have two or more movements proceeding simultaneous-The one-caste stigma is thus removed and the universal element of Christianity becomes manifest. Growth now becomes more rapid. In one circuit, soon after a second caste was entered, inquirers were reported from ten different castes, while in one Conference baptisms were reported in one year from 27 different castes. There is always a possibility of a mass movement starting in each caste thus entered. Wise leadership is required and generous aid in the beginning of each separate movement, as small numbers can do little in supporting the worker, tho trained to give from the beginning. In the United Provinces the mass movement started among "the sweepers," and it was looked upon by all the higher castes as merely a sweeper movement; but when the great caste of Chamars began to open up in large numbers, great attention was aroused. Wherever they come out openly, the way is opened for the general work as never before. is in this connection that the real influence of the Chamar movement in our mission is seen, also the reason why it has had so much attention recently. It is the stepping stone to

a greatly widened work, aside from the fact that it concerns one of the greatest castes in North India, second in numbers only to the Brahmans. Being essentially a labor class, it has the largest possibilities, tho many Chamars are now little better than serfs.

#### Underlying Causes

unfortunate misapprehension concerning the manner of opening mass movements seems rather widespread, namely, that they are the result of a quick and general response to evangelistic efforts somewhat akin to those of revivalists, and that numbers of people so stimulated are left without teachers, to sink back into their old state after the preacher has passed on. On the contrary, such movements are the result of steady and persistent effort along well-established lines, often with little or no response for many years, as in the well-known case of the "Lone Star Mission." The usual method in beginning a mass movement is to conduct preaching services and village schools among those who seem most responsive. In the earliest stages a cordial reception is most unusual. Active opposition may be met or a hearing refused, even with insulting and threatening conduct. Patient endeavor, however, gradually brings the people: first, to the point of willingness to listen to the message; second, to the stage of interest; third, to belief in the truth of Christianity; fourth, to conviction of its superiority over the old faith; and finally, fifth, to the point of acceptance in place of the old—tho it may mean persecution, hardship, and suffering, even unto death. There are those who call this "too early baptism."

It may well be inquired whether, in the nature of the case, an ignorant, degraded people could be asked to come further than is indicated above before cutting themselves off from the old ties. The steps are all long ones and the results of much hard work. When, finally, a man says, "I believe that Jesus Christ

is the Son of God and the Savior of the world, and I want to be His follower and to be baptized," we believe that we should accept him, provided we are able to guarantee continuation of the teaching so that he shall be led on to more and more knowledge and to a real spiritual Some require the memorizing the Ten Commandments, οf Lord's Prayer, etc., before administering baptism. But memorizing may be very difficult, and even impossible, for persons who have had no intellectual training, and therefore may The missionary be an unfair test. must use his best judgment, and none should impeach the wisdom of the other, but let the fruits decide. The chief point is not just where the convert stands when baptized, provided he is believed to be sincere in his profession, but the place to which he will be led afterward in his Christian experience and life. It is evident to many close observers that God meets these ignorant people at a point far below Western expectation, and that they find him much as little children do in the first turning of the heart toward him, however little their understanding of the ultimate consequences of the step. is ours to see that they are given all the care we give to little children; the same patient unfolding of the truth, the same reiteration, the same adaptation to their understanding, watching over them until we see them established in the faith, altho, it may be, often grieved by lapses when least expected.

Baptism cuts the tie that binds to Hinduism, and until that is severed the man is not in our hands sufficiently to make him really responsive to our efforts. "Inquirers" of long standing may slip back in a night becaused displeased about some trifle, but when baptized they are ours to train and lead as far as we are able. The probation system guards the Methodist Church from the danger of too early admission into full connection, while also holding the con-

verts far more securely than a system which merely counts them as inquirers until their patience may be exhausted and they may slip away, perhaps striving to draw others back with them.

Among the lower castes it is considered best not to baptize single individuals save in unusual cases. When a man becomes ready, he is asked to prepare his family and then to prepare others in his village. If possible, one waits until several families, or, it may be, all of the caste in that village, are ready. This insures solidarity, helps to drive out idolatry at once, to prevent factions and strife, to give added strength in time of persecution from the outside, and to insure more rapid progress without interruption. Before taking the step, the inquirers are likely to talk with their relatives in neighboring villages, who may be interested, as previously noted, or who may object and succeed in stopping the work already begun. In such cases the worker strives to explain the meaning of baptism and of Christianity to all who are concerned, to minimize opposition, and to exhort inquirers to hold firm. . . .

The people of India are deeply religious at heart. No desire can be stronger than that which cries out after real spiritual light and truth, and we are convinced that it is the evangelistic note in the preaching which is drawing the masses as no other can. Critics of the work would do well to go directly among the people and watch them in their simple worship under a spiritual leader. Visitors who have taken time for this have been thoroughly convinced of the vital character of the work and have become its strongest supporters. If this is apparent to those who can read only the light in the eye or the expression in the face, how much more is it true to those who understand the simple prayers and testimonies of hearts crying out for God and His righteousness, and from whom no other request for help ever comes—except, perhaps, in se-

vere persecution, sickness, or distress beyond the power to bear. When in a district numbering 27,000 Christians, gathered in only twenty years, there are but two or three helpless persons (relatives of poor workers) who receive a mere pittance in aid, such as one or two rupees a month, and where over 5,000 rupees are gathered in self-support per year. providing for more than 25 per cent. of the pastoral work, is there any warrant for doubting the motives of the converts? The work has its hardships and its weaknesses, and low motives are met, but who can claim that this is not true in Christian lands, where, in most cases, the original motive for accepting Christ is one of self-preservation, desire for reward, for heavenly bliss, or reunion with loved ones? We grow into higher motives. If we start with them it is because we are Christian at heart before our open acceptance of Christ, and because we have inherited or have been taught a vast amount of truth which, in most cases, must be given to these poor idolasuperstitious, and deprest people after baptism, rather than before. It must be remembered, furthermore, that while we speak of caste movements, our efforts are always directed toward the individuals in the caste, and that, to the greatest extent possible, we seek to ' every man perfect in Christ," knowing that each individual so developed will be a power in elevating those around him. . .

#### The Developing Processes

The work of development begins among a group of few or many families usually living on the outer side of a village. Near by are groups of high- or low-caste people each closely associated. The worker formerly lived among his people, but now that the sphere of the worker is widening, wisdom suggests that the worker live sufficiently apart so as to be accessible to all. In many cases the request for this change has come from high-caste Hindus or Mohammedans

who wish us to locate the worker where they too may associate with him and benefit by his teaching. The Christians and inquirers usually need to be taught the Gospel in toto. Being unable to read, they are entirely dependent upon the visits of the worker. He gathers them at some convenient hour and proceeds to conduct a simple preaching service. . . .

Whenever possible, a school is opened for the children and such older persons as wish to learn. They are taught the Ten Commandments, the Lord's Prayer, the Creed, the Catechism, Gospel hymns, Scripture verses, etc. One aim is to teach as many as possible to read the Bible. Every one who learns to do so becomes a possible assistant in instructing the local Christians and in interesting other residents. school work is also an opening wedge in the further education of the more promising young people. It is simply impossible to appreciate the effect of such teaching until one knows the life in a village. To impress undisciplined and superstitious minds with the simple prohibitions of the commandments and the various petitions of the Lord's Prayer is to strike at the very foundation of the old life of evil, of uncontrolled desire, of superstition, and of despair. A new life is revealed and made clear by the explanations of the preacher, who endeavors to exemplify it in his care of the sick, of the opprest, and of the dying. In this way many thousands are led into real spiritual life, to conscious touch with God in Christ, and to a moral life far above the ordinary level, and often irreproachable.

A still larger opportunity is offered by the children, who may be educated sufficiently to make them far more useful in their occupations, more intelligent in their understanding of the Christian life, and more helpful in the cause. In the future there will be a far greater use of the humble volunteer workers of the village. The more they can be taught

in childhood in the village school, the better. They are being taught to work as laymen, somewhat like the early "class leaders," and to give the preachers most valuable assistance. They help gather the people for preaching, collect self-support, report cases requiring the pastor's assistance or attention, assist, as far as able, in instructing the people, and, in groups, help to govern the local churches. When able to read the Bible, they can do very valuable The movement is full of promise, and is receiving large attention where the work is developing most rapidly. The Sunday-school and the Epworth League also prove most helpful auxiliaries, and both are widely used in all parts of our work....

The more striking developments come as a result of higher education. Selected boys and girls are encouraged to attend the boardingschools, where they are taught to the extent their intellectual development warrants. In some cases village children can go only to the third or fourth class, while others may rise to the sixth, to high-school, or even to college. But even those who can not go high do most valuable work as a result of the higher training in a Christian center, and fully repay the effort made for them, while it is usual to find that their children can go much higher, and that by the third or fourth generation any inherent intellectual weaknesses largely removed. For such as can not rise above the third or fourth class, industrial or manual training is very desirable, and some instruction of this kind is advantageous for all pupils in the higher schools. dustrial schools, however, need to be properly equipped and operated. Those which purpose to teach trades should do so thoroughly. In many cases the present provision is so inadequate that this is impossible. Manual training is particularly useful in teaching the awkward boy and girl to use the hand and eye together, in overcoming the common prejudice against manual labor, and in developing self-reliance and initia-Where schools are properly equipped, they are suitable for the more intelligent scholars and help to furnish the community with good Christian workmen of high grade and good principle. While some Christians have difficulty in finding employment, it is probable that prejudice will soon fade away in the increasing demand for high-class labor, and it will not be difficult to provide work for all who are really deserv-

ıng.

It is from the various higher institutions that the leading workers are secured upon whose cooperation and leadership so much of the success of the movement among the These institutions, masses depends. also, are doing a most valuable work in sending out an ever-increasing stream of reliable young men and women who are finding their way into positions of high honor and large usefulness in the service of the government, in educational, postal, and telegraph departments, the railways, mills, business houses, etc. To find persons in high office who in one or two generations have emerged from the lower strata is now common in places where the mass-movement work is of sufficiently long standing. It is producing far-reaching effects, elevating the Christian community and the work of missions in the mind of many former detractors, and hastening the day of larger things in self-support. Many these educated young men are liberal in their gifts and in their voluntary efforts in local churches, where they are most useful official members, local Sunday-school teachers, preachers, and leaders in young people's work. They are especially liberal in helping to educate other members of their families and in providing for those dependent upon them. We are entirely dependent upon these higher institutions for the supply of Christian teachers for our schools.

demand far exceeds the supply, and few needs are felt so deeply and constantly. The strengthening of our entire educational system is most imperative if we are to have the intelligent leadership the growing work demands and upon which its largest success hinges. . . .

value of higher schools. boarding-schools, can hardly be overestimated. The contrast to the life in the village is beyond description. Boys and girls are introduced to a life approximately that in a Christian land. It is not an overstatement to say that this is the most thorough method of evangelization, for until we have far more and better-equipped pastors, adequately supervised, we can not hope to elevate the people in the villages sufficiently to give them what the boys and girls get in our schools: a true conception of the Christian life under Christian surroundings and control. In the schools we lay foundations similar to those known in the West. we can make an appeal to the child for a full and intelligent surrender of the will and a dedication to Christian service; here we can do individual work of an adequate nature and with satisfying results—and all these at a cost averaging twenty dollars per year per child. The notable revival  $\mathbf{of}$ 1906 spread largely through the boarding-schools. Hundreds of boys and girls entered into a new spiritual life. Workers of this type can carry high ideals into the villages and lead the Christians there into larger experiences.

A notable fact about the revival was the profound conviction of sin, the lack of which heretofore has been a source of the greatest anxiety to many missionaries in India. Consequently, we look forward hopefully to the time when these who have had deep religious experiences, and who have the consciousness of pardon of sin, will be able to go out and lead others into similar experiences. This is an illustration of the way in which the boarding-school constantly proves

the training ground for higher ideals

and purer moral life.

The problem of reaching the masses is largely one of producing work-Had we the teachers, we could accept hundreds of thousands of candidates as quickly as they could be taught the rudiments. In the Meerut District alone, 120 miles by 60, out of a population of 3,500,000 it is estimated that fully 1,000,000 people are accessible now to the Gospel, of whom 100,000 are sweepers, 600,000 are Chamars (among whom movements are now proceeding with great rapidity), and the balance are of higher castes. The interest among caste Hindus and Mohammedans was never so great. Inquirers and converts among them are frequently met, and requests for instruction, with offers of liberal aid or the full support of the worker, are more numerous than the supply. remarkable movements have begun, the true nature of which is not understood until one realizes what it means to high-caste people to be willing to leave their own and to associate with out-castes, whom they would not touch formerly, but with whom they now mingle and worship. These conditions are found elsewhere in large measure, and there is imperative need of increasing our forces immediately to take advantage of the remarkable opportunities thus pre-The North India Conference, after 50 years' work, reports 50,000 Christians, with baptisms one year from 27 different castes, while the Northwest India Conference has gathered 115,000 in the last years. The Northwest India Conference averages over 10,000 baptisms per year, tho terribly handicapped fi-The crying need is the nancially. strengthening of all institutions which produce workers, with the necessary support of these workers when ready.

Increased missionary supervision is also required in many places. Supervision of work of this character demands the most careful attention.

Under prevailing conditions one missionary may be compelled to oversee all that is being done by a large force of Indian assistants in a large territory. Our method places one man (sometimes an Indian) over a district. The district is divided into circuits under a "preacher-in-charge," who is an Indian in almost every case save in the centers where the missionaries reside. The work of the preacher-in-charge is to supervise the efforts of the men and women under him. Sometimes he has half a dozen, but there are circuits with twenty or more workers and 4,000 or more Christians. workers usually live in larger towns villages, and near the larger groups of Christians, but each worker may have from three to 20 villages under his care and as high as Christians and inquirers. Some have even 40 villages, but only where the work is growing very rapidly and the provision is most inadequate. The workers who have regular day-schools have fewer villages to care for, but all the workers strive to spend some time in teaching the children who live near The worker visits as many villages daily as time and strength permit, and is supposed to cover his circuit at least four times a month. The preacher-in-charge is expected to cover his circuit at least once a year, to visit all the villages with the worker, devoting special attention to those most in need, and to exercise general supervision. The district superintendent meets the groups of workers in each circuit three or four times a year (in Quarterly Conference), at which times the searching questions in the Methodist Discipline are asked and reports are given on all subjects of importance. Preaching services are held with the local Christians and special hours given to the workers, upon whose steady development so much depends. When possible, the district superintendent also goes out into the villages on evangelistic tours with the workers. There is most urgent need of more of this evangelistic work, and every large district should have a man or woman set aside for it. It greatly encourages the people to see and hear the missionary, and there is no better method of training workers than to go with them and show them how to meet the local problems. It is also the best method of estimating the character of their work and their individual needs.

Once a year all the workers are gathered for three or four days in a district conference. The newer workers are examined in the prescribed courses of study, reports are given, lectures delivered, inspiring services held, discipline administered, and appointments made for the ensuing year. The district conference may be held in connection with the Workers' Bible (or Summer) School, which frequently continues for three or four weeks, during which are enrolled in classes for special study and examination apart from the Conference courses. Devotional services are held daily, followed by three or four hours of class work, and by institutes, lectures, workers' meetings, etc. As a result, the whole body of men and women go back, refreshed and stimulated, to continue their lonely life among deprest conditions, better fitted to live above them and to lift their people.

One month in the year is set aside by our whole India mission for an "evangelistic campaign" in which all The definite the forces take part. objects are to reclaim any who have fallen away, to lead all into higher Christian experience and life, to reach other castes, to help the inquirers to a decision for Christ, and to distribute Christian literature. students cooperate, especially in the places where the schools are located. Special attention is given to prayer, consecration, and definite plans for Very large and the work in hand. fruitful results have attended these campaigns. In all these efforts the aim is to develop and train up Indian leaders upon whom the full burden is being placed as rapidly as possible, and with most encouraging results.

# The Opportunity and the Evangelization of India

The history of older mass movements in India would seem to show (1) that, according to the faith of the leaders at the time of acceptance, practically all the people who were received have stood firm and their descendants have remained Christians; (2) that there has been a steady rise in the community, from generation to generation, usually in proportion to the investment of missionary effort along all lines; (3) that where, through hesitation or lack of equipment, further advance was interfered with, those who ready to come have not only gone back, but have tried to exert hurtful influences upon those previously received; (4) that in most sections there has been no marked mass movement following the stopping of one which was under way; that is, those who were received have stood firm with their children, but the movement, This brings us to as such, ceased. the important question, What is to be done with the present mass movement in the north of India, chiefly in the Northwest India Conference, which is still growing with great rapidity, but which is imperiled by weakness due to lack of leaders and funds? In the opinion of many, it is the key to very much larger progress among all the out-castes of North India, numbering many millions, and through them to the whole situation. . .

The force of workers is prest to the breaking point, particularly the missionaries, several of whom have given way under the strain. There has been very little increase in the appropriations and in the missionary force, notwithstanding the rapid growth of the work. Now the future seems to depend upon such reinforcements as will relieve the over-burdened workers and rapidly produce large numbers of native assistants to enter the widening and rapidly ripening fields. Could several million converts be gathered in a compact territory in a few years (which seems only a question of investment), a profound influence would be exerted upon all the people. The remaining millions of the out-castes would be even more accessible throughout all India and the largest victory yet won in the evangelization of that or any similar land would be in sight.

There are marked advantages to be gained by such a forward movement. In the first place, it would offset the efforts now being made by Hindus and Mohammedans to secure these same classes, chiefly for political reasons, which would make them vastly more inaccessible, and throw away much of the advantages we have gained. Furthermore, attention is being drawn to the important fact that these so-called "out-caste" or "deprest classes" are in reality the laborers of India and, in point of fact, probably potentially the most valuable asset in the land. higher castes have an assured position, which they will not relinquish easily, while these will enter into new conditions, meet new needs, and, especially as Christians, be the persons who will most surely bring about the modifications essential to the development of Indian life.

As a consequence, there are strong reasons why we should aim to secure the whole of any class and train all together. The increased numbers would make self-support more practicable, where it is now difficult because of the poverty of the little groups scattered here and there; united community would more speedily adopt Christian customs and escape from the tyranny of old ties; the danger of part of the class turning back and stopping or injuring the old movement would be largely averted; the rate of ad-

vance would be increased by the removal of obstructions, also the numbers of notable cases of great evangelists and other Indian leaders, now too few; the larger number would exert more influence as a community, be better able to stand alone, to realize their strength, and to use it in such a way as to exemplify their Christian teaching and standards; and the movement would encourage the many thousands of heart Christians among the higher classes to come out openly and throw in their lot—with all the possibilities larger and more far-reaching movements thus thrown open.

The attitude of the people may be made clear by one or two illustrations: In one district a man who could not be used as a worker was lost sight of for a time, after which he came to the district superintendent and told him that 600 people were ready for baptism in his village. The district superintendent found them remarkably well taught, and sent for Bishop Warne, who was fully convinced of their sincerity and approved of their baptism. The same man had brought the leaders of several other village groups, who were also encouraged to do likewise. A most promising movement is under way.

The mass movement requires strong faith in the power of Christ to lift those who call upon His name, however low they may be in the beginning. The work and glory of Christianity, however, is in preaching the Gospel to the poor, who transformed and elevated, evangelize those who were formerly above them. we, with Christ, "see harvests, not mere crowds," in those now accessible, and be encouraged by the results already achieved, as well as by faith, to take those who seem so ready. confident that they are His children and among the "other sheep" of His fold.

# WORLD-WIDE MISSIONARY NEWS

#### THE CHINESE REPUBLIC

#### State Religion Opposed

A CCORDING to a newspaper report, a league has been organized in Peking to oppose the movement to make Confucianism the State religion in China (described in the December number). This league is composed of representatives of Mohammedanism, Taoism, Buddhism, Roman Catholicism, and Protestant Christianity.

The Constitution adopted by the Chinese Parliament made no provision for any State religion, but a recent Presidential mandate apparently,

favors Confucianism.

President Yuan Shih-kai, whose mandates are now regarded as approximate to the Imperial edicts of the former era, describes the sayings of Confucius as "a doctrine of unequaled wisdom, which is recognized as such by many foreigners as well as by Chinese"; "deep as the ocean," "sufficient altho the ages change," "permanent as the sun and the moon that cross the heavens, and as the rivers that flow on the earth."

## Chinese Language School

THERE has been founded, under the direction of the University of Nanking, a language-school, the first students of which represent eleven missionary societies and agencies. It is hoped that, by this means, the enormous difficulties which the Chinese language presents to the Western student will be sensibly diminished. Many who have looked on with wonder during the recent years of revolution in China, are now asking whether the time is not ripe for another revolution which shall liberate the mind of the Chinese people. A conference, organized by the

Peking Board of Education, has, it appears, recommended a Chinese-Roman alphabet of thirty-nine letters as adequate for the expression of all Chinese sounds. If this should advance from tentative use to a larger service in the great Oriental land, we may witness the disestablishment of the cumbrous system of sixty thousand symbols by the simple and accessible alphabet now provided. This, assuredly, would mean much for the cause of Gospel truth in China.

#### Camel Versus Automobile

PARTY of missionaries were A riding in "rickshaws" on their way to the Summer Palace, when they saw approaching a long string of camels laden with produce for market. This was no strange sight; for these ungainly beasts with their air of nausea, as some one has exprest it, "as if they were seasick in all their four stomachs," are often seen in the streets of the capital city. But just at this particular moment, an automobile, a new arrival in the city, came puffing and whizzing its way along, disputing the passage with their august majesties. Did they shy, or seemed disturbed? one bit of it! A look of utter disdain seemed to hover around their countenances as if they would say, "What are you, you upstart of a thing, that you should seek to disturb our repose? We will not be discommoded in the least!"

So has the whole land looked upon the foreign invasion and even to-day, despite the awakening on all sides, those who work in the country continually meet that supreme indifference to all efforts at improvement so well typified by these "ships of the desert" sailing serenely through the streets of Peking in the midst of electric lights, macadamized roads, and automobiles.

#### As to the Moslem Population

MOHAMMEDANS are found in every province, but the greater number reside in these: Sinkiang (commonly known as Eastern Chinese Turkestan), Kansu, Shensi, Shansi, Chihli, Shantung, Honan, Kiang-su, Anhwei, Hupeh, Szechwan, Yunnan, Kwangsi, Kwangtung, and in the Manchurian provinces. Now what does this mean? It means that the bulk of the Moslem population is found from North China right down to the valley of the great river Yang-tse-kiang, and all down the Western provinces of China. In 10 of these provinces Islam already stretches from north to south; in at least 11, men are being trained for the office of mullah; and, so far as is known, no missionary society has yet commenced special work among the Chinese Moslems. shall probably be well within the mark if we take the conservative estimate of 10,000,000 as the minimum number of Moslems in China to-day. Concerning these millions Dr. W. A. P. Martin (one of the greatest living authorities on China) wrote recently: "Their influence is everywhere out of proportion to their numbers, showing the effect of their faith." Praise God for the abundant blessing He has bestowed upon the general work among all classes of Chinese—Idolaters, Aborigines, and Mohammedans; now the time seems to have come for special and organized work among the Moslems on a scale commensurate with the great need.

#### "Jesus Is Not Dead"

"JESUS is not dead." These words were inscribed on a banner displayed at a heathen funeral in China on Easter Sunday of this year. The funeral was that of Sung Chiaojen, a prominent Chinese gentleman, whose assassination shocked all

China. The great procession filled many streets, and numerous and gorgeous banners were displayed. The most remarkable of all, however, was the one that declared belief in the risen Jesus of Nazareth. It may be that these heathen mourners were not wholly conscious of all that the words implied, but it is a significant fact that they bore this testimony to their faith, or at least to their hope, that death does not end all, and that Jesus is "the Way, the Truth, and the Life."

#### Buddhists in Despair

C HINA shows signs that the Buddhist and Taoist idolaters, conscious that they are losing their hold on the people, are forming societies among themselves for the more definite propagation of their religions; while atheistic societies, such as the "No God Society," are definitely preparing to fight all religions, true or false. With reference to this, a missionary connected with the Bible Society writes:

"These activities do not cause us to despair of the final outcome of our work, but rather act as an incentive for being more in earnest in girding on the armor, and making further preparations to combat, defeat and convert all those who are opposed to the truth. These new phases of opposition must be met by a new class of literature; and in this region alone there is great scope for usefulness for the society, in the preparation and publication of this class of literature."

#### The Tobacco Trust in China

THE greed of men has just received a striking illustration in China, where the Tobacco Trust has taken advantage of the efforts made by the Chinese Government to free the people from the curse of opium. While we are doing all possible to rid ourselves of the cigaret evil, it is being foisted on China. The Watchman-Examiner says: "One of the most heartless exhibitions of mercenary

greed is the action of the Tobacco Trust in China. All the world knows what strenuous efforts the Chinese Government has been making to rid its people of the opium curse. It has had astonishing success in ten years a success not parallel in any moral or social reform in history. With fiendish ingenuity the cigaret dealers of the world surmised that the deprivation of their opium would leave an unsatisfied appetite with the Chinese opium smokers, and they have deluged the interior of China with ciga-Agents have gone through the country giving away cigarets to the people, old and young, in order to create an appetite for them. They have, unfortunately, succeeded, that vast quantities of cigarets are The Chinese now sold in China. have escaped one vice only to fall into the clutches of another quite as hurtful."

#### Temple Trades Decline

M R. T. H. CAREN writes: "We had an interesting case in the person of a temple keeper belonging to the largest and wealthiest temple in Fatshan. He came to a number of meetings, and once or twice remained until just midnight talking about the Gospel. We were afraid he was merely curious and had no desire to learn; he said that since the revolution the money spent at the temple in idol worship was very much less than usual. I think he was afraid of losing his job. Fatshan is a very nest of temples, idol and incense makers, and, like the idolmakers of old in Ephesus, they have this year created quite a disturbance on more than one occasion, because they were losing their trade. have petitioned the Canton Government to patronize the temples, to do something to cause, if not to command, the people to worship idols, so that they will not lose their trade altogether. Needless to say, the Government will not do anything of the We need to remember the Christians at a time like this, and pray that they may be wise and discreet and faithful to God in all their ways."—London Chronicle.

#### Colonization a Missionary Method

PROPAGATION by colonization is a new missionary method which some Chinese Christians in the province of Kiangsu have been trying with success, and which has in it some good lessons for Christians in other places. A new station has been opened at Yen Cheng, in north Kiangsu, in a district between the Grand Canal and the sea, which is large enough to apply for statehood, if it were in the United States, and in which there was not a single missionary of any denomination. missionaries of the Southern Presbyterian Church, Rev. H. W. White and Rev. C. F. Hancock and their families began the work at Yen Cheng.

The remarkable thing about this station is not that it was opened up by two ministers who were willing to leave the known for the unknown, but that in opening up the work at this new station there was a considerable company of Chinese Christians who belonged to Mr. White's work at Hsuchoufu and who would not be separated from him. So when he decided to go to Yen Cheng, they decided they would go with him. These, with their wives and children, making a company of 29, old and young, left their homes and came forth, as they exprest it, on the way to the Promised Land, regardless of the wilderness of difficulties to go through before they should get set-This number included elders, deacons, colporteurs, medical workers, teachers, and pupils. It is perhaps the first time in the history of missions in China that a new station has been started by transporting a nucleus of a church organization.

As a method of propagation, this plan has great advantages. It brings more or less trained men and women into the field, and the new organization is on its feet at once and ready

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to go forward. It has been tried in many places in the home land where a strong central church has sent off colony after colony of its members to live in a location where a church was desired. It might be used to advantage both in home and foreign mission fields, and the Chinese in Kiangsu province have rendered a service to the whole church in calling attention to the effectiveness of the plan of propagation by colonization.

#### JAPAN—KOREA

#### **Buddhist and Christian Sects**

S TATISTICS 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 number 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 classes These number 54,001. 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.

#### Preaching Islam to the Japanese

UT hindrances and discouraging facts are not far to seek. For the Review of Religions, published in India reports:

"Mr. Hatano, one of the first three Japanese converts to Mohammedanism, has started a monthly, Al-Islam, for spreading the new faith among his countrymen. In the second number of Al-Islam, Mr. Hatano says: 'We have a capital field for extending

Islamic light among Japanese soldiers, who, in their hundreds and thousands. have acquired a strong literary taste and fondness for the Gunjin, edited by the editor of this journal for the last two years.' It is gratifying not a little that a certain number Gunjin's military readers evinced a desire to study the tenets of Islam in right earnest." The same paper also tells of a Mr. T. Miyasaki, who believes himself to be a latterday prophet, superior to Buddha or lesus, who has written a book entitled "My New Gospel." This gentleman, after a long conversation with Professor Barakat Ullah, editor of the Islamic Fraternity of Tokyo, sounded out this note of warning: "Christianity is very dangerous in Japan, so I heartily beg you to drive it out of our Land of the Rising Sun at the point of the sword of Islamic power." While such an exhortation is puerile, it indicates the elements of Mohammedanism which are prominent in the new movement. It should further be remembered that the first periodical issued in the Far East for the benefit of Chinese Moslems was likewise published in Japan by enlightened Mohammedans from China studying in Tokyo."

#### The Bible in Korea

HE annual report of Rev. S. A. Beck, of the American Bible Society's work in Korea, shows an advance in circulation of nearly double the preceding year, being 88,214 volumes. The attention of the whole world has been fastened on Korea with special eagerness and no small apprehension during the past year. "We are happy to report that our own work of Bible distribution has been conducted without interference criticism on behalf of the authorities." A very interesting work connected with the Korean agency is its cooperation with Mrs. Rosetta S. Hall, of Pyeng Yang, in the provision of Scriptures for the Korean blind. With the assistance of the Bible Society, which provided the necessary

machinery, she has been able to establish a regular printing office by which plates are being made for printing the Scriptures in Korean, with an alphabet arranged on the New York point system.

#### Japan's Mission to the West

THE discussion of the question of Japanese immigration to California has dealt chiefly with its dangers. On the other hand, Mr. Miyazaki, who is pastor of the Japanese Fresbyterian church in San Francisco, believes that his race has a twofold mission in Western America—material and spiritual.

"Where," he says, "can you find laborers who will do the work demanded if the Japanese be excluded? Japanese have come to this country not only for their living, but to improve the agricultural conditions of America. They are to cultivate farms, enrich the country and also help to solve the problems of the

day.

"The mission of the Japanese on the Pacific coast, however, must not be on the material side alone, but on the spiritual side also. The Japanese in America are the interpreters of and for our two nations. They should interpret the American spirit and religion to the Japanese in the Orient, and the spirit and civilization of Japan to the Occident. By doing this our two great nations will understand each other better, and the traditional friendship will be perfectly cemented.

"Interpretation, however, is a very hard task and the Japanese should interpret the national spirit of either country from a Christian point of view."—The Continent.

#### Church for Chinese Students in Japan

A N interesting account of the dedication of a new church for Chinese students in Tokyo is contributed to the Japan Quarterly by Mrs. Lombe. We can find space for a few paragraphs only. She says:

"The gathering was formed by a

happy combination of Christians of various nationalities, missions, and denominations—English, American, Chinese, Japanese and Koreans. Those who robed were Bishop Cecil Boutflower, the Revs. W. P. Buncombe and W. H. Elwin, representing the Church of England; Bishop Mc-Kim and the Rev. C. S. Reifsnider, the Church of America; also the Rev. J. T. Imai and three clergy of the Church of Japan, who had lent their churches for the administration of the sacraments of the C. M. S. Mission to Chinese.

It was a great disappointment that the Chinese ambassador was at the last moment prevented from keeping his promise to attend the ceremony, but he wrote a very friendly letter of apology enclosing fifty yen toward the sum still needed for the building fund.

The next day, Sunday, 16 Chinese, 5 English and 2 Japanese partook of Holy Communion, 12 of the Chinese for the first time. The words of administration were said in the three languages, while the service was otherwise entirely in Chinese."

#### Where the Gospel Is News

HRISTIANS of the second or twenty-second generation do not half appreciate what it means that to them the Gospel is "the old, old story" while to others it is news. A woman missionary from Korea writes as follows in a personal letter: "I went to visit a certain woman whom I have known since coming She is a lady, but not a Chris-She was much pleased that I tian. had again sought her. After a little conversation she said, moving nearer to me as we sat on the floor, 'You and I are alike, but we are not Why is it so? Is it because you read that book?' pointing to the Bible. Later, I asked her to read John iii. 16. She did so, and said 'I can read the words, but I do not know what it means. I have been to church, but I could not understand what it all meant.' Then looking at

me, in an earnest tone she asked 'Was it that way with you when you first believed?' I wish the people at home could have seen her face and heard her ask that last question. When did we first hear?"

#### SIAM

### Lepers Gifts for Missions

THE Mission to Lepers in India and the East has one of its most successful asylums at Chiengmai, Siam. Six brick cottages are nearing completion, which will shelter 96 lepers, and thus more than double the capacity of the asylum. keeper, Loong Peang, and his wife, Nang Kam, who are not lepers, have two leper children in the asylum. They show a constant interest not only in the physical comfort of their wards, but in teaching them the Way of Life. Eighty of the 82 lepers are believers and have received Christian baptism.

It is said that leprosy begets selfishness and discontent, so that it is gratifying to note a spirit of helpfulness among these Christian lepers. A leper woman, a former slave, often ministers to the more needy women and prays with them in their extremity. The head teacher, himself a leper, takes a special interest in visiting and caring for the more helpless men. An even more striking illustration of the spirit of Christian helpfulness is the fact that the lepers saved, out of their scant weekly allowance, 18 rupees, which they asked might be used in sending out an evangelist. Twenty-five dollars provides for the support of one of these lepers for a year.

#### INDIA

#### Centenary of Missions in India

REPORTS from India show that the plans which were announced in these columns for the celebration of the one-hundredth anniversary of the beginning of the work of the American Board, the pioneer American society, in India, have been carried out successfully. The American

Board now maintains three splendidly equipped missions, the Marathi Mission in Bombay Presidency, which was the first to be established, the Madura Mission, in South India, and the Jaffna Mission, in Ceylon. recent celebration was held in Bombay and in Ahmednagar, the two centers of the Marathi Mission, which has also marked the anniversary by the publication of a very attractive booklet, with pictures of all phases of the work. A joint commission of the American Board and the Woman's Board, which included a grandson of Gordon Hall, one of the pioneer missionaries, went to India for the occasion. One striking characteristic of the Marathi Mission has been the number of children and grandchildren of its members who have come back as missionaries to the land of their birth.

The meetings in Bombay were chiefly in English, the principal one, which was held in the Town Hall, being addrest by a prominent British layman, President Samuel B. Capen, of the Board, Dr. Robert A. Hume, the missionary, by a representative of the Indian Christian community, and by a non-Christian Indian. Ahmednagar, the services were held in Marathi, and to them came Indian Christians in large numbers from all parts of the Ahmednagar district, one quarter of the population of which, according to the last census, is Chris-The final gifts for the Centenary fund, which it had been hoped might reach 10,000 Rs., were made here, and the total exceeded 14,000 Rs. (\$4,700).

As a new immediate practical application of the increasing vigor of the Indian Christian Church, the Aikya (or Union of Churches) has decided by unanimous vote that from January 1, 1914, it will undertake to bear the responsibility for the payment of the pastors of all the weaker churches. The 60 Indian Christian churches in connection with this American Marathi Mission have thus entered upon their new century

banded together as a body of self-supporting and self-governing churches.

## Self-support in the Punjab

HE United Presbyterian Mission in the Punjab has been making good progress toward self-support of pastors in its native churches since a revival in 1904 brought the need to the fore. Two graduates of the mission seminary threw themselves on the untrained Christian community with the idea of developing a selfsupporting ministry. At first they had a hard time, occasionally even going hungry, but the reward of their courage has come. At present there are 33 self-supporting congregations, paying their pastors from Rs. 15 to Rs. 25 (\$5 to \$8) monthly, mostly in The mission provides for the education of the pastors' boys and girls in mission schools. The congregations are composed chiefly of lowcaste small tenant farmers, or farm laborers—the landlords being Hindus and Moslems. At first a group of three or four contiguous villages will provide a pastor's sup-Then, as the churches grow, they are each able to support their The United Presbyown pastor. terian Mission holds Bible schools in each important center in the cold season, staying a week or more in a Here pastors and native workers get further systematic train-

#### Baptism of a Parsi Convert

O N October 3d, Goulbai Grace Jehangirsha Vakil was baptized by the Rev. Canon Heywood in Girgaum Church, Bombay. Miss Bailey,

in giving an account, says:

"A great deal of interest had been aroused over the baptism, owing to Goulbai herself not wishing to keep it a secret from her relatives, and even writing beforehand to the Parsi high priest to inform him of her intention. This resulted in great opposition, her parents and other relatives using all the arguments in their power to persuade her to alter her

mind. The service was conducted in English and baptism was by immersion in the baptistery not long since added to the church."

At the time of the census of 1911 there were 100,096 Parsis in India. Descendants of the old fire-worshipers of Persia, they are an interesting section of the population, whose importance is not to be measured by their numbers only. They are noted for their intelligence and wealth, and their commercial and social influence. They have taken the lead in education, for while the percentage of literates among the Hindus is only 5.51, among the Parsis it is 71.14. In connection with the baptism of a Parsi convert noted above, the Christian Patriot of Madras says that only 35 Parsis have ever had the courage and faith to face opposition and persecution by publicly confessing themselves disciples of the Crucified.

#### Fruit After Long Waiting

IN a letter from Purneah, Rev. T. Watson, of the Baptist Missionary Society, tells a story which reads like a chapter in the Acts of the Apostles. While on a visit to the Khagra méla. he was mourning the lack of results after years of work, when a man named Nawa Singh presented himself, saying that he had been looking for the missionary for some time! It appeared that the man had been instructed in the truth by Prem Chand, who on his death-bed had handed him a copy of St. John's Gospel in Bengali, which he had received from a missionary some fifteen years before. A little company of inquirers had been reading the well-worn pages, and several were now desirous of being baptized as disciples of Christ. During five days spent in the village in which these people live, Mr. Watson was engaged "the whole day and far into the night" dealing with inquirers; and several were added to the Church.

## One Text Evangelism in India

A UNIQUE method has recently been employed by the Methodist Mission in Hyderabad, Deccan, for

a very successful campaign among the low-caste people. After a prolonged time of prayer the preachers went out in all directions. They all agreed to preach from the same text -John iii. 16. That was the word they were to take everywhere—that They were told and nothing else. never to leave a village and go to another until some one in that village had learned the text, and so could pass it on to others. In this way the people themselves became The effect has gospel messengers. been that people have been wonderfully moved to repentance and faith.

When a second campaign planned the word agreed on was Rom. x. 9, "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." The same method was pursued, with similar results. Whole villages were brought under

power of the gospel.

#### A Missionary Survey of India

THE National Missionary Convention, which was held under the chairmanship of Dr. Mott, arranged for a new and thorough survey of India from the point of view of missionary operations; a provisional Survey Committee, representing all sections of India, was appointed, but it was understood that the work of the survey was to be superintended by an expert who should give his whole time for two years to this work. The salary and expenses of this survey secretary were guaranteed by Dr. Mott.

The convener of the Survey Committee announces that there has been an unforeseen delay in the appointment of the man to conduct the proposed survey, due to a feeling on the part of some members of the Continuation Committee of the Edinburgh Conference that the method proposed for making the survey was open to objection. Under these circumstances, Dr. Mott has thought it best to postpone definite action until the Continuation Committee had discust the matter farther. In the meantime an effort is being made to find just the man for this important work, so that there may be no delay in action as soon as the final policy has been determined.

## Buddhists Adopting Christian Hymns

Buddhist priest in California has modified some of the Christian hymns so as to suit his faith, and is making use of them in the religious services conducted by him. One of the good old hymns runs as follows:

O for a thousand tongues to sing My holy Buddha's praise; The glories of my teacher great, The triumphs of his grace.

Buddha, the name that kills our fears. That bids our sorrows cease; 'Tis music in the speaker's ears, 'Tis life, and health, and peace.

Hear him, ye deaf; his praise, ye dumb.

Your loosened tongues employ; Ye blind, behold your Buddha come; And leap, ye lame, for joy.

Modifications have been made of "Nearer, My God, to Thee," and "Joy to the World."—The Pacific.

#### Ramabai's New Work for Indian Women

A N interesting effort is now being made in behalf of the high caste Maharatta population of India. Some of the social leaders have apparently lost faith in all religion, and unless something is done at once such people are likely to develop into atheists or agnostics.

To meet this need, Pandita Ramabai, the famous founder of the independent Christian work for India's child widows, has sent her daughter, Manoramabai, with a group of helpers, to open work for women at Gulbarga, South India, and, if possible, to establish a school there for Brahmin girls. The married women, whose household cares fill the forenoon, asked for afternoon classes, and many Brahmin women, wives of lawyers and other professional men,

have attended them. They are very eager for an education, but do not want to take up Bible study, which, however, is obligatory in Christian mission schools.

#### Testimony Under An Anesthetic

YOUNG caste Hindu recently underwent a serious operation in the Thoburn Methodist Hospital, at Nadiad, and while under the anesthetic he repeated the Lord's Prayer, the Apostles' Creed, and the Ten Commandments. Then he prayed to This young man had stated upon entering the hospital that he was a Hindu, so that the doctors were much astonished at his knowledge of the Christian ritual. When questioned, a few days later, he replied, "Yes, I am a Hindu, but I learned these beautiful words from the Methodist preacher in my village. And I like them so much it is a comfort to repeat them."

## MOSLEM LANDS The New Turkey

OR 92 years the missionaries in Turkey have labored to get the spirit and power of the Gospel into Oriental Christianity, and God has granted them a large measure of suc-The revolution of the Young Turks in 1908, by the overthrow of despotic rule, by the establishment of a responsible ministry, by a parliament to enact laws and control the public purse, by the guarantee of liberty of public assembly, liberty of travel, liberty of the press, and liberty for Moslem children to attend Christian schools—this revolution started new era and opened a new door of approach to the Turks. The Turks now recognize that they can not survive as an independent power without the sympathy of Europe, and that they can not get the sympathy of Europe unless they secure equal rights to all their subjects. Despotic Mohammedan rule has come to an end. Now, the missionaries, improving the present opportunity at God's command, purpose to establish the Kingdom of God in Turkey, and to lay,

broad and deep, the foundations of an eventual Christian state. have as agencies for the prosecution of the work, fine model translations of the Bible, the leadership in education throughout the land, a great medical force in the shape of ten hospitals with more than 100,000 patients annually (half of them Moslems), and 60,000 living witnesses for Christ.

#### Mission Progress in Turkey

THE overthrow of the Turk's political power will humble him and make him more ready to listen to the Gospel. He has been proud, overbearing, bigoted and self-conceited. He is being disillusioned rapidly and the time is coming when he will see himself in the true light. Meanwhile the Scriptures have been circulated far and wide among all classes of people in the empire. Many Turks are reading the Bible; and so are the Arabs, Greeks, Armenians and others. It is believed that when religious freedom becomes a reality, many will come out and confess Jesus Christ as Savior and Lord. There is also the process of enlightenment going on in the great Oriental Christian churches. There are great reforms projected in the Greek and Armenian churches, by their own members who have been influenced by the Christian mission schools, colleges and hospitals in the land. The native Protestant churches have had no small part in these mat-All this is most encouraging for the progress of Christ's Kingdom. When the Oriental churches become truly transformed and purified by God's Spirit working in them, they will testify with overwhelming power to the truthfulness of Christ and Christianity before their Moslem brothers and the world.—Baptist Missionary Review.

#### The Potent Medical Wedge

NLY a few minutes' walk from where Jesus talked with the woman of Samaria by the wellside is a missionary hospital. Its physician tells you of some of his patients.

is a Bedouin, whose long, bushy hair, as black as coal, hangs down his back. He looked wild enough when he came to be treated, but he has become gentle enough during his stay there; for the doctor, known in Moslem lands as "hakim," has removed from his back an enormous tumor weighing eighteen pounds, reminding one of the burden borne by Bunyan's Christian. Best of all, he has learned that he can get rid also of the burden of his sins. On the other bed is an orphan, Mahmoud, whose relatives have turned him out on the streets, and from ill-treatment his foot has become gangrenous. He takes refuge in the mosque, but is driven thence because of the offensive odor coming from his foot, which is alive with maggots and hangs only by the sinews. A dangerous amoutation and a secondary hemorrhage threatened his life, but after some weeks of loving care, he hobbles merrily away upon a wooden leg made for him by the local carpenter. St. Augustine's bed is occupied by a poor woman, whose brute of a husband beat her so cruelly that large abcesses formed, but the doctor had to remove several of her ribs as dead bone. When she entered the hospital she was sad and ill, but after her stay was over, she became much brighter, due partly to renewed health, but also to the work of Christ in her heart. What happened in Nablus, the Shechem of Bible times, is happening all over the Moslem world. Mohammedans hate Christians, and oppose them in many ways, but they can not resist their Christ-like work of healing.

#### **AFRICA**

## A Successful Experiment

A VALUABLE contribution to the history of missionary administration is to be found in a booklet issued by the Presbyterian Board entitled "The Testing of a Mission," which tells the story of a ten years' experiment undertaken by the board in West Africa in 1903 to find out by the demonstration of experience

whether West Africa furnished for mission effort a field worth working on aggressive high-pressure plans. At the end of the ten-year period, the success is triumphant. The native force assisting in the spread of the mission has in this decade increased from fifty-five to 257, the communicants from 1,852 to 4,044, with 15,247 catechumens. Meantime, the pupils under missionary instruction have gained at an even more remarkable ratio, increasing from 963 to 9,564.

But most triumphant of all, perhaps, has been the vindication of the policy of placing the burden of expense on the natives themselves. The board pays the salaries of the missionaries, but all other expenses of the native churches are paid by the African membership.

#### Islam in Lagos

N outward sign of the advance of Islam in West Africa has been furnished by the opening of a new mosque in Lagos which has been erected at a cost of more than 12,000 The headmaster of the pounds. government school for Mohammedans delivered a remarkable address on the occasion in the course of which he exprest his gratitude for the assistance Islam and Moslems had received from the government by the establishment of the school over which he presided, and in various other ways. He referred to the beginnings of Islam at Lagos as follows:

"At the latter part of the eighteenth century, about the time of King Oshilokun, the fate of Islam was indeed hard. The unfortunate Hausa bondsmen who, in their tearful journey in slavery to this place, had brought with them the seeds of Islam, found here but barren soil, and everywhere they turned their lot was hard. To avoid a grievous fate they were obliged to hide their heads and say their prayers in the strictest privacy—alone in secluded chambers, and often in dreary attics. As time passed by, in spite of persecution, the

worshipers of the true God increased in numbers."

#### Christian Activity Among Students

THE student movement in South Africa has 6,071 members, 5,420 of whom are boys and girls. Ninety per cent. are connected with the Bible study circles. The movement supports its own missionary in British Central Africa and 52 orphans at the Kaira Orphanage, Gujarat, India. its 31 student volunteers, 14 are on the field, working in British Central Africa, Southern Rhodesia, Nigeria and in South African mission fields. Affiliated with the movement is a Teachers' Christian Association, binding together teachers in distant and solitary farm schools, and doing much to awaken interest in Bible study among the children in their charge. Besides this over 2,000 adults have taken to Bible study in these student circles, using the Student Movement text-books.

# THE OCEAN WORLD Missions on a Motor-bicycle in Australia

N West Australia, where men are compelled to lead the "strenuous life," Superintendent Wieland has had a lively experience with the motor bicycle which the friends of Colonial Missions presented to him. bath Day journey on the "wheat belt" has rarely been less than 40 miles and three services, and Mr. Wieland says that as many as 72 miles have been covered and the three services held. During the year, for the motor bicycle experiment was only started 12 months ago, all sorts and conditions of roads have been faced, and from none of them has there been a retreat. Mr. Wieland has been stranded on sand plains and bogged in salt lakes; he has plowed through flowing streams and been thrown when taking an anthill. He has traveled by the side of the railway for miles, with a ditch on one side and protruding sleepers on the other; has paced the lonely track of the settler in the midnight hour, as well as in the midday glow. The motor bicycle has resisted the attack of a rival motor, and whereas the pieces of the assailant were gathered and carted to the nearest garage, the Colonial Mission bicycle took its rider home. On no occasion has a preaching appointment been missed, and to bush dwellers, some of whom for years have had no opportunity of attending a religious service, the Gospel has been preached. An experienced motor-cyclist estimated the petrol cost for 5,000 miles to be £10; in West Australia, where petrol is 25 per cent. dearer, 6,000 miles have been covered at an expense of only £8.

#### Christian Endeavor in Hawaii

SINCE the inauguration of Endeavor work in Hawaii, the churches, especially the Hawaiian churches, have experienced new life. There are now 68 Endeavor societies in Hawaii, with an enrolment of 3,132 members, the majority of whom have already become faithful members of the Church. For the coming year there will be a campaign for the increase of societies and members, and it is hoped that the figures at the next annual convention will be greatly increased. In nearly all of the churches the societies are depended upon for the solution of many of the church problems.

#### NORTH AMERICA

The Congregational Missionary Policy THE Commission on Missions, which was appointed by the Congregational Council at Kansas City, has summoned the denomination to an Every-Member Canvass for the missionary budget, during the first three months of 1914. This canvass is defined as an organized, adequate effort, by a representative and trained committee, to reach through a personal visit, and within a limited time, every member of the church, congregation and Sunday-school, with an opportunity to contribute to the whole work of the Kingdom of God. It is a part of a comprehensive missionary policy which includes Missionary Education among Adults; to teach church-members the real value of missions, and Missionary Education in the Sunday-school, with a view to the church of the future; to be conducted as an integral part of the religious education which the Sunday-school is designed to furnish.

The fundamental purpose of Congregational missionary policy is accordingly, "the enlistment, first, of every church and, next, of every church-member in a support of the societies that is both intelligent and adequate."

#### American Board Endowment Fund

THE American Board has 33 institutions of a higher type under its charge, 19 being collegiate and 14 In these institutions, theological. with their preparatory departments, over 7,000 students are under in-Nearly all of the 5,000 native Christian workers in the 20 missions of the board were trained in these schools. It should be remembered that one-half to fivesixths of the expenses of these schools come from local sources. These institutions have hitherto been dependent on annual appropriations from the board's treasury. It is now being planned to put them on a more satisfactory basis. A fund of \$2,000,000 is being raised to this Half of this has been contributed by the family of the late D. Willis James and \$369,000 has come into the fund from other sources.

#### Unitarians to Take Up Missions

THE papers of Boston recently gave an account of "The First Unitarian Missionary Conference." which was held in Channing Hall. The thing that surprized some people was the fact that the Unitarians had become interested in missions. The thing that surprized others was the realization that they had not been, that this was the first conference. But the congress is the fruit of a new spirit that has come over Unitarianism. It seems no longer

a religion of protest, but has become very aggressive. For a long time it has led in religious and social work in some of our great cities, and now it is turning to other lands. This is partly due to the fact that several of its most prominent leaders have come back from the Far East enthusiasts over missions. Ex-President Taft takes every opportunity to advocate them, and is almost as much of an enthusiast as a foreign missions secretary of any denomination. dent Eliot, Professor Peabody and Dr. Wendte have recently been in Japan and Turkey, and have evidently been stirring the denomination to action along missionary lines. All three of these men took part in the conference and urged the Unitarian Church to establish itself in foreign lands.

#### Reorganization of the Presbyterian Home Board

Following recommendations adopted by the General Assembly at Atlanta last year, the Presbyterian Board of Home Missions recently considered the report of its subcommittee on reorganization, and endorsed a complete scheme of reorganization, which is to be reported to the next General Assembly. Charles L. Thompson, secretary of the board, outlines the objects of this reorganization as follows:

"To bring the board into closer relation with the field by securing the appointment of a secretary with headquarters on the field who shall have general oversight of all work of the board in the territory now under the field secretaries.

"To simplify the work by coordinating the departments and bringing them under more definite secretarial supervision.

'To provide some plan whereby the various sections of the country may be more adequately represented in the counsels of the board. need of some such provision has long been felt by the board."

#### Work of the Federal Council of Churches

A T the annual meeting of the Executive Committee of the Federal Council of Churches, recently held in Baltimore, Rev. Henry K. Carroll, LL.D., the well-known religious statistician, was elected as-

sociate secretary.

Among the significant items in the report of the secretary of the council, Rev. Charles S. Macfarland, were the plans for a campaign of religious activities and provision for exhibits and congresses in connection with the Panama Pacific Exposition; the endeavors of the council to keep the exposition free from the exploitation of commercialized vice, and the recent developments in united evangelistic effort. efforts of the council to secure an adequate number of chaplains for the army and navy were continued by the appointment of a committee to interview the President, the Secretary of the Navy, and the Secretary of War.

The next meeting is to be a joint assembly of the Executive Committee of the council, the various commissions and denominational boards and departments whose interests are common with those of the commissions. It is expected that this assembly will be held at some point in the South, probably at Atlanta, in December, 1914. It will bring together practically all the working departments of the 30 denominations in the council.

## The Betterment of American Indians

THE third annual conference of the Society of American Indians, held in Denver, October 14-20, was marked by a hopeful spirit of unity and enthusiasm. The growth of the organization has been gradual but steady, and proves the increasing faith of the Indians and their white friends in the usefulness of the movement. Between 60 and 70 active members, representing a large number of tribes, were registered.

Prominent white friends of the Indian were also present.

Altho questions of education, religion, sanitation, and morality occupied the greater part of the time, some thought and discussion were

given to tribal matters.

The lack of schools on the Navajo Reservation came up for discussion, and it was stated that in spite of treaties making definite promises, there are still 6,000 children who have never been to school a day in their lives. Superstition is rampant, the medicine man is the real ruler of the tribe, and hundreds are paying the terrible toll that dirt and disease exact. The situation on the Black Foot Reservation seems little better, and the story of Indians who last winter starved to death made one wonder if we are really living in the midst of Christian civilization. In the platform adopted by the conference great emphasis was laid upon the importance of having the political status of the Indian defined and the Indian claims settled.

#### Laymen's Movement in Canada

THE annual meeting of the Laymen's Missionary Movement of Toronto, held recently, gave great satisfaction to all who have been active in the movement. Six years ago, at the inaugural meeting, the sum of \$500,000 was set up as the amount Toronto churches should give annually to the work of missions. The report of the executive committee for 1912-13 shows that no less than \$562,101 has been contributed during the year, the Baptist churches giving \$85,146. With the utmost enthusiasm it was resolved to raise the objective for the annual offerings to \$750,000. The company was favored with an address by Sherwood Eddy, national Y. M. C. A. secretary for Asia, on "The Awakening in the East," in which the conditions as revealed in evangelistic and other meetings in connection with the recent tour of John R. Mott, were set forth.

#### SPANISH AMERICA

# National Sunday-school Convention in Cuba

L AST November the Seventh Annual National Sunday-school Convention of Cuba was held in the city of Cárdenas. Three days were occupied by the Sunday-school convention proper and another by a convention of the United Young People's Societies.

ple's Societies.

There were 169 registered delegates, representing nearly all the Protestant churches of Cuba and coming from all parts of the island. The program was composed of devotional exercises and Bible study, reports of the year's work, and plans for the coming year, with demonstrations of classes in the various grades of the Sunday-school and several conferences on principles and methods.

The spirit of confidence and fraternity among the denominations is very marked and the fine fellowship among the delegates, regardless of race, color or church connection, was one of the most precious features of the convention. The work for the children and young people of Cuba is the most promising field of mission activity and the church is centering its attention on these departments in a way that must bring results.

#### EUROPE—GREAT BRITAIN

#### A Century of Missionary Growth

NE hundred years ago was laid the foundation of Methodist missions in the East. In 1813 the mortal remains of Dr. Thomas Coke, saint and martyr, consecrated the Indian Ocean, and a month later his band of companions claimed Ceylon for Jesus Christ. In that same year a missionary society was established in Leeds, the example being followed in other parts of the country. Growth was rapid. The first annual report on missions, dated 1789, shows an income of £1,404 and an expenditure of £1,472—even then there was a deficit. In 1816 there were

111 missionaries, a membership of 23,000, and an income of £18,000. In 1874 the income was £184,000. In 1912, with 385 missionaries and 336 indigenous ministers, a membership (excluding that of conferences now independent) of 129,333, and a Christian community of 287,138, the income was £197,168, of which £143,150 came to the Wesleyan treasury from current home sources.

#### Y. M. C. A. and Foreign Missions

THE possibilities of the Y. M. C. A. as a center of missionary enthusiasm appear to be inadequately realized. Mr. R. Consterdine, describing a missionary conference at the Henley-on-Thames Association, "The conference has created not merely an impression, but a real and practical enthusiasm among the membership. New subscriptions have been given, former contributions increased, collecting-boxes given out, and a missionary readingcircle on the point of formation: and, perhaps what is more encouraging than all, prayer-life has been deepened along the lines of missionary enterprise. May the time be at hand when every British association shall give the foreign work its rightful place on the program! our religion is false, we are bound to change it; if it is true, we are bound to propagate it."

#### THE CONTINENT

#### European Royalty and Missions

THE attitude which is being taken toward missions by some of the present sovereigns of Europe is of more significance to the churches in their respective countries than democratic Americans perhaps can realize. Twice lately King George has exprest his deep sympathy and personal interest in missionary work. He communicated his good wishes to the members of the Laymen's Missionary Union who met in Swanwick, and to the Wesleyan Missionary Society when it celebrated its

centenary. On both occasions his words showed that he was not only speaking as head of the nation, but as a Christian man.

In November, when The Hague was the seat of the meeting of the Continuation Committee of the Edinburgh Conference, Queen Wilhelmina took the occasion to write to the committee, and cordially welcomed the members, declaring "her affinity of soul with the grand task that is aimed at by the continuation of the affairs of the Edinburgh Conference."

## Missionary Interest in Holland

THERE has recently been a distinct growth of missionary interest in Holland and progress has been made toward cooperative action. Missions—the old Rotterdam Society, the Utrecht Society, and the Committee for Sangi and Talant-have united their forces and are jointly operating a college at Rotterdam for the training of missionaries. A proposal is now under consideration of acquiring larger accommodation and of inviting the cooperation of the Rhenish Society. Missionary Study Circles have been organized under the guidance of young Gunning, a son of the Director of the old Rotterdam Society, and a Missionary Study Council has been formed to superintend the publication of suitable literature, while the International Conference at Lunteren (in 1911) had its full share in developing These signs the missionary spirit. give evidence of a revival of missionary interest, and of a recognition on the part of Holland of her colonial responsibility.—B. Hitjer.

## An Evangelical Bulgarian Congress

'HE year 1913, so sadly memorable for Bulgaria politically, has been marked by an event that ought to be of great and beneficent significance for the country, tho but little notice was taken of it in the newspapers. This was the assembling in Sofia of the first Panevangelical Bulgarian Congress, in which representatives of the Baptist, Methodist, and Congregational churches of the country met for spiritual edification, for business, and to compel counsel together as to how best to work for the good of the beloved fatherland, especially in this time of its distress. Denominational lines were obliterated. Only few and slight symptoms of what looked like jealousy or party spirit were observable. The scheme was well launched, and promises most hopefully for the future.

The congress appointed a committee to present at its closing meeting report of practical suggestions, drawn from the business meetings and from topics discust according to the program, which were adopted, and are to be published in the evangelical organs, and prest by They cover pastors and preachers. the two fields of endeavor after spiritual revival, and renewed recommendation of the evangelical literature.—The Orient.

#### **OBITUARY**

#### Mrs. Jared W. Scudder

NFORMATION has been received of the death, on December 10, in Palmaner, India, of Mrs. Scudder, the widow of the Rev. Dr. Jared W. Scudder, who died in India in 1910. after completing 55 years of missionary service. He was the last of the seven brothers who for so many years constituted so large a part of the Arcot Mission.

Mrs. Scudder passed away from her earthly activities on her eightysecond birthday after having given 58 years of her life to the promotion of the Kingdom of our Lord in Hers has been a singularly useful and influential life. Her personality has entered into the lives of a large number of the Hindu girls who have been trained in the boarding-schools of which she had charge. and who have subsequently become, many of them, the wives of pastors, evangelists and catechists of the mission.

# BOOKS ON MISSIONS AND MISSION LANDS

THE CONTINUATION COMMITTEE CONFERENCES IN ASIA, 1912-1913. By John R. Mott, LL.D. 8vo. 488 pp. \$2.00. For sale by Student Volunteer Movement, 600 Lexington Avenue, New York. 1913.

This "brief account of the conferences, together with their findings and lists of members," constitutes one of the most weighty contributions to the science of missions ever While the nine-volume published. report of the World Missionary Conference, held at Edinburgh in 1910, embodied the condensed opinions of a larger number of experts on the fields, digested and formulated by some 160 specialists in the sending lands, those eight commissions were obliged to take a world-wide view of the topics discust and hence could not apply the conclusions to specific These 21 conferences discuss most of the subjects of the Edinburgh Conference, with such important additions as medical missions and woman's work, and always with a specific field in view. The volume is therefore an application of the methods Edinburgh to problems found in definite fields.

These conferences were held at the request of the Edinburgh Conference Continuation Committee during the period from October, 1912, to May, 1913, in the principal fields of Asia fields embracing some three-fourths of the inhabitants of the non-Christian world. One each was held in Ceylon, Burma, Straits Settlements, and Korea, seven in India, seven in China, and three in Japan. In India and China sectional conferences were held in six important regional divisions, and later a national conference was held in the two countries attended by delegates appointed by the sectional conferences. In all, the delegates numbered 1,583, of whom 14 per cent. were women, while the native delegates constituted almost 35 per cent. of the entire membership—a novel and most significant fact.

This volume does not include the stenographic reports of the conferences, which would have evidenced the sanity of the conclusions which sometimes scarcely seem wise. If the critic had these reports before him and could know the arguments underlying certain findings, his objections would, no doubt, disappear.

The subjects discust are: Survey and occupation of the fields; evangelistic work; the Christian Church, with its various problems; the vastly important subject of Christian leadership; the training of missionaries for their demanding tasks; Christian education in its lower and highest forms; its correlate, Christian literature; cooperation in its rapidly growing phases; medical missions and preparation therefor; and work for women of non-Christian countries.

Dr. John R. Mott, who headed the group of five men constituting the delegation, writes a prefatory chapter setting forth the character and value of these conferences. In the lists of delegates, we have an enumeration of the men and women, native and foreign, who are making the Church's history on Asiatic mission fields a Christian Hall of Fame.

This volume is by no means easy reading, and will be valueless for the careless reader. It is a book for specialists who are eager to know the latest convictions concerning missionary methods and policies. catholicity attracts such readers. the leading denominations here voice their common sentiments. national conferences convened in Calcutta, Shanghai and Tokyo, the average number of denominations represented was 36. Hence we have here for Asiatic missions documents equivalent to the decrees of the ecumenical councils of the early Church; tho unlike those decisions affecting matters of faith and order, these findings have to do with the weightier matters of bringing Asia to

a saving knowledge of the Father of all men, and of His Christ.

THE RUSSIAN EMPIRE OF TO-DAY AND YES-TERDAY. By Nevin O. Winter. Illustrated. 487 pp. \$3.00, net. L. C. Page & Co., Boston. 1913.

The excellence of this recent story of Russia and the Russians is its readableness. The people are viewed sympathetically, but with the eye of one in harmony with Christian ideals and modern civilization. Russia is still medieval and despotic, but there is the material from which to form a

great and progressive nation.

The writer takes up the various districts of Russia and describes most entertainingly the people and their history. Finland, Poland, the peasants, the Jews, religious forces, nihilism and autocracy are all dealt with briefly but intelligently. The least complete and satisfactory chapter is on the religious forces. The difficulties and opportunities presented to evangelical Christianity are most inadequately described. Siberia and the exile system are also passed over with brief mention.

THE KINGDOM IN THE PACIFIC. By Frank H. L. Paton, B.D. 167 pp. Illustrated. 1s., net. London Missionary Society. 1913.

The islands of the Pacific are a unique mission field. They are so numerous, so varied, so isolated, and life on them is generally so luxurious that they present problems and possibilities all their own. Mr. Paton, who was born in the New Hebrides, has brought these islands into focus not by describing separate islands and their mission work but by taking typical cases and by telling of the general characteristics and progress. an excellent young people's text-book.

#### **NEW BOOKS**

United Missionary Campaign Charts AND SLIDES. A set of 21 charts, giving in striking manner the great missionary facts of the home church and foreign fields, have been prepared by the Laymen's Missionary Movement (1 Madison Avenue, New York). They are valuable aids to missionary meetings and campaigns. On muslin, 29x42 inches. \$10.00

per set. Lantern slides of these charts are rented at 50c. a day by the Missionary Education Movement, New York.

THE CHINA MISSION YEAR BOOK Being "The Christian Movement in China, Being 1913. Edited by Rev. D. MacGillivray, M.A., D.D. Map, 12mo. Christian Literature Society for China, Shanghai, 1913. Edited by Rev. D. MacGillivray,

GREATHEART OF PAPUA (James Chalmers).
By W. P. Nairne, M.A. Illustrated, 12mo., pp. viii-229, 2s., net, post free. London Missionary Society, London,

Manual or Missions. By Carl LeRoy Howland, Ph.D. With an introduction by Bishop Wilson T. Hogue. 12mo, pp. 176. 75, net. Fleming H. Revell Co., New York, 1913.

MILITANT METHODISM. The Story of the First National Convention of Methodist Men. Held at Indianapolis, Indiana, October 28 to 31, 1913. Edited by David G. Downey, E. W. Halford, Ralph Welles Keeler. 8vo., pp. 379. \$1.10, net. Methodist Book Concern, New York and Cincinnati, 1913.

Jungle Days. Being the Experiences of an American Woman Doctor in India. By Arley Munson, M.D. Illustrated, 8vo, pp. 297. D. Appleton & Co., New York, 1913.

THE SUPREME NEED. By Francis B. Denio. 12mo, pp. 238. \$1.00, net. Fleming H. Revell Co., New York, 1913.

THE SALVAGE OF MEN. Stories of Humanity Touched by Divinity. By Agnes L. Palmer. 12mo, pp. 214. \$1.00, net. Fleming H. Revell Co., New York, 1913.

THE ANTI-ALCOHOL MOVEMENT IN EUROPE. By Ernest Gordon. 8vo., pp. 333. \$1.50, net. Fleming H. Revell Co., New York, 1913.

In an Elephant Corral, and Other Tales of West African Experiences. By Ro-

bert Hamill Nassau. \$1.00, net. Neale Publishing Co., New York, 1913.
WHERE ANIMALS TALK. West African Folk Lore Tales. By Robert H. Nassau. 12mo, pp. 250. \$1.50, net. Richard G. Badger, Boston, 1913.

Investment and Achievement. A Study in Christian Progress. By William Leslie King, D.D. 8vo, pp. 349. Jennings & Graham, Cincinnati; and Eaton and Mains, New York, 1913.
CHILDREN OF LABRADOR. By Mary Lane

Dwight. Illustrated, 16mo, pp. 96. 1-6d, net. Oliphant, Anderson & Ferrier,

Edinburgh, 1913.

FRANCE TO-DAY: ITS RELIGIOUS ORIENTA-By Paul Sabatier. pp. xii-302. E. P. Dutton & Co., New York, \$2.50.

HAYDEN WILSON, MISSIONARY. By P. H. Wilkerson. American Sunday - school Union, Philadelphia, 1913.

### 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.

- 1. What risk does a Mohammedan run by eating in a Greek restaurant?
- 2. Why did a Bulgarian store-keeper remain in the foreign quarter?
- 3. When was an American missionary accused of being an Austrian spy?
- 4. What effect has the Mexican revolution had upon the influence of Roman Catholic priests on the people?
- 5. What did the Sheikh tell the doctor was the one thing that would make him well?
- 6. For whom did the Moslems in the Philippines offer prayers?
- 7. When did a "retreat" for prayer result in removing a large missionary deficit?
- 8. What is "malleable paganism" and where does it exist?
- 9. What is the new kind of Mohammedan?
- 10. How did the immigrant with a dinner-pail show his astonishment at the greeting, "Good morning"?
- 11. Where was a man taken to the police station because he had gone to church?
- 12. Where is sixty sheep considered a high price to pay for a wife?
- 13. What petition did the Albanian Bey present three times to the American Board of Commissioners for Foreign Missions?
- 14. Whom did the town-crier warn owners of vessels not to receive on board?
- 15. The tower of which American church is being reproduced in the Far East, and why?
- 16. When did Bible reading clear a foreigner in America from the charge that he had taken part in a saloon fight?
- 17. Why are Western shoes a hindrance to Moslem devotions?
- 18. Into how many sects is Japanese Buddhism divided?
- 19. What did the track foreman read aloud to his men during the noon hour?
- 20. What country is called "the thorn tree growing in the garden of Europe," and why?

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A TYPICAL MEXICAN FAMILY IN WESTERN MEXICO

## The Missionary Review



## of the World



Vol. XXXVII, No. 3 Old Series MARCH, 1914

Vol. XXVII, No. 3

### Signs of the Times

#### UNITY AND COOPERATION CON-FERENCE

NE 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 Chris-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 great essential teachings of Christ, and the desire to cooperate in evangelizing the world.

### THE KIKUYU CONFERENCE AND CONTROVERSY

I N 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

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 exprest, 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 "Nonconformists" 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 communion reached 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 "confirmed" 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 exprest 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

NEARLY 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 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 imprest 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 Movethe 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

NE 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 unwonted requirements in South Africa.

#### A CAMPAIGN FOR MOSLEM CHILDREN

A CCORDING to the statistics gathered for the World's Sundayschool 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 Sundayschools. 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 Sundayschool 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 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  $(k'\hat{e} \ t'ou)$ 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 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



HE 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 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 individual who before any knowledges 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 vield a thousand new missionaries. 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

<sup>\*</sup> 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 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 surprized 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



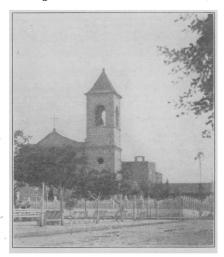
NE of the results of the political disturbances that have torn the Mexican Republic asunder during the past three years has been

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

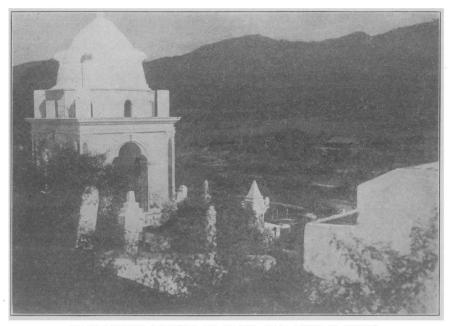
A full-blooded Yaqui Indian maiden, one of the students from El Colegio of the Southern Baptist Mission at Guaymas,

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 PresiofMexico. the discontent throughout the republic seemed to become pronounced, more Huerta roused the ire of the Roman Catholic Church by endeavoring to have special legislation passed by houses of Congress looking toward the realization of his own selfish ambitions, without consulting the wishes of the Church.



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

taliation, 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 hundred missionaries three working in some 91 stations and 588 out-stations in Mexico when the rebellion began in the autumn of the vear 1910. The families of some of the missionaries have accompanied the writer when he stopt at Tampico, Vera Cruz, Mexico City, Mazatlan,

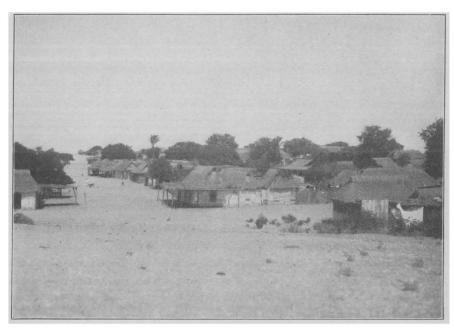
and Guaymas, to pick up refugees. In many instances the men stayed behind with their missions, determined to do what they could to help the people until it became absolutely imperative for them to leave. In this way the number of missionaries on the field has been greatly diminished.

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 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 tianity 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

<sup>\*</sup> 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 This idea has apparently present. been successfully carried out by the Southern Baptist Convention 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 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



HE 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,

<sup>\*</sup> 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. 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. 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 weeklv Pan-Islamic paper is published in French and English, and the Moslem press of India reviews every important missionary publication of Europe and They brought out serially America. "expurgated" edition of "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 Christendom 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. 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. we do not have a complete census, statistics regarding Islam are longer mere guess-work or wild ex-Professor Westermann aggerations. 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 Philippines Dutch East Indies Russia (Europe and Asia) Turkey Independent Arabia Afghanistan Persia China French Possessions in Asia	66,577,247 277,547 35,308,996 20,000,000 12,278,800 2,500,000 4,500,000 8,421,000 232,000
China French Possessions in Asia In Europe North America South America and West Indies Australia	232,000 2,373,676 8,000 166,061

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 Malaysia, and those of the traditional The former number orthodox type. 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. Egypt, Turkey, Algeria, India and Persia there are educated Moslems of the New School, who have utterly abandoned faith in traditional Islam fast drifting toward are 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. putting each of us face to face with the facts He lays on us the responsibility. "If thou forbear to deliver

<sup>\*</sup> 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. 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 Con-Decentralization is the stantinople. 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. are rumors of a Triple Alliance in Arabia between the Sheriff of Mecca, the ruler of Neid, 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 present 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. 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 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 discust, 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 The propagandism. Congress 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 imprest 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 The Second Advent is a return. doctrine which has a real place in the theology of Islam as well as in Chris-It has not yet come to its tianity. own. We should present it, apart from any pet theory, in its living reality as revealed to us in the Gos-In the same way, Christianity and Christian education are the only hope for a real Nationalism.

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. 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 twentyfive 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 traditionridden 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 rea-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 addrest 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 The Moslem world is obliterated. 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. 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 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 sickthe days of the pioneers who wearily dragged the plowshare of 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 From India, Persia, Mochanged. rocco, 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. may truly say that the Moslems today 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 addrest 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 Keith Martyn. 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 haryest. 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.



N 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 amoutation 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



NE 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 opprest 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 Govern-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. 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. are no national schools, no hospitals, and no modern physicians. 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 The death-rate is about fifty housed. per cent., and the country is in a constant 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 taxgathers, 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. Greek and Servian the 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.

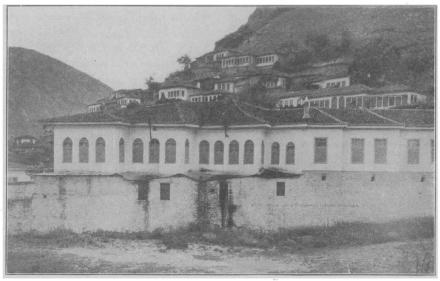
What wonder that the Albanian Bey, six years ago, appealed to rich America for sympathy and help. What wonder that when we missionaries came among them we were received with open arms. The people soon learned that we came with no political designs, but with the single motive and desire to do what we 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 "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. 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. 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 imagination and soul, capable of taking on the highest cul-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 witnesses to that faith may be found today 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 Their falling into the hands faith. 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 equipper 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 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 par-"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



N the Island of Cuba we find two differing ideas of civilization the conception of civilization that belonged to the period of the ex-

plorers 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 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

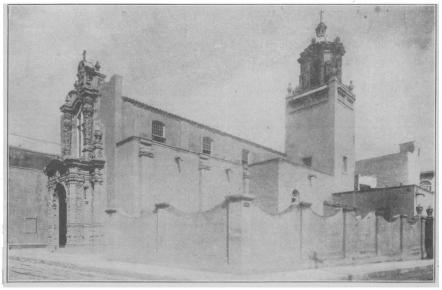
On account of the proximity to the United States, and also because of the close political affiliation that has come as a consequence of the Spanish-American War, there has been an immigration to Cuba from the United States. This immigration is engaged largely in developing the island, which previously 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. 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 These schools were started element. 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. 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 seventyfive 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 twentyfour Episcopal clergymen resident in Cuba.

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

parish house and one rectory. present we have twelve church buildings and five parish houses and rec-The total property values have increased from \$12,000 to \$181,-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 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

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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.



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. movements in the nature of revolutions or reformations begin from the bottom. Never in history have we found that reformations 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 owr 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



ARRATOR: The next day the Sheikh met with his noble friend, the Bey, in the Ezbekieh Gardens. There they seated themselves

and discust 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 Yashratis were scattered in Syria, taking the name of Sheikh Aly Nûr ed-Dîn, the Tunisian, whom his followers called "al-insân al-kâmil," 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 possest 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 tho 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. 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)." Muhvid 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 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 said, "His Excellency 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 the 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. 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 curst me and my father wickedly, and when I opened my lips and told them that my father was a well-known "Sharîf," 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 discust 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 Godhead 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

<sup>\*</sup> 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:

- I. 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 addrest, 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 addrest, 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 curst 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 up-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 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 davs.

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.



N June 17th last some sixty missionaries of all denominations met at Kikuyu, near Nairobi, in British East Africa. Kikuyu is the

of the Church headquarters Scotland Mission, and perhaps its founders chose the site because its climate like and were so those of their own home. There missions well few so thoroughly equipped. A fine new hospital was just being finished, built and furnished almost entirely by the pupils of their own industrial mis-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 enlargements which needed if their work continues to prosper as it does at present. The solid stone of their schools 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 federation more difficult, and that perhaps it was easier for us than it has ever been anywhere else in the 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

<sup>\*</sup> 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 sacraments shall normally be 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 These are and all native customs. 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 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 evergrowing 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 Africa. To heathen and Mohammedan onlookers it has always a quite definite meaning-the formal admission to the Christian Church. 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 of service, the earnest of a form 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 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.

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The suggested organization modeled on that already in working order in the diocese of Uganda. main outline it consists of the formation of "parishes," or small subdistricts, 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. 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. 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, 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 "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 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 The sure test is not a mere fad. 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 He made it a point to peanuts. 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 shuffling along, with downcast head. With a broad smile and cheerily my friend greeted stranger in Italian with, John!" "John" was so morning, surprized that he dropt his dinnerpail, and tears came to his eyes. Then he passed on, silently. morning my friend again met John and greeted him. John stood still and in broken English exclaimed, "You're like Jesus Christ!" 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 "bohunk." 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 quently 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. 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 bunkhouses 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 Eng-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 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 neces-Reliable foreign physicians sary. can also be used to advantage. Have religious meetings wherever ticable. The Young Men's Christian Associations run all kinds of noon-hour meetings. but find greater demand for straight ligious 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 more than his Pamphlets in different languages are available on such subjects as health, tuberculosis, care of the children, alcoholism, sex-hygiene, citizenship. Used to supplement talks on these subjects, they are of great value.

Let us not forget the foreign chil-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 Organize them into clubs, parents. 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 need is more individual responsi-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 Shall we not do our part to work. to substitute the uplift for the downpull 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

<sup>\*</sup>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 v asked to make a Christmas offering sufficient to purchase at least a twocent 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

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 "Gooda interested in the Booka" (as they all call it) that he could scarcely get her to bed. 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

<sup>\*</sup> 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 or-1912 by Mrs. ganized early in 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. 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 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. 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 Eyetalians," 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 These, as on an Editorial Council. 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 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

T the recent conference of the A Foreign Mission Boards 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 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, fear-lessly 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 working independently were often antagonistically. To-day, there is a growing spirit of unity and increasing cooperation in both home foreign missions, and it 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 Move-Leaflet literature has been published for use of all the boards The Laymen's Misand societies. sionary Movement issues its little monthly, rich in facts and inspiration; the M. E. M. have taken over Everyland for children; and the publishes Continuation Committee the International Review of Missions, quarterly, for the scientific study of missionary progress and There is still a large, alproblems. most untouched, field for such a monthly magazine as THE Mission-ARY 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. 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

I. 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

CCORDING to Dr. John R. Mott, the Asiatic nations are producing distinctive types of Chris-The organizing genius of tianity. 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 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

HARITABLE gifts in the United States during the past 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

GIFT of \$1,000,000 to the A Church of the Disciples 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 decadea somewhat larger per cent. than that of the increase of population—to 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. following is the list of languages thus printed with English: Arabic, Armenian, Bohemian, Bulgarian, French, Finnish, German, Gujarati, Hungarian, Italian, Japanese, Judeo-Lithuanian, German, Malayalam, Mandarin, Marathi, Norwegian, Persian, Polish, Portuguese, Rumanian, Russian, Ruthenian, Servian, Spanish, Tamil, Telugu, Turkish, and Urdu.

#### Foreign Students in America

I N 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 imprest by the 30 to 50 story buildings in New York, but was more imprest 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 Sundayschool 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

### Recognition Service for New Officers

HE 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 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

INION 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. 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 Metlakahtla

THE Apostle of Alaska, after about 50 years' work among the Metlakahtla 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 Colombia 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 Tsimsian 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 settlement—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 pur-They assembled at one of the approaches of the capitol where they were met by members of both the and the Upper Houses. Lower Speeches were made by Mr. Ernest H. Cherrington, of the Anti-Saloon League of America, and by ex-Governor Malcolm R. Patterson, of Ten-These speeches were elonessee. and forcible. Bills offered in both Houses submitting the proposed amendment to the Legislatures of the States.

### SPANISH AMERICA A Spanish Colporteur in Cuba

NE 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 Scrip-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. 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 Practically all missionaries friendly. 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 af-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

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 preach-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 August and September, reached a total edition of 7,500. Our articles were all short, crisp and It was a new thing, and pointed. 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. has just come out, and is receiving

even a more eager welcome than the first number."

### "Putumayo"

Following 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

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

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 р.м., 15,951 people entered the public-houses—11,938 men, and Thus each public-4,013 women. 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

STRIKING tribute to the good A 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

UNITED STATES consul has A 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 profest 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, 1,861,079; 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 President of the 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 This sum, it appears, her work. 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 manysided 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 Tubingen, 100,000 marks!—Zeitschrift für Missionskunde.

### Balkan Ideas of Religious Liberty

'HE 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 Turkeywhat is meant by religious liberty in the Balkans.

A dispatch from Monastir, largely 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

RUSSIAN Jew, who was bap-A tized 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. 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. said that since the Czar issued his manifesto in October, 1905, promising liberty to the people of Russia, 40,000 persons have been sentenced 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

W E 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. however, comes this utterance from the Italian King: "In Italy the relations between the Church and State have particular importance. 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 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." 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

NE of the world-problems today is the Moslem problem. 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

N 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 unkindered 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 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

CINCE a few missionaries have O 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, 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

**T**HE 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 miseducated 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 outcast peoples, are moving toward Christianity.

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

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

#### A Tower of Peace in Burma

NE 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 The tower others in Great Britain. 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 sions 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. ladies suggested that prayer meetings should be held in the local church every night for a whole month previous to the special mission. 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

TRIBE of robbers was converted through the chance reading by one of their teachers of a 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

R EV. J. H. FREEMAN writes from Lampoon, 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 mission-The fear of ary still continues. 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 The total number of 1913, 1,397. communicants in 1912 were 5,218; in 1913, 5,299.

#### CHINA

#### Great Gifts for Educational Work

A MERICAN 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 given \$1,000,000 have been 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 Shang-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. is maintained by American Presby-terians, 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. 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. 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

N 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

R EV. 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 The arpurpose of his new duties. rangements 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

T 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. 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

I T 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 Shimpo, 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 Shimpo 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

I APAN 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. 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

R EPORTS 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, 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. 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 bearing inscriptions, manufactures 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 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

M ORE 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 be-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 hundred or more, enjoyed a Thanksgiving dinner at Heliopolis, with appropriate toasts and speeches. 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, rounded the bountiful tables, above which waved the American flag. The 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. much clearing has been done around here that the heat is much more in-I can not travel in it as I tense. 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 There are 19 numbers about 60. 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. 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

A T 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, Uganda Notes says: as teachers. "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

NENELIK 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 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 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

T is a surprize to many to learn that there are not less than 150,-000 Hindus in Natal, and it is a greater surprize 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 onlook-A few years ago the ing world. 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 reindenturing, the coolies for the most part elected to remain in South Africa traders as 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

THE 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. 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 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 beerdrinking and gossiping among his neighbors form the principal ele-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. 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

A NOTHER 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 vicepresident 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 En-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 This powerful, instrong drink. tensely 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 This wife them to intemperance. and mother, surrounded by patient love, stript 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 surprized 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 in 1911 there were 5,171 Protestant foreign missionaries in 770 stations, with 207,747 baptized Christians and a total Christian commuof 370,000—an increase 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 Bel-fast 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 wellequipped hospital, and a weekly Greatheart of Papua (James Chalmers). Christian paper with a circulation of several thousand throughout the whole country are some only of 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. Kiyoshi K. Kawakami. 8vo, 269 pp. \$1.50, net. Fleming H. Revell Co., New York, 1914.

Following the Sunrise. Baptist Missions, 1813-1913. By Helen Barrett Montgomery. Illustrated, A Century of 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, Phila-

delphia, 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.

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. Fl. Revell Co., New York, 1913. Fleming H.

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, PER-MANENT AGRICULTURE IN CHINA, KOREA AND JAPAN. By F. H. King, D.Sc. Il-lustrated, 8vo, 441 pp. \$2.50. Mrs. F. H. King, Madison, Wis., 1911.

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

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

- Clues to the Contents

  The Missionary Review of the World, April, 1914

  TWENTY QUESTIONS ANSWERED IN THIS NUMBER

  Prepared by Mrs. F. M. Gilbert, Brooklyn, N. Y.

  1. Why did an angry woman in India tear the carriage-doors off their hinges?

  2. What did Dr. Somerville call the best prayer-book in the world?

  3. What traveler sent a postal-card that a Boston policeman wanted to have framed and hung in his room?

  4. When was a red handkerchief wound in a man's turban like the scarlet cord hung from Rahab's window in Jericho?

  5. What is the significance of the House of Service in Bombay?

  6. When was a special government cruiser used to take delegates to a Christian student convention?

  7. What was the reply of the woman in India when asked why she was measuring her length in the dust?

  8. How many graduates of Japanese Government colleges have gone into Christian work?

  9. How many members are enrolled in the Chinese Student Volunteer Movement?

  10. Why could not the servant maid be trusted to dust the library?

  11. When did a page from a hymn-book save the possessor from being shot as a spy in Mexico?

  12. Why did some village mayors commit to memory the story of the life of Christ?

  13. In the Hindu Congress what vote was passed in reference to the Unitouchables?

  14. What would be the population of the United States of America if it were as densely populated as China?

  15. In what non-Christian country is paid newspaper advertising being used to spread the Gospel?

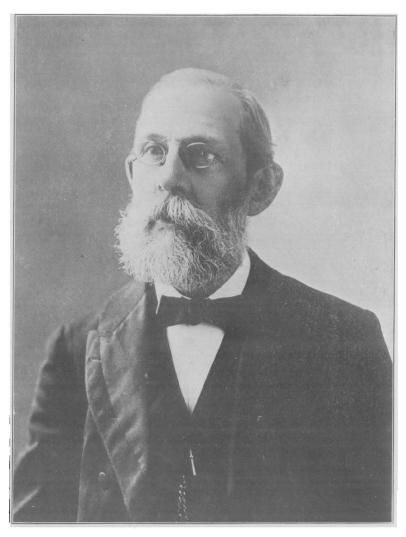
  16. What is done in Nigeria with a person who has been struck by lightning?

  17. What effect did the arrival of a baby have on cannibals?

  18. Where do Christians not only have the habit of asking a blessing before eating, but also regularly offer prayers before starting out to work?

  19. What interesting object was found under the basket on a heap of ashes in India?

  20. In what ceremony of initiation did they use a Koran, a Bible, and a revolver?



SAMUEL BILLINGS CAPEN

Born in Boston, December 12, 1842. Died in Shanghai, January 29, 1914

President of the American Board of Commissioners for Foreign Missions; Chairman of the Executive Committee of the Laymen's Missionary Movement; President of the Congregational Sunday-School and Publishing Society; President of the Board of Trustees of Wellesley College; President of the Massachusetts Peace Society, etc., etc., etc.

# The Missionary Review



## of the World



Vol. XXXVII, No. 4 Old Series

**APRIL**, 1914

Vol. XXVII, No. 4

## Signs of the Times

### MASS MOVEMENTS IN INDIA

THE readiness of low-caste or outcaste peoples in India to enroll as Christian catechumens must not be understood always to mean an intelligent acceptance of Christ as Lord and Savior. It is often due to a desire to escape from the evils of their lowcaste condition. This desire is, however, a God-given opportunity to give them the Gospel. The extent of this movement Christward is shown by an investigation made recently by The Indian Witness (Calcutta) in the seven large geographical areas where so-called mass movements of the lower classes toward Christianity have been observed. In all these sections, large as they are, The Witness found only 20 foreign missionaries at work. Yet within these areas and under such necessarily restricted instruction, 140,000 people have been baptized in the last few years. But this number, large as it is, bears no comparison to The Witness's staggering estimate of the numbers who are ready to come and really await nothing more than the invitation to

induce them to accept Christ; for it is seriously alleged that 15,000,000 people among India's lower classes are practically certain to come into the Church as soon as they are invited. And many are pressing for the privilege. Missionaries report that they are being constantly beset by invitations from all directions to go out into the country villages and baptize the people. strongest center of this movement is in the neighborhood of Delhi, where 350,000 people are ready to embrace Christianity. But there are also almost equal phenomenal trends of the same nature in the Punjab and Central Provinces, and in Baroda.

### A CONFERENCE OF VILLAGE MAYORS IN INDIA

A MERICA and England have special meetings for street-car conductors, for policemen, for business men and others, but in India a special Bible conference has been held for the mayors, or head men, of villages, who have become interested in Christianity. It was expected that

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 exprest, nor for positions taken by contributors of signed articles in these pages.—Editors.

possibly 50 or 60 might attend, but to the astonishment of the mission-aries, more than 200 presented themselves for instruction. They were accompanied by their wives and children, and remained in attendance about two weeks. Part of the time was devoted to study of the life and teachings of Christ, and part to the discussion of village problems, including idolatry and superstitious customs.

The great temptation to the average village Christian in India has been participation in heathen birthday rites, heathen wedding ceremonies, and special feast-day celebrations. After much prayerful consideration, it was decided by the assembled mayors that as these customs are opposed to the teachings of Jesus, they must be banished from community life at any cost. Therefore they pledged themselves to use their best efforts to abolish them.

This effort will have far-reaching consequences because these 200 village mayors preside over a population of fully 40,000 people among the deprest classes. Those who were unable to read memorized the story of Christ's life in order that they might tell it and apply its teachings to the life of their villagers. Such conferences may be greatly used in the development of Christianity in India.

#### A MASS MOVEMENT IN NIGERIA

THE mass movements to Christianity which have been so striking a feature of missionary work in India, are being reproduced in other countries, for a writer in the *Church Missionary Review* tells of a similar movement in Southern Nigeria,

among the Yoruba people. On a recent tour in one of the inland districts the Government officer in charge remarked that before long the whole district would be Christian. Statistics bear out this statement.

Certain it is that heathenism is doomed. In many villages the church, in others the mosque, is taking the place of the idol groves. In the next decade or two the question will be settled whether the Cross or the Crescent, Christ or Mohammed, is to be in possession of this country. If the Christian Church is only sufficiently alive she will win the people for her Master. In any case there can be no doubt of the widespread movement toward Christianity at the present time.

"At a recent meeting of the governing body of the mission we had before us 50 urgent claims for teachers for important places where there were already considerable congregations, and our supply for the year from our training institutions was only 15!

Give us sufficient missionaries, help us to train sufficient teachers, and we may be able so to seize the opportunity that a strong and living Church may be the outcome of the present movement, and this will affect the whole of West Africa."

### WOMEN UNITE IN MISSIONARY EFFORT

THE women's boards of missions are leading the way in the cause of Church unity, for while the churches are still mainly discussing unity, they have formed, quietly and almost unknown to the public, a union called the Federation of Women's Boards of Foreign Missions of the

United States, composed of representatives of 17 denominational boards and the National Board of Young Women's Christian Associations.

There are four Territorial Commissions connected with the Federation, with headquarters at New York, Chicago, Nashville, San Francisco. There is also a General Advisory Commission, with headquarters at New York. The object of the Federation is to promote unity, Chrisand cooperation tian fellowship among women's boards; to encourage and disseminate the best methods of work, and to unitedly plead for the outpouring of the Spirit of God upon the Church of Christ.

The Boards of Home Missions have followed much the same lines. Beginning with the publication of united study books, then holding summer schools of missions, they organized in 1908 the Council of Women for Home Missions.

### THE HOME MISSIONARY STATISTICS

THE Home Missions Council, composed of representatives of the various Boards operating in America, has already achieved much in the interests of harmony, cooperation, and progress in North American missions. Their committee on the survey and occupation of the field have presented a preliminary report, and it is hoped that the result will be a readjustment of workers in oversupplied and in neglected territory.

The Committee on Statistics has also collected the first comprehensive set of Home Mission statistics that have ever been gathered for the United States. As might be expected, these are still incomplete, having many

blanks, for many Home Mission societies do not know the facts about their own fields, and others are unwilling to make public the facts they have. This work of the committee, however, is a step in advance, and we expect that in a few years the work of Home Mission Boards will be coordinated, studied, and systematized so as to bring it up to the same standard of efficiency as that of Foreign Missions. The really scientific, united study of Home Missionary problems and progress has only just begun. In Foreign Missions such study began some twenty-five years ago.

In the present statistical report, the work of thirty-eight Home Missionary organizations are more or less fully reported. They show a total of \$10,653,119 appropriated for work in America, through the Home Mission Boards. Of this amount only \$1,046,335 is for general evangelism. The totals given are as follows:

For		
	Churches	\$3,116,242.98
"	Church and Parsonage	
	Buildings	614,988.99
"	General Evangelism	1,046,335.07
"	Work Among Immi-	
	grants	445,326.91
44	American Indians	256,115.88
ic	Mountaineers	221,878.04
"	the Negroes	403,611.11
66	Other Dependent	
	Peoples	253,168.50
"	Alaska	105,392.60
"	Cuba and Porto Rico	255,592.90
156	Sunday-school Missions	47,133.66
"	Maintenance of Mission	
	Schools	1,085,207.31
"	Publication Work	446,067.39
44	Specials	593,637,36

The Presbyterian Board of Home Missions reports the largest budget—amounting to \$1,475,853.81, while the

Methodist Episcopal Board (North) comes second with \$1,000,715.92, and the American Christian Missionary Society third with \$81,180.14. In cost of administration the Methodists (North) stand first, \$65,316.42 (6½ per cent.); the Protestant Episcopal Church, second, \$57,477.00 (including foreign administration expenses); and the Presbyterians are third—\$54,033.49 (3% per cent.).

No record is given of the number of missionaries, churches, or schools supported, or of the number of communicants or conversions. If these figures could be obtained they would make an interesting study. From the financial statement little can be learned in regard to efficiency. note, however, that the Baptist Home Mission Society makes the largest appropriation from its budget for education; the Methodists and the American Christian Missionary Society for church sustentation; the Presbyterians (North) for evangelism and education, and the Protestant Episcopal Church for "specials."

In work for special classes the Presbyterians (North) spend most on the immigrants, Alaska, and Indians; the Methodist Women's Home Missionary Society for the mountaineers; the United Presbyterians for the negroes; the Protestant Episcopal Church for Cuba and for publication work.

There is, no doubt, much more money spent on Home Missions than is here reported. Over half of the Boards did not respond to the request for figures. City Missions also demand a large amount, and the expenses of self-supporting churches are estimated to reach over \$275,000,000. America has many neglect-

ed, churchless people, and some neglected areas, but in proportion to the money spent on the remainder of the non-Christian world the amount spent for Christian work in the United States is not small.

There is still great need for cooperation and an earnest study of Home Mission problems. A clearing house for information on the subject is needed, and an executive committee from all the Boards could make a valuable presentation of the present weaknesses and needs of the Home Missionary situation.

#### UNITED HOME MISSION EFFORT

UTAH presents a unique field, in that it is the home of "Islam in America"—the organization self-termed the "Latter-Day Saints," but not so recognized by others. Utah has, therefore, been one of the most difficult of the Home Mission fields and presents an unusually strong challenge to all evangelical Christians to win this mountain stronghold for Christ.

On February 9th and 10th an important conference was held in Salt Lake City between representatives of the various Protestant churches of Utah and a deputation from the Home Missions Council. The purpose was to consider united plans for the advancement of vital Christianity Papers were read Bishop Spalding, of the Protestant Episcopal Church; by Rev. P. A. Simpkin, of the Congregational Church; by Dr. Bowerman, of the Baptist Church, and others. It was pointed out that public school education is making rapid advance in Utah, and that Mormons also have their own academies and colleges.

As a result, there is not a great need for Protestant missions to conduct schools for secular education, except for the sake of offering distinctively Christian training.

There is need for progress and readjustment among the various denominations in their church work. The whole field should be surveyed by a representative body, in order that any towns or fields comparativeover-supplied with Protestant churches may reach a union agreement, and that the unoccupied or poorly manned fields may be supplied. Steps were taken at the Conference to organize a State Federation of Workers, with a representa-This Federation is to tive council. hold a two-weeks' institute each year to bring together pastors and other workers to study the problems before them. Let other States follow with some such plan for united study of their field and aggressive cooperative effort.

### CATHOLICS TRANSLATING THE BIBLE

T is significant that in these days of world-wide distribution and study of the Bible, the Roman Catholic Church should also have a movement toward a more accurate knowledge of it. The Douai version, which, according to the canon law, must be used whenever the gospels or epistles are read in the church service, was based on the Latin Vulgate in 1610, and reproduces its faults. Two attempts have been made within the last hundred years to produce translations from the original Greek, and now two English Jesuits have undertaken a translation which has the Papal approbation.

The first part translated and published comprises the epistles to the Thessalonians, and the text of Westcott and Hort has been made the general basis of the translation. the critical notes appended various Protestant scholars are mentioned, and the editors frankly declare: "The great advances made in textual criticism, the light thrown upon New Testament Greek by the Egyptian papyri, and the existence of many needless obscurities and faults in the current version [the Douai], all demand a more accurate translation, if the exhortations of the Holv See to a more frequent and fruitful perusal of the sacred writings are to meet with general acceptance."

#### SLAVERY A LIVE ISSUE STILL

THERE is still much to be done to drive slavery out of Africa, but the statement of the *Echo de Paris* that the French have done away with the slave markets in Morocco means that the first step has been taken toward the abolition of slavery in that country. Something over 3,000 slaves, it is estimated, are imported into Morocco every year, most of them being brought by the terrible desert routes from Equatoria and the Sudan, the trails of the slave caravans being marked by the bleaching bones of the thousands.

In England an important memorial has been presented to Premier Asquith, in which the Government was urged to take some action to suppress the alleged slavery. This was signed by such notable men as Lord Cromer, Lord Curzon, and James Bryce. The Committee of the Anti-Slavery and Aborigines Protective Society has decided to take imme-

diate steps with the object of creating a sister organization in America to cooperate with the English society in watching all matters in which ioint Anglo-American action might be desirable The officials of the English society say it is admitted that slave owning, slave trading, great cruelty to native races are widely prevalent throughout tropical regions of South America and Mexico, but the trouble is that Great Britain can not act without appearing to menace the Monroe Doctrine, while, on the other hand, Washington apparently hesitates to act alone for fear of creating a feeling of resentment throughout South The Latin republics are America. aware of this dilemma, and are playing off Great Britain against America, so as to block reforms. Hence, it is said, the only solution is joint Anglo-American action.

#### SPIRITUAL LIFE IN FRANCE

RANCE, the land so intimately associated with infidelity and impurity, is also the land of the Huguenots and other devoted followers of Among French Protestants, who were so long fettered by State control, there are to-day many signs of a deepening of spiritual life. Pastor Ruben Saillens writes that the separation of Church and State, with its attendant loss of financial support to the Church, has brought new power with the necessity of self-support. The greatest enemies to-day are within the Church itself. Those who hold to rationalistic criticism of the Bible and modern views of Christ and the atonement are contending for supremacy with those who take Christ and the Bible as their standards for faith and practise. The evangelical Christians are in the supremacy, and those of different denominations are uniting to evangelize France on spiritual lines. They rely not on mental argument but on the power of the Holy Spirit. "Free thinking" is losing ground in the country at large, especially among educated classes, and the religious spirit is returning. If French Protestant Christians can be thoroughly awakened, there may be expected a movement of the masses toward full surrender to the claims of Jesus Christ. Pray for France.

#### MISSIONS IN THE CURRICULUM

HAT would men with a worldwide vision have thought fifty, or even twenty-five years ago, if they had been told that to-day universities would be establishing "chairs of missions" and comparative religion? It is an impre sive sign of the increasing acknowledgment of the importance of missions and mission study that Teachers' College Columbia University in New York City has recently established such a To this position has been called Dr. T. H. P. Sailer, honorary educational secretary of the Presbyterian Board of Foreign Missions. The aim of this new department will be to give special preparation to young people who plan to become teachers on the foreign mission fields.

The next step should be the introduction of mission study courses in all our denominational colleges and theological seminaries. Drew Theological Seminary has recently called Prof. E. D. Soper, of Ohio Wesleyan College, to their newly established chair of missions

"Lest we SHALL not this Diagram remind us of the WORLD'S NEED and the OPPORTUNITY the BIBLE SOCIETIES give us to meet it.

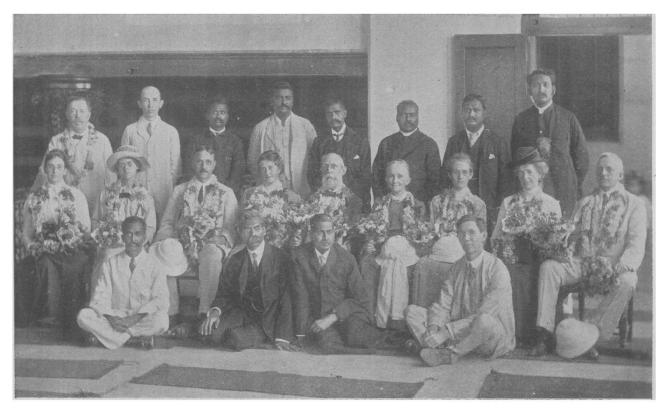


Every day may make or mar the future of great peoples.

AWAITING TRANSLATION

AND DIALECTS

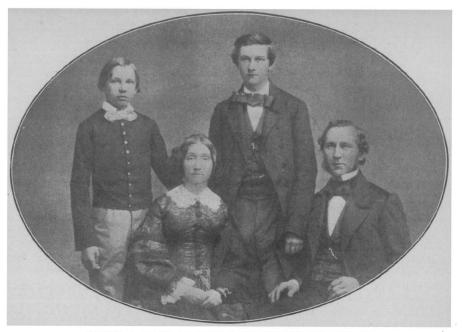
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DR. S. B. CAPEN AND THE AMERICAN BOARD CENTENARY COMMISSION AND STANDING COMMITTEE OF BOMBAY CHURCH

Standing, at left: Rev. R. A. Hume, D.D., and his son, R. E. Hume. Seated, from left to right: Miss Bridgman, Miss Hall, Rev. G. A. Hall,

Mrs, Hall, President Capen, Mrs, Capen, Miss Capen, Miss Bodman, Dr. W. E. Strong. In trent, at right: Rev. William Hazen.



SAMUEL B. CAPEN AT SIXTEEN, HIS BROTHER AND PARENTS

Samuel Capen stands to the left. His brother died after serving in the Army. The faces of the parents show their refinement and Christian character

## A Christian Layman with Power

A SKETCH OF THE LIFE AND WORK OF SAMUEL B. CAPEN

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



A M U E L BILLINGS CAPEN, born in Boston, Mass., December 12, 1842, and died in Shanghai, China, January 29, 1914. Educated in the Quincy

Grammar and the English High Schools of Boston, he began his business career in 1859 as a clerk in a carpet firm, which he helped to reorganize as a partner in 1864. In this firm of Torrey, Bright, and Capen he remained active until five years ago, when he retired, that he might give his entire time to religious and philanthropic work. He held many and diversified positions of influence. He was president of the Congregational Sunday-school and Publishing Society, director of the American Congregational Association, of the Bos-

ton City Missionary Society, and of the United Society of Christian Endeavor. He was one of the prime movers in municipal reform, represented by the Boston Municipal League, of which he was an officer. He was a member of the Boston School Committee, and for one year was chairman of the Board. member and an officer in the Boston Chamber of Commerce, and a member of the Board of Managers of its North American Civic League for Immigrants, and a leading member of the Watch and Ward Society. At the time of his death he was president of the Board of Trustees of Wellesley College; chairman of the Executive Committee, as well as charter member, of the Laymen's Missionary Movement; president of the Massachusetts Peace Society, and a trustee of the World Peace Foundation;

president of the Massachusetts Bible Society; and also president of the American Board of Commissioners for Foreign Missions, to which position he was elected in 1899.

In September of last year he started for India at the head of a commission to represent the American Board at the centenary services commemorating a hundred years of American Missions in India, and also to speak for the World Peace Foundation. He attended the commemorative services held in Bombay and also in Ahmednagar, during the first half of November, giving addresses of striking force and significance upon each occasion. He then spent one and a half months in inspecting mission work in India and Ceylon and in giving addresses, sailing for the farther East from Colombo, Ceylon, on December 28th. After brief stops at Canton and Fuchau, he reached Shanghai late in January. He was accompanied upon this journey by Mrs. Capen and their only daughter, also by Dr. William E. Strong, editorial secretary, and Rev. George A. Hall, a member of the Prudential Committee of the American Board. On the 26th of January he became ill of pneumonia, and on the 29th he was not, for God had taken him. The body was cremated at Shanghai.

After hearing Dr. Capen's addresses, and meeting him personally, the natives of India, both Christian and Hindu, were astonished to know that he was not a clergyman. Why a layman should leave his home and his business and travel around the world upon such a mission, was beyond their comprehension. This attitude of mind can be more readily understood when we know that his address, delivered before the great centenary gathering at Bombay, met to celebrate one hundred years American missions in India. was upon the subject, "The Cross of Christ."

The news of his death has given

to a great number associated with him in a variety of enterprises, a sense of personal bereavement, and this feeling is not confined to the communion of which he was a conspicuous member, but extends to a far wider circle, among all communions. We know that the esteem, honor, and even affection, in which he was held, was not because of any official position in state or nation, or for any books that he had written, for unusual administrative ability exercised in connection with some institution or institutions, for any great measures inaugurated, or for any display of conspicuous ability or brilliancy.

Dr. Capen was a layman in the church, and an unofficial citizen in his own city and State, but one always ready, even eager, to contribute, to the extent of his capacity, to the welfare of all, and to give himself for the success of every worthy enterprise having as its end the protection of the opprest, the elevation and Christianization of society, and the consummation of the Kingdom of God on earth. He regarded his position as teacher in the Sundayschool of his home church as equally important work as the performance of his duties as chairman of the Executive Committee of the Laymen's Missionary Movement and as president of the American Board of Commissioners for Foreign Missions. To each task he gave his best. Herein lies the secret of the general sense of loss when it was known that his place in these varied organizations and interests had become vacant, and the reason why the great number of those closely associated with him were conscious that they had lost not

only a highly valued co-worker, but a real personal friend.

It is too early to give an adequate estimate of the character and life of this Christian layman, who, tho deprived of what we are accustomed to call a liberal education, had been honored by three well-known colleges with university degrees, who displayed marked qualities of leadership, entered into a wide variety of activities, touched many vital interests in city and State, and was closely related to so many benevolent and religious organizations affecting directly the betterment of society and the triumph of the Church,

We will consider a few of the outstanding characteristics of Dr. Capen, each one of which has contributed materially to his conspicuous success as a Christian layman and leader.

(1) He was invariably cordial and No one ever saw Mr. Capen crabbed and out-of-sorts. He was always full of good nature, the embodiment of kindness and thoughtfulness to all. This temper and spirit was equally manifest in all circles and to all classes. A young man who had come up from the messenger service told the writer that he always was delighted to have a message to carry to Mr. Capen, because he never failed to get from him a word of comfort and cheer and encouragement. This good-nature had become a part of his character and temperament; it was as natural to him as to breathe. He was fond of a good story, and knew well how to tell one. He was slow to criticize any one, and refrained from speaking evil. If he could not say a good thing for a person, he kept silent.

Every gathering, society, and committee was glad to see Mr. Capen come in; he brought cheer and optimism and courage.

- (2) He was able to harmonize discordant elements. Perhaps in this faculty lies one of the secrets of the desire of so many organizations to have him on the board. Perhaps the earliest, and one of the most conspicuous, illustrations of this ability was his influence on the Boston School Board, which position he held for five years, at a critical time in its history. Politics, and perhaps something worse, had got into the Board. and reforms were necessary to save the school system of Boston. Board itself was made up of a number of inharmonious and contending elements. To this body Mr. Capen was elected, and here he had one of his first severe schoolings, testing his ability to the utmost, to unite warring forces and make them act together for the best interests of the city. He succeeded even beyond his expectations. He was later elected chairman of the Board, and to the end of his official service his committee was with him. This faculty, developed under those early trying circumstances, he carried with him into every committee and every organization of which he became a member.
- (3) His interests and sympathies were world-wide. This statement is abundantly revealed by the variety of objects to which he gave himself. In his local church he was one of the most earnest and conspicuous workers. His interest in the Indian question was manifest by his early relation to the organization having for its object the protection of our

aborigines. His relation to the North American Civic League for Immigrants, and the articles which he wrote upon that subject, revealed his deep interest in the immigration problem. His position upon the School Board, to which reference has just been made, and his leadership in civic and political organizations that had for their object the cleaning-up of the city and the purifying of politics, showed how he threw himself into the cause of civic order righteousness. He had long and been identified with peace propaganda, attending with great regularity the arbitration conferences at Lake Mohonk; was widely recognized in the Massachusetts Peace Society as a leader, was made its honored president, and was also trustee of the World Peace Foundation. interest in general education is manifested by his efforts for the schools of Boston and by his election to the Board of Trustees of Wellesley College, and, later, to the presidency of that Board. He had long been known in his own denomination as a promoter and supporter of home missions, he serving for some years as president on one of the home missionary boards, in which capacity he rendered conspicuous service. was equally interested in city missions; and for the last fourteen years he most ably filled the position of president of the American Board of Commissioners for Foreign Missions. He took a prominent part in the Ecumenical Missionary Conference, held in New York in 1900, and also in the Edinburgh Conference. in 1910. He thoroughly identified himself with all foreign missionary interests. As we survey the range of Mr. Capen's interests and activities we can not but be imprest with their variety and breadth.

(4) He was most unselfish. venture the statement that no one ever knew of his seeking any position for himself, or of his consulting his own personal wishes and desires before undertaking any task. The one question that seemed to ask himself was: What ought to be done? And when that question was definitely settled, never was revised or reviewed at the bar of, What would I like personally to do? He was not afraid of the categorical imperative "ought," and never seemed to allow place, in discussing his daily task, for his personal likes and dislikes. If he took a parlor car, it was for the purpose of husbanding strength, that he might better accomplish the object of the journey.

The reports which have come back from his recent work as a member of the American Board Commission to India, have demonstrated the truth of this statement. At every point, from the time he sailed until the time of his death, he gave himself to The abandon with which he did this was a marvel to the missionaries, as well as to his associates. He consulted only the wishes others and what seemed to be the right thing to do. Had he consulted more his own resources of strength. it is possible that he might have resisted the disease that finally came upon him, but with his characteristic unselfishness he had given all he had of reserve physical power.

(5) He was unfailingly prompt. He lost much time during his busy life of activity waiting for others, but other members of his boards and committees never lost time waiting for him. Those who served with him on boards of which he was the chairman soon learned that if they were not on time at the appointed place of meeting, they would find business in progress when they arrived. It was a part of his religious creed to be on time. This promptness was contagious among those who were associated with him. That

ence to his own addresses. I wonder if anybody ever knew of his robbing his successors of their time in a program. In this characteristic, Dr. Capen was a splendid example, not only to laymen, but to ministers.

(6) He was thorough in preparation. Dr. Capen did not give unprepared addresses. Whenever he was to be present on an occasion where he had not been informed that



DR. SAMUEL B. CAPEN'S SUMMER HOME AT FALMOUTH, MASSACHUSETTS

same habit of promptness made him an ideal presiding officer. Speakers who attempted to exceed their time limit, when a time limit had been put into his hands as the responsible presiding officer, did so at their peril. It was difficult for a speaker who would steal time which belonged to other speakers to go very far when the chairman was standing at his side with his arm thrown over his shoulder. It was all done in a kindly spirit, and always with an apology, but, nevertheless, with a firmness that no one felt able to resist. He was equally prompt with referan address would be expected from him, he was usually ready in case he should be suddenly called upon; but on all occasions when he knew that he was to be called upon, preparation was made with painstaking care. His addresses were usually completely written out, and often weeks in advance. Before going on this last commission, he knew that he was to deliver several important addresses. These were prepared in detail a long time before he sailed from America, and were carefully studied and got well in hand on the journey to India.

Any one who has heard him re-

port a meeting of a committee, or anything else, knows how thoroughly that report was prepared and presented, beginning at the beginning, and including all the essential details, to its conclusion, in a way to make those who heard fully comprehend what had been done, and even to catch the atmosphere in which it was done. His reports were so comprehensive that there was little to be said when he had finished. He was as careful in preparing a report as in preparing an address. These, too, were written out and arranged in logical order. No one ever heard Dr. Capen present a nebulous recommendation after hazy preliminary statements. His habit of taking copious notes was of great value to him in making thorough preparation.

(7) He was liberal. Altho never a rich man, even at the time of his death, yet there are few who had formed so thoroughly the habit of giving to so wide a range of objects. He lived modestly, and saved money, "that," as he frequently said, "he might give more." It has already been shown how freely he gave of himself and his time to other than personal interests. And while his gifts of money were never largeand could not be large-yet the range of them was almost as wide as Christian benevolence. Had he given the time that he devoted to outside effort to the making of money, and had he contributed on the scale followed by many under his circumstances, he might have died a millionaire. The aggregate of his benefactions ran annually, in his later years, into thousands of dollars, and were from the beginning in practically the same proportion to his income.

This money alone, if carefully invested, would have amounted at the present time to many times his total assets. Probably there is no one living, except those who have access to his memoranda, who knows, will know, the extent of his giving. If all Christians should give with the same liberality, there would no lack, at home or abroad. five years ago he retired from business in order that he might give more of himself to benevolent work. only hesitation that he seemed have on this point was, that if he retired from business he would necessarily have less money to give for the objects to which he had been giving.

(8) He was loyal to every cause he espoused. His pastor tells us that there was no more loyal member of his church than this man, identified with so many interests outside. says it was difficult for him to get ahead of Mr. Capen in calling upon new members that had come into the neighborhood, or upon those suffering from some affliction. Repeatedly the pastor would arrive to find that Mr. Capen had already been There is no committee on which he ever served, or any organization with which he was officially connected, that did not have every reason to feel that this was absolutely loyal to the cause. He loyal to his denomination, and was ready always to serve, and to serve faithfully, on any committee, board, or commission to which he was elected; and he had filled the highest positions in the gift of the denomination. He was loyal to the peace movement, and gave many addresses on that subject, even on his last trip through India and

Ceylon, and in China; and many engagements were awaiting him in North China and Japan to speak on world-brotherhood. He was loyal to the college of which he was president of the Board of Trustees. No one ever questions his profound loyalty to foreign missions. As soon as he was elected president of the American Board, he began to make foreign missions his study, and identified himself with the great cause. And so if we run through the whole range of Dr. Capen's activities we find that everywhere he was true to every cause with which he was personally identified. He always rang true.

(9) He was a tireless worker. This may be considered a part of his unselfishness and of his liberality and of his loyalty; and yet it is a subject which may well stand by itself. He was never passive. One having much to do with him often wondered if he ever wholly relaxed. Through his methodical, prompt methods, he had his days so cut out and organized, that by carrying out his program the day's task could be done, but to carry out one of his programs required a spirit of tireless energy that knew no respite. It was only thus that he achieved what he did during his years of activity. The fact that on the work of the commission, which took him through India and Ceylon and Southern China, he wrote a weekly letter to his Sunday-school class, which required from twelve to fifteen minutes to read, is but an indication of the tireless energy of the man. The other day a policeman, who guards the crossing in front of the station in Boston, which Mr. Capen used in going and coming

from his home, was shown a picture of Mr. Capen and asked if he knew the man. His reply was: "Know him? Why, I had a card from him the other day, from Bombay, India, which I am going to frame and hang up in my home."

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Missionaries have written from along his route of travel in India and Cevlon, that his tireless energy was the marvel of everybody. He was constantly at something. His colleagues spoke of his activity on board ship, where he seemed never to rest, acting as if he must be about something all the time in order to accomplish what he felt should be accomplished. The members of his family say that, sometimes, at his summer home, he did relax, and yet those who knew him less intimately are led to wonder if even in those periods he was not making plans either for addresses yet to be delivered, or for some pending meeting at which he was to preside. Mr. Capen, in his seventy-one years, actually lived more than many who have rounded out their fourscore years and ten.

(10) He was preeminently a man of prayer. However much Dr. Capen's success seemed to depend upon the characteristics mentioned above, no one who knew his heart and the inner throbbing of his life would for a moment hesitate to say, that these were but superficial, that the real success was because he lived close to God, and held constant communion with Him. Prayer was his life. The morning watch was to him a necessity for the work of the day. Those who have planned with him and traveled with him know how easy and natural it was for him to say, "Now this is a very important

matter; let us pray over it"; or, "Tomorrow is going to be a most unusual day, with great possibilities. Let us pray much to-night, that God may lead us into it." He always acted as if he was not his own, that he belonged to God; and so he kept close to his Leader.

Perhaps it is not known to all, that, in his young manhood, he had a serious illness, when friends despaired of his life. In a meeting of young people, when personal experiences were being told, Dr. Capen told of his experience at that time. when he went to God in prayer, and promised Him that, if his life was spared, he would dedicate it to Christian work, and that he would be ready to perform any task, however heavy, that God might put upon him, without murmur or complaint. life was spared, and the vow was most faithfully kept, even to the hour of his translation. In perplexity he prayed; at times of special satisfaction and joy, he turned to God in prayer. His courageous optimism came from his supreme faith in the God who hears and answers prayer. His prayer list was a long His belief in prayer was as simple and as natural as his belief in God and in his own personal exist-In this prayer-life he found his strength in that he thus cast his burdens upon God, taking Him at his word. He was able to make his life the power that it became in so many different ways because not he but his God was bearing the burdens.

and was giving him strength and lifting from his heart loads that otherwise would have crusht. His vital breath was prayer.

The life of Dr. Capen is a concrete example of what one man, not physically strong, not liberally educated, as we use the term, may accomplish. There is no mystery connected with this life that is gone, and that has been and is such an example and inspiration. The only secret is the secret of the presence of the Holy Spirit and a complete consecration to the service of God and man.

Dr. Capen welcomed opportunities for service, and took upon himself gladly heavy burdens, when most men shun them. He consulted what ought to be done, when most of us consult our own inclinations. He went out of his way to speak a kindly word, when most of us refrain, even tho opportunity knocks He regarded at our doors. Church as worthy of the best service of his hand, his heart, and his life, when far too many give it scant reverence, and less personal service. He looked upon the world as a world that had been redeemed by Christ, and that needed to know Him, and he had no narrow view of the means by which humanity was to be lifted toward heaven. His conception of the Kingdom was as broad as the world itself, and to the consummation of this Kingdom he gladly and freely gave himself and his life.

Men are not interested in missions because they are ignorant of them. It is not more exhortation they need, but more information. Our parishes at home number 60,000,000 people, and for them we are giving \$275,000,000. Our parishes abroad number 600,000,000, at least, and we are only giving \$15,000,000 for them. Protestants in the United States could easily furnish twice as many missionaries as they are sending, and then it would mean only 1 out of 1,000, and the remaining 999 could support him.—S. B. Capen.

# India—One Hundred Years Ago and Now

SOME NOTEWORTHY CHANGES IN THE MISSIONARY SITUATION

BY REV. JUSTIN E. ABBOTT, D.D., SUMMIT, N. J. For Thirty Years Missionary of the American Board at Bombay, India



S a tree a century old is very different from the tender shoot from which it started, so the present conditions confronting missions

in India is in marked contrast to that which existed one hundred years ago. In entering upon the new century of Christian work in India it is of great importance that we study the present situation and understand the causes which have brought it about.

First of all we must not make the mistake of thinking that the statistics of missions register the progress of Christianity. They understate the progress, and, moreover, they often misleading. Statistics can not make any adequate record of the important fact that a great change has taken place in Indian thought and life, outside of the Christian Church. This change tends toward a Christlike form, even tho it may not have reached the fulness of His stature. Statistics also mislead the student because they include in the Christian 1 Church all who bear the name Christian, regardless of their true character and influence. Many may be called Christians who are really putting stumbling-blocks in the path of Christian progress. Statistics are of value, but they merely record the number of Indians who claim the

title of Christian or are enrolled in some department of missionary activity. Those who have given their religion to the census-taker "Christian" number about four millions. It is not, however, the number of nominal Christians that counts, but the character and the influence of their lives. The vital question to be considered is this: Is the Indian Church giving to India what the missionary at his best has given and is giving? Are Indian Christians drawing men to Christ? If this is true to-day, then the change in the missionary situation is evident, for a transforming force has been called into being that did not exist before. Such a changed situation calls for a difference in the form of missionary effort. Those who have lived in close contact with the Indian Church know that out of that Church there is entering into Indian thought and life an influence as pure and noble, and as Christlike as comes from the missionaries sent from Christian lands. It is not surprizing that moral and spiritual weaknesses and deformities are found among four millions of Indian Christians. but it is true that a Christlike light, as pure as any Christian land can show, does flow from that source to drive away the darkness of ages. The missionary is no longer the

only, or even the chief, example of Christlike living, for India has her own sons and daughters who live true, godly, generous, pure, selfsacrificing, Christlike lives.

#### The Indian and the Missionary

To-day, therefore, the missionary situation calls for cooperation with the Indian Christians. Upon them must rest the chief responsibility for bringing India to Christ. This means the strengthening of the hands of Indian Christians in order that they may do the needed work. It means the bringing into their lives nobler ideals, so that they in turn may pass them on to the many whom they touch. There must be concentration of effort on the tender lives of their children in order that they may become men and women of spiritual and moral power, and may exemplify the Christlike life in its noblest form. The best method of evangelizing India is to be sought for in the best methods of educating and training the Indian Christian boy and girl.

#### Changes in Thought and Life

Another change that can not be through presented statistics or colored charts is the great change in thought and life throughout length and breadth of India. Naturally, this is to be found chiefly in the thinking class, as against the ignorant masses. There are abundant signs that even to the lowest strata of the Indian people there have filtered down the new ideas that have revolutionized those who may be called the brain of India, but it is where education has brought the most intimate contact with the West that this change is so wonderfully manifest. This also has created a

new condition in the missionary situation.

India has always had high ethical standards, as her literature and the lives of her great men and women abundantly prove, but low and debasing ethical ideas have coexisted with the high. Their concept of God, or the gods, has led the Hindu mind to believe in the lower, rather than the higher moral standards. For this the Puranic literature is largely responsible, as well as a philosophy that fell in easily with the popular demand. There was a time when it would have been difficult to prophesy what ethical position even a Hindu of the best type would take. Taught from his childhood to believe in caste as a divine ordinance. could we think that he would ever denounce it as in conflict with the ideal of the brotherhood of man? Taught to believe that the duty of a widow was to burn herself on the funeral pyre of her husband, could we assume that the idea of the sacredness of human life would lead him to oppose such suicide? Could a Brahman, even of the noblest type, have been trusted to act the good Samaritan to one of the sixty millions of "untouchables," even tho compassionate by nature, when religion and custom and caste rules made their touch polluting?

In former days the missionary could not trust Hindu, Mohammedan, Jain or Parsee to look upon social and moral problems from a Christian standpoint. Hence the early missionary felt it to be his burden to proclaim the necessity of reform in Indian social customs, in religious ideas, in philosophical interpretations of God and the universe. Here he

met opposition at every point, as one who came from a foreign land to turn their world upside down. That day has gone, and to-day we find many Indians of the best type who, though unwilling to accept all Christian doctrines, yet see eye to eye with Christians on the great principles that underlie moral questions. The writings and speeches, and above all, the lives, public and private, of India's best men and women, give clear proof that the Christian's right is no longer the Hindu's wrong, or that the Hindu's right is the Christian's wrong. A common moral ground has been reached. The Hindu, the Mohammedan, the Jain, and the Parsee, in whom the new spirit has taken possession, have now become preachers of righteousness, of Brotherhood, of compassion, of love. Their voice to-day spreading over all India, with increasing power and effectiveness, and is parallel with, not in opposition to, the voice of their Christian brothers.

The reform movements in India testify to the deep and deepening interest that thinking India is taking in all that concerns the well-being of Indian life. Among these are the Provincial and National Social Conferences; the Theistic Conferences; the press in the hands of reformers; the associations that combat intemperance and the social evil: the conferences for the abolition of caste; societies for the encouragement of widow remarriage; the earnest advocacy, in press and on the platform, of female education, and even of compulsory education.

This interest that India is taking in Indians, this recognition of the

claims of the brotherhood of man, this purer moral standard, means a changed environment for missionary India's best mind can be effort. trusted to grapple with moral problems, with questions of duty, national and individual, and with questions of conscience. The missionary does not cease to carry his own burden of responsibility to teach, preach and practise reform, righteousness, compassion and love, but his is not a lone voice in the wilderness. Other voices are speaking in loud tones as well and are accomplishing great results.

#### Social Service in India

Growing out of this change in moral tone, charitable and philanthropic movements and institutions have arisen to give further concrete form to the change that has taken The idea of service for humanity has taken hold of many. The idea that the responsibility of each caste belong only to those in that caste, no longer appeals to the better minds. A broader sympathy now lies behind their charitable instincts. Barriers of race, caste and creed are gradually disappearing before compassion that takes in all. change is especially significant, because many of these attempts to serve the suffering and deprest are in spite of long established social customs and deeply rooted religious convictions.

There is further significance in the fact that these philanthropic institutions have sprung into being largely in the last decade. India is therefore seen to be moving faster and faster along lines of nobler progress.

#### Higher Castes and "The Untouchables"

The attitude of the higher castes toward the deprest classes-"Untouchables," as they are called—is a familiar matter of history. The sixty million that constitute this class form a fifth of the population of India. They are ceremonially impure, socially outcastes, laboring under heavy disabilities, and have lived outside the sympathies of the higher castes. even the shadow or accidental touch was polluting, how much more any open and conscious contact. It is for such that within the last seven years a widely supported movement has been organized. While the leading spirits in the Mission to the Deprest Classes belong to the Theistic Church, Indians of all castes and classes are among its supporters. The number of schools and other institutions for these "Untouchables" are not as yet many. Their significance, however, lies not in their number, but in the fact that they exist at all, and are avenues through which Indian hearts are showing their compassion, by literally, as well as figuratively, touching the "Untouchables" in an effort to lift them to a religious and social equality with themselves. Only the great All-Seeing Eye knows how many Indian hearts feel this downreaching sympathy, but it is evident to all that this movement proves the existence in India of a genuine love of service for needy humanity.

Another example may illustrate this newly awakened sympathy. The sorrows of the high-caste Hindu widow have always touched tender chords of sympathy in Christian hearts. These chords were not touched in the Hindu world. A

false philosophy of wifehood and of widowhood stifled sympathy, and social custom diverted Indian compassion from those who needed it most. The widow has remained in the family of the husband, a burden, a slave to the whims of all, an object of evil omen, half fed, shorn of the glory of her hair, deprived of all ornament, and forbidden the privilege of remarriage, tho she may have been widowed in the tender years of childhood. But in the last decades compassion has broken through custom and a false philosophy, and the few who were willing to take the widow's part have developed into many. Not only have widows' wrongs become a cry in the reform movement spreading over India, but there have come into being institutions where the widow is given a home, education, and training for usefulness in life, and, above all, where she feels the balm of tender love. Professor Karve's Home for Widows at Poona, the Vanita Ashram at Surat, the Widows' Home at Mysore, the Anatha Ashram at Ahmedabad, and other homes might be mentioned. The example set by Pandita Ramabai, the wellknown Christian philanthropist, has found many imitators, and there are those who open the door to the highcaste Hindu widow for remarriage if she so chooses, or if not, to careers of usefulness, for which she may become fitted.

Still another illustration is the Seva Sadan, the Home of Service. The founder, Mr. B. M. Malabari, was a Parsee by birth, but in sympathy lost to all thoughts of race, caste or creed. The example set by Roman Catholic Sisters of

Mercy, and Protestant missionary ladies in schools and hospitals, pointed out the way that Hindu, Mohammedan, and Parsee ladies could work, if they would. The new spirit is in India's women as well as in men. Through this "Home of Service" ladies high in social rank have entered heartily efforts for their needv sisters. Neither race, caste or creed form boundaries to their loving efforts. A home for unfortunates, opportunities for regaining honor and independence, training for those who wish to give their lives for the service of others, and personal ministrations to the sick and the distrest, form this union effort of Hindu, Mohammedan, and Parsee ladies in Bombay and Poona, and witness to the new era of awakened sympathy with human needs.

These illustrations could be multiplied by the description of the foundling asylum at Pandharpur, orphanages at Pandharpur, Ahmedabad, Surat, Bombay other places; the school for the blind in Bombay; organizations, such as the Servants of India at Poona. the Social Service League at Bombay, and numbers of smaller and publicly known groups workers, who in quiet ways are making apparent the fact that India's religious and moral awakening is no mere dream of the optimist.

That such philanthropic movements must bring a change in the missionary situation is self-evident. What was impossible before is possible now, namely, cooperation of non-Christian and Christian in works of love and compassion. In the face of human needs the old

antipathy is vanishing. Hindus. Mohammedans, Jains, Parsees, and Christians are able to sit around the same table as directors of societies for the protection of children, of societies for the promotion of temand purity, sanitation, social service and the like, in perfect harmony, and vying with another in acts of courtesy. No longer are missionary institutions the sole philanthropic institutions. No longer are missionary institutions for the deprest classes, for widows, for orphans, for the sick, objects of suspicion and prejudice as merely instruments for overturning the Hindu religion and customs. Fellow workers they have now become. Missionary hospitals, educational institutions, industrial schools, blind asylums, and even work distinctively for Christians have received, and are increasingly receiving, financial support as well as word sympathy from those of other religions. This is indeed cooperation. and cooperation will more and more be the watchword of the future. The Christlike service which the missionary wishes to render to India has now an ally which it did not have before

#### Higher Education To-day

Another change that has arisen in the missionary situation in India has come about through the advance of higher education, and the high intellectual level of minds that have had the opportunities of higher training. Graduates of Indian, English, Scotch, American and European universities exist in increasing numbers, and of these some have reached the highest rank of scholars, of statesmen, of scientists, equaling in some achievements those of Christian

lands. It must be remembered that these men of wide reading and scholarly habits have at their disposal all the Christian literature of the West, the Bible, and all the traditions of the Christian Church. A love of truth is as marked a characteristic of the true Indian scholar, as of the Western scholar, and can be as readily trusted. missionary will still find it necessary to teach a better philosophy and purer doctrines to those intellectually his inferiors, but the day is past when he can regard his own intellect as better able to grapple with the problems of philosophy than those Indian minds that by knowledge and training are as well or better equipped than his. For this fact the missionary is profoundly thankful, for it shifts a heavy responsibility to shoulders where the weight rightly belongs. He trustfully leave the province philosophy to Indian minds, and devote himself to his own proper sphere, that of exemplifying Christlike life and service.

It is a very serious question whether the missionary's supreme aim of winning India to Christ is being helped by the philosophy of the West. It is a very serious question whether the intellectual side of religious doctrines as emphasized today in Western lands has a winning power. It is doubtful whether we in the West are able to handle our social, industrial, and religious problems so that missionaries can take these solutions to India and find them solutions of India's complex problems.

To sum up, in brief, conditions as they are at the end of a century of

effort in India, as compared with what they were at its beginning, we find to-day a Christian church, that whatever its weaknesses may be, has in it noble witnesses, manifesting a Christlike character, examples of truth, of righteousness, self-sacrifice and love. We find in India's best men and women a new environment. in which the missionary can work, a higher moral tone, a clearer ethical sense, a conscience that can be trusted. We see practical demonstrations of that higher moral tone in the outflow of sympathy, of compassion and love toward humanity. in which would-be barriers of race and caste and creed are being pushed aside, making cooperation possible. We have reached a period in India's intellectual development where her best minds can be trusted to grapple with strength, and courage, and love of truth, with philosophical, religious, and social problems.

The great difference in the missionary situation, from what it was a century ago, is evident in view of the above facts. Then the missionary was the pioneer in every field of progress. He began the first boys' school according to modern methods. He began the first girls' school in the face of unbelief in the power of a woman to learn. He was the first to proclaim the need of reform in religion and social customs, and he received little thanks for his revolutionary efforts. He was the first to found orphanages, and hospitals, and homes, and yet was as polluting as the "Untouchables." But te-day the Indians of the best minds are the friends. the allies. colaborers with the missionary in his philanthropic work.



Joy and sorrow of child life, as pictured by Miss Amy Wilson-Carmichael in her "Lotus Buds"

## Saving the Boys and Girls of India

BY MINA MACKENZIE, M.D., FATEHPUR, U.P., INDIA Missionary of the Woman's Union Missionary Society



OW dear the children of India have grown to every one who has lived among them! Let me tell you about a few of those I met in

my work, with the hope that all the children of India may become more real to you, and that you will share with them your love and sympathy and prayers.

As I was driving through the city one day the carriage suddenly stopt. The door was thrown open, and before me stood a delicate young woman with eight children, ranging from twelve years of age to the babe of two in her arms. The Hindu driver, motioning in their direction,

asked, "How can I feed and clothe that family on two dollars a month?" Two years later the mother and father died of tuberculosis, and two of the youngest children were found sleeping on the roadside without food or shelter.

We took them in, and on inquiry found that all the other children had been married, except one bright, handsome lad, who had been taken by thieves to train in their profession. The lads we named Kim and Jim. They were not with us long when a boy of ten, called Kindar, joined them, saying that his parents had died of bubonic plague and that he was starving. It was wonderful to see how those children tried to

please us, and to improve themselves and their surroundings. An old bench was prest into service as a table and was decorated with a white cloth and flowers. They quickly learned the Lord's Prayer and some Bible verses. No matter where we were, or how busy, they always came and knelt down beside us to say their evening prayer, before being tucked into their little cots on the veranda.

One day the three of them stood before me, saying they wanted their tuft of hair, the symbol of Hinduism, cut off, as they were now Christians. I could scarcely refrain from smiling as I told them I would have to see a magistrate about it, as they were juniors.

Shortly after this a Brahman appeared and asked for his son. Kindar, the lad of ten, stoutly denied that the man was his father. man took the case into court, and on several occasions tried to kill the boy. Finally, the magistrate advised me to send him to school at a safe distance, until the case was settled. This resulted, later, in favor of Kindar, but, in the meantime, the three boys were sent to a fine educational and industrial orphanage, belonging to the C. P. mission at Mhow. Here they studied well and later received baptism. We trust that they will one day be used to advance the Master's Kingdom among their own people.

Kindar's longing to see his old mission friends, and perhaps also his love of travel, proved greater than his patience, and to satisfy these he twice walked the distance of nearly five hundred miles. The first time he had only sixty cents to supply his food, except what he earned on the way. On being asked how he fared

on the journey, he replied that he missed the daily prayers and Bible study most.

#### Saving the Girls

It is the girls of India, however, that touch our hearts the deepest. There is so little real joy or pleasure in their lives. The birth of a daughter is, in fact, a signal for mourning in the Hindu home, if, indeed, she be allowed to remain there.

England has given several commands in India, one of which is, "Thou shalt not kill thy daughters"; but, strange to say, the female population is still smaller than the male.

Mohammedan One evening a widow, apparently dying, came, with her aged father-in-law, to the Lily Lytle Broadwell Hospital at Fatehpur. Her first request, seconded, or more probably instigated, by her father-in-law, was that we should kill her baby girl. We told her we could not do that, but we would care for them both. An operation saved the woman, and her little girl arrived the following night. We could not leave it alone with her for two weeks lest she harm it. Through our nurse. Miss Simpson's care of her child, she learned something of our Savior's love and was willing to trust Him for the extra supplies needed. She learned also to care for her lovely babe, which we named Naintara, "Star of Love," and the mother brought her back to see us once a month.

Let us not judge this poor woman too harshly, but pray the Lord of the Harvest to send forth laborers to win such souls to Him. Her husband having died six months before, she had her aged father-in-law and four hungry children to feed, as well as



A NACA MOTHTP AND CHILD IN ASSAM

This is a sample of the home life in many an Indian village, The woman is seeding cotton.

The house is of bamboo, and the small opening in the doorway is for the accommodation of pigs that occupy the front room

provide a dowry for each daughter, and she could earn only four cents a day.

One night I was called to a woman in distress living in a village ten miles distant. After making the patient as comfortable as possible in a little mud room, ten by six feet, with no other furniture than a mud floor and a low cot covered with musty rags, I asked where the baby was. Some one pointed to a heap of ashes in the adjoining court. A filthy basket under a stone partially covered My first impulse was to remove the stone and raise the basket. There lay, just as it had come to the cruel, cold world, one of the little ones whose angels do always behold the face of our Father in heaven.

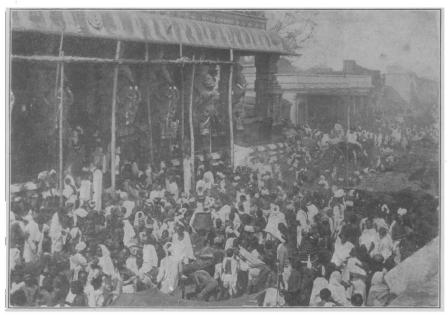
Sadly, and with feelings that can not be described, I replaced the basket over that little victim of false religion and poverty. Will its silent cry enter our ears unheeded? Will

not He who said, "Suffer little children to come unto Me and forbid them not," require them at our hands? How can they come, unless arms of sympathy are thrown around them, and hearts on fire with His divine love draw them to Him?

While reading with my aged pandit on the veranda one morning, a well-dressed Brahman appeared with a servant carrying a tiny mite of naked humanity. He said that his wife had died and he did not want a daughter. Taking the little one in my arms, I told him of the Savior, who loved little children. My pandit, also a Brahman, looked on in silence. Nine months later, a beautiful, blackeyed, laughing babe in a pretty pink frock crept to the old man's side. He looked amazed for a moment, then, asking if this was the same babe he had seen that morning, took the little one in his arms and kissed



Two LITTLE INDIAN GIRLS
Two forces—God and the devil—contend for possession of these girls and their sisters in India. The missionaries are working to save and teach them Christ's way of life



WHERE LITTLE GIRLS ARE MADE A SACRIFICE TO MEN IN INDIA
A crowd of devotees and pilgrims outside a Hindu temple

her. Shushila is now a charming little school-girl, who loves her Savior and will win many to Him.

One day a rough-looking young fellow brought a lovely child of three to the bungalow, asking us to buy her. He said he must have money, and wanted to be rid of his sister. Seeing the temples open, and other awful forms of slavery worse than death, my heart ached for this little tot, with her beautiful, innocent face, in its frame of brown curls. Asking the man to come with me to the court-house, I explained the case to the English officer in charge. "Will the child go with you?" he asked. Holding out my arms, immediately the child clasped hers around my neck. It was a severe test for a strange babe, but I knew the Master would answer prayer. He told me to take the child and he would look

after the man, whom we saw a little later, apparently well pleased.

This little girl, whom we call Parbullia, "Light of the Morning," is now one of the fairest flowers in the Master's garden at the Mary A. Merriam Orphanage in Cawnpore.

One day our servants told me that little Sweren was to be sold in the bazar by her cruel stepmother in revenge for an injustice done to her by the child's father. We sent messengers to locate her, and, having asked permission from the court, we went to rescue the child. We found the woman gossiping with some neighbors, while the half-starved child sat wistfully on the ground. I spoke to her a few minutes before the woman observed me, and then carried her in my arms toward the carriage, telling the woman we had heard of her cruel



WHERE LITTLE GIRLS ARE SAVED FOR TIME AND ETERNITY IN INDIA Teaching the girls at Mukti, the Christian school of Pandita Ramabai

purpose and had come to protect the child. Seeing the hope of revenge gone, her anger became furious and she would have torn the child to pieces if she had not been held beyond her reach. In her frenzy she tore off both carriage doors, which had only hinges of leather, and the horse, taking fright, sprang forward, breaking both traces. In the meantime, a dense crowd from the adjoining bazar had gathered, but a young Brahman, on being told the situation, kindly held them in check. The driver cut the cloth of his pugri for traces, and we drove away with our torn clothing and the frightened child, never to see the angry woman again.

Think of the little babes so safe and happy in your own homes, and learn to pity those helpless victims of religious customs, so cruel that the lowest depth of darkness could devise nothing worse.

A little girl, with a face so sad that it was repellent, was one day brought to the orphanage, and I wondered if any beauty could be made to grow in such a soul. The only word she used to everybody and everything was "go." No one seemed to be able to win her. Then she was taken ill with pneumonia, and Dr. Mary Mackenzie brought her into Then own room. a sweet blossom put into her hand worked the miracle. Light came into the dark eyes, and it was almost painful to see the lips that never before learned to smile twist in their effort to show pleasure. Each day the lesson was better learned, and now we have our little Sona (Gold), whose merry laugh and constant sunshine delight the hearts of Christian and Hindu alike. Here is her photo at the hospital with a pet kitten, where her life sang one sweet song to her Savior's praise.

A call came from the city for us to go and see a sick child who had bubonic plague. Fearing the treatment she might receive from her frightened parents, I returned in the evening to find the door closed. When it was opened a flood of smoke from a fire in the center of the room blinded me. As it cleared a little, I entered to find, in one corner of the room, a heavy quilt, that may have descended from past generations. On raising it, there lay my little patient, smothered. Artificial respiration for half an hour and stimulants failed to rouse her. Sadly I laid her down, another victim of those who have not vet heard of the love of the Father.

Cholera laid its terrible hand on the border of our city. Sunday evening all was quiet, but on Monday morning its victims lay unburied by the roadside. The burden of preventing its spread to the main part of the city rested on us. The Master, who always hears and answers prayer, saved the city and 80 per cent. of those who came to us for help.

A sad case that came to us was that of a child who was left under a scorching tropical sun all day to appease the anger of the gods, while his parents offered sacrifices to idols of clay and stone. Needless to say, they returned in the evening with a blinded, dying child.

One morning, on my arrival at the hospital, I found another dear child, who had attended our Sabbath-

school, passing into the great beyond. The mother, who knew not God and saw no hope of reunion in the dark line of transmigration of the soul with countless demons on every hand to assail, beat her breast and tore out her hair, dashing her dying child now to her bosom and again on the rude cot. Oh, if Christians, whose eternal welfare is sure, could only see the awful darkness and despair of death in these dark, hopeless religions of the East, it would surely arouse that divine pity in their souls that brought the Son of God from His throne in Glory to be a sacrifice for our sins.

One day a little girl, Surgi, was passing the Lily Lytle Broadwell Hospital with her father and grandmother, a wonderful old lady, who had been through the Mutiny. little girl, seeing how different everything looked from her own little mud hut where she had never known anything but want and privation, said she wished she could be our servant. God answered the little one's prayer, tho not in the way she asked. were to be the ones who served. The girl's father died, so that the maintenance of Surgi, her mother, and little brother depended on the poor old grandmother. She could only earn one dollar a month and her board, and gave every cent of that for their food, while she clothed herself with only a tattered cloth. Then the little girl was taken ill with typhoid fever, and daily grew worse. At last, when the abdomen became perforated, they remembered the hospital, and brought her to us in despair. We told them that we could not save her, as she was too weak for operation, but if they wished we

would care for her. (We never turn any away.)

Dr. Spencer was on hospital duty at the time, and with tender love she cared for the poor suffering child, as she cares for each of her patients, tenderly as she would her own family. At the same time the doctor uses every opportunity to give them the good news of eternal salvation.

Surgi's agony at the thought of death was painful to see. It meant blackness and unknown terrors to her, without one ray to lighten the gloom.

It is our custom to have all our patients in the drawing-room at least once a week, and we carry in those confined to bed. When Surgi was brought to the door, she gasped, "Oh, let me see it all!" The nurses were there in their simple white dresses, playing on a piano loaned by a friend (it has since been taken away). The nurses were singing. with happiness and contentment written all over their faces. In the grate a bright fire glowed, and the room was pretty with ferns and flowers.

After gazing in silence, with wide, wondering eyes, at every detail, she said. "Will heaven be like this?" We told her that nothing she had ever seen could compare with the home Jesus would give to her, if she trusted His love and sacrifice for her The old grandmother herself hastened to bring water, and begged that she might be baptized. that the child rested in sweetest contentment and happiness, without one groan or complaint. It was wonderful to hear that old Hindu grandmother teach her how to pray, with a faith and simplicity that would put to shame many older Christians. Two days later Surgi left us, like a babe falling asleep. Her grandmother refused to attend the Hindu ceremony,



GIRLS IN INDIA COMING FROM CHURCH
Boarding-school girls of the United Presbyterian
Mission, Sialkot, returning from church
prayer-meeting—a mile from the school

and said, "Oh, I wish she might have a Christian burial!" Her husband, however, claimed the body, and it was buried according to their usual rites—oiled, scorched, beaten, and thrown into the Ganges. It would feed the crocodiles and jackals, but Surgi did not care. Her spirit was safe in heaven, and when the Lord, her Savior, comes she will have a new body like unto His glorious body.

Two weeks later the dear old grandmother came at daylight, before her day's work began, and with her forehead touching the floor, thanked God that her little granddaughter was safe in heaven.

#### Are They Worth the Price?

Are these children of India worth our love, our prayers, and gifts? One early morn two carriages arrived at the mission bungalow. One



CHRISTIAN GIRL PUPILS IN INDIA

was completely closed with wooden doors, and from the other four men alighted. One of them informed me that he had brought a very wicked woman, who had been his brother's wife, but who was now dead to him, as she had broken the caste rules by going through her husband's apartments at the front of the house. He asked me if we would take her, otherwise the street, with its lowest degradation, would be her only refuge. I asked him to bring her in. He replied, "She is dead to me, and I can never look on her face again." On opening the carriage, I found a pretty but frightened child of not

over fifteen years of age. After she entered the drawing-room, her husband, a lawyer of over sixty, refused even to step on the veranda, lest he be defiled. I had to draw a curtain around her before her brother-in-law would come into the room to tell me, before her, what she had done.

That day Ummedi asked to stay in the office, where I was busy. She watched the Christian girls come and go, and quietly removed all her numerous ear, nose, and toe rings and bracelets, and in the evening asked to be drest like them. We sent her to school in Calcutta for two years. where she accepted Christ in name as well as in heart. During that time she learned to read and write Bengali, and to sew, make lace, and do many kinds of fancy work. When , our medical work opened at Fatehpur five years ago she came as nurse, and in four years Ummedi learned to read and write Hindi, Urdu, Hindustani, and English, as well as the elementary rules of grammar and arithmetic, and passed second highest in the United Provinces her final written and oral examinations in nursing, elementary anatomy, physiology, and hygiene, under the examiners of the United Board for Mission Nurses.

When you know how quickly these dear children develop under Christian teaching in the mission schools, orphanages, rescue homes, and hospitals, is not your zeal inspired to reach out and save those perishing millions of India? What is the price of a soul? What shall we give in exchange for it? Whether it belong to one of these little ones or to us, "Inasmuch as ye have done it unto one of the least of these ye have done it unto Me," said Christ,

# The Call of the Crisis in India\*

BY A. C. HARTE, BOMBAY, INDIA Secretary of the Young Men's Christian Association



YEAR ago we had in India our first convention of Indian Christian students from all India. At this convention there

took place the first general awakening among the Christian students of the empire with reference to the crises in India and their opportunities and responsibilities. It is our earnest hope that this first great awakening among Indian Christian students throughout the empire may be utilized to its utmost for the winning of India for Jesus Christ. . . .

Great awakenings have taken place among the Anglo-Saxon peoples in recent centuries, but more are taking place in India in one generation. Therefore Indian Christian students and their fellow Christian students throughout the world are now facing a great problem and a superb task. So far as the Church of Christ is concerned some of these awakenings and the immediate crises are the following:

- I. We may pass over the problem of the Mohammedans for the present, simply noting that the leaders of the reformed Mohammedan party in India are leaders of great power. They have the only modern Mohammedan university in the world, and they are accessible to the Christian students of the world.
  - 2. The thirteen and one-half mil-

lion Brahmins of India are in intellectual culture our equals. graciousness of manners are our superiors, and in spiritual desire and capacity for sacrifice are first among the peoples of the world. These Brahmins are facing a crisis. Western civilization is beginning to permeate India and is compelling the Brahmins to seek it, as their place of leadership is being disputed with them by the men of other classes and religions who have acquired Western civilization. Having tasted it they are seeking it for its own sake. They are also being compelled by the mission practise in India to take into account Christian ethics with reference to the deprest classes. The demands of modern life, because of this civilization, are compelling them to lay aside much ceremonial religiousness and many of the burdens of caste.

Now, if the Christian students of the world, who alone have access to these Brahmins, are sufficient to our opportunity, and in love and sympathy rally to our task and help the Indian students, we will be able not only to free the Brahmins from the burden of religious ceremony and caste which is even heavier than the burden of the Pharisees at the time of Christ, but we will also be permitted to lift from India the hand of caste that has been crushing India to earth. We may thus aid India to

<sup>\*</sup> From a report of an address at the Kansas City Convention.

rise again by the power of God to its place among the brotherhood of nations, and also free thirteen and one-half million of spiritual leaders with greater spiritual insight than can be found anywhere else on earth.

3. The problem of the 65,000,000 outcastes—the most deprest, most hopeless people on earth today—calls us as never before. Christian awakening has touched them and the people who have been without hope are beginning to hope, and in their hope they are coming in villages, in towns, and in masses to the Christian leaders and are asking to be taken in. is true that they do not know what they want, but they do know that they want; and this must fill our hearts with gratitude and with the desire to help. Wherever the missions can provide leaders and teachers, the custom is to take these inquirers in, and the results have proved that this is wise, for it has found that under guidance and teaching they advance steadily. When there are no teachers and no leaders for them, the missionary is compelled to say to them, "Wait," which is sometimes equivalent to saying, "Go back and stifle your first desires and let hope again give place to hopelessness." casionally at such times they who can find no help from the Christian forces can find it with the Mohammedans.

4. There are also the 1,300,000 who are literate in English. These include many Brahmins, and some from all of the other classes. They are increasing at the rate of 100,000 annually. This great class of edu-

cated people has largely been made possible through the Christian philanthropy of the West. tunately, great as has been this Christian philanthropy, it has not been great enough to go the necessary length. In every Christian high school and college opportunities are failing to be realized because Government supervised curriculums and the desire for education on the part of Indians so tax the strength of the teachers that they are unable to give proper time to spiritual instruction and fellowship. If the Christian students of the world would arise today and enable the churches and missions to increase the teaching staff of the Christian schools and colleges in India 50 per cent., a large proportion of the above annual increase would unquestionably become Christian leaders. If this is not done now, ten years hence Christianity in India may be confronted with a mass of intelligent and Gospel hardened non-Christian leaders.

5. Then there are the 5,000,000 religious fakirs, sadhus and mendicants, the greatest stream poured forth in any country in behalf of a religious ideal. Unfortunately the ideal tends to the impoverishing of India. While in some cases it makes beautiful the individual seeker, as a whole it impoverishes the land. If this living stream could be turned toward Jesus Christ and sent out in His name, it might become the greatest stream for the enriching and uplifting of the world in the history of our race.

6. Then our attention must be given to the 4,000,000 Christians in India, the greatest Christian host in any non-Christian country to-day.

Not taking into account the ordinary increase of population, but only the increase by baptism, during the past ten years, this host has been more by a thousand per month than the Christian missionaries in the empire, and has given to the Church every fortnight the Pentecostal number of accessions, 3,000. Among Indian Christians are some of the choicest Christian leaders in world. But there are many who have come from the deprest classes whose needs for Christian and friendship, sympathy and help are great. If the Christian propaganda is to be successful in India and Asia, then the Christian Church must make good with the 4,000,000 Christians in India. For these 4,000,000 Christians are the most critically observed Christians on earth. are responsive to teaching, are seeking light, and avail themselves of all opportunities for acquiring Christian character and Christian outlook. If the whole mission force in India to-day could be set free to work for them, they would speedily acquire a place where, in hygiene, moral interpretation and intelligence they would be the peers of any in the land, and in spiritual aspiration and the sense of obligation to their brothers, the superiors. Alas! this can not now be done, but it is in the power of the Christian students in the world to double the missionary force in India and thus to make the next best thing possible. Then, perhaps, in a decade the Church could realize its opportunity in India, and India in our generation would be known as a Christian country.

Turn, now, from these critical and immediate problems to face for a

moment the great problem of India -its spiritual thirst, as a whole. Add to your vocabulary two words that are typical of India's spiritual thirst. The other day a missionary traveling among the villages of his district observed a woman, now standing up, now lying down and measuring her length on the dusty road, standing up and walking to the mark and doing the same again and again. He spoke to her kindly and after a considerable learned from her whither she was going and what she wanted. Dustcovered, blistered and worn by the sun she had only strength to whisper to him and say, "Uska, Dorsan— Uska, Dorsan," which being interpreted is, "To see Him-to see His She had already come 400 miles and had yet a long journey to Kangra. If she should finally reach Kangra, would she find Him? No. she would find only a cave in the hillside and a blue flame. woman is typical of the fifth of the population of the world who are dwelling in India to-day, and who not in this way only, but in thousands other ways, physically, intellectually and spiritually, are seeking to see Him! Can we who have seen Him, as it were, face to face, and know that He has healing and benediction for the multitudes, hear this call in vain.

When the Macedonian call came to Paul he was constrained to go and help. May the great God and Father of us all—help us as we hear the whispers of a hundred million in India who are weary, and the shoutings of the hundred million who are strong, "Uska, Dorsan—Uska, Dorsan"; help us to make haste.

# The Challenge of Latin-American Students\*

BY CHARLES D. HURREY, NEW YORK
Executive Secretary, Student Department of International Y. M. C. A.



N these days of the rising tide of Pan-Americanism, it is exceedingly timely that we recognize the unique importance of

the Government students and others in the institutions of higher learning in Latin America. There are about 100,000 students in the high schools, colleges and universities who are to control the life of the Latin American nations as no other body of people can control it.

It is singularly true in the Latin American nations that the students rule. They will control the press, and will dictate the diplomacy; they will enter in large measure into the commercial and professional life, and in their hands lies the future in educational affairs. They are, therefore, a most important class of people, coming from the wealthier homes and destined to occupy a position of influence.

These students have great needs. They are bitterly assailed by all of the forces of evil that attack our students, but in South America they are not fortified by vital religion. According to their own testimony, not two per cent. of the students in many of the great university centers of the Latin world to-day have any vital interest in religion. Speak to them regarding the Bible and we will hear them say, "I know nothing

of its contents." They keep it locked up in the museums. Speak to them regarding Jesus Christ, and we hear them remark, "We see his name over in the grocery store on a popular brand of wine called 'The Tears of Christ.' We have seen him as a baby in the arms of his mother, or as a bruised body hanging on the cross, but he has been dead for nearly two thousand years. Do you think that he can influence life to-day?" Talk to them regarding the Church and we will hear them pour forth a storm of protest against it.

One morning in Cuzco, Peru, at the heart of the old Inca Empire, I visited that famous old Jesuit church which is now partly occupied by the National University. On one side of the church, over the chapel entrance, I saw these words in large white letters, "Come unto Mary, all ye that labor and are heavy laden, and she will alleviate you." Inside the door I talked with representatives of one hundred and fifty progressive students, every one whom attacked the established Church. This is typical of what one may find in other sections of the Latin American world to-day. The student class is an unchurched class. To speak to them regarding their attitude, therefore, toward the Church and these modern movements of service, is oftentimes to call forth ridicule.

<sup>\*</sup> From an address delivered at the Student Volunteer Convention, Kansas City, January 1, 1914.

But there is a hopeful side—the responsiveness of these students to the practical message of Christianity. Four years ago I attended the First International Student Christian Conference in Latin America. held in Uruguay. Around the old campfire at a "meeting of the Open Heart" a man from Buenos Aires said, "We of Argentina have distrusted you of Uruguay, but now we are coming to love you. We know you better." I have heard others say, "I came here an atheist; I go back determined to search the Scriptures and know what there is for me in the message of Christianity."

In the University of Buenos Aires, which has 5,000 students, progressive, alert men, 250 students are banded together in the Students' Christian Association, under the leadership of one of our American men, Harry Ewing. Students are also gathering about Warner, who is living in Pernambuco, Brazil, in the burning heat of the tropics, five degrees from the equator.

The favorable attitude of the Government toward this uprising of the students on behalf of pure Christianity has surprized all of us. To what shall we attribute the fact that the Argentine, the Chilean, the Brazilian, the Uruguayan governments, everything that they could to help the enterprise, including free transportation and the sending of a special cruiser of the Uruguayan navy, with the foreign minister and other diplomats as fraternal delegates to attend the International Student Conference in Uruguay? We can not attribute it to curiosity, for they have spoken out of their hearts when they say, "This is the beginning of a

great movement for international peace. It is uniting the hearts of the educated leaders of the Latin world."

There is also the favorable attitude of the educators. I shall never forget one of my last experiences before returning from South Amer-I stood in the office of the of the University president with Buenos Aires Mr. Ewing. when the president put to us for over an hour some searching questions as to the motive, the program of the Christian Association in the university. When he arose at last, he said, "I can not call myself a Protestant; I am not a Roman Catholic: but I believe in the teachings of Jesus Christ, and whatever I can do to strengthen the Christian Association in this university shall be done." At the same time he knew that ninety per cent. of his professors were certainly on the side of atheism, and in many cases were very hostile to the program of the Christian Association.

There is a peculiar timeliness in recognizing the rising tide of Pan-Americanism owing to the more frequent visits of eminent statesmen and writers. The men of South America do not forget the messages of the distinguished Secretary of State, Hon. William J. Bryan, who addrest large groups of men with his masterly oration on "The Prince of Peace." They respond when men like Colonel Roosevelt endorse the Christian Student Movement, when they hear from the lips of Ambassador Bryce those words praise, that establish confidence in the Christian Student organizations. There are also over fifteen hundred students who have come from Latin . America to study in our Northern institutions.

There is a peculiar challenge in the very difficulties that confront us in the Latin world. I hear gambling say, "Let me dominate the student life for another generation through the lottery and other means, and I will show you a body of men who will not work, but who depend upon luck and chance to make a living." Impurity says, "Let me permeate the life of the students of the Latin world, and I will show you men who recognize neither personal chastity nor the purity of the home." Materialism is saying, "Let me flood this country with the literature which comes from materialistic and socialistic centers that are atheistic in Europe and North America, and I will show you a body of men who say, 'We will make our own god; we recognize the authority of no one in heaven or on the earth."

Let the Christian students of North America respond to this challenge and say, "We regret that in years gone by some have gone from North America and from Europe to exploit the Latin lands. There are greater conquests than the winning of forests of rosewood and mahogany There are of the Amazon Valley. greater achievements than reaning the harvests from the rich fields of Argentina. There are more urgent things to do than harnessing the waterfalls of Brazil, or mining the great riches of the Andes. are tasks requiring the investment of personality, God-dominated personality. Our message must be a spiritual message." Let us think with less prejudice regarding the Latin world and enter sympathetically into cooperation with them. that Americas may be given over to the control of Jesus Christ and may be dominated by the Spirit of God.

# Christianizing Japanese Students

BY DR. KATSUJI KATO, UNIVERSITY OF CHICAGO



ODERN Japan has been created by her modern system of education. The hope of the future is wrapt up in her students. There

are thirty thousand men in the colleges and universities of Tokyo alone, and about twenty thousand in other cities. Besides these there are two hundred and sixty thousand high-school boys and about fifty thousand girls in high-schools and colleges. From China, also, have come students in great numbers, there being four thousand in Tokyo to-day beside six hundred Koreans. These foreign-born students are deeply influenced by the character of the Japanese life around them, not only intellectually, but morally and spiritually. What would it not mean for the future of China and Korea if that impression could be made positively Christian!

When we think of the influence of the educated classes upon the destiny of the empire we are imprest anew with the significance of Christian work among them. College graduates dominate every department of the Government except the army and navy.

What are the influences playing upon them to-day?

There are Buddhism and other old faiths. These ethnic religions have been embedded in the hearts of the Japanese for centuries. But to-day at the Imperial University of Tokyo and all other higher institutions these faiths have almost no influence. A careful estimate states that among the students of that university seven hundred are Buddhist, Shintoists and Confucianists; seventy are Christian; nine hundred atheists and infidels, and three thousand indifferent or Prof. Shailer Matthews agnostic. has said that in Japan Christianity has to fight not with Paganism, but with "Nothing." It is atheism and agnosticism that are creating peril among the educated class.

We might turn with hope to Bushido, the code of Japanese knighthood. It is good so far as it goes, but it can not engender the power to overcome temptation which vital religion supplies. There is nothing apart from Christianity in the influences playing upon the Japanese students to-day which can supply them with the power which they so eagerly want and sadly need.

Then, there are destructive and demoralizing forces at work. The literature of Continental Europe has come in like a turgid flood. The naturalism and worship of power in Nietzsche's philosophy are still exerting a wide influence. But materialism is waning. Student

minds are turning to idealism represented in the writings of Bergson, Euchen, and Sir Oliver Lodge, in which the idea of the supernatural is reinstated. This is an entering wedge for Christian truth.

Even more intense than the intellectual perils are the physical temptations which surround young men in the larger cities. It was reported by the Tokyo Police Department only two months ago that three hundred thousand men frequent the houses of vice in that city in a single month.

With the above facts in mind, is it not plain that there is a dire need for bringing Christianity to bear upon Japanese students? They are staggering on the border line between faith and unbelief, between moral victory and defeat. They are groping in the dark and longing for light.

We are convinced that Christianity only can cure all these ills and meet all needs of Japanese young men. But how is it to be presented? By preaching and social service? By scholarship? Yes. By literature? By Christian schools? But by whatever method it can only be brought home to the heart of Tapanese students by men women who truly exemplify the life and teachings of Christ Himselfmen and women who are absolutely sound in their Christian manhood and womanhood. For Japanese are especially keen to detect insincerity. But they admire genuine Christians.

The unusual receptivity of Japanese students to the Gospel to-day is shown by the fact that more than two thousand of them became inquirers during the evangelistic meet-

ings conducted by Dr. Mott and Mr. Eddy last spring, and of this number one hundred and fifty or more have already been received into the Church. Constantly Japanese pastors and laymen of real power are eagerly listened to, and are allowed to speak on religious subjects in Government schools.

But the obstacles in the way of their accepting Christ are tremendous. There is still strong family opposition, and there are in Japan, as everywhere, the fear of man, the down-pull of bad habits, and the agnostic influence ofprevalent philosophy. In spite of all these obstacles Christianity has gained a firm foothold in the Government colleges which were formerly entirely irreligious. Up to ten years ago no graduate of an Imperial university had entered Christian work. day there are four in the Christian ministry and four in the Young Men's Christian Association secretaryship, and still others are preparing.

Does not this call of need from Japan pierce the hearts of Christians in America and England? The leaders of the Japanese Church, who met in conference with Dr. Mott, gave the answer when they voted almost unanimously to urge the missionary societies of Europe and North America to send out a large number of additional missionaries. There is absolutely no question that these are urgently needed, and eagerly wanted.

Again, while Japan needs missionary specialists in education, theology and science, she also needs men and women who are simply well-rounded Christians, imbued with

the spirit of service and sacrifice, and heroic enough to preach the Glad Tidings in the untouched rural districts of the Empire, from which Japan has always drawn her greatest leaders. The late Bishop Honda well said that what Japan wants most of all from Western Christianity is the saturated Christian character, developed by generations Christian nurture. No man woman of university training and with rooted convictions and perience in Christian life and work should hesitate to offer himself or herself for service in Japan. Japanese leaders are able and enterprising, and any missionary should expect to work as a colleague and not as a leader. But the missionary who goes in humility, determined to serve in whatever way he can help most will in the end find himself a leader by force of character.

Finally, it would be hard to overestimate the importance of making truly Christian the impression made upon Japanese students in the colleges of this country and Canada. They are bound to have a large influence upon the future of Japan. It is tragic to find so many gifted Japanese in America who are without opportunity to come in touch with the vital side of the Christian religion. Many of them have never been invited to the homes of American Christians. Too often they see the unchristian side of your life. As a result they go back with distorted and unfavorable opinions of American Christianity, and do much to block its progress in Japan. these sojourners among you friendship, sonal hospitality and patient instruction. It will pay.

### A Twice-born "Turk"—Part VII

### THE REMARKABLE REMINISCENCES OF A CONVERTED MOSLEM SHEIKH

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

#### Set at Liberty



T that time I composed a poem in praise of an official who stood high in favor with the Sultan Abdul-Hamid. I asked this official to

intercede for me, that the former decree might be reversed and my liberty be restored. As a result, before a month had passed I was once more free.

My first journey after this was taken ostensibly for recreation, but really in order to escape from the country. I went to Tripoli (Syria), but as there were spies about, I was not able to obtain an interview with the Mitrân, nor could I see any of the religious leaders. From there I traveled to Homs, where I was asked to preach in the mosque. Some trouble occurred, and I soon left the district.

#### A Perilous Journey to Damascus

Outside the town I found a caravan leaving for Damascus, and, as it seemed providential, I joined them. After two days, when we were about half way, just before sunset, we were obliged to go through a narrow pass between two mountains, and the men prepared as tho to attack an enemy.

On my asking the reason, they told me that on the summit of the hill just ahead of us there were a number of Bedouin Arabs, who were highway robbers. These men were

at that moment collecting stones to shoot at us from their catapults, and before long we heard the "whish" of the springs, and pieces of flints fell around us on every side. Some faces and heads were cut, but, altho stones passed close over my head, praise God, I was not hurt.

Horsemen then rushed forward in the pass, and the slingers came down from the hills. They made the camels kneel down and stole all the silk and cotton goods with which we were laden. When my camel knelt, two Bedouins seized my arms and ordered me to take off my clothes. I politely answered that as they had taken cloth that would be sufficient to make clothes for many years, they might kindly let me keep my clothes to protect me from the cold night, especially as there was no great value in them.

One of the leaders, wearing a silk kufiya, heard me speak, and shouted loudly, "By the sword of Mohammed, do not touch this man until I come down to you." They obeyed and stood still. He then said, "There is no man cleverer at the sling than I in all this district, and I have sent many stones at this man with the utmost care, but every time I have missed him. By the sword of Mohammed, I swear to you-and you know the truth of what I say-that if you were to stretch a single hair between two upright sticks fifty feet from me I could hit the hair in any

part of it that you wished. Now, it is clear that this is a blest man, who is under the care of some of the Auliya (saints), therefore let us leave him alone."

They replied that they would not take my clothes, but they wished to search them; but he angrily looked at them and said, "This man is in my presence" (a phrase used by the Bedouins to signify protection), "and I will cut off the hand of any man who touches him."

He then turned to me and asked where I was going, and when I told him "to Damascus," he said, "Sit here." He fetched the ass on which the leader had been riding, put me on it, and gave me a pouch containing food to eat on the way. He then wound a red handkerchief around my turban, and said, "Now, if any one interferes with you in the road, tell him that you are under the protection of So-and-so, whose scarf this is. God keep you in safety."

I went on, praising God for this providential deliverance, traveling by night, and feeling neither fatigue nor need of slumber. When the morning came, I saw a village on a hill, where I obtained some rest. I then went on, asking the way from passers-by, and resting in the villages, until I reached Damascus on the third day.

I entered the city in the morning and went to the square, where I left the donkey in charge of the innkeeper. I was intending to take a stroll around the town to inspect this very ancient and beautiful city. While I was considering what I should do, a fine carriage passed me and a handsome young man of seventeen stept from it and informed

me that his father, a Pasha, invited me to his mansion for the sake of old friendship. There I was well received by gentlemen who had known my father, and I related to them the incidents of my journey.

After drinking coffee, the head of the house whispered in my ear a word which bore great risk in those days. It was that he was a member of the "Young Turk" party. He invited me to join the society, explaining its noble objects, and in the end I joined.

#### Initiation to a Secret Society

Salim: How did you join? I would like to know all about it.

Sheikh: The man and his friend were called upon to testify of my general character and my ability to perform all that the society asked of me, even to the shedding of blood, and then drew up a form of guaranty by which they bound themselves as surety for me. They then took me, blindfolded, by night to an unknown house, and led me into an inner room. From the whispering I gathered there were many people They sat me on a chair. present. and one of them questioned me as to my birth, my birthplace, my family, my education, and my motives for desiring to join this society, which would expose me to great risk, since Abdul-Hamid and his despotic officials were spying on it every instant.

I replied that love of my fatherland and my compatriots who were suffering great oppression made me desire to spend myself in their advancement, which, apparently, could not come except through the principles of liberty, equality, and unity, which were only to be found with this society.

The questioner said, "Suppose that it requires you to shed your blood, do you care to spend your life for the cause?" I replied that I was ready to do so.

He asked: "Will you take the oath, and agree that if you break your word your blood may be shed by order of the society?" When I agreed, one of them took me into a room and removed the bandage from my eyes. I found myself before a table, on which were the Koran and the Bible, with a revolver. Three men were sitting by the table, disguised.

I saw my friend the Pasha take a paper from the table, upon which was the copy of the oath, and, after putting the bandage on my eyes again, he made me repeat the oath, placing my right hand upon the Koran and the left upon the revolver. He then took me back into the general assembly room. On removing the bandage I saw that those present were eight in number of the chief inhabitants of Damascus. The secretary gave me a card, with my number and the date of my initiation, and a guide-book to the cyphers which they used when required.

Later, they decided to locate me, for the time, at Marqib, near Latakia, in order to pose as a leader of religion, but, in reality, to be a secret political agent, quietly giving instruction to the people, to show them the amount of despotism and tyranny in Syria. They gave me credentials in cypher to comrades in those parts, many of whom were holding important positions under the Government.

I left Damascus, and traveled to

Akka, Tyre, and Sidon, passing many places in the vicinity of Mount Hermon, where I obtained information of the religion of the Metawallis and Behais.

After passing some of the towns of Lebanon I finally arrived at Beirut, where I made myself known to the Young Turk party and told them of my political objects, that they might assist me in my work. Then I went to Tripoli, and after a few days at my own home, took leave of my father to go to Banias.

As the season was advancing, the people wished me to remain with them the three sacred months of Rajab, Shabân, and Ramadân, to deliver special addresses. I was able to show them, to some extent, what a rule of despotism they were living under, but letters came asking me to take my family back to live there, in order to teach them the Arabic language and religious subjects. My father gave his consent, only stipulating that I should not make friends with any Christian.

#### Spiritual Backsliding

Salim: What was your spiritual condition at that time?

Sheikh: I joined the Young Turk party in Damascus for the only purpose of propagating religious liberty in order to get personal freedom for myself and others like me, who intended to make known our views concerning the truth. But I am sorry to say that by joining that secret party my religious fervor cooled down, and I became so slack that my religion was used merely for political ends. In spite of all, however, the Islamic faith within me had been wrecked once for all, and there

remained nothing but external religious acts and words.

My conviction that Christianity was God's true religion remained as before, but my endeavors to follow it stopt, the fire in my heart having become dim, tho not entirely extinguished. Often when left alone I would feel the rebuke of the Spirit of God, and for that reason I avoided being alone. Whenever I happened to sit with a Christian I experienced great joy.

Before a year passed I moved my family in order to be near one of the chief Catholic Christians of the place, and we were like brethren.

For two years I stayed in Banias and was at first very happy, but during the last half I found much opposition, partly due to the fact that I made the acquaintance of so many Christians. This caused them to make all sorts of charges against me, and I asked permission of the party to return to my birthplace.

#### Anarchy in Latakia

While in Beirut I formed acquaintance with one of the residents of Latakia, and through him I decided to go there, and he assisted me to open a primary school, altho the Mutasarrif opposed the opening of it without an Iradè issued by the Sultan Abdul-Hamid.

This Mutasarrif (local governor) was such a religious fanatic that he would gather the parents of the scholars .of Moslem the Roman Catholic school and them warn against sending their children to it for fear of their leaving the Islamic religion. He threatened them with penalties if they did not take them away, and sent police to stand outside the school door to prevent Moslem scholars from entering.

I said to him, "You are a very devout Moslem, but you must either allow me to serve my Moslem friends through my knowledge, or I myself will get an appointment in the Roman Catholic school, and so serve the children of the Chris-I do not want to deprive my Moslem brethren of my religious knowledge, but unless agree to my first proposition you will see me coming every evening from the "Frère" school and carrying my book to the Great Mosque in order to deliver a lecture. even your Excellency forbid that?"

He stroked his long white beard for a moment and then said, "Be free in your own school and I will bear the responsibility." He began to visit my school and I met with great success, teaching by day and preaching in the mosque and private assemblies by night, teaching them to expect religious liberty.

When the first tidings of the promulgation of the Turkish Constitution came to us they exceeded the limit, for they even transgrest against the rulers, and anarchy ruled in the town. They made my school a place of meeting and decorated it as much as possible. One of the more enlightened ones suggested every speaker should send me his address in order that I might read it and take from it unsuitable expressions, but none listened to him. They rushed to the platform, and most of them in their addresses accused officials of various crimes and having accepted bribes, promised them all sorts of punishments. The next day all those met together who considered themselves members of the Society of Union and Progress.

They invited the Nusairiya sect to join them, and going to the Government House, gathered together the officials to make them swear fidelity and uprightness. If any one uttered the least word of resistance or was suspected of bribery they cried out, "Down with him!" The others would reply in the affirmative, so that after two days the palace was emptied of the officials whose downfall had been proclaimed. Some resigned to preserve their There remained in the palace only the Mutasarrif and a few clerks. When some leaders (and all were leaders in those days!) cried for their downfall. I advised them to let the Mutasarrif alone and I would

ask him to resign. He consented. and even gave away all he had to appease the crowd. The palace was shut up with only a few police left in charge. Ignorant and learned were all equal now until the town became, in the words of the Arabic proverb, "A sack of onions-all heads," for they supposed that this was the meaning of liberty, equality and fraternity. They would listen to no adviser. Before the Constitution the despots were a number of individuals, but afterward all the inhabitants were despots!

In the end they sent me, under arrest, to the Martial Court, but my life and deeds were crying aloud to the Moslems, "Am I a Hamidite or a Constitutionalist?"

(To be continued.)

# The Chinese Student Volunteers\*

BY I. H. SI, YALE UNIVERSITY, NEW HAVEN Formerly of Shantung Christian University, China



T. PAUL saw only in a vision a Macedonian who appealed to him to preach the Gospel to them, while we Chinese students see

this appeal in one form or another in concrete example in the occurrences of our daily lives. This is the need for Christianity in China.

The greatest change that has taken place in China is not political. It is the fact that China has come to realize the need of truth. The task before us is to manifest this truth

and to demonstrate the power, the dynamic force behind the truth of Christ that she so urgently needs.

China thinks that she needs truth in the form of more means of communication and of transportation, of opening mines, of reforesting our hills. In short, we think the need is for material advance; but at bottom the need is for spiritual regeneration.

Who is to do this work? At present we are necessarily depending upon foreign help; but ultimately, if Christianity is the conquering power that she claims to be, this

<sup>\*</sup> From an address delivered at the Student Volunteer Convention, Kansas City, January 1, 1914.

work must be done by the Chinese themselves. Our students, studying in America and in China and in other countries, must be the leaders.

We are preparing to meet this need only in a very small measure. The Student Volunteer Movement was started in China in the Shantung Protestant University by a fearing and prayerful evangelist, a Chinese pastor by the name of Ding Li Mei, a graduate of that university. He had not only the necessary power and the individuality, the dynamic force, but he had experience to enable him to do this work. 1900, during the Boxer trouble, he had suffered much for his faith, and in 1908 he came to the Shantung Christian University to hold a revival meeting. There had been before that time students who had given themselves to the Christian ministry, but only a few, and up to that time we had no organization like the Student Volunteer Move-But in 1908 there was a great revival among the students, and we immediately felt that the evangelization of the Chinese in this generation should be undertaken by the Chinese themselves. There were only 300 students then, but 180 of them pledged their lives to this pur-This formed the nucleus of the movement which was organized in the following year in Tungchou, near Peking. Pastor Ding Li Mei is now the traveling secretary for all China, and I understand there are over 1,000 volunteers. This is a large number for a movement only in its beginning, but considering the great need in China we should have a hundredfold that number.

We Chinese students who are

studying in this and other countries are in a peculiar sense witnesses to the truth. We are here as searchers for truth, and we may see some truth of which we forget the source, which is Christianity. We Chinese students in America will be untrue to our mission if, when we return to China, we do not teach our people Christianity, and demonstrate to them that it is the power they most need at the present hour.

In view of this need we have in America and in Europe and in Japan an organization of our own, the Chinese Students Christian Association. We are trying the best we can to struggle, to search for this truth. but at the same time we need your guidance and cooperation, materially and spiritually. Pray for us, assure us of your help and friendship. We Chinese are watching you Christians who claim to have a Christian nation. We come from a non-Christian nation, and watch your individual life and your social life and your national life. We want to know how you do things along Christian lines: but unfortunately sometimes we see the other side, and we forget that this great nation is based upon Christian principles. Sometimes this is because we have not the opportunity to see your real Christian life.

Will not Christian ladies and gentlemen, who are interested in the expansion of the Kingdom of God, help foreign students—the Chinese students, the Japanese students, the Hindu students—while they are studying in this country, show them this Christianity in which you believe; and when we return home we can not but tell it to others and reproduce it ourselves,

## The Christian and The Jew

BY REV. S. B. ROHOLD, F.R.G.S., TORONTO, CANADA

SOME OBSERVATIONS GROWING OUT OF THE BEILIS TRIAL AND ITS INFLUENCE



OW true are the philosopher's words, "Nature's greatness lies in Nature's contrast" the contrast between Nature at her best

and human nature of its worst—death and life struggling for mastery, with life inevitably, doomedly handicapped.

If Nature's greatness lies in Nature's contrast, what about this phenomena of Judaism, and especially of the Jewry as it so extraordinarily presents itself, arresting the beholder's gaze?

What a wonderful twin picture unfolded itself all over the world at the end of nineteen thirteen! In one frame were the fine features of Sir Rufus Isaacs, K.C., P.C., in his robes as Lord Chief Justice of Great Britain, exalted to this high office by the King of all the Britains. In the other frame was the melancholy picture of Beilis, accused of a foul, heinous crime—rendered, if possible, fouler and more heinous by the allegations of its motive.

Think of the treatment accorded to the Jews in Britain and America, and that meted out to the same people in the land of the Czar. What a fantastic, continuously moving panorama occupies the beholder's eye as he keeps watch on the Jewish fate.

Over four hundred years ago the people in Spain, by a determined

effort, not heeding right from wrong -human or otherwise-exiled all the Jews, and thus freed the country from all the Jewish people. after four hundred years, the Russian people have determined to do the same. But, while Russia is so busily engaged defying humanity and committing all kinds of outrages in order to free herself of the Jewish people, Spain of old is wooing Israel-making a desperate effort to win back the Jewish people and to banish that horrible past, and, with castanets and guitars, so to speak, are trying to awaken older and happier memories. Recently, the chief rabbi of Turkey was solemnly saluted by the Spanish fleet; her noblemen came forward offering protection to the Jews in Turkey and providing them with homes; official visits were paid to Morocco with the offer of religious liberty and help to the Moorish Jews; the most learned Oriental Jew in Berlin, Professor Yehuda, was entertained royally in Spain, and he was asked to organize a chair of Hebrew literature in the University of Madrid. All this has been done in order to win back to Spain the Jews who solemnly, under a ban of excommunication, have determined never to return. It may be that there are deeper motives in the Spanish mind-that there are politics in these sentimental ballads; but for the present we prefer to take

a poetic view of these returning affections, and to glory in the vision of Spain and Judea clasping hands over a buried past.

While Russia is frantically engaged in creating general distrust in the Jew, one of the noblest of Russia, in the personality of a Grand Duke, who had a court trial in London, England, begs his advocate, the Right Hon. F. E. Smith, K.C., to make sure that his case should be tried by the Lord Chief Justice, because before this Jewish judge he would be sure of a just verdict!

These are all phantoms of contrast that pass rapidly before the mind, but interesting as these are, we can not linger and simply gaze at the contrasting panorama, effectual as it is; but let us see the clear contrast—what the Jew can be, and what he is.

At present we are concerned with an extraordinary condition, the result of a famous trial. Its lessons are of utmost importance. Its effects on the Jewry, the attitude of the Christian, the sentiment created, the resulting attitude of the Jew toward Christianity, are the main factors which demand our attention.

#### The Jewish Condition in Russia

The position of the Jewish people in Russia grows increasingly deplorable, and there is little hope for relief. The situation is of the gravest character. It may be doubted whether Jewry has ever confronted a greater crisis since the overthrow of the Jews by the Roman Empire.

Since 1890 Russia has adopted a deliberate plan to exterminate the six millions of these people, and for no other reason except that they are Jews. To carry out this inhuman

purpose they have used several methods: (1) Wholesale assassinations (commonly known as Pogroms), usually incited by priests of the Greek Orthodox Church, aroused to religious fanaticism by the greed and savagery of the ignorant and the depraved among the Russian people.

(2) Wholesale expulsion of Jews from towns where they had resided for many years, forcing them at short notice to liquidate their affairs and return to the already overcrowded Pale Settlement. The hardest possible interpretations were given to those unjust and most cruel laws in order to confiscate the little of the property that was still left to the poor Jew. In less than one month, six thousand Jews were expelled. from one city alone-Kieff. During the past twenty-three years no less than thirty thousand Jews were thus massacred, and at least two hundred thousand wounded and left homeless, and thousands of innocent Jews have suffered, and are still suffering, in the awful Russian prisons, and hundreds have actually been lost in Siberia.

To degrade Jewish young men and women to the lowest possible degree, practically all universities were altogether closed to the Jews, and even in ordinary commercial schools their numbers were reduced. But still further to degrade and deprave the Jewish womanhood—the very thought of its villainy makes one's blood boilif a Jewish young woman student wants to study in the St. Petersburg University, there is only one condition under which she can do so, and that is, that she enroll herself as a prostitute! To enumerate the woes and sorrows, expulsions, imprison-



MENDEL BEILIS
Photo taken after acquittal

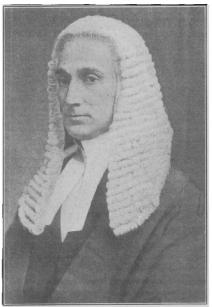
ments and boycotts of the Jews in Russia during 1913, would take more than the space of a single article.

The last and most degraded method of all is a Satanic falsehood, which seeks to degrade the whole Jewish people, and make them out to be common murderers. Two and a half years ago a boy in the city of Kieff was found murdered, and some time later a Jew, by the name of Beilis, was arrested as the alleged murderer. The evil character of the situation is seen in the fact that the public prosecutor, with the approval of the Minister of Justice at St. Petersburg. formulated a charge of "ritual murder" against the man, who was said to have murdered a Christian child in the performance of a Tewish religious rite!

#### Blood Accusation

Blood accusation is a term usually understood to denote the accusation that the Jews—or at least certain Jewish sects—require and use Christian blood for purposes which stand in close relation to the ritual, and that in order to obtain such blood, they commit assault and even murder.

The origin of the blood accusation has not yet been discovered. It dates from the middle of the eleventh century, tho in the polemic of Josephus against the Alexandrian Grammarian Apion, the latter is charged with having accused the Jews of annually fattening some Greek in the temple, killing him, offering his blood as a sacrifice, eating of his internal organs, and swearing an oath of enmity against all Greeks. During all antiquity and far into the medieval times, there is no trace of similar accusations against the Jews. Since the origin of this superstition has not been discovered, we do not attempt to solve the problem. The first case in which the Jews were actually accused of killing a Christian child for ritual purposes was that of St. William of Since that date Norwich in 1144. 122 blood or ritual murder trials have taken place. These cases do



BARON RUFUS DANIEL ISAACS, K.C., P.C. Lord Chief Justice of England (a Hebrew)

not all agree with facts, but they all have a similarity in suggestion; first, that the murders involved the accusation of blood; and second, that the crimes were related to the Passover festivities.

There is nothing that so affects the Jewish heart with horror as that awful nightmare of "blood accusation." There never was a ritual murder trial without thousands of Jews having been massacred. Strange to say, there is scarcely one of these accusations which has ended with a practical conviction, and in spite of the declaration of kings, emperors, sultans and popes, it was always an excuse for the general mob to give themselves to massacre and robbery.

#### The Beilis Trial and the Verdict

After two years of indescribable sufferings in fearful Russian prisons, where Beilis was subjected to all degradations kinds of andsults, and all manner of political maneuvers, twelve Russian peasants were chosen to listen to the arguments of an array of distinguished councils, learned theologians, medical professors, and the examination of a host of expert, as well as manufactured, witnesses. For a month these simple peasants had to listen to all the vital points urged by these sages, weigh them carefully, and then give their finding—a thing which no reasonable man could expect these simple peasants to accomplish successfully.

From a criminological standpoint the trial was utterly uninteresting. The persons who committed the crime are known in Kieff, and the police officials and examining magistrate only had the task of conducting the proceedings in such a manner as to shield the real culprits. They succeeded in doing so. It must be said to the honor of Russian officialdom, that it was, nevertheless, not easy to accomplish this. Several police officials had to be put out of the way, because they had been so incautious and reckless as to wish to bring out the truth, and the examining magistrate had to be changed for the same reason.

At last, when Russia had made herself the laughing-stock of the whole world, the peasant jury were called upon to decide on the following two questions:

- Was Yuschinsky wounded in the head, back, temple and neck with some pricking instrument in order to draw out blood, and then murdered with the same instrument, receiving altogether 47 wounds?
- 2. If the above fact be demonstrated, was Beilis, associated with some unknown persons, moved by religious superstition in the commission of this murder?

The jury answered the questions as follows:

Beilis was thus acquitted. His acquittal, however, must be ascribable only to the fact that the Kieff jury were honorable men. One may say that they should have negatived both questions submitted to them, but it can not be demanded that every juryman, besides being an honorable man, should also be a hero. [Moreover, they may have been convinced that the man was so wounded.]

It must be regarded as praiseworthy in the highest degree that the jurymen found Beilis not guilty, even if in consequence of the extraordinary pressure brought to bear upon them, they theoretically and technically admitted the possibility of the murder having been committed out of religious fanaticism. They were, of course, impelled to admit this possibility without a scrap of evidence, to show that the crime had been committed from a religious motive.

The Kieff trial was not a criminal trial in any sense of the word. It was a political prosecution staged by the powerful All-Russian League of Nobles, which is an organized influential party of reaction, and is supported by the various leaders of the Russian bureaucracy for their own ends.

Some of the leading Jewish papers in Britain and America have stated that it was neither Beilis nor the Jews who were really on trial, but that it is Christianity that is on trial, in the name of which innocent people are hounded, murdered and robbed. From the very beginning the trial lifted from the obscure individual to that of the Jewish race. What Christian Russia insists is, that it is a Jewish religious demand to murder a Christian boy for the purpose of mixing the victim's blood to make unleavened bread for the Passover. The press of England, America and Germany teem with comment on this trial, and all are in harmony in denouncing it as a foul, false, heinous accusation.

Mendel Beilis is an ordinary Jewish laborer, but the more one hears of him the more one is attracted by the inherent nobility of his character, as shown by his patient endurance. During his trial he faced his accusers with simple-minded courage, and the few words he uttered in the form of defense, when the jury retired, were of classic simplicity and force. He thoroughly proved his consistent attitude by refusing a comparatively large sum (\$20,000) to make his appearance on the vaudeville stage of America. He has no desire to trade on his own sufferings, and he shows a fine dignity in refusing the offer, altho he is a poor man.

#### Christianity and the Jew

It is easy for a Jew born in a land of liberty, and who has had the privilege of an enlightened and liberal education, to be able to distinguish between true Christianity and that of base Russia. It would be out of harmony with things in general if they did not appreciate what Christianity has really wrought in the world of civilization. But it is not so with those who have been brought up in a dark country like Russia, where the common rights of humanity are not granted to them, where they have suffered, and still suffer, every form of ignominy and oppression at the hands of those who profess to be the followers of the lowly Nazarene. Iews in such lands are led to believe that the sorrows they endure are visited upon them in His name, and the result is that they are constrained to believe that Jesus is responsible for their misfortunes. The persecutions, spoliations and degradations to which they are unjustly and without cause subjected, and the murders and assassinations which have robbed them of their loved ones, have been identified with His name. And so, one can easily see how the name of Christ and Christianity is held in derision throughout that empire.

Israel Zangwill, when asked to join the throng of protests, wrote:

I have steadily refused to protest against the Beilis case. What have I to protest about? It is for the Russians to protest against their country being made a laughing-stock; it is for the Christians to protest against their religion being made a mockery. I should gladly attend a Russian or a Christian meeting to help the poor souls to right themselves in the eyes of the world. But a Jewish meeting—No!

Mr. Zangwill was absolutely right. It is a solemn time for the "Christian" to reflect and to protest against false Christianity. And the "Christian" did handsomely! There never was a time in history when all kinds and shades of Christianity joined so whole-heartedly and with such determined enthusiasm to voice public protests all over Germany, Austria. France, Italy, Britain and America. Many enlightened Christians even in dark Russia protested at the peril of their lives. One's soul could not but be filled with ecstasy, when he watched how these meetings were organized—a dignitary of one church presiding, and dignitaries of other churches delivering impassioned addresses of protests-not to mention the leading scientists, statesmen and men of affairs. The united harmonious spirit that prevailed at these gatherings-bringing all shades of Christians together—showed a wonderful possibility, and even gave a vision of what could be wrought for a future and better understanding.

# Christian Attitude and Jewish Appreciation

Seldom in Jewish history have so many ministers of religion, and statesmen in high office, given their opinion so freely and directly in favor of the Jewish people. It has revealed the attitude of enlightened Christianity toward the Jew in no unmistakable light!

- 1. The protests of individual Christian bodies, individual Christian dignitaries and enlightened laymen, and then the united protests, proved that true Christians were ready to drop all their differences, vital as they are, and to show their earnest determination against what they believed to be unjust and unholy—and above all, unchristian, thus showing their sympathy with the poor, suffering 6,000,000 Jews in that unhappy country, as well as with the Jewish people in the world.
- 2. The attitude of some of the enlightened Christians in Russia itself should excite our keenest admiration; the students stood foremost, but they were found among all classes, even street-car conductors joined with the Kuban Cossacks regiment, sending a week's salary to help the Beilis cause.

Even the Russian Orthodox Church deserted the Czar at the courtroom, and refused to affirm the ritual murder. At the verdict an old Russian priest embraced Beilis, and said: "My wife and I have prayed for you throughout the trial." Even the Pope, in two remarkable letters to Lord Rothschild, was ready to give aid in affirming old Papal Bulls. against ritual murder. Two Russian bishops protested openly. The head of the Catholic Church in Russia disowned the priest Paranaitis, who gave base evidence.

The pro-Beilis expressions in Russia outweighed all the anti-Semite outbursts. Remarkable demonstra-

tions took place at and around the residence of Beilis. The whole Lukianovka district rejoiced at the release of the prisoner. Christian neighbors actually regarded Beilis as a saint. Many embraced him and wept for joy. One of the jury was on his knees an hour, begging a friend not to sentence a man whose guilt had not been proved.

Duma deputies, doctors, lawyers, have been prosecuted and have suffered imprisonment for signing a protest against the accusation; no less than six Russian papers have been confiscated, and the editors have suffered imprisonment; and a number of trials are still pending.

All this shows the attitude of the enlightened Christian, and that even in unhappy Russia there are noble souls ready and willing to suffer for a righteous cause.

All these protests, public meetings, addresses delivered, and the opinions exprest in the letters of some hundreds of bishops, ministers and leaders of thought in the world, as well as the kindly attitude of some Christians, were carefully and faithfully published in the Jewish papers all over the world. Leading papers, such as the Jewish Chronicle and the Jewish World, have not satisfied themselves with special supplements, giving full details of the attitude of enlightened Christianity, but they have also printed it in a little book form. These went all over the Jewry, and the Jew saw something in Christianity which he never saw before-a matter of utmost importance and gratification.

We wish we had the space to produce some of the leading appreciative articles that appeared. Even ortho-

dox papers printed in Jerusalem could not help realizing the difference between the false and true Christianity.

#### The Outlook

The latest census returns give the number of Russian-Jews as 6,060,000 —an actual increase during the past fifteen years of 845,000. This has revealed a most disappointing and disquieting situation. For it means that the constant and heavy immigration has been more than neutralized . by the natural increase of the population; and in spite of the trains and ships that carry the Russian Jews by scores of thousands to other lands, there is a bigger Jewish population than ever, cooped up in the Pale of Settlement. Such a fact may well engender a feeling of despair in the hearts of the Jews who rely entirely on philanthropic methods to cope with the Jewish problem.

After all these endless wanderings, these numberless institutions, these interminable committee meetings, this unceasing expenditure, the Russian Jewish problem has not advanced an inch from where it stood when the great exodus began a generation ago.

While new ghettos have been planted on both sides of the Atlantic, the Pale still exists in all its grim misery, with a population driven closer to its walls. Six millions still tremble at the word "Pogrom." That is the net result of thirty years' striving! What a pitiable tragedy!

Some may have wondered, in their innocence, why it is that the Russian Jews, who are more than six millions, can not accomplish more than they actually do, on their own behalf. The reason is that they are disabled by the customary Jewish

malady of internal strife. It is discreditable, but characteristic.

In the struggle between the reactionary and the progressive powers in Russia, the Beilis trial is only an interlude. The attack attempted by the reaction has failed this time, but it had the effect of rousing not only the progressive, but also the enlightened and respectable elements in Russia. The civilized world on both sides of the Atlantic, without regard to denomination or faith, has been a breathless spectator of the combat. Russian reaction is most certainly not defeated. One fears, indeed, that it will not for long refrain from fresh assaults, either against the Jews in Russia, or the Russian intelligent classes. That is the mournful prospect, but things are assuredly not the same in Russia. Fearful as have been the sufferings of Beilis, terrible as have been the horror and abuse to which the Jewish people have been subjected, we believe that the recoil upon the head of the Russian Government will yet be the heaviest of all.

We ought to give unhappy Russia our true and whole-hearted sympathy in her great struggle for liberty. The people, church or community that will stand by her in this her sore trial and time of need, will be those who will also lead her in her emancipation from ignorance, superstition and bigotry, into enlightened Protestant Christianity.

#### Influence on Missions

Whatever the result of this trial may be, it has created a point of contact. From its very beginning the Jewish missionaries all over the world grasped their opportunity in no unmistakable way. They raised their

voices against such an accusation, and the Jewish people realized their justice. Mission halls and readingrooms became the rendezvous for those who wanted to know more, and to be enlightened about the case, as well as to learn news of its progress. The missionary became the only correct reporter of proceedings at Kieff. More than this, the missionary took the opportunity of bringing the awful situation before the churches. instance. in Toronto, Canada, when the synod of the Presbyterian Church met, I prepared a protest and brought it before the synod, and it was carried unanimously. My remarks, as well as those of others, were reported in the local press, and the Jews were not slow in showing their gratitude. Even an orthodox rabbi, who is usually antagonistic to the work of our mission, thanked us.

Thus we have no hesitation in saying that the result has been most satisfactory on behalf of Protestant Christianity. At first we felt the difficulty would be great to get the Jews to realize the difference between Christianity and Christianity, but the two years of struggle evidently was a most powerful factor in enlightening the Jews in this respect. Of course, there is a great deal of spade work to be done, but we believe that a point of contact is established, without doubt.

The Beilis case has brought about another temporary movement of solidarity among the Jews. It has also opened the way to a better treatment of Jews by the world at large, and is leading to a better understanding of the Christian by the Jew, and an appreciation of each other, which is, to our mind, priceless.

### DEPARTMENT OF BEST METHODS

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#### DRAWING ON UNSEEN RESOURCES



NE of the most notable utterances at the recent Student Volunteer Convention at Kansas City was that of Doctor John R. Mott: "We must draw

more on our unseen resources."

The convention was itself an object lesson on the power of prayer. Blest of God as these quadrennial student gatherings have ever been, this one, the seventh since the formation of the Student Volunteer Movement, was the greatest of them all. The attendance was large and the interest was intense. At times such a hush fell upon the assembly that, to use the words of a Kansas City reporter, the rays of light coming in through the windows seemed an intrusion.

Wherein did the power of the convention lie? Not in a popular, emotional program. "Never was a program more puritanically simple," says The Missionary Herald. "John R. Mott can never be charged with creating or permitting any effects that stir the emotions. Not even an occasional burst of applause was permitted. It was the array of actual conditions on the fields that comprised the appeal to student life. There was no persuading; no urging to place their lives in the missionary enterprise." Yet there were many new recruits for foreign missions, and thousands of young men and women went back to their colleges with lives transformed and hearts on fire for God.

Nor was the attendance the result of advertising the program or the speakers. "One of the remarkable features of this, compared with former Volunteer Conventions," says The North American Student. "was

the fact that little or no effort was made to advertise the names of even the most prominent speakers who were expected to be present." were there announcements of the program while the convention was in session. Every delegate had to be in his place at every session or run the risk of missing the greatest speech of the convention. hall was filled three times a day, and in the evening the number turned away at the doors increased from 1,000 on Thursday night to 3,000 at the closing session on Sunday evening.

Whence, then, did the power come? From God, through prayer. The indispensable place of prayer in all the work of the convention was emphasized at every point, and for weeks beforehand appeals were sent out for the purpose of enlisting intercessors. "Far more money was spent in asking for cooperation in prayer than in any advertising of speakers or programs," says a leader of the Movement.

Both before and after almost every session at Kansas City, little groups gathered for prayer in various parts of the convention hall, and each day cards were distributed urging the observance of the Morning Watch, so that the convention was constantly praying for itself. And by special agreement there were many praying for it in all parts of the world. In his masterly address on "The Power of Prayer," which so deeply moved the hearts of his hearers, Doctor Horton said that if he was wielding any power it was not his own. secret of it lay in the fact that by previous agreement, at that very hour, carefully computed as to time, there was a band of praying men and women on their knees in London, pleading with God to bless the message of their pastor across the sea in this far-off city.

#### Solving Financial Problems Through Prayer

The recent solution, through prayer, of the financial difficulties of two great missionary organizations—the Church Missionary Society and the China Inland Mission—demonstrates, no less than the Student Volunteer Convention, the wisdom of drawing on the boundless resources of God, instead of trusting in the devices of man.

During the past five years the Church Missionary Society has been accumulating a debt which last year amounted to \$370,000. Dismayed by the vast proportions it was assuming, a conference was called at Swanwick. England, to carefully investigate the matter and decide what to do. Not only the officers and leaders of the Society were invited, but all who had the interests of its work at heart. At the conference more time was devoted to prayer than to plans and methods. Note the result. Before the end of the year the entire debt had been wiped out and nearly \$100,-000 had been added to the permanent income of the Society! Instead of the retrenchment all along the line that had seemed the only way out, great enlargement has now become possible.

At the close of 1912, the China Inland Mission found itself in sore financial straits. The income had been the smallest for sixteen years, and only by shaving salaries and postponing furloughs was heavy debt avoided. But, true to its practise of asking God, not man, for funds, the China Inland Mission betook itself to prayer. Ere long a gift of \$50,000 from a living giver and a legacy of \$250,000 from the estate of Mr. William Borden came to their relief, and enabled them to enter upon the advance movements that had been planned.

In "China's New Day," Doctor

Isaac Taylor Headland tells of seeing an old blind woman sitting on the bare ground in the cornfield on a cold winter day, feeling about her if by chance she might find a few weeds or cornstalks to light a fire under her brick bed and cook her morsel of bread, oblivious of the fact that just beneath her was a great undeveloped coal-mine!

What a picture this is of missionary organizations, great and small, laboriously gathering odds and ends of money, when by drawing on the boundless resources of God they might have enough and to spare.

#### The Lack of Public Prayer

Mr. Benjamin Starr, a layman of Homer, New York, has been investigating the amount of prayer offered in the average church for the spread of the Gospel. Having recently made the rounds of a number of churches, visiting their Sunday and regular mid-week services to see what they were praying for, he gave the results of his investigations at a conference of the United Missionary Campaign at Schenectady, N. Y.

"I have found," he said, "that in the majority of churches I visited there was almost no time spent in prayer for the salvation of the world. In some of these churches there was no mention whatever of the cause of missions in the prayers. In one the whole matter was disposed of in a single petition: 'God bless the missionaries and their ministries.' 'The Lord praying was all selfish. bless our church; our pastor; our prayer-meeting; our Sunday-school; our homes; our children; our sick; our city'—all selfish. Any one who will take time, as I did, to visit the churches and analyze the prayers, will be grieved to find how little public prayer there is for missions."

At Silver Bay, last July, the Rev. George F. Sutherland, secretary of the Department of Missionary Education of the Methodist Church, spoke along the same line. "If the prayer we hear in public is equal to

that offered in private, the total is pitifully small," he said. "And the public prayers we hear are altogether too vague. We ask God to bless the heathen and the missionaries, and stop there. But that is not praying for missions. Real praying for missions is definite and intelligent, and includes the missionaries (special ones by name), native pastors and helpers, Bible-women, evangelists. native churches, hospitals, schools, colleges, and so on ad libitum." this Mr. Sutherland added the following good advice: "Do not pray for all these things at one meeting. You will do well if you cover the whole ground in a year. Whatever you do, don't pray for the heathen in a lump. Take them in sections, that is, by fields or stations."

#### Praying for the Heathen

"How ought we to pray for the vast multitudes who have never heard of Christ?"

Some months ago this question was sent to *The Sunday School Times* for discussion in the department, "Questions in the Prayer Life," conducted in *The Times* by Mr. Henry W. Frost, of Philadelphia, Home Director of the China Inland Mission. Mr. Frost's consideration of it, somewhat condensed, was as follows:

"The way to pray for the heathen, in the first place, is not to pray for them; for there are some prayers which must precede such a prayer.

"First, we are to begin with ourselves, since the following questions ought to be settled before God: Are we ourselves right with God? And if we are right, are we ready to answer our prayers for the heathen by doing all we can for them, in giving, and, if need be, in going?

"Second, we are to begin with the church at home; for the heathen will never be saved and blest unless the church is quickened and God's chosen ones in it sent forth as his wit-

nesses.

"Third, we are to begin with the missionaries already on the field, for these are God's channels of salvation and blessing to the heathen about them, and they need constant reviving in spirit, soul, and body.

"Lastly, we are to begin with the native church in the midst of the heathen; for extensive and intensive evangelism depends upon the native Christians, and the work of reaching the masses will never be accomplished until prayer is offered and answered for these.

"When the soul has been exercised about such subjects as the above, then—and ideally, then only—is one prepared to be an intercessor in behalf of the heathen.

"In praying for the heathen it is necessary to understand what are God's purposes toward them, much of the ineffectiveness of our praying arises from the fact that our prayers are not in harmony with the will of God as revealed in the Word of God. To illustrate: I once knew of a man who prayed: "Oh God, convert the Devil, and do it quick!" This was a splendid prayer from one standpoint, for it was daring, it went to the root of the matter, and proposed to God that He should deal effectively with the whole question of But it was wholly opposed to the revelation of God's purposes as related to Satan and sin, so it remained—as it always will remain unanswered.

"The Scriptural testimony concerning the heathen is briefly this: First, God would have all men to be saved. Second, he has commanded that the Gospel be preached to all men. Third, He has said that many will believe and be saved. Fourth, He has foretold that many will disbelieve and be Lastly, He has made it clear lost. when the Gospel has been preached as a world-wide witness, when the saved have been gathered from the lost, and and international national have been fulfilled, Jesus will come again, and inaugurate a new age, in which He will reign as King, and through which He will reveal new purposes of grace to the children of men.

"This is God's program, as revealed in the Scriptures. Intelligent praying for the heathen will, therefore, be in harmony with these foreknown and foretold plans. And intelligent praying will be effective praying, since it asks God to do what He can

do, and nothing besides.

"In view of the above, prayer for the heathen should include pleadings that all men may hear the Gospel; that multitudes—God's chosen ones —may believe; that those who believe may tell out the Gospel that other multitudes may hear and believe; and that all of God's purposes may be fulfilled in the coming of Christ and the establishment of His kingdom.

"As surely as such prayers are offered, so surely will such issues be hastened and the great consummation be reached."

#### Training in Intelligent Prayer

In his advanced study class on China, at Silver Bay, last July, Mr. B. Carter Millikin, secretary of the Presbyterian Department of Missionary Education, laid great stress on the importance of intelligent praying. "The crisis is on in China," he said at the opening session of the class. "We have been praying for such an awakening for years, but now that it has come we lack the intelligence to pray for it."

In order to train the class in intelligent intercession for China, one of the assignments for work at the first session was to bring in three written prayers suggested by the subject matter of the first chapter of the text-book to be studied, "The Emergency in China," by Doctor Potts.

The next day, when the class closed with a season of prayer for China, Mr. Millikin asked the members either to read the petitions they had written out beforehand or to offer spontaneous prayers based on

the discussions of the class-hour. The result was a season of intercession, remarkable for its intelligence, definiteness, and fervor.

"Mission study classes should be schools of intercession."—W. E. Doughty.

#### Methods of Conducting Services of Prayer

A Service of Silent Praver.—At the Lake Geneva Conferences of the Missionary Education Movement in 1912, Mr. Harry Wade Hicks conducted a prayer service that was deeply impressive. While the audience stood, with bowed heads, he read a number of special objects for prayer, presenting them one at a time, and allowing a brief period after each for silent intercession. The auditorium became intensely still as each one, in the secret of his own heart, lifted up these petitions to God. All were praying at the same time for the same things, and there was nothing to distract the attention.

Silent Prayer Preceding Audible Petitions.—A brief period of silent prayer closed by one or more audible prayers at the beginning of the meeting or at any appropriate place during the program, is a very helpful plan. No form of devotion so quickly solemnizes the heart and prepares it for what is to follow as silent prayer, in which each individual is brought face to face with God.

Meditation before Prayer.—A brief period of meditation on a given topic, followed by a season of prayer, is another good plan. In a recent number of *The Women's Missionary Magazine*, Miss Ida B. Little, secretary for Young Women in the United Presbyterian Church, suggests a program on China in which this item appears:

"Meditation—'What sacrifice am I willing to make for China?' Followed

by a season of prayer."

Prayer in the Dark.—Perhaps there is a suggestion for men's missionary meetings in last year's report of Melvin Trotter's Rescue Mission, in Grand Rapids, Mich., which tells of the wonderful prayer-meetings that are always held in the dark.

Why in the dark? "Because the men prefer it," says *The Record of Christian Work*. "In the dark they are safe from distractions and disturbing elements of any kind. They are wonderful meetings. Sometimes everybody seems praying at once, yet without confusion. The very atmosphere seems charged with spiritual power."

Following the Prayer Leader.— Many a devout Christian who desires to follow the one who is leading in prayer, and make the petitions his own, finds to his sorrow that it is almost impossible to do so. So many thoughts crowd the mind that it is hard to keep it from wandering off to other things. Much of the power of public prayer is lost in this way. Perhaps the following remedy will help a little. At Silver Bay last July there were many Episcopalians present, and whenever prayer was offered they responded to each petition, as is their custom in their own churches, with softly uttered, yet audible, "Amens." On Sunday morning, at the church service, on hearing the "Amens" coming from all parts of the auditorium during prayer, the thought suggested itself that if Christians of all denominations should follow suit, and respond to each petition with "Amen" (So let it be), "The Lord grant it," "Praise the Lord," or any appropriate phrase, not necessarily out loud, but silently in the heart, it would keep the mind from wandering.

The prayer-leader can do much to help in this. At Silver Bay, tho the public prayers are entirely spontaneous, they seem to be somewhat modeled after the prayers in the Episcopal Prayer-book, each petition being for a definite object of praise or prayer with a very brief, scarcely perceptible pause between. The same thing was noticeable in the opening prayer of a recent meeting of the

Young Men's Christian Association in an Eastern college, where reports of the Student Volunteer Convention were presented. The entire prayer of the leader consisted of a number of short, definite petitions, with a pause between each long enough to compel attention and keep the mind on the topic.

Prayer.—Maps Maps and great inspirers of prayer. At a conference of the Southern Methodist Church, held in New Orleans in 1901, it was the privilege of one of the speakers from the North to occupy a seat next to Mrs. F. Howard Taylor (née Geraldine Guinness), of the China Inland Mission. Above the platform hung an immense map of the world, and it was a sight never to be forgotten to see that devout and earnest missionary turn her face to the map whenever there was an intermission between speakers or a pause of any sort, and fix her gaze upon it. From the expression of her face, there could be little doubt that she had withdrawn herself from the world, and was redeeming the time by interceding with God for the redemption of the world.

Doctor Somerville, of Scotland. used to declare that a pocket-atlas of the world was the best of all prayerbooks, and while moderator of the Free Church Assembly in 1886. proved his assertion by a series of remarkable prayers, in which he interceded for all the nations of the earth in turn. The states and territories of the United States and the divisions of India and other non-Christian lands, together with many of the principal cities in each, were prayed for by name and with an intelligence that showed a wide grasp of the whole world-field.

An almost ideal season of map-inspired prayer was once held by a mission study class in a Young Men's Christian Association. With a map of the world before them, they spent an hour and a half in silent prayer. One by one the fields were taken up until the globe was girdled with petition, but no word was spoken save by the leader, who from time to time announced the countries in their turn.

At Kansas City nothing inspired more prayer than the great map of the world above the platform, showing the fields where volunteers had already gone to work for Christ. "One of the greatest moments of the convention," says The Missionary Herald, "was when the great silence fell upon the audience, and continued for the space of twenty minutes, while Doctor Horton led us in intercession for the continents in turn—North America, South America, Asia, Africa, the Islands, Europe—ending with his own country, Great Britain, and his own city, London."

This wonderful period of intercession came at the close of Doctor Horton's great address on prayer, and was focused on the map. The North American Student gives the following stenographic report of the words he used in conducting it, together with the brief prayer he of-

fered at the close:

"Dr. Mott says I must lead your intercession. Not on any account. You know who must lead it. All I have to do myself is to intercede. That is all you have to do for fifteen minutes, to intercede. What for? Look at the map, that map of all the countries of the earth. That is what you must intercede for—nothing else. \* \* \*

"I will not read any passage, nor utter any prayer. We will take the continents, and pray for them. I will tell you when to go over from America to Africa, to Asia, to Europe. Give your whole heart, in the name and power of Jesus Christ, to pray for these continents, that they may become the Kingdom of God, that over each of them Christ may reign the undisputed Lord, and that at His command every knee may bow. Bow your heads and pray in silence.

"For America—North America, South America—Thy Kingdom come.

"For Africa—I will give thee the heathen for thine inheritance.

"Asia—And the uttermost parts of

the earth for thy possession.

"Europe—Godless Europe, money-loving Europe, unclean Europe; purify her and fill her with thy Spirit; and London, worst of all; we pray for London.

"Hear us, Lord, for Thy Church, divided, unclean, mixed; let her be filled with Thy Spirit, teach her to pray, help her to intercede for the world, put on her beautiful garments, put on her the armor of God, give her thy hand, that she may rise with power to conquer the world. Hear our prayer, O gracious God! Our Father who art in heaven, hallowed be Thy name, Thy will be done.

"Gracious Father, permit us all henceforth to be intercessors for the Kingdom of God. Enroll us on that great roll of those who plead for the coming of the Kingdom with effective power. When we are separate from one another over all the countries of the world, may we constantly unite in spirit together, as we do at this moment, to plead with Thee for the coming of that Kingdom, and to exercise this united ministry of intercession through Jesus Christ our Lord. Amen."

"Can we not duplicate every woman working in China by a praying-mate definitely set apart to the work of intercession at home?"—Mrs. Helen Barrett Montgomery, in "Helps for China's New Day."

#### Missionary Prayer Lists

Keeping lists of special persons and specific objects to be prayed for is one of the best aids to systematic and intelligent intercession for missions. This was one of the things especially recommended to beginners in the prayer-life by Doctor Horton at Kansas City.

It is the custom of the Rev. Ding Li Mei, the greatest evangelist in China (some say, in all the world), to keep long lists of those for whom

he prays himself and whom he asks to join him in praying for others. This is one of the secrets of his marvelous power. When in China, Mr. J. Campbell White met Pastor Ding and heard of the long hours he spent in interceding for those whose names were on his lists, and of the remarkable answers that were grant-On his return, ed to his prayers. Mr. White told his brother, Doctor W. W. White, of the New York Bible Teachers' Training School, all about it. Not long after, when Doctor White was himself in China, he, too, met Pastor Ding. In conversation with the great evangelist, he said to him that he would like very much to have his name on one of his prayer-lists. "It is there now." was the astonishing reply. "You are No. I knew of the good work you are doing and wished to share in it."

question raised The has been whether it is a physical possibility for a man to pray with intelligent interest for so many persons as this. It seems incredible, yet it must be a possibility, for others beside Pastor Ding have been able to accomplish it. And that, too, without the great powers of memory characteristic of the Chinese. Hudson Taylor, founder and general director of the China Inland Mission, was able to do it, and Mr. D. E. Hoste, his successor, does it at the present time.

In an address on "How We May Become Intercessors,"\* given before the All-Day Prayer Conference, held in the Brick Church in New York City last November, Mr. Henry W. Frost gave glimpses of the prayer-life of these two great English leaders of the Lord's hosts in China, which reveal something of the breadth of their intercessory powers. Mr. Frost spoke as follows:

"In speaking of his prayer-life, Mr. Hoste once told me that he

thought he could pray for nearly every member of the Mission by locality and name, which means that he could visit in thought over two hundred stations and mention over one thousand persons. 'Oh,' you say, 'but he has a remarkable memory. Yes, he has, but that is not the full explanation of it. He has prayed so often for these missionaries and their work that their names lie upon his heart. It is nothing short of a liberal education to bend the knee beside this man of God and hear him pray, he goes into such details, and willingly takes such long periods of time to fulfil this ministry of intercession. \* \* \*

"I remember an address that the Rev. J. Hudson Taylor once gave, in which he said that he once made a discovery that awakened and startled He had been interested in China, and he used to begin praying for that land and would pray for it so long that he had little time to give to other countries. So he determined that he would reverse the process, beginning with the forgotten lands and ending with China. On thinking about it, he decided that South America was the country most frequently left out, and from that time on usually began his prayer with that country. Then, he added, 'You may be sure I never forget China.' \* \* \*

"As I speak, I am far away in China, traveling in a house-boat. There are, in the boat, besides the native crew, Mr. and Mrs. Hudson Taylor and myself. It is night, and, disturbed for some reason, I can not sleep, but am lying awake in the In a little, I hear the darkness. striking of a match, and then I see, through the thin curtain, the flicker of a light. I know now what it is. Mr. Taylor, who is not strong in his old age, and ought to be asleep, is up and astir. Through the curtain I see him sitting, bending over the Word of God. Then, presently, I hear him pray. Through the hour, or, possibly, two hours, I hear the pleading voice, the escaping sigh.

<sup>\*</sup> An excellent report of Mr. Frost's address, together with reports of those of four other notable speakers at this All-Day Prayer Conference, was printed in the issue of The Sunday School Times for January 17, 1914.

This man of God is interceding, amply and specifically, and identifying himself with God and men. This is the explanation of the midnight hour, the many words, and the sigh which amounts almost to a sob."

If you can not spend long hours on your knees, like Hudson Taylor, if you can not intercede for thousands, like Mr. Hoste and Ding Li Mai, you can at least select one missionary and pray for him or her. Those who are willing to enter God's school of intercession, as a rule, find themselves promoted, step by step. The joy and gladness that comes from participation in this form of missionary work spur one on and on until name after name is added to the list of missionaries aided in this way.

"Prayer is the first and chief method of helping to solve the missionary problem. Will not every reader of this help in the effort to get a definite group of people at home into the habit of supporting by daily prayer each missionary in the thick of the fight?"-I. Campbell White.

#### Missions at the Family Altar

"The Christian family forms an ideal prayer group," says Mr. W. E. Doughty, editorial secretary of the Laymen's Missionary Movement. "Carefully planned family devotions, with definite subjects for prayer, will be richly fruitful."

From far-off China comes the story of a family altar where there is definite praying day by day for definite objects concerning the spread In the account of of the Kingdom. a tour among the out-stations of Kashing, the Rev. J. Mercer Blain, of the Southern Presbyterian Church, tells of it in The Missionary Survey, as follows:

"The night was cold, the wind was blowing hard, and it was raining. I was physically weary and discouragements loomed up large before me. At the first out-station we sat, the young Chinese preacher and his sitting-room, in with straight-backed chairs, small tables, and a shelf of books neatly labeled and carefully arranged. with walls were decorated scrolls and a picture or two. Hanging over the table were large sheets of paper, with Chinese characters written so large as to be read across the room. I asked if they were for use in the chapel.

"'No,' said the preacher, who was once a farm hand and had hated the Gospel so much that he planned to burn down the chapel, 'I use them every night at family prayers as a reminder of certain things we must

all never fail to remember.

"The force is somewhat lost by the following translation, but I give you a fairly literal rendering, preserving the idiom:

 Oh, Lord, bless the Church.
 Oh, Lord, resurrect the hearts of the church-members.

3. Oh. Lord, bless the people of this district, and give them to believe the Gospel.

4. Oh, Lord, bless the preaching of the Word and the distribution of

the books.

5. Oh, Lord, bless China; now there is danger for her; bring other countries to be at peace with her; help us to a true love of country.

6. Oh, Lord, take away the bitterness of the persecuted Koreans.

"His wife was sick in bed upstairs and his children asleep, but before we separated for the night, knelt on the cold floor and prayed. This plain ex-laborer carried me up with him. Not one petition was overlooked, and many others were added. My strength was renewed; it was communion of soul with soul, and of man with God. Is there not great hope for the Chinese Church with such praying men as this?"

## EDITORIALS

## MISSIONARY SITUATION IN MEXICO

AME RUMOR is ever an unreliable news-vender, and even apparently reliable sources of information too often spread misinformation. One traveler who recently returned from Mexico made the remarkable statement that there were more Protestant churches in Mexico City than in all the rest of the country put together! He also said that practically all the missionaries have left the country, and that there are in all Mexico now only about 1.000 Protestant "The remainder are for-Christians. eigners," he said, "and all but about 100 of these have left the country." The man who made these statements is a Christian, in sympathy with missions, and has visited many of the coast towns. His misinformation came from Consuls and other government officials—too many of whom know less about the Protestant Christian institutions in Mexico than they know about the bull-fights.

Correspondence with missionaries and the 18 Mission Boards at work in Mexico reveals the fact that most of the mission-schools and churches are still open and are conducted as usual. At the beginning of the revolution, about two years ago, there were 331 organized Protestant churches, with 24,771 Mexican communicant members. There are more Christians there to-day, altho some of the churches are now temporarily closed, or are ministered to by Mexican pastors and teachers. Some of the stations have been broken up by the revolution, but will be opened again at the restoration

of peace.

Among the missionaries still at their posts are the following:

 Methodist Episcopal Church (South): 4 men and 4 women, located in Monterey, Mexico City, Guadalajara, and San Luis Potosi. The schools at Monterey, San Luis Potosi, and Guadalajara have continued without interruption.

2. Methodist Episcopal Church (North): 8 men and their wives, located in Mexico City, Puebla, Pachuca, and Guanajuato. The schools are more full of students than ever, and the churches are

well attended.

3. The American Board: 3 men and 7 women, located at Chihuahua, Guadalajara, Parral, and Hermo-Attendance at the native churches has been larger than in ordinary times, and schools at Chihuahua, Guadalajara, and Parral have been continued with the usual numbers. The missionary in Hermosillo has been working among the revolutionary (Constitutional) troops, and has met with most cordial treatment. He has disposed of an unexpected amount of Christian literature and New Testaments.

4. Protestant Episcopal Missions: 6
men and 4 women, at Guadalajara,
Mexico City, and Puebla. Many
of the native congregations are
badly scattered, and in some
places temporarily abandoned.
The schools at Guadalajara and in
Mexico City are open, and in the
latter place are planning to build
an addition to the Hooker School.

5. Presbyterian Missions (North):
8 men and 5 women, at Mexico
City, Coyoacan, Zacatecas, Saltillo, Zitacuaro, and Aquas Calientes. The Yucatan district is reported quiet, and the work in a
flourishing condition. Even more
than usual interest in spiritual life
is shown by people in many of
the stations. During the week of
prayer there were well-attended
union meetings in Mexico City.
Most of the 35 schools and 46
churches are conducted as usual.

6. Presbyterian Missions (South): 2 men and 1 woman at Matamoras and Montemorelos. The greatest

danger is from bandits.

7. Southern Baptist Convention Missions: 5 men and 3 women, located at Toluca, Leon, Saltillo, Torreon, Chihuahua, and The schools at To-West Coast. luca and Saltillo are open as usual, and are well attended.

8. Woman's American Baptist Home Mission: 4 women, in Mexico City and Puebla. The work is conducted as usual in all the mission schools. Monterey has been

the scene of battle.

- 9. Seventh Day Adventists. 17 workers, at Mexico City, San Luis Potosi, Monterey, and Guadalajara. The colporteurs are still engaged in their work, with little interruption. One Italian colporteur, who was threatened by the Constitutionalists with death as a spy, was saved by a page from a Spanish Gospel Hymn-book found in his pocket.
- 10. American Bible Society: 1 woman, in Yucatan.
- II. International Y. M. C. A.: 5 men, in Mexico City, Chihuahua, and Monterey.

12. Disciples of Christ: 6 workers in Piedras Negras. The institute and orphanage are conducted as usual—a very useful work.

13. Brethren (Christian Missions in Many Lands): 3 men, 1 woman in Tehuacan and Mexico City. Sunday-schools are still open in Orizaba and Rio Blanco. most important branch of the work is the free distribution of the Gospel paper El Sembrador (The Sower).

It is the general opinion of missionaries that the triumph of the Constitutionalists would be greatly to the advantage of Mexico and of Protestant Christianity. Huerta is a man of low character and ideals, and owes his position only to his fighting ability and his unscrupulous character. Carranza has some ability, and has respect

for law and order; while Villa is of the cowboy type, with rough strength of character, but inclined to take the execution of law into his own hands if he deems it necessary. He became a bandit on being obliged to flee for his life after killing a Federal soldier who had seduced his sister. He is not fitted for a position of authority, but has a mountaineer's sense of right and justice. In the event of the success of Huerta, it is believed that the Romanists would come into greater power, and the only government would be by military authority.

The raising of the embargo on arms from the United States has no doubt increased the danger to Americans in districts occupied by revolutionists and by bandits. It is generally believed by missionaries that intervention would be a mistake, as it would be extremely costly in life and money. It would also probably mean ultimate annexation, and the placing of a garrison of United States soldiers in every

important Mexican town.

What the people in Mexico City may expect if the Zapata brothers, who are conducting the revolution south of Mexico City, conquer and enter the city may be judged from the following information, sent by a gentleman residing in Mexico City:

#### MANIFESTO DEL GENERAL EMILIANO ZAPATA

TO THE INHABITANTS OF THE CITY OF MEXICO

Emiliano Zapata, General-in-Chief of the Divisions of the South and the Center, to the inhabitants of the City of Mexico. Let it be known:

1st—That in council of war it has been determined to take the City of Mexico

by blood and fire.

2nd-That unrelenting justice will be meted out to all the enemies of the cause that are responsible for real crimes, being judged by authorities who shall be named for the purpose.

3rd—That the property of the con-demned shall be used for the support of

the Constitutional Army.

4th—That all officers and commanders of the so-called Federal Army will be shot without trial, because of being the only ones who are supporting the usurper.

5th-That in case of surrender before

the beginning of the combat, the lives of such will be respected, in case they

are not guilty of other crimes.

6th-The traitors, Huerta and Blanquet, after a swift process of law, will be degraded publicly, and hanged in the balconies of the National Palace, as a universal warning.

7th-The rest of the Cabinet will be

shot without further cause.

8th-The lives and interests of the foreigners who are neutral will be respected. Only those will be punished who have taken active part in the poli-

tics of the country, after trial.

9th—That five days will be given to the inhabitants of the City of Mexico who wish to get away from the horrors

of the fight, to leave the city. 10th-All the executions will be pub-

lic, in the Plaza de la Constitution.

11th—The unworthy Press will say that forces have been sent out, and that they have defeated us, but this will be false, for all we have ever seen is the backs of the Federals.

12th-As it favors the best results, the day when the assault on the city is to

begin will not be known.

Cuartel General en Milpa Alta, D. F., December 16, 1913,

GENERAL EMILIANO ZAPATA.

The missionary societies at work in Mexico have now an unusual opportunity to come together and to agree upon a policy of readjustment and cooperation at the return of peace. letter has been sent out by the Committee on Latin-America, representing the Foreign Missions Conference, and it is earnestly hoped that these boards and societies will come to some practical agreement in the spirit of Christian comity, economy, and efficiency. Union schools and colleges, union hospitals, and presses may be then established, and a division of territory, to avoid present duplication, and to care for the unoccupied districts. In the time of war let us prepare for peace.

#### UNION AND UNITY IN MISSIONS

HERE is no doubt that the movement toward Christian union is growing both at home and abroad. Missionaries with a broad vision of the needs of the world-field and a knowledge of the scattered and inadequate forces, with a deep desire for the conversion of men to Christ and a sense of the unique power of the Holy Spirit are praying and working for an adequate and unified The Christian missionary program. converts on the foreign fields are demanding less emphasis on differences and more emphasis on essentials, to unite the churches of the mission Laymen at home are becoming more and more impatient with theological quibbling and more insistent on Christian cooperation, with economy and efficiency in service and a practical manifestation of the Spirit of Christ.

There is, of course, a danger lest this spirit of fellowship, which sometimes not only includes all Christian sects, but Tews, Moslems and infidels, shall cause disloyalty to Jesus Christ and His standards from fear of creating dispute and discord; but those who acknowledge Jesus Christ as Son of God and the only Savior, and hold to the necessity of absolute obedience to God as His will is revealed in the Bible, need not fear to

unite in worship and service.

One of the great forces for Christian union in mission fields has been the Edinburgh Conference and the Continuation Committee under the leadership of Dr. John R. Mott. His recent world tour with the sectional and national conferences in India, China and Japan have brought together missionaries and native Christian leaders as never before. Their reports brought out the extent of unoccupied territory in each country, the foolish rivalries and lack of cooperation, the great opportunities in the face of decaying idolatry and the tremendous urgency due to the present open-mindedness of the people and the growth of irreligion. Most important of all, perhaps, was the formation of Continuation Committees in India, China and Jap-These committees are to continue the work of promoting cooperation and unity.

Another development of recent years is the establishment of union

schools and colleges, seminaries and medical work, publishing houses and industrial work in foreign fields. At home there is a new emphasis on union training-schools for missionaries, more conferences on special fields and topics and united cam-

paigns in the churches.

There are still some denominations that insist on their "shibboleths" as essential to fellowship and cooperation but as we come into greater oneness with Jesus Christ, our Lord, we must of necessity come closer together and as we emphasize more the necessity of immediate and absolute obedience to Him we will not fail to work more earnestly and harmoniously together. The idea of union into one earthly organization must of necessity be secondary to unity in loyalty, purpose and plan of campaign.

## TWO IMPERATIVE MISSIONARY NEEDS

THERE are two points in which the missionaries now on foreign field are absolutely agreed: (1) The need of more missionaries to take care of unoccupied fields and to accept the new opportunities presented. Dr. John R. Mott says that from the time he landed in Ceylon until he left the Japanese islands several months later there was one unbroken appeal for more mission-Even in Japan, eight cent. of the population have not heard the facts of the Gospel and the missionaries asked for 400 new foreign workers in the next four years. Now is the time to take advantage of the opportunity.

(2) But another and still more imperative need is that every man and woman sent out by the Christian churches shall have a clear, positive, Christlike missionary message and shall be filled with the Holy Spirit and with power. The anointing by the Holy Spirit for service is the greatest need in missions, both at home and abroad. Let us tarry be-

fore God till we get it. No waiting for this is wasted time. Better one day, with power from on high, than a hundred or a thousand in its absence. God would not have us neglect the natural basis of studious and systematic preparation, for grace sets no premium on sloth, and a mind and heart fitted by devout study of the Word of God is most likely to be endued.

As has often been said, but needs be continually repeated, money, machinery, organization are not able to convert the world. Without the Power of God working through them, they are dead. man of prayer, Spirit-filled, consecrated and energized by God, can accomplish more in one year for the Kingdom of Christ than can a thousand men not so endued in a cen-In these days when education and contact with western civilization are bringing the thought of the world to the attention of the East, the fruits of Christianity are more desired than Intellectual progress is the roots. more desired than spiritual growth, and social service for temporal betterment is esteemed of greater value individual sequestration spiritual life. Better send no more missionaries to foreign lands than to send those who have doubts or unsettled convictions in regard to the deity of Jesus Christ, the final authority of the Bible as the rule of faith and practise, the reality of the power of prayer to accomplish objective as well as subjective results, the necessity of regeneration through faith in Jesus Christ to insure spiritual life here and hereafter, and the power of the Spirit of God as the one force on which we must rely for the bringing of mankind to Christ.

When there is a great and true spiritual awakening in our churches and seminaries at home there will be an unselfish exodus of consecrated men and money into all the neediest and most difficult fields of the

world.

# WORLD-WIDE MISSIONARY NEWS

#### INDIA

#### Christianity and the Census in India

ROM the 1911 census of India Dr. J. Lucas, of Allahabad, the veteran Presbyterian missionary, made an interesting report to the conference in Allahabad. Referring to the advance made by Christianity in the United Provinces, with their population of nearly 50,000,000, the Government census superintendent says:

"One of the most striking features of this census is the very large increase of Indian Christians. In 1881 the figures were 13,225, equivalent to 3 per 10,000. In 1911 the Christians numbered 136,469, or 29 per 10,000. The percentage of the increase has been 98.2 since 1901, or

929.5 since 1881."

These converts are mainly of the lower castes, but the superintendent, E. A. H. Blunt, writes: "I feel sure that the Christian of 1911 is in a much less unhappy condition than he was ten years ago, and the reason, in large measure, I put down to the fact that he himself is a better man.

There can be no question that year by year Christianity is becoming far more of a reality for those who adopt it."

Mr. Blunt thinks that the increase in numbers should have been greater, in view of the early development of Christianity from the lower strata of society, the Galilean fisherman, the Roman slave, and the pagan savage, up to the higher. "With the example of what was achieved in the past before us," he says, "its success in India need not therefore cause surprize, and the important question for consideration appears to me to be not why it has been successful, but why it has been no more successful."

Dr. Lucas also asked if the Continuation Committee could not call on the blind in Christian lands to

organize a missionary society to bring light into the hearts and lives of the blind, the deaf and the dumb in the United Provinces. The census returns report 27,125 deaf mutes in the United Provinces, and 105,722 persons who are blind of both eyes; yet there are but two institutions in the whole territory which make any provision at all for these sufferers.

#### The Future Women of India

A N educated native of India, Miss Susie Sorabji, who comes of a notable family of Parsis, has given in the *Dnyanodaya* (Bombay) a striking prophecy of the future of Indian women.

"I see, as through the vista of the coming years, the Indian woman emancipated, honored, raised, occupying her God-given place as the mistress of her husband's home. Till woman is recognized as the homemaker in India, we can not expect any Indian homes, in this country of palaces—and hovels.

"Again, in the land where women doctors are so necessary, I see those women with their gentle touch, their noiseless steps, their soothing voices, their undying patience, drawing upon that fund of endurance which the Eastern woman possesses in such abundant measure, and working long hours without food or rest for some precious life. For no other field of active labor are the women of India more fitted, and it is only Christianity that makes it possible for them to enter it.

"I see Indian women in the schools, where their quick intuition, their vivid imagination, their ready response to the child's moods, their wonderful flow of language render them invaluable as teachers. All this will surely be in the near future, for the heart of woman in India is crying for something outside the nar-

row limits of a religion that is effete. "So I see the long, long lines of India's women, Hindu and Moslem, Parsi and Jain, lifting on high the burnished, shining lamp of faith, walking white-robed through this dark, heathen land of ours, with eyes aflame with holy fire and hearts aglow with Christlike love."

#### A Moslem School for Girls

EVER since the Lucknow Conference of Missionaries Among Moslems was held three years ago, opportunities and opposition have been growing. "There is an open door and there are many ad-Several Mohammedan girls have come into the Lucknow Methodist School as boarders, and a great deal of correspondence has gone on with parents who are thinking of sending their daughters there. "The chief adversary just now," says Miss Ruth Robinson, "is a school for Mohammedan girls, which has recently been opened in Lucknow, in charge of a Canadian girl who became a Mohammedan ten years ago, while living in London. Her chief purpose in coming to India, she told a friend of mine, is to teach women that their religion gives a higher place to women than any other religion in the world. She conducts her school on orthodox Mohammedan lines, teaching the Koran every day, and keeping the girls in strict seclusion or purdah."

#### Singing the Lord's Song

DESCRIBING the state of affairs in his neighborhood, the testimony of Rev. C. E. Parker (Vikarabad, India) is: "A few years ago, throughout this district, a Christian song could not be heard, unless sung by a Christian worker, or some little children, here and there, who had been taught. To-day, all along the roads the people are singing praises to God, and the old, obscene songs are given up. The men are singing at the well; the women singing at the mill; the farmers sing-

ing in the fields. A few years ago, you heard very few people praying. To-day from thousands of hearts and lips is going up the prayer: 'O, Jesus Christ, have favor on me, remember me, and save me from sin!' A few years ago, except in the homes of the workers, there was no family prayer. To-day, the family altar is being established all over this field. To-day, our common greeting is: 'Are you happy?' Answer: 'All happy inside. Jesus is inside my heart.'"

#### Questions which Trouble Hindus

THE Hindus of the Panjab have had another conference. presiding officer "strongly recommended amelioration of the opprest classes; prohibition of early marriage, reform of sadhus (religious beggars or 'holy men'), female education, and relief to widows and orphans." They again solemnly resolved "that not only considerations of humanity and justice, but even self-interest demands that the untouchables be regarded as on an equal footing with the other Hindus and made part and parcel of the community." So it is recommended that schools be started for their education all over the country with a view to making them better citizens of the empire. While they resolve this, some hundreds of Christian missionaries are, with their helpers. doing it, making myriads of them citizens of Christ's own empire. One reads of prosecutions of those aiding a widow's suttee, of those making a business of stealing and selling girls. One girl, eight years old, had been sold to three different men, to each of whom she had been "married."

#### Converted by Bible-reading

THE Bible in the World gives the following incidents, which show the evangelistic power of the Word of God, even when not explained by the living voice of a missionary.

While paying a visit in the Panjab to a remote village a Government

school inspector saw a pandit teaching a group of disciples. Drawing near to listen, he was astonished to catch the familiar words of St. Matthew's Gospel. He asked the pandit how he came to be teaching out of St. Matthew. In reply the pandit told him that at the time of the Indian Mutiny he had seen many houses looted, and the books found in them thrown away as useless. Among some of these discarded books he had noticed this copy of the Gospel, which he picked up and He had found that what he read was so good that he had taught it in turn to his followers. He had constantly made use of St. Matthew's Gospel since then, and his disciples agreed with him that its words were very good.

#### Judson's Day and Ours in Burma

THE Judson centenary was celebrated in Rangoon in December by a week of meetings, in describing which one writer makes the follow-

ing comparisons:

"What if Judson could have stept out of that day in July, 1813, into the vast audience room of the splendid Cushing Memorial at the Rangoon College, and could have seen the company that literally packed it from session to session! What a contrast to the Burma of a century Then the barest beginning of Scripture translation. Now Bible in six languages. Then not a Christian. Now 65,000 membership in Baptist churches, and as many more definite adherents, in all more than half the total Christian community of Burma. Then a filthy stockade town of 10,000 people, straggling along the bank of the Irrawaddy. Now a splendid city of 300,000, under enlightened, progressive British rule. Then a sullen, hostile community on every side. throngs of bright, attractive, welcoming faces, and wonderful voices in Christian song. Then a murderous pagan king. Now a British Lieutenant-Governor, presiding in full sympathy over one of its chief sessions. Then not a church nor a school. Now well toward a thousand Baptist churches, and many hundreds of Christian schools, represented at this great gathering in the hall of the Baptist College. Then a lonely missionary nucleus; now nearly a hundred delegates from the homeland and from various Christian bodies in India, Siam, China, and Japan, including alert secretaries of the Young Men's Christian Association, Young Women's Christian Association, Christian Endeavor, and the British and Foreign Bible Society."

But much remains to be done in the Christian conquest of Burma. Among 8,000,000 Burmese Buddhists, there are only 3,000 Burmese Christians. The vast majority of the converts are from among the Karens of various tribes, and they have come out of animism.

#### Slaves Set Free in Assam

N the hills of Assam the prophecy of Isaiah is being fulfilled, and the Gospel is bringing liberty to the captives. One Christian Hrangkima, a few months after his conversion, wrote to the missionary in charge, "Now I am determined to continue believing in God's Word. Therefore, in the name of the Lord Jesus, I have freed 26 families of slaves who are in my village. we, all the members of my family, have given ourselves to the Lord Jesus. It is very happy." This act means a sacrifice of over one thousand rupees, a very large sum in Assam. Another Christian chief of Lushai, Assam, Hrangvunga by name, in freeing his 41 families of slaves, wrote to them in these words: "In the name of the Lord Jesus I free you from your slavery. like manner as you are freed by me from slavery, be freed from the slavery of sin, and believe in Jesus, then you will have eternal life. Altho you are freed from being a slave to me, unless you are freed from the slavery of sin you are still in very great slavery. Jesus suffered on the cross of wood to free us from slavery and that we might have life by believing in Him. To follow Him is very necessary for you and for me."

#### CHINA

#### Population of the Republic

HE most recent and, in fact, the only trustworthy enumeration of the population of China shows that in the limits of China proper there are 302,000,000 people six years old When those under six and over. years are added, it brings the population up to about 320,000,000. Taking the country as a whole, the density of population averages that of the State of New York, or 208 to the square mile. In some provinces it is greater, but in most parts of the country the population is relatively as sparse as that of Maine. If the United States had as many people to the square mile as China, however, our population would be over 600,000,000. — Pittsburgh Christian Advocate.

#### The Open Door in China

CHUNG LAU is a market town, about 160 miles south of Canton, and said to have 40,000 inhabitants, and the villages surrounding it number about 100. A Presbyterian chapel has been there for twenty years. Much hostility was manifested toward those who favored the Gospel during the first ten years, and the work was hard, with about thirty converts as the results. A few weeks ago a fine church was dedicated at Chung Lau. Its site cost \$1,500 gold, all paid for by Chinese. The San Ning magistrate, and the military commander of three districts, came by train, to be present at the opening. They were met at the depot by a large company of Christians, with banners and music, and a procession of 500 was formed and marched through the market to the chapel. More than 1,500 persons were at the church, but only 700 could find seats. Addresses were made by the native preachers, and also by the

magistrate and the military commander. The latter was baptized in the old chapel, and is a very outspoken Christian. On the next Lord's Day, 19 men and 23 women and 13 children were baptized. The church now has a membership of over 300, and is entirely self-supporting, also supporting a school which will become a power in the next few years.

#### China Leading in Christian Union

R EV. A. C. BOWEN of Chang Chow writes:

"There is a great tendency in the Protestant churches of China toward union. There is manifest a great desire for cooperation along all lines of church work, to recognize members of all denominations as brethren and members of the Church of Christ, and a willingness to receive all such without requiring them to be rebaptized or to take again Church vows. Emphasis is being laid upon Church comity as never before. churches are realizing that the essentials of salvation are accepted by all in common, and that nearly all, if not all, of their differences result from cleaving to the non-essentials. They are thus seeking, and, I believe, wisely, to bring Protestant Christendom into one grand union, leaving, in the course of time, to the Church of Christ in China a unified system of doctrine and polity. It is remarkable what a gracious spirit of unity exists among us. We are coming constantly closer together and, we believe, the time is not far away where there will abide only the spirit of unity, cooperation and mutual helpfulness."

Another missionary, Rev. W. H. Gleysteen, of Peking, says that the native Christians of that city have already eliminated from their vocabulary almost entirely the denominational names which the missionaries among them still feel obliged to maintain. In Peking no Chinaman speaks of the Presbyterian church of the Methodist church, but designates these two houses of worship as "the

church at Second Street," and "the church at Filial Piety Street."

#### Good News from Hainan

N one village 23 families out of 25 are reported to be Christian. At Fong-Khom, where the Christian, a few years ago, was persecuted and forced to pay money for exorcism, now 15 out of 30 families are Christian, and meet daily for family prayer. On Sabbaths they reach the chapel at nine in the morning and stay until four or five in the afternoon. At the village of Wakdong a group has sprung up from a boy who came to our school and went home and taught his people. They preparing to build now thatched chapel. Here the Christians not only say grace before meals, but whenever they start out for work they gather for a prayer, and before starting back from their fields they have another prayer to thank God for his care. At Hau-bau seven or eight families are living in shacks in the fields, because they refused to again worship the demons from whose fear they had been freed.

#### The Shansi Officials' Offer Accepted

EFERENCE has already been R made in our pages to the unprecedented offer made to the American Board by the officials of the province of Shansi, and the fact that the lack of funds prevented Board from grasping the great oppor-The proposal was that the tunity. Board should supervise the public schools of a large section of the province of Shansi, eight counties, and take full charge of the Government high school at Fenchow, a school serving a population of four millions; the Government priating 4,000 taels for the purpose, furnishing buildings for the village schools and allowing full freedom to teach the Bible and Christianity. A cablegram was sent to the mission to secure more details. The cabled reply confirmed the proposal, and it was followed by a letter from Rev.

Watts O. Pye, of Fenchow, which lays out with far-sighted wisdom a scheme of mission and governmental cooperation, safeguarding all inter-Mr. Pye states that the leading officials and gentry of the district are behind this offer. Realizing that they can not manage their own schools on account of the graft, ignorance and inefficiency of their teachers, they turn to the mission-The Prudential Committee, aries. upon receiving this message, simply did not dare refuse such a clear providential opening. The Home Department accordingly was authorized to proceed at once, in the hope of securing the necessary funds and workers.

Already the workers are in sight. As for the money, it will take not less than \$10,000 this year, and \$4,000 per year thereafter, and for this the Board is making an earnest appeal.

#### **Enlisting Chinese Inquirers**

THE adaptability of home methods of evangelistic effort to the foreign field is illustrated in an account given by Rev. Thos. Barclay (of the English Presbyterian mission) of a mission held at Chinchew, South Printed slips were tributed, asking those who felt interested in what they had heard, and who wished to make further inquiry, to write down their names and addresses, with a view to their being called upon and helped as they might require. Considering the suspiciousness of the Chinese, and their unwillingness to put down their names, lest they should be in any way compromised, this seemed rather a bold But it was fully justified venture. by the result. At the closing meeting it was intimated that 260 persons · had handed in their names and addresses.

#### The Canton Christian College

S OMEONE recently said that an American college which has not been working for a million-dollar en-

dowment is behind the times. The supporters of the Canton Christian College aim even higher, for at a meeting held in New York during the winter they announced that it would take five million dollars to carry out their plans. friends of the college are Columbia University men, they hope to make it the "Columbia of the Far East," so that eventually its students may receive as good an education as they would at any American university. Canton Christian College, of which Dr. Charles K. Edmunds is president, has a teaching staff of 19 men and 15 women who are Americans; 20 Chinese teachers, and 15 student There are 400 assistant teachers. The college is un-Chinese students. denominational, extremely liberal in its theology, and is incorporated under the laws of the State of New The medical department has been supported by the University of Pennsylvania. The student amount to about \$24,000 a year, and the expenses to about \$75,000. supporters of the college make up the deficit with personal subscrip-The college has property Students at the worth \$310,000. college pay only \$60 a year for board and tuition, and it costs the institution \$100 a year to educate each student. The college is endeavoring to render to South China some such service as Robert College has given to the Near East. Many of its graduates are now found in positions of influence.

## JAPAN AND KOREA The Charges Against Japan

FOR more than two years serious allegations have been made against the Japanese authorities in Korea regarding the torture of the Koreans concerned in the famous conspiracy trials. Persistent rumors of outrages were circulated long before the 122 conspirators were brought to trial, but the authorities contented themselves with a curt denial that torture was possible.

Even the during the trial the accused men, one after another, declared that the "confession" he was said to have made voluntarily was wrung from him either by actual torture or by threats, and offered to show the marks of ill-treatment on their bodies, no attempt was made to investigate these charges.

Since the discharge of all but six of the hundred and twenty odd "conspirators," further investigations have been made by foreigners into the allegations of torture, and a definite statement has been published to the effect that, as the result of close questioning and an examination of the bodies of certain discharged prisoners, these foreign investigators absolutely convinced that the men in question were subjected to torture during the time they were in the hands of the Japanese authorities. This very plain statement, backed by foreigners who would hesitate to attach their names to such a grave accusation without having satisfied themselves that their inquiries had been full and careful, was in a sense a challenge which, in the best interests of the Japanese authorities in

#### The Sects of Buddhism

Korea, it would have been well

promptly to accept. Instead, it was

quietly ignored. — Japan Weekly

Chronicle.

THERE are 13 denominations and 57 sects of Buddhism in Japan. There are 71,769 temples, 53,081 priests, and 73,047 engaged in teaching and preaching. There are also other kinds of priests and nuns to the number of 54,001. Besides these there are 10,000 students for the priesthood.

#### A Specimen Japanese Worker

KOZAKI, a zealous native worker of Shimonoseki, in addition to regular church services, is doing street preaching twice a week. At each meeting there is a crowd of from 50 to 100 people, who stand and listen attentively from beginning

to end. These people are difficult to get into our churches, where they could hear with comfort, but they will stand in the street and listen. Why this is so constitutes an important subject for thought in considering the question of Japanese evangelism. One reason, maybe, is that to come into most of our chapels the people must take off their shoes (geta, or wooden clog). In the second place, attendance upon the church services renders one liable to be looked down upon and ridiculed by his acquaintances. Both of these difficulties are overcome in street preaching.

#### Newspaper Evangelism

EV. ALBERTUS PIETERS, of R the Dutch Reformed Church in Japan, is trying the plan of newspaper evangelism to bring the Gospel before the plain country people who read every word in the newspaper. He pays for a column on the first page of two papers in Oita, and every other day he publishes an article on some phase of Christian These articles go into inaccessible mountain homes, Buddhist strongholds, and into the homes of the indifferent alike, and people can read them without the knowledge of the neighbors or the relatives until they become sufficiently interested to disregard both and investigate for themselves. a result of this work, Mr. Pieters is receiving many letters of inquiry, and several Japanese have become Christians, some of them joining the Methodist Church.

#### Japanese Women Rising

THE feminist movement in Japan is proceeding almost as rapidly as in China. Several women have taken to the lecture platform and vigorous campaigns are carried on through the press. The leader of the women was educated in America. The Government has officially warned educators of women against the propaganda, and has confiscated

several editions of magazines containing "dangerous" material along feministic lines.

#### Korea Then and Now

THE contrast between the early days of medical work in Korea and the present is shown in an account sent by Dr. Hall of a meeting of a medical association in the military hospital at Pyengyang, to which all the physicians of the province of Pyengyang were invited. They were entertained at luncheon by the Japagovernor of the province. About 75 medical practitioners accepted the invitation, among whom were a score of Koreans and three medical missionaries. The medical adviser to the governor-general, from Seoul, was also present. It was noticeable that all addresses began, "Ladies and Gentlemen," altho the only ladies present were Dr. Hall and Dr. Cutler, of the hospital at Pyengyang. Another point upon which Dr. Hall comments was the fact that, altho many of the Japanese and Korean physicians were smoking when the ladies entered the the smoking immediately ceased and was not resumed during their stay. She says, "In Europe, and even in America, men physicians are not always so courteous.'

### ASIA-THE MOSLEM WORLD

#### A Moslem Report on Missions

W E seldom have such an opportunity to understand the attitude of an enemy of Christianity as is given in the following extracts from a letter published in El Minar,

a Moslem paper of Egypt:

"To my lord, the wise and noted, the author of 'The Brilliant Beacon,' may the Lord strengthen in you the glorious law. Peace be upon you and the mercy of God and His blessings. I have not, nor do I, forget the persevering number of your honored communications, and what they contain of the published statements of the Protestant Christians, in their attack on the world of Islam, and

their subterfuges to secure the defection of weak Muslims, and their menace to the life of religions, even of Islam, with its power and wonderful origin, and what has been published by Dr. Zwemer concerning the Muslims of Bahrein, regarding the results of his work among them.

"I read these statements and my finger-tips trembled, and the cartilages of my shoulder-blades shook, and the fir eof sorrow was kindled in my intestines, and burned, till I loathed life and departed from people and country, and went, as one half-crazed wanders in the desert. till I reached the assembly of Bahrein that I might search concerning the truth of the affair, and ascertain the facts of what has been published by the preachers of Bahrein concerning that village of sincere Islam, and perceive the matter with my own eyes.

"Certainly the danger from the Christians is not to be underestimated, but there are things that make the matter less serious, in that the most of what has been published concerning the success of their activity in this place, is exaggeration, or falsehood. They purpose by this news to incite their ruling assemblies, and to inspire them to the donation of extensive material gifts.

"But the talked-of preachers of Bahrein do not amount, in their numbers, to 20 souls, counting men and women, and the most of them do not know Arabic well, and do not know anything of the sciences of religion, and this is part of that which shows that they deceive their governing assemblies, which send them a constant support, lest there should appear their impotence and their failure to accomplish their mission, and the fact that the gifts of the assembly go like wind through a fish-net."—Neglected Arabia.

#### From Harem to College

THE Daily Telegraph's Constantinople correspondent says that the Ottoman Government has decided to admit women to the uni-

versities, where a special course of lectures on hygiene, domestic economy, and the rights of women will be delivered for their benefit. In enlightened Ottoman circles the Government's new measure is regarded as an appropriate means for regenerating the world of Islam and placing it on a level with the civilization of the West.

#### Moslem Hearts Touched

MRS. PITTMAN writes from Tabriz, Persia: "Never have the opportunities for work among Moslems been greater than now, and you can understand how we are apt to chafe in our inability to get out into the towns and villages. Dr. Pittman is trying to do a little by going out to the near villages for a few days, but we ought to be occupying Khoi, Artebil and Sonjan, to say nothing of Maragha, Hisadnah and all that region. Unless we can have established work in these important centers before Russia takes over Azerbijan permanently, we can have little hope of getting in Dr. Pittman and I are afterward. ready to go to any one of these places at any time if we could be free to do so, but with only one man for all the work outside of schools and medical work, it is impossible to reach the masses in these districts. We are praying that the Board will see our need and send us help soon."

#### A Moslem Son's Testimony

FROM Teheran, Persia, comes the story of one of the teachers in the school who has been a Christian for more than four years, but to an extent in secret, as he greatly feared his father, a strict Moslem. When he became secretary of the Y. M. C. A., took charge of a department in the day school where he conducted morning prayers, and also of one of the boarding departments, where he had charge of evening prayers part of the time and asked the blessing at the table, he advertised the fact to all. Some days later when he went to his father's house the father, after re-

viling him with the usual Persian expletives, told him that he was no longer his son and to "go and be lost." The son took it all in silence, turned and left the house and came back to school; but the very next day the father sent for him and consulted him on a matter of business in the most friendly way, completely ignoring the incident of the previous day. Two younger sons were continued in the school, and when a month later the father returned to his home city, 200 miles away, these two sons were sent to the boarding department to be in the charge of their Christian brother. We ver much suspect that he had guessed the truth long ago, and that his anger was merely assumed that he might have wherewith to answer his criticizing friends. Both the younger sons have exprest their desire to become Christians.

#### NORTH AFRICA

#### The Moslem as a Missionary

SAMUEL ZWEMER, now visiting America, and who has given his life to work among Mohammedans, calls attention to the great need and the critical situation in the contest with Mohammedanism. He says: "None of the unoccupied fields of Asia, not even Arabia, can compare in strategic urgency to-day with the unoccupied regions in Africa, where the forces are assembling now for the great conflict between the Cross and the Crescent. The situation is critical, and the testimony, as regards the urgency of this part of the missionary problem, is unanimous in its character, and comes from every part of the mission field. Syria, Japan, the Philippine Islands. China, India, Burma, Ceylon, the New Hebrides, Sumatra, Baluchistan, and even Peru. timony has come that in the estimation of leading missionaries in these countries, the most urgent missionary world-problem is to meet and overcome the Mohammedan advance in Africa, and this testimony concerns the unoccupied fields of Africa."

#### An Ideal Evangelizing Agency

IN May last Lord Kitchener paid a visit to the Old Cairo medical mission and was very much imprest with the ankylostomiasis (Egyptian anemia) section of the hospital. His visit has led to considerable inquiry as to methods, and the Egyptian Government, we understand, is taking steps to establish hospitals in different parts of the country for the treatment of the disease. Last year, up to the end of October, 5,770 anemia patients had been treated in the Old Cairo hospital—4.622 males and 1.148 females. As each patient stays for a period of three weeks, the missionaries regard the opportunity for evangelizing as ideal. Dr. R. Y. Stone writes: "When it is understood that street preaching in Cairo is forbidden, and that we have generally about 700 people for daily teaching over an average duration of time of three weeks, it can be seen that the opportunities are enormous." –-C. M. S. Gleaner.

#### **WEST AFRICA**

#### A New Mission on the Kongo

THE Southern Methodist Church planned to open in January a new mission at Wembo Niama, in the Belgian Kongo, manned by three missionaries, one of whom is a physician, and their wives. Money has also been given for a hospital, so the new mission will begin its work well equipped.

Far up the Sankuru River there is waiting a great chief in expectation of the coming of the party. Two years ago he bade the bishop and the professor send to his tribe men and women who would teach his people the true way. Every moon since then he has been cutting a notch on his door-post to mark the time when they would be back or send a messenger. Before the eighteenth notch was cut messengers

arrived from Lusambo, the Southern Presbyterian Mission, who report that Wembo Niama is anxiously awaiting the new missionaries.

Lusambo is two weeks' journey away, but it is the nearest mission station, and a spirit of most cordial cooperation exists between the two societies in their work.

#### Bibles or Gin?

MR. J. NEWTON, secretary of the Native Races and the Liquor Traffic United Committee, has received a letter from Rev. F. C. Cleaver, of Accra, Gold Coast, which speaks of having recently attended, as chaplain, two executions for murders committed under the influence of drink. Mr. Cleaver adds: "One day in July, I went to the Customs Warehouses in Seccondee to find one case of Bibles that had arrived for me, and to 'clear' it through the customs. One of the officials in charge jokingly said he hoped I should soon find my case, but as there were 16,000 cases of gin and some hundreds of cases of whisky being dealt with just then, 'he thought I might have some difficulty!' But in a very few days all those had been cleared away and dispatched up the railway. It is coming out in shiploads."

#### The Cruelty of Heathenism

THE Christians are only a small party in the towns in Nigeria, and in most of them the pagan priests have the people very much at their mercy. For instance, during a thunderstorm at Oshogbo early in September some people were struck by lightning. The Rev. J. McKay, knowing that if they were not dead already they would be killed by the priests of Shango (the god of Thunder), went at once with the African pastor to see what could be done. The first woman they found was quite dead and also the second. The Shango priests had already claimed the bodies and all the possessions of the dead. They hurried on to find a third woman lying in

the open street, partly insensible. When she was struck down the people found she was not dead, so began to stone her, to "help Shango finish his work!" Some Christians living near had with difficulty driven the people off.

#### CENTRAL AFRICA

#### Marvels of African Speech

CCORDING to Dan Crawford: A "They possess a wonderful tongue, with more tenses for verbs, more voices and genders than are possest by the English language." He says: "We (Africans) have 19 genders, the most delicate of distinctions, and 10 categories in the classification of nouns, and 33 tenses for the verb. Your poor, cold, bald language does not have the futures as we have them. Everything that has a vascular system has one category, i.e., long things, like palms, grass, cane, etc., are in one system; all short, blunt or round in another, hard things in another, soft, flabby things in another, etc. You need an adjective for each of them, but not so the man who thinks black. He has 60 sounds. It is difficult to represent them with 24 letters. A changed prefix makes the The thousand of verbs difference. all end in "all," a most musical ending. In a language thus inflected, it is impossible to speak ungrammatically, the initial letter of the principal word gives all—as if you were to say not God is Love, but 'God gis gove."

#### Advance on the Upper Kongo

NINETEEN years ago, Rev. Joseph Clark, of Ikoko, visited Motaka and was received by a crowd of cannibals. He was pulled and pushed to the hut of a big chief by a very excited and war-painted crowd, all armed with ugly big knives and spears. For a time the outcome seemed uncertain, but the landing of Mrs. Clark and her small baby interested the savages to such an extent that they forgot their violent plans. Thirty months afterward two Kongo State officers and a number of black soldiers lost their lives in this same village. In July, 1913, Mr. Clark again visited Motaka to baptize five new converts. After the service 50 gathered at the Lord's Table. The church at Ikoko and its dependent stations has now 35 teacher-evangelists at work, not including school teachers at Ikoko, Ntondo and Frank, and the self-supporting evangelist at Ituta.

#### SOUTH AFRICA

#### Missionary Awakening in South Africa

GENUINE missionary revival has come to the Dutch Reformed Church in South Africa. For years this church of the Boers has been conducting missionary work for the natives in different regions south of the Zambesi River through the faithfulness of a small group of broadminded and loyal Christians. been an uphill fight, as the Dutch settlers in South Africa, for the most part, have manifested little sympathy toward missionary work. The hostility of the Boers toward the "Kaffirs" before and during the Boer War is well known. Behold, however, the wonder-working Providence of God! As a result of this very war thousands of the Boers captured by the British were transported to India and Ceylon, where prison camps were formed. The missionaries, both English and American, in those countries, at once took a great interest in these prisoners, ministering to them in their pl sical necessities and giving them also the Bread of Life. Revivals broke out in several of the camps and hundreds of the prisoners were converted. Several hundred Boers at once volunteered for missionary work among the natives at home. When the war was over these young men returned to Africa and immediately began to build up the missionary interest in the churches. The churches responded, and now many of these hardy Boer fighters have become soldiers of the cross. Secretary Patton relates how

crossing a section of Africa in Mashonaland he met several of these Boer soldier-missionaries and found that they were giving a good account of themselves. It is not surprizing now to learn of a general awakening in the Dutch Reformed Church in South Africa in the matter of missionary service.

#### Unity in Madagascar

THE spirit of Christianity has manifested itself in Madagascar, where, in face of much discouragement, Protestant missionaries have had friendly conference, and contemplate closer federation. The design is cooperation, not absorption; and it is hoped that, as a result, the Evangelical cause will be materially strengthened. The outworking of the scheme will ensure that, whether belonging to churches connected with the Paris Missionary Society, the London Missionary Society, or the Friends' Foreign Missionary Association, members will enjoy a common standing, any one of the bodies named welcoming with readiness the members of the others. This arrangement-which may widen and deepen with the years-arises, not from any contempt of denominational principles, but rather from a sense of the importance of unity in face of the actualities of heathenism in the island. The French Government, unfortunately, encourages rites among the people, apparently in the interest of "comparative religion"; and this official attitude, combined with the Romish propaganda, does much to perpetuate ignorance and superstition among the population.— The Christian.

#### THE OCEAN WORLD

#### An Australian Men's League

A PRESBYTERIAN Men's League was inaugurated in New South Wales a few months ago. It is not intended to add one more organization to an already over-organized Church, but rather to supply a source of inspiration and a bond of unity.

The aim of the league is threefold: to cultivate the habit of daily prayer, to be loyal to Christ and the Church, and to bind men together to help forward the work of the Church. A bronze badge has been designed to be worn by every member—the Burning Bush in the center of a Saint Andrew's cross, the ends of which are united by a ring. The membership now stands at about 520, and the league is taking root in Queensland, Victoria, Tasmania, and New Zealand.

#### **Dutch Mission in Celebes**

CCORDING to a Batavia re-A ligious paper, De Banier, a movement toward Christianity is taking place in Balantak, which lies at the eastern extremity of Central Celebes, among people who have not yet come under the influence of Mohamme-The Dutch clergyman at danism. Macassar, the Rev. R. W. F. Kijftenbelt, to whose zeal it is mainly due that this movement is being followed up, writes as follows, on the 19th of September: "I returned yesterday from a trip to Loewoek (the chief town of Balantak), Kolono Dale, and At Loewoek I met Mr. Kandari. Kelling, who had just returned from The people there are so eager to become Christians that within 14 days 1,800 persons have joined our congregations." follows a list of 15 places, served by five native pastors, with a total Christian community of 2,356.)

#### Slavery in the Philippines

S INCE the Supreme Court of the Philippine Islands decided in 1907 that there was no applicable law either of the United States or of the archipelago punishing slavery as a crime, the Philippine Commission has endeavored to persuade the Philippine Assembly to place such a law upon the statute-books of the islands. Early last summer the Commission adopted a resolution and forwarded it through the Governor-General to the Secretary of War, urging that this matter be brought

before the United States Congress. Whether through fear that Congress would pass the desired law, or through a sudden "conviction of sin," or through a desire to convince the new Governor-General of their ability for self-government, we do not know, but we are glad to record the fact that the Philippine Assembly has now placed itself on record as opposed to both slavery and peonage. The text of the new law has not yet reached this country, but we presume that it does not radically differ from that which the Commission has so long urged upon the Assembly.— The Outlook.

#### NORTH AMERICA

#### The Religious Aspects of the Panama Exposition

THE Federal Council of Churches of Christ in America has appointed a Committee of One Hundred to present the work of the churches at the Panama Exposition. The plan of the work is threefold religious activities, exhibits, and conventions. The first division will include a carefully organized campaign of evangelism of a wellbalanced, effective character, with generous and sympathetic distribution of the Scriptures. Such organizations as the Woman's Christian Union, the Temperance Men's and Young Women's Christian Associations, the World's Congress of Young People's Societies, as well as the Woman's Board of the exposition, are planning large things for practical service. For example, the Young Women's Christian Association will expend \$50,000 in carrying on travelers' aid work. Through the religious exhibits, a vast Christian laboratory will be maintained in a building which it is hoped will be erected on the grounds, and known as Assembly Hall. Great gatherings of religious bodies, national and international, are to be held, and in addition to these it is planned to present two great allegories. first, devoted to home missions, will

be a vivid portrayal of the early history, development and presentday fruition of the missionary movement in America. The second will show the effective missionary movement among men throughout the world.

#### A Great Gift to Moslem Children

THE Committee on Moslem Lands representing the World's Sunday-school Association ended Poughkeepsie, N. Y., February 11th, an 11 days' campaign to raise a fund to prosecute work among Moslem children. The speakers were Bishop I. C. Hartzell, chairman of the committee, and Dr. S. M. Zwemer, secretary; Dr. G. T. Erickson, of Albania; the Rev. Stephen Trowbridge and the Rev. C. K. Tracy, of Turkey, and Marion Lawrence, of Chicago, and Frank L. Brown, of New York, general secretaries of the International and World's Sunday-school Associations. The subscriptions amounted to \$48,771, including \$6,000 already provided for, through Sir Robert Laidlaw, of London, representing the eastern section of the Rev. Stephen Trowassociation. bridge and his wife plan to leave in the autumn to take up Sunday-school work for Moslem children in the Levant.

#### Unitarianism and Missions

THE Christian Register, organ of American Unitarianism, lishes two articles by the Rev. Mr. Sunderland, a Unitarian minister. contrasting the intense foreign missionary activity of American Christians with the almost entire absence of such activities in his own con-American Unitarians have one representative in Japan, and disburse something over \$4,000 in this enterprise. That is all. They have no Foreign Missionary Society, no Women's Foreign Missionary Society, none for young people. They are, according to Mr. Sunderland, doing nothing to train the young people in their Sunday-schools in missionary interests, have neither courses nor lectures on missions in their seminaries, have no students in colleges or theological schools preparing to go to foreign fields. Their clubs and other organizations of men never consider the question of foreign missions; their ministers never preach on foreign missions; their churches never take up missionary collections; not even once a year. There is no Unitarian missionary periodicals, little, if any, foreign missionary literature.

#### "Christian Endeavor"

MORE than 100,000 societies under various names, with more than 5,000,000 members, are now at work under the methods and principles of Christian Endeavor. are found in every country in the world, and in more than 80 evangelical denominations. Reports from the world-wide field show more than 1,500 societies in India, 800 in China, 150 in Japan, and hundreds more in other mission lands. Missionaries find the society the most effective organization yet devised for training the native converts for definite Christian service. One hundred and fifty thousand dollars has been secured for the International Headquarters Building, to be erected on the corner of Mt. Vernon and Hancock Streets, Boston, and plans are being made to secure \$150,000 additional, of which \$10,000 has just been contributed by a friend of the move-

#### An Invalid's Work for Missions

MISS LIZZIE JOHNSON, of Casey, Illinois, an invalid and an intense sufferer for 25 years, has raised over \$16,000 by the making and selling of book-marks. This money has supported in foreign lands native Christian workers who have given an aggregate of a century and a quarter of service. Bishop Frank W. Warne, of the Methodist Episcopal Church in India, recently

sent word that he has decided to apply the Lizzie Johnson memorial gift of \$3,800, forwarded to him by her surviving sister, to the erection of a church in Cawnpore, Northwest India, where the congregation has outgrown the building in which it This church is entirely worships. self-supporting and all the members have been enlisted in the everymember canvass for the new church fund to supplement the Johnson gift. Several members are pledging more than a month's salary; and the girls in the Cawnpore school have raised nearly \$35 by their own handiwork.

#### The Church Peace Fund

A NDREW CARNEGIE has added to his gifts for the propaganda of peace an endowment of \$2,000,000 as a foundation for a new organiza-The gift is for the education tion. of the nations through the churches, and the organization is The Church Peace Union, of which Bishop Greer is president, and in which 25 denominations of Christians and Jews are represented. In announcing the gift. Mr. Carnegie said: "Certain that the strongest appeal that can be made is to members of the religious bodies, to you I hereby appeal, hoping you will feel it to be not only your duty, but your pleasure, to undertake the administration of \$2.000. 000 of 5 per cent. bonds, the income to be so used as, in your judgment, will most successfully appeal to the people in the cause of peace through arbitration of international disputes; that as man in civilized lands is compelled by law to submit personal disputes to courts of law, so nations shall appeal to the Court at The Hague or to such tribunals as may be mutually agreed upon, and bow to the verdict rendered, thus insuring the reign of national peace through the international law. . . . After war is abolished by the leading nations, the trustees, by a vote of two-thirds, may decide that a better use for the funds than those named in the preceding paragraph

have been found, and are free, according to their own judgment, to devote the income to the best advantage for the good of their fellowmen."

#### The Chicago Hebrew Mission

THE Chicago Hebrew Mission has passed an important epoch in her history, having celebrated a quarter of a century of patient, loyal and whole-hearted toil for the Master among the people of Israel. To read of the 25 years of blessing and its continued progress of what God has wrought for this mission, lifts up one's heart in praise and adoration to God.

In 1888 the income of this mission was \$726.06. In 1912 the income was \$14,816.56. The total receipts during the 25 years was \$173,-751.16. To us it is not mere figures of money that came in. Every cent that comes to a Jewish mission comes from people who are loyal to the Word of God, loyal to the divine forecasts of the prophets, loyal to the Master; and what a matter of gratitude it is to know of the many who are keeping watch on the walls of Zion, to know the noble army of men who have stood by this mission from the beginning. Some have passed and are now in the presence of the King, others are still here and are holding the fort. It is enough to inspire anyone with the hopefulness of the future of Israel.

There is a special effort being made in the way of celebrating this anniversary by a forward movement, and it craves the prayers of God's people. The superintendent is Mrs. T. C. Rounds.

#### Boston Chinese Christian Workers

THE Chinese Young Men's Christian Union, which has been a vital organization in Boston for a number of years, has recently had to find larger headquarters for its work, moving from Tremont Street to 163 Harrison Avenue. From 40 to 50

Chinese laundrymen and merchants comprise this band of Christian workers, whose efforts on behalf of their own countrymen are along the lines of social and moral uplift, as carried on by the Y. M. C. A. generally. This organization is independent of the Y. M. C. A., however, and the costs of carrying on the work have been met by the Chinese themselves. The Union is a union in truth, for the leaders have sought to keep it non-sectarian, in spite of the wish of a minority to make it a Congregational body, and its membership is made up of members of 12 different Chinese Sunday-schools in Boston. Besides holding regular Sunday services, the Union headquarters serve as a clubroom and social center for the members, as well as for non-Christian Chinese. 'It is hoped that the work will be more far-reaching now, as the headquarters is nearer Chinatown than heretofore. Among the inhabitants of Chinatown the worship of idols has almost disappeared, whereas it used to be a common sight, and this is due in no small measure to the influence of this aggressive Christian organization, which seeks the spiritual welfare of its fellowmen.

#### New Secretaries in Canada

THE Methodist Church in Canada has appointed as General Secretary of the Foreign Department Rev. Dr. James Endicott, who went out to China as a missionary 20 years ago, returning in 1910. His years of service in China give him first-hand knowledge of the requirements of the foreign mission field, and having been a foreign missionary his appointment should create the closest bond between the missionaries and the administration in the home Church.

At the same time Rev. J. H. Arnup, who has seen service both in Saskatchewan and in three years' work as secretary of the Canadian Laymen's Movement, has been appointed Assistant Foreign Secretary.

#### LATIN AMERICA

#### A Missionary Program for Mexico

HOWEVER disturbed and uncertain the political outlook in Mexico may be, one thing is certain, namely, that the forces of Christ in that land are drawing together in a closer bond.

At the meeting of the Secretaries of Foreign Mission Boards of the United States and Canada in New York, Secretary Robert E. Speer, of the Presbyterian Board, U. S. A., asked all the secretaries and missionaries who were interested in Mexico to meet him in private conference. Representatives of the Methodist, Baptist, and Presbyterian churches responded to the invitation. Speer suggested to them frankly that the present is a good time to set about the unifying of mission work in that distrest country. It is reported that no voice of protest was heard. Dr. Speer's idea is that all the theological seminaries in Mexico should be consolidated, that local schools should be combined, and the several missionary presses should be put together in one large establishment. It was further suggested that the country be districted, as is already done in Korea. A committee was appointed to work out the details for further consideration.-Christian Observer.

#### EUROPE-GREAT BRITAIN

### A New Missionary Training Institute

EV. J. STUART HOLDEN, the K honored associate editor of THE Missionary Review, has been led into a new line of work in the establishment of a training institute "for young men and women who desire to prepare themselves for Christian work at home and abroad." During the eight years in which he has been vicar of St. Paul's, Portman Square, London, 27 or 28 young men and women have gone out from St. Paul's to foreign missionary work, most of whom have there been brought into their Christian experience. These workers have in the past been sent to various train-

ing institutions.

Points of resemblance between Mr. Holden and the late Dr. A. J. Gordon have often been noted, and it is of interest to recall that Dr. Gordon also came to the conclusion that it ought to be part of the work of a living church to train its own missionaries. Already Mr. Holden is the president of a band of consecrated young people, who go by the name of the King's Messengers. spare time they have they gladly devote to real mission work in the East End and to caravan campaigning in the summer months.

Mr. Holden's work at St. Paul's has been maintained mainly by prayer, the answers to which have been nothing short of wonderful; and it is in the spirit of prayer and confidence in the Divine promises that he is shouldering this further

undertaking.

#### The British Drink Bill

O N the authority of Sir T. P. Whittaker it is stated that the annual drink bill of Great Britain amounts to \$805,000,000; and it is estimated that of this vast sum at least one-half was spent by people who formed three-quarters of the population, with working-class incomes. In other words, by that class of the community least able to afford an expenditure which could only be made at the expense of health, at the expense of efficiency, at the expense of home and social well-being.

#### THE CONTINENT

#### Obeying Two Kings

A WRITER in the Jewish Missionary Intelligencer tells of a young Russian Jew at Rotterdam, whom Rev. D. H. Dolman had just baptized. He was asked why he wished to go back to Russia to do his military duties, for the greater number of the younger generation of Jews in Russia leave the country to avoid military service. He said: "I want

to obey two monarchs as a soldier—first, the King Jesus, because in the Russian army there are hundreds of Jews to whom I can preach the Gospel; and secondly, the Czar, my earthly king."

#### Once a Merchant, Now An Evangelist

P ASTOR Simon Stephanoff of Moscow, a merchant of large means, who has abandoned business life to devote himself to evangelism, has adopted the following as one method of reaching people usually inaccessible. He has given into a phonograph an address presenting in simple terms the essentials of salvation, and has put the resulting discs on sale. These are readily sold and are used in hotels, private houses and cafés.

#### **OBITUARY**

#### Dr. George D. Marsh, of Turkey

I N the death of Rev. George D. Marsh, D.D., the American Board has lost one of its most faithful representatives in the Near East.

During his 41 years of service in European Turkey Dr. Marsh spent only two years on furlough in the United States, the last being in 1896-97, when he was honored with the degree of Doctor of Divinity by Yale University, his Alma Mater.

Throughout his missionary career he was indefatigable, sharing the work of the laborers as well as planning churches, securing funds for their erection, and overseeing their construction.

In the varied sufferings of the Bulgarian people this year he shared sympathetically, never showing annoyance even in his illness at the constant ringing of the bell by the thronging poor. In need of a nurse's care, he yet preferred that his daughter, a trained nurse, should work for the soldiers at the State hospital. "If I were a young man, I should be down there," he said to a volunteer of the Red Cross at the

front.

## BOOKS ON MISSIONS AND MISSION LANDS

The New Era in Asia. By Sherwood Eddy. Illustrated. Map. 12mo, 215 pp. Cloth, 50 cents; paper, 35 cents, net. Missionary Education Movement, New York, 1914.

The Secretary for Asia of the International Y. M. C. A. has written this text-book that tells the stirring story of the general awakening of Asia. From wide reading and extensive travel, Mr. Eddy has gathered facts that compel attention. A new era has dawned, for which Christian Mchristian missions are, directly or indirectly, responsible. Separate chapters are devoted to Japan, Korea, China, India, and the Near East. The book is worth reading, and forms the basis for a fascinating and spiritually stimulating study.

HEPBURN OF JAPAN. By William Elliot Griffis, D.D. 8vo. 238 pp. \$1.50, net. The Westminster Press, Philadelphia, 1913.

This life-story of one of the first, the oldest, and most honored of missionaries to Japan, has already been Dr. Hepburn made noticed. marked impression on Japan, and the account of his energetic and successful labors will not fail to make a marked impression on the reader. We have here not only the story of the man and his mission, but much light is thrown on the development of Japan and on the problems, difficulties, and achievements of Christian missions.

Our World. The New World-Life. By Josiah Strong, D.D. 12mo. 291 pp. \$1,00, net. Doubleday, Page & Co., New York, 1913.

Ever since the appearance of "Our Country," twenty-six years ago, Dr. Strong's name has been synonymous with a striking and forceful presentation of facts. He not only knows how to state the facts so as to make an impression, but how to interpret them and how to point out the signs of the times.

What Dr. Strong did for America

he is now planning to do for the world, in four volumes, of which this is the first. Here he considers the "New World Life" as shown in tendencies to international industry, peace, and idealism. He considers also the New World problems of industry, wealth, race-destruction, social conditions, and lawlessness.

While this volume has not the interest-compelling power and convincing argument of "Our Country," it is a distinct contribution to the study of world-problems by a man with vision but not visionary.

JUNGLE DAYS. By Arley Munson, M.D. Illustrated. 8vo. 298 pp. \$2.50, net. D. Appleton & Co., New York and London, 1913.

A vivid, stirring story of life in India by a young woman physician from America, who went out independently, worked for a few years in the Wesleyan Mission hospital at Medak, and at intervals traveled and visited various interesting centers. Dr. Munson writes with vivacity, and tells of her experiences with a charm not unlike that of Amy Wilson-Carmichael. She was a Christian missionary, and sought to relieve the moral and spiritual poverty of the people, as well as their physical ills. The book is delightful reading.

Love Stories of Great Missionaries. By Belle M. Brain. Illustrated. 12mo. 75 pp. 50 cents, net. Fleming H. Revell Co., 1913.

This unique volume of love stories is dedicated "to the Girl who is tempted to say 'No' to her lover because he is a Student Volunteer." The stories include those of Adoniram Judson and Ann Hasseltine, Robert Moffat and Mary Smith, David Livingstone and Mary Moffat, James Gilmour and Emily Prankard, François Coillard and Christina Mackintosh, and Henry Martyn, to whom Lydia Grenfell said "No." They are stories with a purpose, but touch life at a vital point, and are well written

to reveal real love and joy and heroism. It is an excellent volume for young people's libraries, or for a gift

MILITANT METHODISM. A National Convention. 8vo. 379 pp. \$1.10, net. The Methodist Book Concern. Cincinnati and New York, 1913.

The first National Convention of Methodist Men (held in October, 1913) was a missionary convention, and was one of the most stirring gatherings of men ever held. More than 3,000 men were in actual attendance; there was an unusual program of able speakers from Methodist and other denominations; the results have already been widely felt. It is the story of this Convention, with the addresses by Robert E. Speer, Bishop W. F. McDowell, S. Earle Taylor, Charles A. Rowland, J. Campbell White, W. I. Haven, and others, that is told in this volume. Dr. Speer's address on "The Central Task of the Church of Christ," and the series on "The Call of America and of the World" merit especial notice.

Following the Sunrise. By Helen Barrett Montgomery. 12mo, 250 pp. Cloth, 50 cents, net; paper, 35 cents. Griffith & Rowland Press, Philadelphia, 1913.

This is a brief but excellent account of one hundred years of Baptist foreign missions from the beunder Adoniram Judson, ginning, until the present time. It is in the form of a mission-study text-book, but because of its informing nature, and its interesting, entertaining literary style, it can be largely used as such in the Sunday-school, in young people's societies, and in missionstudy classes.

#### **NEW BOOKS**

LANKA: THE RESPLENDENT LIFE. Story of the Baptist Mission in Ceylon. By John A. Ewing, B.M.S. 2s. 6d., net. Baptist Missionary Society, London, 1914.

THIRTY YEARS IN KASHMIR. By Arthur Neve, F.R.C.S.E. Illustrated. 12s. 6d., net. Edward Arnold, 41 Maddox St., W. London, 1914.

W., London, 1914.

Pennell of the Afghan Frontier. The Life of Theodore Leighton Pennell, M.D., B.Sc., F.R.G.S. By Alice M. Pennell. With an Introduction by Field-Marshall Earl Roberts. Illustrated, 8vo, 464 pp. 10s. 6d., net. Seeley, Service & Co., Ltd., London, 1914.

HINDUISM ANCIENT AND MODERN. By the Rev. J. A. Sharrock, M.A., S.P.G. 2d., net. Hodder & Stoughton, London, 1913.

AN HEROIC BISHOP. The Life Story of French of Lahore. By Dr. Eugene Stock. 2s., net. Hodder & Stoughton, London, 1913.

THE NEGRO'S PROGRESS IN FIFTY YEARS.
Compiled by Monroe N. Work. pp. 250.
30 cents, postpaid. Tuskegee Institute, Ala.

Religions and Religion. By Dr. James Hope Moulton. 3s. 6d., net. Methodist

Publishing House, London, 1914.

MISSIONARY JOYS IN JAPAN: Leaves from
My Diary. By Paget Wilkes, B.A. 7s. 6d., net. Morgan & Scott, Ltd., London, 1914.

HONGHEARTED. The Story of Bishop Hannington's Life Told for Boys and Girls. By Cannon E. C. Dawson, M.A. 2s., net. New edition. Seeley, Service & Co., Ltd., London, 1914. LION-HEARTED.

MISSIONARY HEROES IN NORTH AND SOUTH AMERICA. By John C. Lambert, M.A., D.D. Seeley, Service & Co., Ltd., London, 1914.

Coll, 1914.

A STUDY OF THE THLINGETS OF ALASKA. By Livingston F. Jones. Illustrated, 8vo, 261 pp. \$1.50, net. Fleming H. Revell Co., New York, 1914.

CHILDREN OF LABRADOR. By Mary Lane-Dwight. Illustrated, 12mo, 96 pp. Fleming H. Revell Co., New York, 1014

1914.

THE CAUSE OF THE SOCIAL EVIL AND THE REMEDY. By Albert W. Elliott. 12mo, 141 pp. Webb & Vary Co., Atlanta,

141 pp. Webb & Vary Co., Atlanta, Ga., 1914.
Not Lawful to Utter and Other Bible Readings. By Dan Crawford, F.R.G.S. 8vo, 176 pp. \$1.00, net. George H.

Svo, 176 pp. \$1.00, net. Goods
Doran Co., New York, 1914.
Benevolent Institutions (1910). Departof Commerce. Bureau of the Census. Large 8vo, 411 pp. Government Printing Office, Washington, D. C., 1913.

#### PAMPHLETS

TEACHER TRAINING ESSENTIALS. First Standard Course. By H. E. Tralle, M.A., Th.D. 142 pp. 25 cents. American Baptist Publication Society, Philadelphia, 1914.

EXTRA-TERRITORIALITY IN CHINA. A Lecture Delivered at Kuling, 4th August, 1910. By Arnold Foster, B.A. 31 pp. Price, 9d. Luzac & Co., 46 Great Russell St., London.

- Clues to the Contents

  MAY, 1914

  TWENTY QUESTIONS ANSWERED IN THIS NUMBER

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

  1. What out-of-door meetings for children begin with digging in the sand?

  2. Under what circumstances did one tell the story of how in his youth he had stoned Adoniram Judson?

  3. What saying of the Prophet Mohammed prevented the converted Sheikh from accepting an invitation?

  4. What effect did the gift of the MISSONAXY REVIEW OF THE Works have upon a pastor?

  5. When trying to solve a problem, what part of his body does a Siamese boy scratch, when an American would scratch his head?

  6. Where and why have some British subjects declared their intention to become Frenchmen?

  7. What did some of the "Amazon Corps" carry under their arms as they set off for the front?

  8. What missionary never gets provoked and endures all kinds of climate without danger?

  9. What custom of European merchants is scriously hindering the work of missionaries on the Tibetan border?

  10. In what land, to which missionaries first went only ninety years ago, is one church now supporting five foreign missionaries?

  11. Into what was the dirty old Chinese theater transformed?

  12. What was the last word of the Zulu king to his people?

  13. Next to the Bible, what is the most widely read book in the world?

  14. How did a Connecticut pastor solve the problem of his Sunday evening services?

  15. How many missionaries have gone out from Dr. Robert F. Horton's church in twenty-five years?

  16. Why did the man seventy years old say that the story of Jesus could not be true?

  17. The Graduate Union of Calcuta has undertaken what piece of work?

  18. What Chinese province admits women to sit in the provincial assembly?

  19. What covenant did the owner of the nickel stores make with God?

  20. Why did the Moslem father say that it would be better for his boy to die than to be unable to bend his knee?



#### SIGNS OF WORLD-WIDE INTEREST IN THE MOSLEM PROBLEM

The number of reviews devoted exclusively to the study of Islam illustrates forcibly the importance of the problem. The Revue du Monde Musulman has been published for seven years at Paris under the editorship of Professor Chatelier. It is a veritable encyclopedia of the Moslem thought and politics of to-day. Two reviews are published in the German language: Der Islam, by Professor Becker of Hamburg, one of the best-known authorities on Islam in Germany; and Die Welt des Islams, by Professor George Kampfimeyer of Berlin. Mir Islama is the Moslem World for Russian readers, published by the Royal Society for Oriental Studies at St. Petersburg, under the editorship of Professor W. Barthold. The Moslems of India congratulate themselves in having a review (Muslim India), published in London, and representing what is best in Islam. The Review of Religions, published by the leaders of the Ahmadiyya Movement in the Panjab, has now reached volume thirteen, and has a wide circulation. It undertakes to refutue all objections against Islam. In 1913 the Moslems of Peking began to issue a bilingual monthly magazine in Arabic and Mandarin, entitled the Moslem World. The Islamic Fraternity has been published at irregular intervals at Tokyo, and is edited by an Indian Moslem. The only magazine that deals with the Moslem problem from the Christian missionary standpoint is The Moslem World, published in London, and edited by Rev. S. M. Zwemer, D. D.

# The Missionary Review



of the World



Vol. XXXVII, No. 5

MAY, 1914

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## Signs of the Times

## OUTLOOK IN THE KIKUYU CONTROVERSY

A T the request of the Archbishop of Canterbury, Bishop Weston\* of Zanzibar has come to England to discuss in person the charges brought by him against Bishop Willis of Uganda, and Bishop Peel of Mombasa, for their action in connection with the Kikuyu Conference. sides to the controversy having now been heard, the Archbishop has acted with a directness and vigor that can only be characterized as statesman-In a recently published statement the Archbishop says that after careful consideration of all the documents in the case and of the verbal statements made to him by the Bishops of Uganda and Zanzibar, he is unhesitatingly of the opinion that he could not allow any inquiry into the matter to take the form of proceedings against the Bishops of Mombasa and Uganda for heresy and schism. He agrees, however, that questions are involved in the Kikuvu

Conference incident which require the most careful consideration, possibly of the whole Anglican Episcopate. In the meantime, however, he proposes to bring the subject to the attention of the Consultative Body of Bishops representing various branches of the Anglican Communion (exclusive of the American Episcopal This Consultative Body, which was created by the last Lambeth Conference, is to meet in England in July, and the Archbishop says that he will ask its opinion as to whether the suggested plan of cooperation considered at the Kikuyu Conference contravenes any principles of Church order, and whether the action of the two bishops in arranging for the communion service at the close of the conference is inconsistent with the principles accepted by the Church of England.

These questions, Archbishop Davidson pointed out, are not novel in their application. In one form or other they have been before him in connection with the missionary work in China, Japan, West Africa, and eise-

<sup>\*</sup> Not "Western," as erroneously printed in our March number.

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 exprest, nor for positions taken by contributors of signed articles in these pages.—Editors.

where. He declares that "in the stir and glow of modern missionary work and in the now frequent interchange of experience and counsel among missionaries belonging to different branches of the Church of Christ, and in view of the ultimate growth extension of purely churches, such questions call imperatively for patient thought and for definite answer." The Archbishop closes his statement with a fine assurance that he will use all prayerful endeavors under the guidance of God and by the blessing of our Lord to reach in practical form a right and wise solution. document has done much to relieve the tension and to quiet discussion in the Church of England. veals the Archbishop as a farsighted and broadminded statesman of the Church.

The Bishop of Zanzibar is not entirely satisfied with the tone of the Archbishop's reply, and has not hesitated to point out certain particulars in which he thinks the Archbishop has erred in his estimate of the situation, but the great body of the Church of England will undoubtedly accept the Archbishop's decision with regard to the method of dealing with the subject with satisfaction and con-The Guardian, which is fidence. representative of what might be called the norm of English churchmanship, says that "the missionaries who communicated together Kikuyu may have been carried away by enthusiasm and have failed to realize the significance that would be attached to their action at home, but at least it was a noble enthusiasm and the Church of England is not going to be rent from top to bottom by an occasional excess of zeal for the extension of God's Kingdom on earth. . . . Some form of working arrangement between the Church of England and of the great Protestant bodies of the empire . . . would be the greatest religious event since the Reformation, and the heaviest responsibility would rest upon those who for party or sectional ends deliberately added to the difficulty of this wonderful consummation."

In the same spirit the Church Times, which, altho the spokesman for the more advanced section of the English Church, has frankly exprest the opinion that the Bishop of Zanzibar acted hastily, declares that "the one thing supremely necessary is to observe the principle of Christian charity as worked out in the main current of catholic order. That our fathers in God may be guided aright in treating these momentous questions must be the prayer of every Christian heart. Months, and perhaps years, of such prayerfulness lie before us."

## WORLD-WIDE INTEREST IN MOSLEMS

FOR centuries the Church of Christ was inclined to look upon the Moslem problem as well-nigh hopeless of solution without special interposition of God. A few saints here and there, like Raymond Lull or Henry Martyn or Keith-Falconer, essayed to preach Christ to Mohammedans or to translate the Bible into Arabic, but the vast body of Christians scarcely expected to make any decided Christian impression upon the followers of the Prophet of Mecca.

To-day the situation has changed so marvelously that we can only in-

terpret the signs of the times as indicating the purpose of God to lead His Church to new advance and new victories over Islam. Twenty-five years ago a cloud, the size of a man's hand, came on the horizon in the formation of the Arabian mission, and the going out of a young man, Samuel M. Zwemer, to labor in the neglected peninsula for the conversion of Moslems. Since then, by the blessing of God, and through the literature, the addresses, and personal influences of this man the whole Church has seen a new light on the problem. The heroic instinct has been awakened and the very difficulties have been a challenge to faith and courage. Volunteers have come forward for Turkey, for China, for Arabia, and for North Africa; conferences have been held; plans have been laid, and literature has been printed and widely distributed.

Here are some of the signs that seem to indicate that God is preparing for a new advance:

1. The growing interest in the Mohammedans on the part of the churches at home. Thus far only a few are working among them-the Presbyterians in Persia and Syria, the Congregationalists in Turkey and Albania, the Reformed Church in Arabia, the English Church Missionary Society in Persia, Palestine, India, and Egypt, the Methodists in North Africa and India, the United Presbyterians in Egypt, and the Netherland Societies in the Dutch East Indies. Now, however, the churches and missionary boards that have no work for Moslems are wishing to come into line. They realize that there is a contest worth entering, a victory worth winning. Many

new organizations desire to begin missions to Moslems.

- 2. There is a large increase of knowledge concerning the extent, the teachings, the practises and the present progress of Islam. Books are multiplying, study classes are formed, periodicals and pamphlets are taking up the subject with new vigor, and men and women, formerly ignorant of the subject, are becoming informed and interested.
- 3. Various interdenominational agencies are taking up work for Mohammedans. The World's Sundayschool Association devoted a session to the subject at Zurich, and was so stirred by the report on the condition and neglect of Moslem chilthat it has raised nearly dren \$50,000 to send workers them. One missionary, Rev. Stephen Van R. Trowbridge, and his wife, are to go to Cairo this autumn, and others are to be sent to Albania and elsewhere to work for Moslem chil-This Association has also dren voted to appropriate \$1,000 a year for the next three years to develop suitable Christian literature for Moslem children. At present they have nothing of the kind of reading that means so much in training the youth of America and England.
- 4. The Y. M. C. A. is also looking on the Moslem field, and associations have been formed and secretaries appointed for Cairo, Jerusalem, Constantinople, and other centers. Some of the most important Christian work for Moslems is done among the young men in colleges and universities attended by them. Universities at home are interested in the opportunity. Students at the University of Michigan are already responsible

for a mission hospital in Busrah, Arabia.

5. There are evidences of new statesmanship in the Christian propaganda for Moslems. Conference of workers among them—like that in New York in 1913—can not fail to produce good results in a better understanding of the problem, better methods and closer cooperation. A new Christian university is now sought for Cairo—one that will need \$2,000,000 for its establishment, and will offer the best education to Moslem youth; but under Christian influences and with Christian teaching.

There is a larger conception of the task and the obligation before us. The fields have been studied, and now plans are under consideration for reaching the untouched Moslems of China, and for stemming the tide of Moslem advance in Africa.

6. Lastly, there are stirrings in Moslem lands that indicate the awakening of Mohammedans strength of Christianity. Followers of the prophet are no longer indifferent or confident of their impregnability to Christian truth. Conversions in Malaysia, in India, in Africa and Turkey have opened their eyes to the all-conquering power of Christ, and they are arousing themselves in opposition. Having lost political power they can no longer openly carry out the decree of death to converts, but they are raising a hue and cry against the work of Christian missions. Egypt, Moslems not only persecute any of their fellows who reveal an interest in Christian truth, but they have endeavored to persuade the Government to put a stop to the distribution of the Khutbas and other Christian literature published by the

Nile Mission Press. Their chief objection was apparently to the story of the "Twice-born Turk," now being published in the Review, and a distaste for the truth, taught in the tracts, that Christ died on the cross—a fact which they deny. The real cause for this antagonism is that the truth is having effect. The missionaries in Egypt are moving with tact and caution, but in love and without fear, and the Government has refused to interfere.

Surely this is a time for earnest prayer in behalf of Moslems, for converts and for missionaries working among them. The wisdom and power of God are the only hope of success, but the resources in the hands of Christians must be placed at His disposal.

#### WOMEN AND CASTE IN INDIA

ONE of the greatest barriers to Christian progress in India is the caste system. For a century Christian teaching and European civilization and commerce have been at work to disintegrate this barrier, and there are increasing evidences that it is slowly crumbling. Another hindrance to Christian civilization is the purdah or strict seclusion of the better class of women.

The Indian Social Reformer of Bombay has printed some striking resolutions passed at the Seventh Social Conference of the United Provinces of India:

"This conference is strongly of opinion that every effort should be made to promote and expand the education of women—elementary, secondary, and higher—in these provinces, and considers it the duty of all educated Indians to take steps

for the improvement of existing schools and for the establishment of new ones.

"In the opinion of this conference woman's progress in any sphere of life is absolutely impossible, unless and until *purdah* is done away with.

"This conference is of opinion that girls should not be married before they are sixteen, and young men before they have completed their education, and in no case before the age of 21.

"This conference is strongly of opinion that the injustice of prohibiting young widows in certain castes from remarrying should be removed, and that those who remarry should not be excommunicated.

"This conference places on record its conviction that the institution of caste is obstructive to the progress of the Hindus toward the ideal of a united nation, and urges that interdining without distinction of caste, and intermarriages between different sects of the same castes, as also between members of the same caste in the different provinces of the country, should be actively promoted."

It is inevitable that the caste system must go and with it Brahmin prestige and the social ostracism of outcastes. It may take a century to effect this result, but ultimately Christian brotherhood must win.

#### A NATIONAL MISSIONARY COUNCIL FOR INDIA

A S one of the fruits of the conferences on unity a national missionary body for India has come into existence. The new council is purely consultative and advisory in character, but it is full of promise, and is likely, in cooperation with the Provincial

Representative Councils of Missions, to effect greater efficiency, closer cooperation, and a more complete and scientific plan for the evangelization of India. There are now Representative Missionary Councils for Madras, Bombay, Behar and Orissa, Mid-India, the United Provinces, the Panjab, Bengal, and Burma, each of which has elected two members to serve on the first National Missionary Council. These elected members have selected 20 others, so that 36 form the first National Missionary Council.

Five Church of England bishops are included in these members, and there are representative missionaries of various other denominations. Special attention may well be called to the nine native Indians, two of them women, who are enrolled in this important body. These are Rev. L. T. Ah Sou of Rangoon, Mr. K. Chacko of Travancore, Miss Khero Bose, Dr. S. K. Datta, her nephew, Rev. J. R. Chitamber, Mr. S. C. Mukerji, Dr. K. Pamperrien, Mr. K. T. Paul, and Miss Susie Sorabii. The missionaries of one hundred years ago would hardly have believed such a united missionary council to be possible.

#### FEDERATED MISSIONS IN JAPAN

THE annual conference of the Federated Missions in Japan has come to be recognized as one of the great forces in the missionary life of the Land of the Rising Sun. The work of the conference this year had been prepared by committees who had investigated in 15 or more great fields of inquiry. Industrial welfare, eleemosynary work, distribution of evangelistic forces, Christian litera-

ture, Christian education, temperance, international peace, Sunday-school work, summer schools, language schools, and schools for missionary children—these were some of the subjects regarding which the committees presented their findings, after which the conference acted upon the recommendations growing out of the reports.

Plans are also going forward for the "Three Years Evangelistic Campaign" to reach the unevangelized in Japan. The whole country has been divided into eastern and western districts, and plans are laid to begin from Moji and Shimoneseki in April and work up the railway toward Kobe before summer. The home church should join in prayer that a real revival will be experienced at this very beginning of the campaign.

## I ERTY AND REVOLUTION IN PERU

P OLITICAL disturbances in the republics of Latin America are so common that comparatively little attention has been paid to the recent successful revolution in Peru. Colonel Benavides, at the head of only a thousand men, seized the presidential palace and took President Billinghurst prisoner. The Peruvian Congress thereupon convened in extraordinary session and elected a junta of six men to govern the country until a general election could be held. It is doubtful if the revolution will advance prosperity in Peru, as the deposed President is the son of an English father and a Peruvian mother, and had shown marked ability in political life. He created opposition by his efforts to stop the waste of public funds and by plans to institute economical policies.

Fortunately, this revolution is political and not religious, so that the liberty of worship recently granted by an amendment to the Peruvian Constitution will not be interfered A correspondent of Evangclical Christendom in Cuzco writes that the Roman Catholic party worked furiously to stir up religious riots, and tried to prevent the amendment from passing the Chamber of Deputies. However, all the predictions of ruin which they proclaimed from press and pulpit had no effect on the people at large. Public sentiment and the free press heartily approved the passing of this measure, and some even desired the complete removal of Article 4 from the Statute Book. The amended article reads: Nation professes the Catholic, Apostolic, and Roman religion, and the State protects it." The part removed reads, "and does not permit the public exercise of any other." The next step will be the separation of Church and State.

#### CORRECTIONS

On page 84 of the Review for February, the reference to American Baptist Missions has to do with the *Canadian* Baptists. (The Board of Missions of the Baptist Convention of Ontario and Quebec.)

In the Review for March a contrast was drawn between God's love for the world and that of American Christians, as shown by their gifts. It should read: "American Protestant communicants so love the world that they give each year on the average eighty cents per member, and one in 2,000 of their number as a missionary, that the unevangelized world should not perish but have eternal life." The substitution of "eight" for "eighty" was a typographical error.



MORSE HALL OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION, LAHORE, INDIA.

OPENED MARCH 24, 1913

## A World-wide Work for Young Women

#### A REMARKABLE HISTORY OF PROGRESS AND OF OPPORTUNITY

BY MISS A. ESTELLA PADDOCK, NEW YORK Special Worker of the National Board of the Young Women's Christian Association



HE most international, the most interracial, the most inclusive in faith, the broadest in scope, the largest and most democratic or-

ganization of women in the world is the World's Young Women's Christian Association. The most startling. most revolutionary, and most significant facts of the past five years are concerned with the changes among womanhood. Revolutions. reforms, and new governments among men constitute history. In isolated instances, the women of one or another nation have attained to a new standard of life, but the sweep of the present national consciousness

that is belting the globe, reaches even unto its womanhood. Turkish armies have striven, principalities have been won and lost, but the veil of the Mohammedan woman has not been lifted, nor has the sunlight penetrated to the harem. Last year, Turkish women were plotters, instigators, parties in the New Turkish The slogan, "Liberty, movement. Equality, Fraternity, Freedom," has called to life schools for Turkish women, and when women go to school they come away to a new life. In February of this year the Moslem Government adopted a policy more freighted with significance than any other measure which the new government has established. It has

opened Moslem universities to Moslem women.

The British Government of India has deposed princes, elevated governors, constructed cities, created irrigation systems, advanced education for men, but Indian women remained untaught, secluded by religious custom, exposed to the lust of men in temple, in market, and in marriage. Recent Indian national consciousness has brought new laws These were formulated for women. by Indians. They secure protection to young girls, advance the age of marriage, allow widows to remarry, and in one state they have cleared the temples of dancing-girls. British Government has re-established education for women.

In China the revolution was followed by a rebellion. The unstayable tide of modern progress that is sweeping that mighty people to its destiny as a leading race among mankind has swept deep enough to in-Chinese womanhood. clude 1902, aside from mission schools. there were two schools for girls in China. To-day, there are few towns of any importance, from the coast to the remote inland, where may not be found provision for the education of girls. The power to organize, to agitate, that was learned in particular during the anti-foot-binding crusade. has produced women's clubs; clubs opposed to the motherin-law; clubs for literary development; a sporadic suffragist movement; a boycott against an immoral governor, and other local but impressive movements.

Japan, with twenty-five years of education for women, is employing them in offices and in industries as

no other oriental country has done thus far. The valued work of the Red Cross nurses in the war is as deserving of honor as is the spirit of her brave soldiers. The rapid growth of industry, with the dearth of ablebodied men, has hurried nearly a half million of Japanese women and children into her factories, working for twelve hours a day. The Governm**ent** employs 13,000 women in post-offices and railway offices, while the educational system has assembled 15,000 young women in high schools, colleges, and universities of Tokyo. One-half of these are strangers to the complex life of the great city.

Immigration, that great and threatening, but resourceful asset of the United States, has produced in Latin-America, especially in Buenos Aires, a most crucial need. Thousands of women from all the nations of Europe and from the United States feel the call of adventure to that great continental metropolis, seeking a possible fortune. The cost of living there is extremely high and moral safeguards are almost wholly lacking. Spanish-speaking women are stirring to the new life.

Following the advance guard of Christian missions throughout the world, and at the request of the missionaries, the World's Committee of the Young Women's Christian Association\* has been called upon to

<sup>\*</sup> The World's Young Women's Christian Association has its headquarters in London. Its executive committee is British, its World's Secretary is American. Constituting the World's Association are eighteen nations organized nationally to promote the work of the Young Women's Christian Association, together with fifteen nations not yet fully organized. Appeals for foreign work of the Young Women's Christian Association are sent to the World's Com-

supply secretaries, whose work in mission lands is to study these great, transitional movements immediate among women, and to seek to guide Christian and non-Christian young women in their relation to these developments in the home, in social, in industrial, and in religious life.

To those who have the privilege of acquaintance with other lands, other peoples, the word "foreign" is becoming a term obsolete in its generally accepted meaning. It is our ignorance, not alone the ignorance of the Near East or the Far East, that has made their women different from us. With the adoption of modern inventions, modern conveniences, modified modern customs, the women of the Eastern world are being classified in terms of America and of Europe, and lo! they are like us-so like us!

#### Work Among Women Students

Practically every nation has now institutions for the education of women. In the Near East there are few; in the Far East, with the exception of Japan, until the last decade, there were none. Everywhere there is a developing sentiment that a nation's progress is dependent upon its women's education. Japan has had an educational system for women for more than a quarter of a century. Christian missions of India. China and Turkey are to be credited

mittee, and by them delegated to various countries who may be able to supply the workers. Thus far, England, United States, Canada, and Australia only have sent secretaries to countries abroad. These secretaries are trained, appointed, and financed by the nation from which they are sent. Their activities are directed by a National Committee in the country to which they are sent. The National Board of the Young Women's Christian Association of the United States has sent out to five foreign countries thirty-two workers, all of them experienced women in Association work in the United States.

with the greatest amount of education thus far to be found among women in those countries. In India. when the Government discontinued primary education for girls, because



DR. LI BI CU-CHINESE Y. W. C. A. WORKER A Christian Physician in the Methodist Hospital, Ngucheng, China

of the lack of response of the people to the provision made for it, missions increased their efforts. China, the most effective teachers in Government schools have been former students in Christian mission schools. Of thirty-one Chinese women educated abroad, eight are now teachers in mission schools: five are physicians in mission hospitals; nine are married and occupying influential social positions; one has private medical practice; one is in Government medical work; one in

social work; two at home; one teaches in a private school; three are secretaries of the Young Women's Christian Association. One of these latter, a graduate of Teachers' College, is director of educational work in Shanghai: from Wellesley is director of physical education, and one, with two years of training in England, is associate general secretary of the Shanghai The national secretary Association. of Japan, a graduate of Bryn Mawr, is a Japanese woman whose influence has been felt not only in the United States, but in Britain and on the continent. She has recently been in Formosa conducting evangelistic services for the Presbyterian Church. A Smith College graduate is secre-Yokohama. at The prominent leader of education among Tapanese women, a former student of Bryn Mawr, has been president of the Tokyo Association for six vears, and is now serving on the National Committee of Japan.

In the mission schools of China. there are thirty-three branches whose work is analagous to the student work in the United States. In Japan eighteen there are branches; in Turkey, approximately fifteen; and in India fifty-eight. There is in the cities of the Far East no sharp line of demarcation between what is known in America as college and city work. Thus, in Tokyo, the work of the city Association has to do largely with students in the Government schools. Twenty-seven student Bible classes, with an enrolment of 240, meet weekly under the auspices of the Tokyo Association. Socials are frequently held, and Japanese pastors and missionaries attest the growing usefulness of the Association for the women of Tokyo. A large number of members attending the Bible classes and socials are young women from Government and private schools of Japan's capital. Japanese women who have lived abroad are strong leaders in the Association social life.

In India, the British Government has provided schools for teachers for technical training and medicine. 370 women are Calcutta. tendance at these schools: in the Collegiate School there are 170; in medicine, 49; in teachers' training, 149. Thousands of girl students are found in the lower schools. total number of high schools of India, the girls number 17,000, of whom 10,000 are Christians, demonstrating the contribution of mission work to the education of Indian The Government schools women. provide religious instruction. no Many of the students are not residents of the city where they are The Association, therefore, studving. renders a very vital service to Government students by providing hostels, arranging for supplementary education, as well as Bible instruction.

In the schools of Turkey may be found young women of varying nationalities — Greeks. Armenians. Bulgarians, French, Jews, Servians, Albanians, Arabs, and Turks. each of these young women her nation and her religion are inseparable. Dr. Mary Mills Patrick of the Constantinople College for Women, defines the need of the Turkish girl to be that of character training, of developing power to make life more comfortable, to learn economic ways and means, to be taught practical methods of living. To assist in this

work in the schools—Christian, Mohammedan, and Jewish as God directs—two secretaries were sent in 1913 to study conditions in Turkey and to prepare to guide this work for Turkish women.

#### Among the Graduate Students

The Graduate Union of Calcutta is

conditions, birth and death rate, employment, education, and the proportionate share of each race and each religion in relation to these various civic conditions. Few, if any, cities in the United States can present any such complete catalogue of existing conditions. There are sixty members of this union. In the Shanghai,



AT THE ANDOZAKA HOSTEL OF THE TOKYO Y. W. C. A.

an organization of Indian, British, and American women, graduates of universities in their respective countries. This is the largest organized body of educated women in India, and has made a unique and altogether excellent study of Calcutta. The report of the commission deals with oriental conditions which alone are usually baffling to tabulate. Despite the complexity of the city, there is given a summary of the races, religions, health, and sanitary

China, Association there is a recent organization called the "Returned Students' Club," which is uniting the young women in Shanghai, who have studied in the United States, for the purpose of inspiration and for considering plans of work for their own people.

#### The Hostels and their Value

Madras has two hostels for students—one for Indian students, one

for Europeans and Anglo-Indians.\* Bombay has a student hostel. It was in one of the hostels in India that a Hindu girl student came to her first knowledge of the Gospel of Christ. During her second year of residence she attended a camp in the hills and became a Christian. She invited a group of her friends to study the Scriptures. On her return to the city she was urged to inform her parents of her intention to receive baptism. This she was very reluctant to do, but finally consented to go to them with her request for their permission. The result she feared followed—messengers came in haste to take her home. All communication with everyone in the association was forbidden. For months nothing was learned of her, then it transpired that her parents had hastened her into a marriage with a man for whom she had no respect. She was taken by him to another city. A11 that can be done for her must be done by prayer.

In the University Settlement of Bombay, affiliated with the Young Women's Christian Association, the brighter side of the picture is seen. A splendid Parsee young woman, who has accepted Christ, is now one of the staff of workers in the Settlement. She is a tremendous power among the Parsee women in the city of Bombay.

In Tokyo, Japan, two centrally located hostels of the Young Women's Christian Association, with Japanese matrons, are constantly filled with residents. Last year, thirteen of these young women were

baptized into the Church. Vassar College has contributed funds for that part of the new central building which will be used as a hostel. It is to be built on a site provided by an American friend. These hostels in Tokyo are in close touch with the Bible class work conducted through the city Association. Shanghai there is considerable defor hostel accommodation. which is provided for only in part in the present headquarters. for hostels Canton need in evidenced by the request made by the director of education for the province, that the Canton Association provide a hostel for Government school girls.

#### Y. W. C. A. Buildings and Homes

The National Board of the United States has been liberal in assisting the cities in the Far East in securing buildings for local work. In India, at Lahore, Madras, Calcutta, and Colombo, buildings have been provided. A central building in Tokyo is to be soon under construction.

For the European and Indian women, in seventeen cities of India boarding homes are established. These are in some places the only safe provision for residence young women in the cities. of these homes are open to transient guests from other countries. Tokyo there is a residential club and pension open to Western women guests. Yokohama, influenced by the Tokyo Association, has organized its Japanese business girls of superior education into a branch having their own secretary and club rooms.

It was during a social event at the Buenos Aires Association—the home

<sup>\* &</sup>quot;Anglo-Indian" is the term adopted by the British Government for the people formerly known as Eurasian.

was open to inspection to all guests; all the rooms were decorated and the supper was in progress-that a note was passed along to the mistress of ceremonies, "My room is shut and dark, do not attempt to open it." After the evening's festivities were concluded explanation came—a homeless, intoxicated, wandering woman had been brought to the Association doors. There was a hasty call for the secretary, and having nowhere else to care for her on this festive night, the secretary had used her own room as a shelter to the wanderer, that she might be restored to herself and to her God.

The Indian Young Women's Christian Association has six holiday homes for women. These provide a social and recreative refuge for the membership. They come from the hot cities of the plains for quiet times of meditation to these homes in the hills. Bombay held two camps last December for school girls, attended by Parsees, Hindus, and other classes of students. Calcutta's summer home is at the foot of the inspiring Himalayas. Throughout the hot season groups of young women, under a camp mother, are in constant residence there.

There are no women more needing intelligent direction as to their physical life than the women in the Orient, upon whom the natural climatic conditions have strong influence. So keenly is this felt in India that the British Government, always generous in its support of the Association in its borders, made stipulation, in giving aid, that in Bombay and Calcutta the building should include space for physical classes. To China has been sent a

national director of physical work who had been for fifteen years director at the University of Wisconsin. She is meeting with encouragement from Government officials, heads of Government schools, and from the missionaries. Japan has a well-developed physical system in its own public schools.

#### Work for the Nurses

It was through a student in Tokyo, Japan, a patient in a hospital, that attention was called to the 3,000 nurses in Tokyo. The young woman had come from a family whose religion was idolatrous rather than ethical. She attended the private school of Miss Tsuda, a Christian and a leading Japanese educator. Voluntary Bible classes under the Association are held in the school. The second year there is a required course of ethics. This the young woman studied thoroughly, as she did all her work. Her position was a difficult one. She was criticized for her devotion to the idols—both by Christians, and by other girls who were adherents of the more general form of Japanese religion. She defended her position as being that of faithfulness to "historic religion." After her graduation she joined the Bible class in the Tokyo Association arranged especially for the alumnae of her school. While a member of this class she became ill and was in the hospital for "one hundred days"; there she was visited by Christian friends and secretaries of the Association. On her recovery she was baptized. Her new Christian consciousness had given her a concern for the welfare of the nurses; their lives were devoid of



A PHYSICAL CULTURE CLASS CONDUCTED BY THE Y. W. C. A. IN COLOMBO, CEYLON

cheer and of any thought for their welfare. She sought to bring them spiritual refreshment. Through her earnestness she brought about a meeting of the business managers of the hospitals in Tokyo. The whole question of the nursing profession was under discussion. The position of the nurse as a professional worker and not a servant was discust, and at the first meeting there was some talk with regard to provision of a club house, reference being made to the club for nurses in New York City.

A committee of investigation had as chairman a nurse who had been head of the hospital ship which made voyages between Manchuria and Japan during the war. Three Bible classes for the nurses were formed. At one of the special meetings for these hospital women there was in attendance a wistful-eyed, overworked nurse from the charity hospital; two weeks later

she fell suddenly ill. Her last words were incoherent; her sister, a Buddhist nun, was in attendance, and she caught clearly but one sentence, "Tell them I remember what I heard.'

China, also, has one organization among medical students and nurses at Su-chau. In associations of India there are clubs of medical students.

#### Among the Industrial Workers

While the bulk of the population in India, China, and Japan is agricultural, famine and war and political disturbances have crowded into the cities thousands of families. The women of these families have a lifetime of grinding, petty duties. Modern industry has stretched out its iron hand and separated women from their sordid homes during long hours. Their surroundings are often cleaner and more wholesome in the

factories than in their homes, but there is not yet a purpose to care for the toiler. Human life is replaceable by other lives. Machinery is costly, and the balance of economy is years the industrial problem in China for women will command a considerable portion of the time of the Association. An ex-school girl in Japan, who was forced to leave



SOME OF THE BOARD OF DIRECTORS OF THE SHANGHAI Y. W. C. A.

summed up against life rather than machinery.

In India, cotton mills with foreign ownership employ tens of thousands of women. The Bombay Young Women's Christian Association maintains four Indian women who seek to introduce the Gospel among these outcast mill operatives. In China, a small beginning among the 30,000 women in Shanghai was made, but was indefinitely discontinued some years ago because of the illness and enforced resignation of the secretary. The growth of commercial industry indicates that within a few

school, took a position as matron in a factory and appealed to the Young Women's Christian Association for help in reaching her associates in industry. She is now a matron of a dormitory in a factory that employs nearly 2,000 women and girls, and, through her, monthly meetings are conducted in this one factory. Other factories offer an open door to the Association worker.

#### Religious and Educational Work

Shanghai conducts evangelistic services each Sunday, which are attended by more than one hundred

women, 70 per cent. of whom have little other touch with Chris-The Bible classes of this Association enroll more than three hundred women each week. These classes are held in at least four Chinese dialects. In the cities of India, the weekly religious service is universal, in addition to their ten to twenty-seven Bible classes conducted weekly. A special effort is being made to bring members into intelligent relationship with the churches.

In almost every city of India where there are a considerable number of British residents, Anglo-Indian girls are seeking commercial education in order to fill the posts of typists and stenographers. For these young women the Association in India provides instruction. Lahore, the Government subsidizes teachers and equipment. In Madras, partial support is given to the young women in the Association boarding home, that they may have aid in establishing themselves in self-respecting, self-supporting industry. In China, classes in English conversation are popular. Shanghai, China, has a regularly organized educational department to meet the needs of young married women, whose home life makes attendance at mission schools impossible. That Association also provides instruction in cooking, sewing, typewriting, French, hygiene, Mandarin conversation, etc.

The story of beginnings in Tientsin, China, which is the chief Government educational center of the republic, reads like a romance. A Young Women's Christian Association secretary, a student of the language, was asked to teach physical

exercises in two of the Government schools of Tientsin. One of these was the Normal School, the leading educational institution in China. The revolution broke. All schools disbanded; the secretary was called to Shanghai to help in work for Mandarin-speaking refugees. The Tientsin secretary met one of her former Normal School pupils on a streetcar in Shanghai while engaged in this work, and learned that she, with her classmates. waswith Women's Army, the far-famed "Amazon Corps" of the Chinese revolution! In a short time she was welcomed to their camp. sionary physician, also a refugee, was secured to teach "first aid to the injured" to the Normal School pupils. Out of this group grew a Bible class of nine. But on the morning of their meeting for organization, orders came for the Women's Army to proceed to Nanking! They set off for the front, literally with a copy of "Studies in the Gospel of Mark" under their arms. That Sun Yat Sen forbade the young women to go into battle is history. Peace came. The Normal School reopened, and the Amazons exchanged their bombs for books. The secretary. returning to Tientsin, gathered together her Bible class, and within a month had enrolled more than twenty for weekly Bible study. young women form the nucleus for the membership of the Tientsin Association, which was organized March, 1913. One of their number is preparing to assist as secretary in the Association, while others of them have a private school to which they welcome the Association.

In Fu-chau, a crisis was precipi-



A COOKING CLASS IN THE Y. W. C. A., BUENOS AYRES, ARGENTINE

tated because of one meeting conducted by Mr. Sherwood Eddy, in 1913, for Government school girls. Two thousand students attended, and five hundred signed cards signifying their intention to study the Gospel, to pray, and to accept the Truth as revealed in Christ as they were led. The missionaries of Fu-chau wrote to headquarters asking for secretaries at once to help meet the situation. Two American secretaries were changed in their appointments and sent to Fu-chau in May. They are overseeing work in Bible classes and studying the language (a requirement which is made of all Young Women's Christian Association secretaries in China and Japan).

#### Among the Women of Latin-America

Buenos Aires is the metropolis of the continent, a city of one and a half millions, to which immigrants from all the countries of Europe and from the United States are flocking. In Latin-America the Young Women's Christian Association has a field analogous to that in the United Women States. from twenty-three nations are gathered into Young Women's Christian Asso-

ciation membership. Altho organized in its present condition but six years, merchants, policemen, clergy, ships' captains, and consular representatives are constantly referring emigrant young women to the Association for care and advice. The Association center provides lodging for a limited number of young women. Spanish-speaking secretaries, one a Mexican and one a Uruguayan, are directing work among Spanishspeaking women. Both of these young women have had Association training in the National Board Training School for Secretaries in New York City.

The Argentine is a country of great material progress, of rapid growth, and the cost of living is high. There is a regrettable dearth of adherence to any religious belief among the people, which creates a dangerous moral and social atmosphere. Young women who come to seek work find themselves in a place difficult to secure proper lodgings; expenses are great, and there is little moral support to save them from the perils of the city. To meet this need, the British and American

women in Buenos Aires organized a Young Women's Christian Association.

#### Student Conferences for Women

A unique incident occurred in Turkey in 1911, just after the World's Student Christian Federation Conference in Constantinople. The leader of the conference made a short visit to the cities near Constantinople to hold evangelistic meetings. An American student secretary of the Young Women's Christian Association was sent to Sophia. Despite her letter of introduction and her personal representations of what she was to do, the university authorities were firm in refusing her the privilege of addressing the students. In despair of obtaining her object, she was returning to her carriage, when along the corridor of the university came a student. There was a flash of recognition, and calling the secretary by name, she excitedly demanded how she came there and what she was doing. Ιt was a young Greek girl who had been for some years in an American college. She had met the secretary, and through her had come to a deeper life in Christ. Mutual explanations were made, the secretary was escorted back to the office of the faculty, and personally introduced. A meeting of the entire student body and faculty to hear the echo of the Constantinople Conference message of Christian fellowship resulted.

During the past summer two student conferences were held in China, with representatives from more than thirty mission schools. The eighth student conference for Japan the past year had an attendance of two hundred and twenty-eight students. Fifteen

non-Christian girls attended and were led to face the claims of Christ; all of the fifteen have been baptized into the Church since the conference. India conducts conferences both in summer and in winter. The impact of the lives of these Christian women makes them markedly active in work for their own people. A limited number of non-Christian students are yearly included in the attendance.

During 1913 there were enrolled in the colleges of the United States 101 Oriental women students. Of these, no less than 57 attended the American summer conferences.

#### Results of Association Work

This fragmentary account of the work of the Young Women's Christian Associations in these five countries is, for the most part, a record of beginnings. The decade in which the Association is come to its greatest usefulness is not yet past. Dr. Soothill of China has called the Young Women's Christian Association "the vestibule of the church." In these days of sweeping change, of unstable social equilibrium, it is no doubt well that there shall be to the Christian Church of the East a vestibule to which women are admitted from the storm of uncertainty about them and made ready through contact with the missionaries and the strongest Christian women leaders of India, China, Japan, and Turkey, who constitute the boards of the Young Women's Christian Association-to enter the Church.

It is significant that in the Gospel services which are held weekly in almost every Association there is an attendance of non-Christian women who have no other contact with the

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Church (in Shanghai this percentage is seventy). These women are later invited to join the various Bible classes arranged for the groups of Association activities. It is in the Bible class that they are brought face to face with their personal relationship to Christ.

are on file requests from the mission body of Peking, from the Central Tract Society at Hankow and from the missionaries in Chengtu, for immediate occupancy of these cities, in addition to reinforcements for those already occupied by the Association. A joint council of all



BIBLE CLASS AT A Y. W. C. A. CONFERENCE, JAPAN

That the Association is filling the place to which it has been called by the missionaries in the East is evidenced by the fact that in Latin-America, from Rio de Janeiro, from Valparaiso, and from Mexico City, imperative requests are in the hands of the committee of the National Board in the United States to establish and develop the Young Women's Christian Association in these cities. India is calling to the United States for secretaries to reinforce the staff in Calcutta, Bombay, Madras, Colombo, and Rangoon. In China, there

Japanese Christian workers of Kyoto, Osaka, and Sendai, Japan, has asked for secretaries for their three cities. and the first years of work are but begun. Each day brings new and startling developments in Eastern lands. Each development hastens the crisis that can be met only through the power of the Son of The Young Women's Chris-God. tian Association is seeking the work assigned to it in His strength, to aid the churches of Christ that His Kingdom may prevail throughout the world.

### A Pastor's Experience

HOW I LEARNED TO PUT MISSIONS FIRST, AND THE RESULT

BY REV. ROBERT F. HORTON, D.D., LONDON, ENGLAND



AM almost ashamed to confess that for the first few years of my ministry I took no special interest in missionary work. In my

home training no stress had been laid on this form of service. At school there was an annual missionary meeting, which we valued only because a supper was attached to it. The Oxford of my day took no practical part in the great enterprise, in spite of the exquisite monument of Coleridge Pattison in Merton Chapel, and the work of Bishop Steere, and the Universities' Mission, which resulted from the visit of Livingstone.

I entered the ministry with a strong purpose to win souls, and with the passion for social and industrial reform, which I had caught from Prof. T. H. Green and Arnold Toynbee. But the foreign missionary work seemed distant and impracticable. I am not sure that I even prayed for it; if I had prayed for it interest would have been excited. When the annual Sunday for the missionary appeal came round, I accepted the services of a missionary offered by the society, and I myself went away for the Sunday. I fear, therefore, that I must have been one of those pastors who are the despair of our missionary societies—pastors who, without any active hostility, hinder the work of missions more, even, than avowed opponents, because they effectively suppress the interest and zeal of their people by keeping their attention fixt on other things.

#### My Missionary Conversion

My conversion came about in the following way: A Scotchman named James Malcolm, who had brought up in the United Presbyterian Church, came under my ministry. No doubt he quickly noted the great defect; but he had too much tact and wisdom to make a frontal attack. The method he adopted was to send me, month by month, THE MISSIONARY REVIEW OF THE WORLD. Dr. A. T. Pierson had just brought the magazine to a level of fascinating efficiency. It caught my attention; I read it through, and looked forward to its arrival. I bound the numbers each year, until four or five stout volumes stood on my shelves, the monument of a conversion!

The effect of this study, extended over a few years, was to work in me a clear conviction, which now seems to me a truism, but had never even dawned on me when I was called to the ministry, the conviction that the first object of the Church is to push to the regions beyond, to extend the reign of the Redeemer where He is not yet known. The obvious corollary was, that every church must put this

first thing first, and must make the missionary work the first charge on its interest, its resources, its members.

Soon after this conviction was reached, it was subjected to a severe trial. We were, as a church, working in the poor district of Kentish Town, and after using for some years temporary premises we found it necessary to build a hall and club rooms of our own. The cost would be £6,000 (\$30,000), and Mr. Malcolm was made the treasurer of the fund. Strange to say, he proposed to me that we should put this fund first, and let the missionary appeal slide until our new buildings were paid for. "No," I said, "you have taught me as a matter of principle that the missionary work comes first, and I can not allow our own claims for work close at home to supersede the first duty of the church." reluctantly assented. I made the strongest appeal I could for increased missionary contributions. The event taught me a lesson which I can never forget. When the year was over the whole sum of £6,000 had been raised, so that the buildings were opened free of debt, and the missionary gifts for the year were about one-fifth larger than they had been the year before.

Here was the principle verified. could not doubt but that I had been led to discover the order in the spiritual world. And what was proved first by experience became clearer and clearer in theory as time went on. The first condition of health in a church, as in an individual, is that it should not be thinking of itself. While she is engaged in her own work, work which promotes her own increase and prosperity, she has not yet caught the spirit of her Lord. She must lose herself to find herself.

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It is God's great thought that she should lose herself in a world-enterprise, and find herself in giving of her best-her sons and daughters, her thought and prayers, her money and her advocacy to bring in the nations vet unborn.

Christ is for the individual, because He is for the world; the Gospel touches me because it applies to every one. I can not, therefore, be in Christ, or accept His saving message to me, without straightway seeking the world, the whole world. I shall not seek effectively the individual who is at my doors, unless my Christ and my Gospel are such that they force me to seek the whole world. The principle of the world first is essential to the character and the quality of the message which is to be given to the children in the home or the Sunday-school, to the lost and fallen in our streets, to the great, busy, preoccupied community which we live.

First the world: "Go into the whole world and preach the Gospel to every creature"; then the country to which you belong; then your own neighborhood; that is the necessary order of the spiritual world; that constitutes the content, the appeal of the Gospel which has to be preached.

When that Gospel is grasped, when the set of the mind is fixt toward the whole world, then we can set out, beginning at Jerusalem, and go, like St. Paul, into ever-widening circles of the regions beyond.

#### The Result in Men and Money

This, then, was the principle which I discovered through the reading of THE MISSIONARY REVIEW OF THE World a quarter of a century ago. Mr. Malcolm was the instrument used by God to give to my ministry its mainspring, to arrange my work in the right order. For all these vears I have kept the object before my own church, with the result that it has given in that period about £40,000 (\$200,000) to missionary work, and sent out into the field about twenty-five missionaries. constant prayer is that the church may become completely a missionary church, like the one at Herrnhut, Saxony, and that the future may be much better than the past. was called to occupy the chair of the Congregational Union of England and Wales eleven years ago, I took as the subject of my address: "Our Marching Orders." It was, I think, the first time in the history of the Union that the address from the chair was nothing but a missionary appeal.

All this must be traced back to The Missionary Review of the World, and especially to Dr. Pierson's singular gift of inspiring his readers with his own enthusiasm. All this was mediately the work of James Malcolm, who has gone to his rest, and who knows now, in heaven, the fruit of his fidelity, his tact and his faith.

This experience seems to illustrate the twofold fact, that, on the one hand, a knowledge of what is going on in the mission field is the sure way of enlisting missionary interest, and yet, on the other hand, there is a curious disinclination, even in quarters where it would seem to be most inevitable, to engage in a careful study of missionary facts. Can it be that the mind instinctively perceives that in this study a practical issue is involved, that a knowledge of the facts will be a call to action, from which we all shrink? Is it just because to know is in this case to be bound to do, that we shirk the uncomfortable knowledge?

#### A Study of Progress

At any rate, this is plain, that to keep abreast with the information is to march abreast with the workers. When we begin to apprehend the history and tendency of missions in the last hundred years, we are conscious of a world movement which draws us in; it demands the best in us, because it is seen so plainly to be the best thing in the world. Take, for example, China. It is just over a century since Morrison went on what seemed to be the forlorn hope of gaining an entrance into that When his teacher sealed empire. was baptized, and he had secured a precarious foothold in one coasttown, on the ground of a public appointment, he surmized that if at the end of a century there should be a thousand Chinese Christians, that would be nothing short of a miracle. When half a century had gone, the year in which I was born, the year that saw Griffith begin his work in China, it seemed as if Morrison's surmize was to be correct. were then only 500 Chinese Christians as the result of half a century of labor. But what has the second half century seen? In 1900, when the first century was closing, in the Boxer rising, there were no fewer than 16,000 Chinese martyrs-men,

women, and children—who died rather than renounce Jesus. And this blood of the martyrs was the seed of the Church. For now, instead of the thousand converts that Morrison expected, in 1914, just a century after his prediction, there are 200,000 members of Chinese Christian churches. Clearly this is a growing and a winning cause, in which our sympathies are enlisted.

But the enumeration of converts is a very imperfect way of estimating missionary work. The leaven of the Gospel has been in China, and has resulted in a vast revolution. Men who have been trained in missionary schools, or who have come under missionary influence, are leading their country to a political and intellectual renaissance, which bids fair to place China, which has been retrograde for thousands of years, in the van of the world's progress.

#### Chinese Students at Kansas City

At the recent Students' Convention, in Kansas City, in January of this year, I attended a meeting of the Chinese delegation. The proceedings were conducted by Chinese, all clad in Western dress. Each speaker was as truly Christian, as eager for China to become Christian, as any of the 5.000 American Christians assembled at the convention. Two girls rose and spoke in the course of the Knowing what Chinese meeting. women were before the introduction of the Gospel, I was fairly taken aback by what they said, and by the way in which they said it. One of them addrest a plea to her fellow countrymen present to enter the Christian ministry. China could not do without the Church, and the

Church could not do without the ministry; therefore, she urged the young men to leave the more attractive and lucrative professions, to prepare themselves for which they had come to the United States, and to give themselves to this sacred calling which their country needed. The other girl took up the hymn which they had just been singing:

"Like a mighty army moves the Church of God,"

and.

"We are not divided, all one body we," and in an exquisitely musical voice she pleaded for unity, telling them how they must all be moved by the love of Jesus, and they would then advance as an army to conquer China for Christ.

It seemed incredible. Here was a Christian China, a China as Christian as England or the United States, taking counsel to bring the whole country to Christ.

Now to realize a fact like this is inevitably to catch the enthusiasm of the great movement. How small and trivial seem the objects for which most men live, the interests which occupy their minds, the results of their lives, in comparison with the sublime object of bringing all the world together in One, viz.: Christ, in comparison with the intense interest of watching and aiding the forward march of events, in comparison with giving money. thought, prayer, and life itself to promote this glorious issue.

#### The Study of Individuals

Or suppose we study the lives of those who have done much in this cause; the life, for example, of John

Evangelist Gossner, a convert from Romanism, who in the later quarter of his long life sent out himself 141 missionaries, or the life of Louis Harms of Hermannsburg, who sent out more than two hundred. possibility of doing so much by faith and prayer to extend the knowledge of Christ, and to save individual souls. takes possession ofthe imagination. Other things begin to seem poor, transitory, and unsatisfying. Men strive and earn and hoard and spend; they learn, they write, they teach; they snatch life's few and fleeting pleasures, and pass inglorious from the scene. Cui hono? we ask. What is the good of it all? But to see the Kingdom of God coming as the great reality of human history, and the worthy object of human endeavor, and to promote its coming by the full exercise of every faculty and gift with which God has entrusted us, this gives meaning and continuity to life, and makes its sure ending but a moment in eternity.

It may, therefore, be taken as a foregone conclusion that to study the work of missions in the past and in the present is the sure way of becoming deeply interested in promoting them for the future. I remember hearing Dr. Pierson tell an amusing story: A speaker on temperance had been contradicted by an opponent who said that he did not believe the speaker's statements as he had never heard of them before. The speaker retorted: "My knowledge, however limited, can not be offset by my opponent's ignorance, however extensive." Now the want of interest in missions is due to the ignorance of the question. But just in proportion as we know, and are

kept in touch with the facts, the enthusiasm grows.

#### Astonishing Ignorance

All the more astonishing, therefore, is the prevailing ignorance of a subject so interesting. But I am the first, from experience, to admit that the subject from the outside does not seem attractive. There are crowding interests in modern life which deter men from looking at the question at all. One who is absorbed in business, and perhaps has the money which is needed for the missionary campaign, finds the question of the religious beliefs, and even of the social conditions, of people far away, lacking in actuality. One interested in science, and its application to the conveniences and utilities of life, watching the improvement of the aeroplane, or the use of radium in heating, can not bring his mind to study the spiritual advances the mission field. The great bulk of people are intensely interested in the theater, in new novels, in social engagements-what have they to do with proclaiming a Gospel to the nations? And, strangest of all, even religious people, Christian workers and ministers, find a thrilling actuality in social work at their doors, in theological discussions, and the advance or retreat of faith, and in the controversies which divide and distract the churches; but it is only with a great effort that they can throw their interest into remote fields, and take up the literature of missions, to become masters of the facts and the tendencies which would make them missionary enthusiasts.

I could wish, therefore, nothing better than that every pastor might be persuaded to read The Mission-ARY Review of the World for three or four years, or until his mind should be fired, and he could reach the settled conclusion that the Church exists primarily to carry the knowledge of Christ where it is not known, and that, therefore, no church can be rightly living or effectively working which does not recognize its responsibility, and place the missionary obligation in the forefront.

It is some aid to maintaining the right attitude if we realize that every church should fit in to the Acts of the Apostles; that book gives the beginning of the institution which Christ left in the world to carry out his purpose. Every church, if it is truly His church, must be a continuation of that institution. When a church, so-called, has lost all likeness to that in the Acts, when it ceases to carry on the work which was there begun, it loses its apostolic character, and ceases to be a church of Christ: it can not be in vital connection with the Head.

Now the "Acts of the Apostles" is the story of a pebble dropt into the pool of the world, and the ripples widening out to the margin of the pool. The very essence of the book is the widening process, the urge forward. Sometimes the onward movement is conditioned by persecution at the base—that was the way in which the first extension was made Ierusalem to Samaria—but apart from the persecution, there is a centrifugal tendency; inevitably, by the movement of the Spirit, the message passes to Antioch, to Ethiopia, to Babylon. And then, under the apostolic influence of Paul, it travels westward; it crosses into Europe.

Presently Paul can say that as far as Illyricum he has fully preached the Gospel of Christ. But to reach Illyricum is to set his eyes to Rome, to reach Rome is to set his eyes to Spain. If he had reached Spain he would have anticipated Columbus, and struck out for America. That is the very essence of the Gospel with which the Church is charged. does not allow its emissaries to settle down and to complete the work at a given point before going forward; the work at a given point will only completed by going forward. That is to say, a church will not be in the spirit of its Lord nor in vital connection with Him unless it has this forward movement at its very heart and feels that it exists in order to carry on that which it has received to the ends of the earth. Only in this way is the Church incorporated in "The Acts of the Apostles," and only by being incorporated in the acts of the apostles is a church in the true sense the Church of Christ.

#### The Pastor's Opportunity

Now, if every minister realized this simple truth, all his teaching and organizing would be directed in the first instance to making his church square with the intention of the Lord and with the apostolic history. He could never permit the primary object to fall into the background because he would know that if he did he would be injuring and unchristianizing his church. would feel it to be his primary duty to instruct his people in the facts and principles and methods of missionary work, and he would keep a firm and steady pressure upon them to elicit their gifts and their personal

service to the utmost. Each church would be a direct missionary agency as truly as was the Moravian church at Herrnhut, or as was the parish church of Hermannsburg under Louis Harms. It would never seem that the missionary work was merely an offshoot or a subsidiary end, a course of perfection to be taken up by those who had mastered the other parts of the Christian life and had leisure to do what others had not time to attempt.

But if every minister were imbued with this spirit and every church were thus incorporated into the "Acts of the Apostles," there could be no question of deficits in the budgets of our missionary societies or of the lack of volunteers to go to the front.

The lamentations over declining missionary interest would cease, and no one would form the impression that the extension of Christ's Kingdom over the earth is a desperate or losing cause.

Every observer must admit that Christendom has the means and the men to fulfil the Master's commands, "Go into all the world and preach the Gospel to every creature." All that is wanting is the conviction that it ought to be done; that conviction grows naturally out of the knowledge of what God has done and is doing in the mission field; and that knowledge should be imparted systematically by the pastors and leaders of the Church.

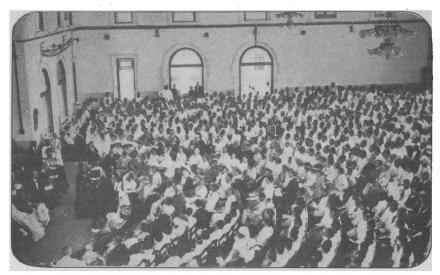
We come, then, to the conclusion

which Andrew Murray set before the world in his unique way, that "the key of the missionary problem" is in the hands of the minister. Let ministers, as a matter of course, be convinced, and within a generation the work would be done.

The story of what has been going on for the last hundred years is far more wonderful than the story of the first Christian century. covered and the countries area reached in that first Christian campaign seem upon the map infinitesimal compared with the territory occupied in the nineteenth century. Then it was only the seaboard of the Eastern Mediterranean; now the lines have literally gone out into the ends of The first missionaries were mercifully ignorant of the extent of the globe which had to be covered; if they had known it their hearts would have quailed. But now we know the full extent, all the races, nations, and tongues of the earth, and we can with a sober confidence see that the earth may be filled with the knowledge of the Lord as the waters cover the sea. This sure and rapid progress, manifest to the eyes of those who take the trouble to know the facts, is the most powerful motive for missionary effort. We see that it is not a desperate and losing cause to which we are committed, but one which is sure to prevail.

"For right is right, since God is God; And right the day must win. To doubt would be disloyalty, To falter would be sin."

Give us a Watchword for the hour, A thrilling word, a word of power, A battle cry, a flaming breath, That calls to conquest or to death. A word to rouse the Church from rest,
To heed her Master's high behest.
The call is given: Ye hosts arise!
Our watchword is—"Evangelize."
—HENRY CISCHER.



A MEETING AT THE JUDSON CENTENNIAL, IN CUSHING HALL, RANGOON

# Judson's Contribution to Burma's Christianization

BY REV. HENRY C. MABIE, D.D., BOSTON, MASS. Formerly Secretary of the American Baptist Foreign Mission Society



HEN Judson, with his gifted wife, set sail from Salem harbor in 1812 for India, one of the secular journals of the time characterized

the act as one of the most Utopian enterprises on which hair-brained enthusiasts ever set forth. Had their undertaking been, as was intimated, an overt and negative aim to overthrow an Ethnic system of philosophy with its age-long and elaborate institutionalism such as Buddhism represented, the charge might have had some degree of justification. Judson, however, was animated by considerations so different from those which the journalist had in mind, that the criticism was quite without point.

The Judsons believed that they commissioned by the great Head of the Church; their call had been attended by many signal and unmistakable providences. made the way plain enough for a beginning. All else was confided to Him "who hangeth the earth upon nothing," and in whose hand are all men's lives and destinies. Without questioning. therefore, they Their aim, like that of all genuine missionary work, was constructive. Judson had himself become a Christian after a period of real infidelity, and he went forth to impart the truth to those who knew it not; and he was unafraid.

While it is true that with the coming of new life the old things must pass away, Judson's mission was,

from the beginning, constructive and rejuvenating. Now that a hundred years have passed, the student of missions may profitably inquire, "What has come of the work that he inaugurated?" "May the present generation of Christian volunteers wisely follow in his train?"

#### Judson's Heroic Mission

The period at which a human life comes into the world has much to do with one's ideals. As David "served his own generation by the will of God," so we might speak of Judson. Born in Malden, Massachusetts, in 1788, he lived during one of the most momentous periods of the world's history. The war of the Revolution had been fought to a successful issue, and the new American Republic had entered on a career of signal prosperity. The people were exultant in their newfound rights and began, also, to cherish new and higher hopes for all mankind. Successive religious awakenings from the time of Jonathan Edwards had brought home to the New World the religious possibilities of human souls, if they could only be quickened into life. It was the spring-time of those great religious movements which since have taken form in the upbuilding into strength of great typical denominations of Christians, known as Congregationalist. Baptist. Methodist. etc., with millions of members and adherents, and extensive institutions of many kinds. Meanwhile, Carey in England had published his immortal Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen.

Soon after his conversion, which

followed a period of skeptical doubt, while a student at Andover, Judson came into contact with a band of fellow students who previously had constituted the "Haystack" praying band at Williams College. These were Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis, and Byron Green. gether they became deeply interested in a purpose to originate a missionary society for the planting of Christianity in pagan lands. It fell to Judson to write the petition to the Massachusetts Association of Congregational Churches for the formation of such a society. But prior to this he was sent on a preliminary mission to England to confer with the London Society about forming some sort of an American alliance with the English organization. This effort proved unavailing, and Judson returned to Boston where, soon "The American Board Commissioners for Foreign Missions" was formed. Judson, together with the Williams College and Andover men mentioned, became a leader in this board, and greatly helped to deepen its spirit and shape its form.

Judson's convictions were still further intensified by the great crises in conscience through which he passed on shipboard, and after meeting the English Baptist "triumvirate" in Calcutta—Carey, Marshman, and Ward. This led to a change in denominational and society affiliations, and Judson at length settled in Rangoon, Burma, there to enter on his apostolic work. If he had not been animated by the sense of some strong, positive message to communicate, and if he had not believed in the power of God to reconstruct the Burman peoples,

and even "to lift other empires off their hinges," his task might truly have been considered Utopian. What a contrast the situation presented! Here was a brainy, educated young man, fresh from the New World of America, inured in no degree to the diplomacies and oriental intrigues of Imperial Europe, and unfamiliar with the methods of East Indian traders, brought suddenly into contact with an Asiatic people ages old in idolatry, working out their tedious rituals under the shadows of myriad gilded and ieweled pagodas, and in the toils of an ignorant and besotted priesthood, who scarcely had a normal conception of either God or man.

Into this situation young Judson with his delicate and sensitive New England wife was thrust. What could he do to alter things for the better? What under God has he done?

#### Judson's Vicarious Living

First of all, he could live his own unselfish life in the spirit of his Risen Lord. That he did this all the world knows. He never doubted. either, that he was foreordained to bring the Gospel to Burma, or that in the end converts would arise by The new Baptist Misthousands. sion Board formed in Philadelphia might waver in its confidence, and some easy-living American Christians might impatiently inquire, after years of unrewarded giving and prayer, if there were any prospects of harvest, but Judson would reply, "The prospects are as bright as the promises of God. Pray on, and years hence look this way again."

His first business was to live a life of complete devotion to the mind

and will of Christ, even tho this might bring him to martyrdom. life held much suffering, for he had many sicknesses and was repeatedly bereaved of wife and children. endured tragic trials of cruel imprisonment on false suspicions in Ava; he marched a blood-marked way from Ava to Aungbinle, he endured the tortures of the prisonpen, was often loaded with irons, and was hung up by the feet head downward on a bamboo-pole for hours together. Not the least painful experience was the grief of his beloved wife, with an infant at her breast, who followed him from place to place of confinement, and was at one time ill with smallpox. But none of these things moved him from faith in Christ or even from devotion to his tormentors. He never afterward dwelt on these sufferings to awaken sympathy. On one occasion when in America these ordeals were referred to by a friend. He replied. "How willingly would I endure all that again if it could be the means of rousing our people to the performance of their duty to the heathen world." Judson's life did wonderfully awaken his own generation to nebler consecration, and in American churches it led to the many great revivals through a period of more than fifty vears. Even the freethinking Theodore Parker stood in awe, and remarked: "If foreign missions never did aught else than produce Adoniram Judson, they are worth all they ever cost."

Similar impressions were made upon many of the heathen in Burma. At a great meeting of missionaries and native Christians of several races, in the Judson Memorial Chapel,

in Mandalay, in 1890, the most venerable native preacher occupied a seat of honor near the desk. In the open conference which followed my address, in which I recited some of my sensations in the visits to Ava and Aungbinle that morning, this aged preacher arose and confest that as a youth he was one of a band who threw mud and stones at Judson. Then, with choking sobs, he exprest hope he had been forgiven as he had often confest that sin to God. I was reminded of Paul's self-reproach for the part he bore in the martyrdom of Stephen. No pagan could say of Judson, as it is reported a heathen once said to a reputed missionary: "Ah, we have found you out. You and your book do not say the same thing." Judson's preaching was supported by his vicarious living; and thus the great paradox at the root of Christianity—that life arises out of apparent death-was concretely interpreted and enforced.

#### Literary Work

It is doubtful if any missionary of modern times was better equipped for linguistic work than Judson, and his literary contributions to Burma were While a college student in America he prepared an English grammar which won high commen-On arrival in Burma he dation. quickly made himself familiar with the structure and idiomatic forms of the language, and was soon able to converse familiarly with the people and to begin to lead their thoughts to the living God. He wrote tracts and began to translate portions of the New Testament. So thoroughly was his work done that even now Burmese scholars would hesitate long

before presuming to improve on some of his renderings. His translation of the whole Bible and its speedy publication was, therefore, especially for that period, a most masterly achievement. The compilation of his Burmese dictionary for the use of the growing numbers who were to succeed and reinforce him was an accomplishment also of the first rank. His own heart prompted him to give himself more to preaching, but his associates constrained him to exercise his peerless gifts in the creation of the much-needed dictionary.

Judson had a genius for the most painstaking work in language. difficulty could evade his mastery. Had he remained in the homeland it is probable that for efficiency in teaching, his name would have been linked with such masters as Wayland, Robinson, and Broadus, in America, or with Arnold in England. The excellent and many-sided literature that has since sprung up in Burma, in a score of languages, together with the exceptionally efficient Mission Press in Rangoon to-day, is unquestionably due in a high degree to the inspiring influence of Judson's early language work which set the pace for many a successor.

#### Cooperation with the Government

Altho none had clearer views than Judson of the separate and distinct functions of Church and State, yet the manner in which he related himself to and cooperated with wise and legitimate endeavors of the British Government to pacify and train the people to loyal subjection to the best governmental authority possible to them in that period, was most com-

mendable. Judson himself was so considerate of the Government and so clear-sighted respecting its aims on the nobler side, that he had no difficulty in cooperating to further its humane and worthy endeavors. It was not surprising, therefore, that administrators like Lord Amherst set apart considerable portions of land for distinctive mission purposes. Nor did Judson shrink from the most hazardous undertakings in behalf of government, when he thought the legitimate ends of government might be served thereby. while he was on an errand of this sort, as the most competent mediator available with the Burman king, that he was seized as a spy and was compelled to endure the horrors of his two years' imprisonment—circumstances which in providence awakened the sympathies of the civilized world in behalf of his broad mission to Large-minded and Asia. administrative British officers India have always been foremost to commend Judson for his uniform good judgment, and to practically cooperate with the whole force of missionaries in India. Practically the whole public system of education of India now waits on the cooperation of missionaries and their Christian disciples. To the support of this system, through the cooperation of the Christian missions, the Government makes large financial appropriations, and supports officers to help administer the system wisely. Judson's posthumous influence has demonstrated his initiations in Burma to be the work of a statesman and a philanthropist as well as of a Christian missionary.

#### The Contagion of His Example

Judson's influence as a moral magnet to draw other men to volunteer for mission work has probably been unexampled. Nor were the extreme and crucial sorrows through which Judson had to make his way any bar to this fascinating influence. On the contrary, it is doubtless the very fact of these sufferings, plus the manner in which his dauntless spirit transcended his trials, which have ever since rendered his name so magnetic and winsome.

At the close of our Lord's postresurrection ministry of forty days, he plainly told Peter that he, also, would be called to martyrdom. The Apostle undoubtedly understood it, but unhesitatingly he arose and followed Him. So men for a century have felt the fascination of this example. Even to-day, in any Christian assembly, Judson's name is one to conjure with. Missionaries consider it almost their supreme distinction to have entered into his heritage; and among Christian natives of various races the mention of his name has a magical effect.

The Karens, a people of various tribes, originally dwelling in the hill country and having many traditions in line with primitive revelation, have proved to be more susceptible to the Gospel than the more arrogant Burmans. So, also, the Chins, Kachins, Shans, Talaings, Muhsos, Telugus, and Eurasians, have furnished many trophies of God's grace. Great evangelizing missionaries like Boardman, Abbott, the Vintons, Jonathan Wade, Eugenio Kincaid, D. L. Brayton, J. S. Beecher, C. H. Carpenter, the Stevens, J. N. Cushing, and many others passed on or

yet living, have wrought with wonderful power. But all admit that to Judson they were indebted for most apostolic inspiration in their various forms of work. Next to the Apostle Paul himself Judson would be ranked by them all as the master spirit that dominated their missionary ideals.

#### Statistical Results

The number of communicants in Baptist churches in Burma (not to mention other Protestant and Roman Catholic) now exceeds 65,000, while the number of adherents, including pupils in schools and children in probably totals families, 150,000 There are now engaged in more. the work of the Northern Baptists a total of 194 American missionaries, men and women, assisted by 1,687 native workers. In educational work the Rangoon Baptist College stands at the front, with an aggregate number of 1,554 students, including those in the high school and other preparatory departments. There are 38 or 40 high schools and academies, and not far from 800 station and There are two hosiungle schools. pitals, besides dispensaries practically at every principal station. There is work for lepers at Moulmein, the scene of Judson's early work, especially of his literary labors. In no missionary lands in this day can results be fairly stated in mere figures, because the moral, spiritual, and educational energies at work are far more significant. Even in countries like China and India these have become dominant and controlling, and they affect everything in government, philanthropy, the family and communal life; and they are creating manifold and free institutions of every sort and grade.

The influence of an epoch-making name like Judson's can not be confined to any one mere denomination. True, it practically created the Baptist denomination of America and gave it that evangelizing and missionary stamp which is probably its chief distinction, but every Christian denomination in the world, especially where the English tongue prevails, has a priceless heritage in Judson's name and influence.

The English authorities in administrative work in Burma would no doubt testify that on the moral, religious, educational, and philanthropic lines, Judson's work was as determinative for the Anglo-Burman Empire as was Carey's or Duff's for India proper, Morrison's for China, Verbeck's for Japan, Livingstone's for Africa, or Bingham's or Paton's for the South Sea Islands. Among these stars of the first magnitude in the galaxy of great missionaries, certainly shines immortal the name of Adoniram Judson.

Last December notable meetings were held in Rangoon in commemoration of the century elapsed since Judson began his work in Burma. Services were held in several centers successive days-in Rangoon, Moulmein, and Mandalay, and at other places, and a deputation of American visitors went to take part in the celebration. The Southern Baptists, who likewise trace their missionary lineage back to Judson, are holding simila**r** commemorations. Surely there is great propriety in such a commemoration on the part of those who, under God, owe so much to the immortal Adoniram Judson.

### Glimpses of Missionary Work in Siam

BY REV. R. C. JONES, PITSANULOKE, SIAM Missionary of the Presbyterian Board, U. S. A.



IAM is a tropical country at the antipodes from America, and is so much off the main line of tourist travel that comparatively few

travelers visit it, and little is known about it by Americans in general. Ten days are now required to go from Singapore to Bangkok and return by boat, but it is hoped that this time will be lessened within a few years by the railway line now being constructed along the Malay Peninsula by the Siamese Government.

The missionary work in Siam is almost exclusively carried on by the Presbyterian Church, U. S. A., whose representatives in the Siam mission are located in five widely separated stations. Their work is evangelistic, educational, and medical, altho evangelistic work is done in all the departments.

#### Evangelistic Work

Nearly all our missionaries do some evangelistic preaching in the local church or in the markets of the towns near them. Those who give much time to this work must be away from home a great deal. If one can manage to take his family with him on these tours it is a very great help in presenting the Gospel, as there are opportunities for the husband, the wife, and the children to do good service.

Many years ago the elephant was much used, as she could travel over roads other animals could that scarcely pass over. Now roads are being opened to almost all parts of Siam, so that other means of travel may Ъe employed. The small Siamese pony makes a very fair horse for riding, and will be very acceptable if the missionary is careful not to allow his feet to be crusht against the rice-field dikes or his hair to be rubbed off by the overhanging bamboo. Railroads are being extended rapidly so that they can be used to great advantage, especially in visiting companies of Christians who can rarely attend services at the usual preaching places. The bicycle, also, is used by some of the missionaries to good account, sometimes for long trips; but, on account of the difficulty of taking supplies for the work, the bicycle is used more generally for local work. Ox-carts have not yet gone out of fashion in Siam, and the missionary finds them of great use at some seasons of the year, as in them he can take along more things to make him comfortable.

The old, sure way of travel on foot, is about as care-free as any way to be found and, when the missionary secures a good native evangelist and several men to carry books, medicines, sciopticon, and a few other necessary things, and has

plenty of time, he will not fare badly. This means of travel can be used only during the dry season, which lasts about six months of the year.

During the other six months boats of all kinds and sizes are widely used-from the ocean-going vessels that come up the Menam River to Bangkok, to steam launches, motor boats, ordinary ferry boats, and the little boat capable of carrying but one person. The missionary selects the boat suited to his purse and as nearly as possible to his requirements in the work. The ordinary house boat is a comfortable, slow way to travel, as almost everything necessary to comfort can be taken along, provided, of course, there are not too many passengers, and the missionary can usually arrange these as he wishes.

For fast travel a few of the missionaries use motor boats and can save much valuable time, provided that the missionary himself knows how to run the boat and how to repair it when anything goes wrong.

#### The Missionaries on their Tours

Whenever and however they can do missionaries so, the Christ. In daylight they often use the large Sunday-school picture rolls to good advantage to appeal to both the eye and the mind. A friendly talk about the crops or some other subject of common interest may open the way to the business in hand. The first questions asked by the people are always, "From whence did you come?" "Where are you going?" and "What is your business?" If a missionary can not find an opportunity to speak a word for the Master while these subjects are being discust it is not because the way is closed.

The Siamese mind sometimes startles one by the sudden change of the subject. It requires some grace and quick, vigorous thinking for the missionary to adapt himself to the The people usually are situation. attentive when the missionary is telling the Gospel story and show much interest, but sometimes it is rather embarrassing to the speaker to have one of the audience suddenly ask out loud, "How much did the gold in your tooth cost?" Siamese school boy is a great contrast to the American boy in his way of thinking and doing things. When the American boy is trying to wor difficult problem he naturally scratches his head; the Siamese boy in a similar perplexity scratches his foot.

Another way in which the missionary gains a hearing for his message is to encourage a native evangelist, or even an intelligent member of the church, to explain the picture-roll or tell the story of Jesus the Savior.

In Siam we make much use of portions of the Scriptures and religious tracts in touring and in local work. Nearly all Siamese men can read, so that there is a good opportunity to present the Gospel by means of the printed page. Then the people can meditate upon the subject in quiet. As a rule the people are willing to buy the literature at the nominal price asked.

Medicines are usually taken along by touring missionaries, both for their personal use, and for sale or distribution in case of need. The ordained missionary soon learns how to administer the simple remedies for the many diseases peculiar to tropical countries. He treats the sick bodies of the people, and in the meantime is explaining that he came to heal the sin-sick soul through Jesus the Great Physician.

Even greater crowds gather to hear the Gospel preached at night when we can appeal also to the eye by use of the stereopticon. The people take great interest in helping to secure a good place for the lantern pictures. Sometimes the missionary arrives at a strange village and the people are shy and fear to venture near, but when the lantern pictures are shown they can not resist the attraction, and what had seemed an almost deserted village provides a crowd of a hundred or more people. Much care must be taken to keep the stereopticon outfit safe from white ants, for they may destroy everything in one night. Once, after the writer had explained the pictures of the life of Christ and had spoken of Jesus as the only Savior, a man of seventy years or more came after the crowd had dispersed, and said:

"I have heard your explanation of the pictures and what you said about Jesus, but I do not believe it is true." "Why do you not believe it?" I asked.

"I have been here all my life," he replied, "and this is the first time that I have ever heard of Jesus as the only Savior. If it were true I certainly would have heard it before."

It requires much time and patient, thorough teaching before the people of a village are able to grasp the meaning of the story of Christ, unless they have heard it before. The missionaries are always on the look-out for the Christians that are scat-

tered about over the country, and when these are found they are encouraged by counsel and prayer.

In general touring we are able to make known the other departments of mission work, such as the schools and hospitals, and so the whole work of missions is widely advertised by the touring workers.

#### Educational Missions

The educational work is, as a rule, conducted only in the local mission station. Those engaged in teaching do thorough work, but the time has come when we should have as carefully trained teachers in the various departments of this work as there are in America. The educational missionaries do much more than the routine class-room work ordinarily done in America; most of them also do special evangelistic work on vacation days, and all help in the distinctively religious teaching through Bible study and such books as "Pilgrim's Progress" and "Peep of Day." The college course includes many branches taught in American colleges, but in general it can not be advanced. Athletics are couraged and contests are arranged with other schools, so as to keep up a good interest in sports. Some industrial training is also given in both the boys' and girls' schools. The girls' school at Bangkok has long been known for its good work in sewing, drawn-work, and lacemaking. The Government of Siam encourages this work by offering prizes for the best productions. Christian training school is conducted in Bangkok and gives great promise of usefulness for the entire mission. The missionaries engaged

in teaching have excellent opportunities to become intimately acquainted with the people. By means of Christmas and other entertainments they are also enabled to present the Christian view of things without causing offense even to the most sensitive Buddhists. In the interior as many as one thousand people have attended such exercises at one time.

#### Medical Work

The good results of medical missions in Siam are recognized on every hand. The physician can find plenty to do, and as a rule there is only one missionary doctor at a station. Consequently he is continually prest with his medical duties. All patients insist upon seeing him rather than his assistant, and as calls between 10 P.M. and 4 A.M. are very frequent, his rest is very uncertain.

All sorts of cases come for treat-There are those who have been gored by the water buffalo, mangled by wild boars, mauled by tigers, mutilated by robbers, or in other ways injured. Then we find a long list of diseases peculiar to the tropics, as well as many common to other lands. No better opportunity is afforded anyone to practise surgery and tropical medicine than in Siam. In addition to all these duties, the physician is expected to carefully watch after the health of his fellow missionaries-at times a very great responsibility.

The medical missionary is sought by those in all classes of society, and one of the surprizes of medical work in Siam is that it is self-supporting. Only the medical missionary's salary need come from America.

The institutional work for young men is also carried on by the missionaries in what is known as the Boon Itt Memorial Institute, in Bangkok. The Mission Press is an important part of the equipment, and a missionary and his wife are expected to look after this department, including the burdensome work of transshipping goods to the various stations of the mission. They also purchase for missionaries who live outside the capital city.

Missionaries in Siam are better prepared than ever before for a forward march. The seed has been sown broadcast in carefully prepared ground. Travelers well informed on missions have reported that they were surprized to find so much more work being done here than they had thought.

The tropical climate has effect upon the energies of the missionaries, and it has been found a poor economy of time and energy for the missionary to become too much overworked. This nearly always means a breakdown. The missionaries in Siam realize their responsibility and are ready to go where duty calls, or where there is an opportunity of special service. There are more unevangelized people to each missionary in Siam than in China. This alone emphasizes the greatness of the task before us. letter and in spirit let us do our part to obey the command, "Go ye therefore and teach all nations."



NEW HEBRIDES ISLANDS. PART OF VILA HARBOR

## Wrecking a Mission

#### THE SAD CONDITIONS IN THE NEW HEBRIDES ISLANDS

BY REV. JOHN H. HARRIS, F.R.G.S., LONDON, ENGLAND

"We are of the opinion that the time has come when we can no longer refrain from calling the attention of the people of the British Empire to the deplorable condition of things existing in this group of islands."—Manifesto of the New Hebrides Missionaries, June, 1913.



HE story of missionary enterprise in the New Hebrides is one of the brightest chapters in the modern history of Christian progress,

and the Christian Church throughout the world can not but read with the deepest anxiety the appeal which the missionaries working in those islands have been compelled to issue to the British people within the empire.

The step taken by the Missionary Conference at Paoena, last June, is a grave one, for it can not fail to embitter still more the international "feeling" which has existed for some

The missionaries will be vears. even more violently attacked than hitherto, and will, no doubt, charged with political bias. There is a danger of their being criticized by some of their own friends who, through lack of a full knowledge of the facts, may be led to assume that they have acted precipitately. manifesto in question bears the signatures of Chas. F. Grünling, Frank G. Filmer, and Fred. G. Paton, representing, respectively, the Melanesian, the Church of Christ, and Presbyterian missions. These signatures, and the representative capacity in which they are affixt, should go a long way toward disarming any

criticism within the ranks of the Christian Church.

The time has now come when the British nation and the whole Christian world should be told that the manifesto of June last was published only after nearly five years of friendly representation to the Governments concerned. Before me are two huge files containing the accumulated dispatches of missionaries, administrative reports, and the records of private deputations. Much of this material is strictly confidential, but it all goes to demonstrate a determination to destroy the work and influence of the Christian missionaries laboring in the New Hebrides. It is for the Christian Church to say whether or not this disaster shall be consummated.

#### Government in the New Hebrides

What is the history of the administration in the archipelago? The islands comprise a scattered group in the Pacific Ocean north of New Zealand, densely wooded and with a scenery varied and beautiful. They produce most tropical fruits and vegetables, and under an enlightened administration the economic future of the islands would be found in copra—the dried flesh of the cocoanut. The population numbers about 65,000 natives and 1,000 whites.

Prior to the Anglo-French convention of 1906, there had been an embryo form of administration, represented from 1902 by Capt. Rason, R.N., as deputy commissioner, the French Government also appointing a resident commissioner. These officials were mainly concerned with the affairs of nationals, while the control of the natives remained in

the hands of the Joint Naval Commission, instituted in 1887.

In 1906 the New Hebrides convention was signed for Great Britain by Sir Edward Grey, and for France by Mons. Paul Cambon. This placed the government of the islands under the Condominium administration, which to-day spells *chaos* in almost every department, and is coupled with increasing crime and failure to enforce justice.

The 1906 Anglo-French agreement provided for a Joint Court of Justice, consisting of three judges, one of whom should be a president. Great Britain and France have each the appointment of one judge, while the King of Spain, acting arbitrator, has the appointment of the third. It is not very difficult to see that under the best of circumstances this would be likely to prove an unsatisfactory method of administrating justice, but the worst, or almost the worst, has happened. The available judges have only a limited knowledge of each other's language, and a still more restricted knowledge of legal practise in the countries of their colleagues, while the unfortunate litigants and witnesses are seldom able to reply intelligently to any single question put to them by either of the judges! A more chaotic state of affairs it is surely difficult to imagine.

The situation was further complicated by Article XX. of the convention, which provided that Frenchmen should be tried in a French court and Britishers in the British court. These national courts have jurisdiction over most civil and all criminal cases, and appear to be giving rise to the utmost dissatisfaction, because it is asserted that there is the

widest disproportion between the sentences. There is some ground for this charge, as is shown by the declared intention of certain British subjects to "become Frenchmen," in order to avail themselves of the extreme leniency of the French National Court!

The whole history of the New Hebrides is full of fraudulent, cruel, and demoralizing acts committed upon the natives of the islands, hence the 1906 convention was drafted with the object of preventing the kidnapping of women and girls and the imposition of fraudulent labor contracts on the men. No less than twenty-six out of the sixty-eight articles of the convention are framed with the object of preventing abuses upon the personal liberty of the natives, while five articles were inserted to restrict the sale of intoxicating liquors, arms and ammunition.

The missionaries assert that in spite of this convention the kidnapping of laborers for the plantations is of frequent occurrence and that with impunity Frenchmen kidnap women and girls for immoral purposes, many of whom are taken to New Caledonia.

In the June manifesto of the missions an extraordinary case is quoted:

A Frenchman named LeClerc was indicted before the French National Court on July 16, 1912, for the murder of a Santo native named Nip, at Big Bay, Santo, in the month of October, 1911. It appeared from the evidence of six natives and one white man, that LeClerc, who was the captain of a small recruiting ship, called the St. Joseph, was at anchor near the shore. Several natives came on board for the purpose of trading, or partly out of curiosity.

LeClerc suddenly pulled up anchor and hoisted sail. There was then a

scene of some disturbance, the seven natives protesting against their being taken away. The boy Nip jumped overboard, apparently with the object of swimming ashore. LeClerc then fired two shots at him with his revolver. Blood was seen by six of the witnesses on the boy's neck. He was seen to struggle for a moment and then disappeared from view, and has never been seen again. The accused, in his evidence, stated that he considered the boys as recruits and not as mere traders. He admitted firing one shot at the boy in a moment of excitement, but denied that the shot had touched him. He also admitted that he gave orders for a volley to be fired at natives on the beach, but states that no one was hit, and that no shots were fred in reply. The court found the accused guilty of common assault, and under Article 311 of the French penal code he was sentenced to one year's imprison-ment, with the benefit of the First Offenders' Act, and walked out of the court a free man.

British missionaries and British traders argue quite correctly, that a decision of this nature could not be given in a British court, and to liberate a man upon the grave charge of shooting a native because it was a first offense is to give license to crime. This case is the more serious when it is remembered that LeClerc has been convicted several times for his treatment of natives. In one month alone he was convicted on two serious charges, but apparently the penalties were never enforced.

#### Violations of Law

An examination of the returns shows that of the cases brought into court 7 per cent. are against Tonkinese, 8 per cent. against natives, 11 per cent. against British, and 74 per cent. against French subjects.

These cases include kidnapping, the sale of intoxicating liquors, gunrunning, and the seizure and violation of women and girls. The details as to the treatment to which

these latter are subjected are not fit matter for publication. Even the wives and daughters of teachers and evangelists have suffered and are suffering to-day the loathsome consequences of the violations they could not prevent.

Further breaches of the convention are fraudulent "reengagement" of laborers, non-payment of wages, and the "sale" of laborers. In the recent case of "Public Prosecutor and Stuart & Wright v. Jacomb," it was disclosed in evidence that a certain estate had been sold for an accepted sum of money—part of the assets paid for included cattle, pigs, and thirty-three laborers, the latter being valued at £1,650, or £50 apiece.

These, then, are the conditions against which the missionaries have publicly protested. For years, in conjunction with the Anti-Slavery and Aborigines Protection Society, they have made repeated private protests to the British Foreign Office, and also by friendly representations in Paris, but without obtaining effective redress.

In the French Chamber last year the missionaries were violently attacked by Mons. Victor Augagneur, who made the most fantastic charges against them. Mons. Augagneur declared that a missionary accompanied by "thirty natives armed with Winchester rifles" had attacked the sailors of a whaler. He also stated that the aim of the missionaries was "that of substituting, as far as possible, Brtiish influence for French influence," and that "the missionaries thus constitute a veritable state within the state. They are richly endowed, and dispose of considerable resources. . . . These rich missionaries go everywhere; every one of them has an income of 5,000 francs and 400 francs a year for every child over seven years old."

Mons. Augagneur, while admitting the existence of grave abuses, concluded his attack upon the missionaries in the following words:

The position, then, is that while the English colonizers have as a basis the powerful organization of the Presbyterian missionaries, French colonizers have nothing, or almost nothing, by way of support. The Condominium is not eternal, either the archipelago will be divided between each of the two nations which hold the Condominium at the present time, or one of them will acquire the whole.

Throughout Mons. Augagneur's speech, there was no recognition of the splendid results of missionary work or the fact that it has been, and is, greatly hindered by the revolting abuses practised upon the natives; neither was there any due appreciation of the courageous stand the missionaries have made against these admitted violations. In another debate, however, Mons. Lagrosilliere admitted that "Slavery is organized in the New Hebrides."

In their extremity the missionaries' cry for succor comes ringing across the ocean to the people of Christian England to bestir themselves and save missionary enterprise in the New Hebrides from the destruction which is rapidly overtaking it. Here, indeed, is an urgent task for the Edinburgh Committee on Missions and Governments. If that committee should decide upon definite public action they need not fear the lack of hearty and effective cooperation.

### A Twice-born "Turk"—Part VIII

#### THE REMARKABLE REMINISCENCES OF A CONVERTED MOSLEM SHEIKH

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

#### Another Religious Awakening



FTER being delivered from the Companions of Hell I was awakened by the Spirit of God, and the fire of Christian zeal began

to burn within my heart. I felt that what I had suffered had brought me no benefit or satisfaction, and I spent a blest hour alone with my Lord, who heard my cry for forgiveness when I repented of my many sins and forsook them. A voice within me spoke, as it were, saying: "Definitely receive Jesus Christ, the Redeemer, Who has made reconciliation between justice and mercy. God will then cause you to become one of the people of faith and grace."

I responded joyfully to His call, gathered together my books and other articles for my journey, and said, "To my Lord this week."

Satan began to tempt me with all his power, but God's Spirit helped me to escape from Satanic influence, and with my son I went to Beirut. My father went as far as the shore to bid us farewell, with tears flowing as the he recognized that he would never see us again.

For some months I had no other occupation in Beirut than to study religious books in the mission reading-room. One day, as I was studying the Bible, two men came in and began to discuss the doctrine of the Holy Trinity and the relation of

Jesus Christ to the Father. I bent my head over the book, but kept my ears open. At last I could endure silence no longer, and going up to them, asked leave to participate. They welcomed me and we investigated together.

The bearded gentleman informed me that he belonged to the Adventists, and I promised to visit him at his house on the Moslem feast of When I called he showed sacrifice. me into a private reception room, where we were alone with God. worshiping Him and praying to Him. For the first time I learned what is meant by the indwelling of the Holv Spirit. We felt strongly moved and our hearts were lifted up as if to heaven. Tears ran down our faces for very joy as we worshiped God. That day was to me not only a feast of sacrifice, but of redemption also, for I took Jesus Christ as my Savior and Lord. I promised to continue my visits, and began to observe Saturday as tho I were one with the Adventists.

Soon after I received an appointment as director in the Islamic school, which obliged me to work on Saturdays against my will. Through many arguments brought to convince me, and because of my comparative ignorance of the Holy Scriptures, I was temporarily persuaded that the keeping of Saturday as a day of rest and worship was a necessity in the Christian religion. The emotion and contrition which I felt in my prayers

with the Adventists, and the dreams which appeared to me many nights, helped to influence me.

I see now that these experiences of sorrow for sin and joy at forgiveness are common to all Christains, and were simply spiritual tokens to establish me in the faith of God's Church.

Now I asked some of the committee of the school to excuse me from attending school on Saturday. They granted me permission, but prest me hard to know the reason. I did not tell them, and they concluded that I was a Jew, in spite of all they knew of my family. They searched my room during my absence from the school one day and they found some Christian books. They began to threaten me with death and finally caused me to leave the school.

Some friends introduced me to a gentleman who made it possible for me to come to Egypt. Then news came that my father was at death's door. So I postponed my journey, went back home, expecting to be present at his death and to receive my share of the inheritance. found, however, that he had registered most of his real estate in the names of my brothers, in order that I might receive nothing. The other valuables were also appropriated by some of the heirs. After seeking in vain to obtain justice. I left for Beirut, and from there came to Egypt.

Narrator: The Sheikh and I then parted, and for many days I saw him no more. Finally, some weeks later, I saw him going to the Ezbekieh Gardens. He was in eager discussion with a number of Mos-

lems, drest mostly as Sheikhs, but some of them as merchants. I was too far away to catch the words and finally saw the Sheikh get up angrily and rush off. I stopt him to ask what was the trouble. He was very excited, so we sat down under a tree till his blood should cool, and I saw that he was offering a private prayer. Finally he turned to me and said:

Sheikh: My friend, I will tell you what has happened. There was a young man, a former associate, who asked one of the missionaries to get him a position. That very day I had given my boy some money and told him, "If you do not find me in the room when you come back from your master, get the key from the porter and wait for me." When I returned to my room that evening the boy was not there, and I asked the porter where he was. The man said that my son had taken the key at sunset, since which time he had not seen him. I forced the door open and found some goods and the boy's clothes missing.

It was clear that someone had led the boy astray in order to send him back to Syria. I then went to the police-station, but the sergeant would not help me. In the morning I returned to see the magistrate, and when I told him that someone had seduced my boy and stolen my goods, and that I wanted him to send word to the authorities in Alexandria and Port Said to see if he was there, he asked me for official papers to prove the boy's age. As I could not produce these, he excused himself because he had friends with him and was much too busy drinking coffee and smoking cigars to attend to me!

Next day I heard that my brother

had come back to El-Azhar and had sent to my boy a postcard asking him to meet him at the mosque. I went there with some Christian friends, but found no signs of my son. On my way back I went to the bookshop where I had sold my books and asked the man about my boy, but he did not give me a clear answer.

During the conversation a Sheikh came in and invited me to a café. After drinking tea and indulging in the usual salutations, he told me that my boy had come two days ago to the street near El-Azhar with a young man and had brought a Persian rug which he asked someone to sell for him in order to enable him to run away from Egypt to Syria because I had become a Christian, and he was afraid that I should make him one.

That Sheikh, out of his religious enthusiasm (as he called it), prevented him from selling the carpet, but collected some money to enable him to travel via Port Said. He then pulled out from his pocket a paper on which he had written satirical verses (purporting to be a confession by myself), to this effect:

"When all means of livelihood were shut in my face wherever I went among the Moslems, and I found no possibility of earning a living except by pretending to become a Christian, and when the Christians made me hear the chink of coins and said, 'Declare your belief in the Trinity and take the money,' I said, 'Give me the money, and if you wish I will not only triple but quadruple! for from my early days I have never cared for any religion at all.'"

After he had read this to me with all insolence, I replied: "Oh, Sheikh, do you know my name? Have you heard anything about me before now? Have you heard of my family, my wealth or my poverty, my profession or religion, before now?"

"No," he replied.

"Do you know how much I receive from the printing house in wages for my work?"

"No."

"Have you ever heard of the Christians giving me anything at all for becoming a Christian?"

"No," he answered.

"Since you have confest this and have written these wicked verses, here is clear evidence that you have committed the worst of crimes. If you wish I will detail them to you."

"It is enough, oh Sheikh," he said.
"I have sinned against you."

"Very well," I said, "I forgive you freely for Christ commanded us to do so."

After that he gave me more hypocritical flattery and invited me to take supper at his home. I asked him to excuse me, and when he wished to know the reason, I said: "Because I can not forget the command of Mohammed to you, 'Whosoever changeth his religion, kill him.' Therefore I am not going to venture to enter your house without the full knowledge of the Government as to where I am to be found at that Fear God, O Sheikh, and know that all speech bears traces of the heart from which it comes."

Then I left him in haste, and went away asking God to protect me from evil.

(To be concluded.)

# The Evangelization of the Arabic Language\*

#### THE PRINTED PAGE AND THE NILE MISSION PRESS

BY REV. S. M. ZWEMER, D.D., CAIRO, EGYPT Chairman of the General Committee of the Nile Mission Press



NE of the Arab philosophers, at once a zoologist, a philosopher, and biographer of Mohammed, the prophet, whose name was Ed Damiry, and who lived about

four or five hundred years after Mohammed's death, said that "Verily the wisdom of God came down on threeon the hand of the Chinese, on the brain of the Franks, and on the tongue of the Arabs."

The present awakening of China will doubtless prove that not only in the past, but also in the present, the Chinese are above all nations clever It is interesting to in handicraft. believe that the Arabs, even in the Middle Ages, realized the inventive genius of the West, and no one who has ever studied the Arabic language, or even their literature as far as it has been translated, can doubt that the language of the Arabs, which they call "the language of the angels," is, of all living languages, perhaps, the most delicate in structure, immense in vocabulary, and of great possibility for the expression of every form of thought. No one doubts the importance of this living speech.

#### I. Extent, Spread, and World-Wide Influence of the Arabic Language

The Arabic language became the chief vehicle for carrying on and carrying outside the bounds of Arabia the Moslem religion. The Bible tells us, "In the beginning was the Word, and the Word was with God," and that "the Word became flesh and dwelt among us." In another sense the word of Mohammed, incorporated in his book, has gone on the wings of the wind with Arab propagandism, until to-day the Koran is perhaps the most widely read of any book in the world save the Bible.

I think it is correct to say, as an American typewriter firm did the other day in an advertisement, that the Arabic character is used more widely than any other character used by the human race. The Chinese character is used by more people, vastly more, but the Arabic character has spread, through the Mohammedan religion, over much wider area, until in every part of the great world of Islam those who know the Arabic character can at least read the signs of the street or the tickets in the railway trains. To begin with, the whole of North Africa has adopted the Arabic character. From Rio de Oro and Morocco, through Algiers, Tunis, Tripoli, Egypt, in all the day schools, higher schools, on the street, and wherever there are people who read and write, they use the same character that is used in the Koran. The Arabic character has also been carried through a large part of Cen-Africa by the Hausas, and through a large part of Eastern Africa by the Swahilis and the Arabs of Zanzibar. Long before Livingstone crossed the Dark Continent the Arabs had already named the chief lands of Africa, visited the great lakes, and discovered the greater part of the continent. The same is true In the of the Far Eastern world. Philippine Islands and Malaysia the books used by the Moslems, numbering 35,000,000 souls, are mostly in

<sup>\*</sup> An address given at a meeting in New York, in the home of Mr. and Mrs. Finley J. Shepard.



THE NEW HEADQUARTERS OF THE NILE MISSION PRESS IN CAIRO, EGYPT

the Arabic tongue or in the Arabic script. The same is true of the great strip of country from far Western China, through Northern India, Afghanistan, Eastern Turkestan, the whole of Persia, Turkey-in-Asia, and Arabia. Islam has carried its alphabet, the sacred alphabet of the Koran, throughout the whole of the Moslem world.

The Arabic speech has even extended through its literature and Moslem emigrants to the New World. In South America there are nearly 160,000 Mohammedans, while in Brazil alone there are seven Arabic newspapers.

The Mohammedan religion has also carried its grammar, its vocabulary, through a greater part of the Oriental and Occidental world. Even in the English language we have no less than threescore words that are Arabic, which came by way of the Crusaders or through Spain into the English dictionary and linger there.

Every time we buy a magazine, use a sofa, or study algebra, we pay tribute to the Arabic tongue, because all these are Arabic words. There are fifty other words ust as common which could be mentioned. But most of all, the Arabic language is bound up with the religion of Islam. day there are no less than forty or fifty million people whose spoken tongue is the language of Arabic, and over 200,000,000 people who pray no prayer to God, who have no religious expression for the thoughts of their soul, save as winged with the language of Mohammed.

The cry of the muezzin is the challenge of Islam to the Church of Jesus Christ. In all these lands, from Canton in the extreme East, and through Western China, in the Malay Archipelago, and as far West as Morocco or Sierra Leone, as far South as Cape Town and as far North as Tobolsk, Siberia, you may hear every day the call to prayer

in Arabic, and the prayer from Mohammed's book, "In the name of God, the merciful, the compassionate!"

Nor has the Arabic language ceased to spread through the world. Its use is extending not only in Africa, but even in China, and we may speak of a revival of Arabic in nearly every Moslem land. It is in the deepest sense of the word a living speech. What stronger proof could we have for this than the activity of the Mohammedan press in centers like Cairo, Beirut, and Constantinople.

### II. Need for the Evangelization of Arabic

On the other hand, Arabic literature has, by the very fact of its being Moslem, become to-day the greatest and strongest retrograde force for civilization and social progress in the world.

Sir William Muir said that "the book, the religion, and the sword of Islam have done more to retard the progress of civilization than any other forces in the world." Islam has lost its sword. The Moslem world is under Christian government Western influence practically everywhere. But the power of Islam still remains in its book, in the propagating force of this religion through its literature. I believe that the old Arabic literature is both socially and morally and spiritually to-day the greatest retrograde force in the world.

But the springs of this literature are not waters of life that make everything blossom and bloom with their flow. The water that goes forth from the springs of Arabic literature and of Islam is bitter water, a Dead Sea of thought. It is, alas, true that the desert is the garden of Allah, but the desert is not the garden of Jehovah. Where Jehovah walks is Paradise, and where Allah walks there is the desert.

Arabic Moslem literature is anti-Christian, impure, full of intolerance and fanaticism toward Western ideas, and wholly inadequate to meet the intellectual and moral needs of humanity.

Take, for example, the social and political effect of Arabic literature. The literature of Islam is out and out, of course, Mohammedan, and is based on the Arabic medieval conception of social life and progress. I think it was Lord Cromer who said in his book on Egypt that "reformed Islam is Islam no longer," because the real Islam is based on three principles—the principle of intolerance, the principle of the degradation of womanhood, and therefore the ruin of the home life, and the principle of the unchangeableness of civil law. Now, these three principles are absolutely antagonistic to the march of modern civilization.

In regard to womanhood, there are a small number of Mohammedans who advocate monogamy and deprecate polygamy, but there is not a single Moslem in Cairo or Calcutta who can write a book in favor of the rights of womanhood without directly indicting the life of the prophet and attacking the Koran. So these two things are incompatible, and it is simply impossible to reform Islam without impugning Mohammed himself and his sacred Again, Mohammedan institutions. literature stands for intolerance. You can find intolerance in nearly every Moslem book you pick up, whether story-book or poem or philosophy or It is woven into their religion. literature and life.

Mohammedan literature is also morally unfit to elevate the world. Let us take two or three examples familiar to us all. The Arabic tales of the Thousand and One Nights is used among us as a book for children. It is a book of rather interesting stories in the expurgated form in which we know it, but as it circulates in the Moslem world it corrupts morals, degrades home life, and the better class of Moslems today would not like to be seen reading

the book. Take the greatest book in the Arabic world, the Koran itself. "The Koran," as a Moslem in Morocco said, "contains beautiful moral precepts, but they are hard to follow. When I read the New Testament someone seems to be drawing me to There is the greatest difference in the world between the Arabic Bible and the Arabic Koran, Arabs themselves being wit-If placed side by side with nesses. the Bible Mohammed's book will show immediately its inferiority. remember an Arab who came to one of our missionaries in Arabia and said, "I love your Bible, but," he said, "the Arabic Bible is not as poetic, its form is not as elevating, its eloquence is not as great as is the eloquence and the poetry of Mohammed's book, the Koran." the missionary, quick as a flash, said, "When the caravan is crossing the desert and the travelers are dying for thirst, do they ask for rosewater?" It is God's Word alone that satisfies the thirsty soul.

And there is a sad dearth of literature for children. The Koran is not a book for children in any sense of the word. Its style is obscure even to adult Arabs, and except for a few Old Testament stories and some references to Jesus Christ, told in garbled form, there is nothing in it to attract children. Pictures and music, altho increasingly winning their way among Moslem children, must do so over against religious prohibition according to the letter of The contents of a chilthe law. dren's primer on religion, by Sheikh Mohammed Amin al Kurdi, which has had an enormous circulation in Egypt, Malaysia, and North Africa, will indicate what a Moslem child is taught; it is typical of this sort of literature. In the introduction the author says that his book is intended for primary schools and for boys and girls at home. The first part of the book defines God, His unity and His attributes, speaks of Mohammed, the doctrine of angels and the Koran, and says that the Gospel now in the hands of Christians has been utterly corrupted and is untrustworthy. The second part of the book might well be entitled, "What a boy and girl ought not to know." No further proof surely is needed that this literature needs to be purified and superseded.

### III. What is Being Done to Meet this Need?

The Beirut press, established by an American mission, has had a splendid record of achievement. Besides the Arabic Bible prepared for Moslem readers all over the world, scores of books, scientific, moral, and religious, have been published by them, and have had a wide circulation. But this press has always been handicapped because of the Turkish Government. Even under the new constitution they are unable to print freely the kind of literature needed for the present opportunity.

The Nile Mission Press was established to cooperate with the mission press at Beirut, and to supplement its work of Bible printing and extend it on a much larger scale, especially by tracts and leaflets suited for Mohammedans.

We must capture the Arabic literature for Jesus Christ and use it to carry His message everywhere, as Mohammed once used it to carry his religion. This is not impossible.

We have illustrations in the story of missions. When Ulfilas, the great missionary, came to Northern Europe and put the Bible in the language of the people, he captured it for Jesus Christ. When Luther put the Bible into the old German tongue, the tongue of the common people which men despised, he created the German language; and when Tyndale and Coverdale gave the Bible to England they perpetuated the faith of the Bible not only, but made it penetrate and permeate the English language. And so I believe that when Dr. Van Dyck and Eli Smith ended their work of faith and labor of love

and patience, of hope, translating page by page and verse by verse the Bible into the Arabic tongue—when the completed Bible came from the press in Beirut, they ushered in an era far more important than any dynasty or any change in governments in the Moslem world, because they gave to fifty million people the Word of God in a matchless translation. There is a proverb current at Damascus, or which used to be current there, given by Hartmann in an article he wrote on Islam and the Arabic speech, "Verily, the Arabic language will never be Christianized."

This Arabic proverb is to us a challenge, and for that purpose we are met here. In this task we have had the splendid cooperation of the New York Committee. For this purpose the Nile Mission Press employs its seventeen colporteurs and sent out last year 82,000 books and pamphlets to every part of the Moslem world, making Cairo a distributing center for the Gospel message in all Moslem lands.

For many years the quarters of

the press have been inadequate, but now we have the opportunity to purchase suitable premises, and nearly all the money for the purchase has been raised and paid in. Only the small sum of five thousand dollars remains.

The Nile Mission press stands at the great strategic center of Islam, Cairo, "the victorious." If you go into its narrow streets, among the bookshop crowds, you have only to stand there for a few hours to see that the real capital of Islam is Cairo. Here are men from Nigeria, Morocco, Java, Singapore, Hunan in West China, from Mecca, Medina, Teheran, Stamboul, from Bokhara, Teheran, Stamboul, from Bokhara, To lay in a stock of Mohammedan literature and to carry it to the utmost confines of the Moslem world.

Could you find a better center, a more efficient method, and a more strategic time for this work than God has given us to-day? Carey's watchword should be ours, "Attempt great things for God; expect great things from God."

# The Judson Centennial in Burma

BY REV. FRANK M. GOODCHILD, D.D., NEW YORK



HE Judson Centennial meetings in Burma were of great significance. They were great in size and vast in influence. The movements of the Jud-

son party were noted daily in the Rangoon papers, and detailed accounts of the meetings were given. Wherever the American visitors went large companies of native Christians turned out to see and hear them, and a multitude of non-Christians stood wondering at it all. No doubt

it has given the native Christian people a new importance in their communities that so many white brethren should come so far to visit them. Certainly the native Christians have assumed a new importance in the eyes of the visitors. They have clear convictions of Christian truth and picturesque ways of presenting them, and in some cases they show notable self-sacrifice in sustaining Christian work.

The celebration was held in two great centers. The Rangoon meetings were first in time and in im-

<sup>\*</sup> Condensed from Missions.

portance, but the celebration at Moulmein was impressive, and the tenderest services of all were held on the very spots made sacred by Judson's sufferings—at Amherst where Ann Hasseltine is buried, at Aungbinle where Judson was imprisoned and was in the stocks, and on the prison site at Ava.

The Burma Baptist Convention was in session in Rangoon on the day before the Centennial exercises began, so that a large crowd was in

attendance.

The meetings were opened promptly on Wednesday morning, December 10, at 8 o'clock. (Mark that, all you who think the East does not A vast throng filled the Cushing Hall. The upper spacious Cushing Hall. windows of the lofty room served as a gallery and were crowded with the heads of those who stood on the outside balcony. The native people were present in large numbers, the men on one side of the room, the women on the other; the men with brilliant silk turbans, the women with little sprays of flowers tucked in their abundant, black, carefully coiled hair; and all of them, men and women alike, having silk skirts of bright, harmonious colors. We have nothing like such a sight in America. You can get it only by a journey of many thousands of miles.

All sang the same hymn, "Oh God, our help in ages past," but

each sang in his own tongue.

On the platform were seated representatives of all the other denominations working in Burma, and representatives of Baptist missions in other lands. Notable among those who spoke was the Rev. William Carey of Barisal, India, the greatgrandson of the Father of Modern Missions. His face is not unlike the strong, kindly countenance of his illustrious ancestor. Dr. Henry C. Mabie represented the Foreign Mission Society. Dr. R. S. MacArthui, president of the Baptist World Alliance, brought the regrets and felicitations of Dr. Edward Judson of New

York, who was not able to be present. An event of profound interest was

An event of profound interest was when five aged women, who were little girls in the last years of Dr. Judson's life, and remembered him, gave their reminiscences. They were called "Five Little Girls" on the program. They were Sarah Stevens (now Mrs. D. A. W. Smith), Mary Brayton (Mrs. M. M. Rose), Julia Haswell (Mrs. J. M. Vinton), Susie Haswell (Miss S. Haswell), and Sarah Stilson (Miss S. Stilson).

Two remarkable features of this and other sessions were the singing of the Karen and Burmese choirs, and the translation of the addresses into Burmese and Karen by Dr. W. F. Thomas. He can compress an hour's address into five minutes, putting it into two languages at the same time, and he has the reputation of making the speeches better than they are in English. Nobody sleeps

when Thomas interprets.

By 2 o'clock the meeting convened once more. Miss Cornelia Judson, a grandniece of Adoniram Judson, who for twenty-six years has been in educational work in Japan, spoke briefly. A long list of speakers, representing other denominations, followed each other, bringing greetings and congratulations, and with a versatility rarely, if ever, paralleled, each one was able in some way to connect himself with Judson and make it seem especially fitting that he should have a place on the program.

Then followed a feature not on the program, but full of interest to the The native or-American visitors. dained ministers were asked to stand up. A large number of earnest looking men stood and were greeted with Then the theological students were asked to arise. Among those who stood, five languages were represented, and John 3:16 was recited by different groups in Burmese, Chin, Pwo Karen, and Shan, while another group sang a hymn in Sgaw Burmese girl students recited a text, and Karen school girls sang a hymn.

At the closing session of the celebration on Thursday afternoon the presiding officer was the highest Government official in Burma, Lieutenant-Governor Adamson. He spoke appreciatively of Judson's work. A letter of congratulations from Secretary of State Bryan was read, and before the close of the day a congratulatory cablegram from President Wilson.

Addresses were then made by Dr. MacArthur, Dr. R. A. Hume, senior missionary of the oldest mission of the American Board; Dr. H. Anderson of the English Baptist Mission, and Dr. Henry C. Mabie. It was a great meeting, the climax of all that had gone before. All the addresses were of the first order.

At Moulmein the celebration occurred on Sunday, December 14th. In the morning the visiting preachers spoke at the various missions. 4 P.M. in the Talaing compound three converts were baptized. 4.30, Rev. A. C. Darrow conducted the party to a fine property worth 15,000 rupees (\$5,000), which the Talaings have just bought for a hospital. Saya Nai Di handed the title deeds of the property to Dr. Mabie as the representative of the Foreign Mission Society, and a prayer of dedication was offered by Ka Taw Thoon. At 5.30 a mass meeting was held in Judson Memorial Hall, which was taxed to accommodate the great crowd. Dr. Hume paid a fine tribute to a leader of the Burmese Baptist community who had recently up a Government position worth 175 rupees a month to take a teacher's position in one of our schools at 50 rupees a month.

On Tuesday, December 16th, a large company of people, natives and visitors, went from Moulmein by launch to Amherst to visit Ann Hasseltine's grave. The chief features of the celebration were the visits to Aungbinle and Ava, where Judson was imprisoned. On Sunday, December 21st, the pilgrimage was made to Aungbinle. The chapel

there is built on the very site of the old prison in which Judson suffered. Every inch of space was occupied, the natives sitting on the floor. dresses were made by Mrs. Safford and Dr. Goodchild, and two native pastors spoke gratefully of Judson, and showed fine quality of thought and eloquence. The interpreter was L. T. Ah Sou of Moulmein, whose mother was baptized by Judson when she was twelve years old. She and two others whom Judson baptized are still living. Two of them attended the meeting at Moulmein and were called to the platform.

At Ava, a booth, part grass and part canvas, had been erected on the site of the old prison, and in it the service was held. All the company sat on mats on the floor. Mr. Grigg, the missionary in that district, stated that he longed to build a rest house for travelers, to make a well, and to erect a shaft on that spot as a memorial to Judson. He said that the Government had given one and a quarter acres of land, the old prison site, for the purpose. But to carry out the plan would cost 3,200 rupees. Dr. H. M. Sanders asked the privilege of contributing the entire sum. Mr. Grigg said also that there had been no missionary in Ava since Judson's time, and to support a native preacher there would cost 360 rupees a year. He wished some one would undertake the support of such a man for The Rev. D. L. Jamifive years. son of Albion, N. Y., assumed this responsibility.

After the meeting the party went over the road from Ava to Amarapura, over which Judson walked in fetters, and in extreme pain and exhaustion, when he was transferred from Ava to Aungbinle. Some of the company went in ox-carts. Some The road is a hot, dusty walked. one in December, the cool season. Judson walked it in May, one of the hottest months of the year. This trip was in very truth a pilgrimage, and the places visited were shrines.



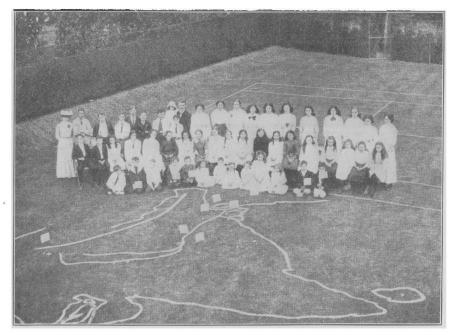
ADONIRAM JUDSON



ANN HASSELTINE JUDSON



AFRICA MISSIONARY DAY FOR CHILDREN AT THE SEASHORE



RUSHDEN ROPEHOLDERS OF ENGLAND AND THEIR LAWN MAP OF INDIA

## DEPARTMENT OF BEST METHODS

#### WORKING FOR MISSIONS IN SUMMER MONTHS

CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, N. Y.



OR years the Church looked upon winter as its great harvest-time. Beginning with the Week of Prayer special evangelistic ser-

vices were held, and Christian work of all kinds was pushed with great ardor. Then spring came, and the special efforts ceased. The harvest was past, the winter was ended.

In summer the Church took a vacation and the Devil had his great harvest-time. The Church and her children were idle, but he found plenty to do. Then the Church be-· came wise. She tried the experiment of working in summer and found that it paid. Now, in a large number of cities, evangelistic campaigns are conducted during the summer in tents or outdoors, and thousands of souls are brought to the Lord Jesus Christ.

Missionary leaders, too, learned the wisdom of working all the year round. In Great Britain special missionary services are held on the beach at the seaside resorts. In America the most beautiful spots have been preempted for missionary conferences and summer schools of They are thronged every year and have become great recruiting stations for the army of the Lord. No church can afford to be without representation at them.

'If only the six hundred women at Northfield, the eight hundred at Chautaugua, and the other hundreds at the other summer schools of missions could be multiplied like leaves. there would be no trouble in enlisting women for missions," says Mrs. Montgomery. "Every woman goes home a live wire. Will not every circle resolve to have a delegate at some summer school this year? Have

rubber sales, newspaper sales, make aprons or bed-quilts, nut-bread or Try one-egg cakes ingrape-juice. stead of two and give the egg-money. Do anything honest, but get the money to send the delegate!"

#### MISSIONARY SERVICES AT SEA-SIDE RESORTS

BY MR. W. G. OVENS, B.A., SIDNEY SUS-SEX COLLEGE, CAMBRIDGE, AND WYCLIFFE HALL, OXFORD, ENGLAND

Every summer since the year 1868 holiday services have been held during the months of July and August at sixty or seventy seaside resorts around the coasts of Great Britain and Ireland.

These services are held under the auspices of the Children's Special Service Mission, and are for the most part conducted by honorary workers, a large proportion of whom are university and professional men. Last summer nearly 140 graduates and undergraduates were sent by Oxford and Cambridge Universities alone.

The object of these services is to lead young people definitely to accept the Lord Jesus Christ as their personal Savior, to encourage them to read the Word of God daily, and to show them the true secret of the daily overcoming life. The work at each place usually lasts from three to four weeks, and is in charge of a responsible leader, supported by a band of helpers.

Each morning a short meeting is held for prayer and praise. This is followed by the large general meet-It lasts ing, held upon the sands. for one hour, and is a bright, happy gathering for prayer, hymn chorus-singing, text-searching, Bible objects, and short addresses. vious to the service the children are

invited to come with "good spades and bright faces" and dig the sand pulpit and make sand seats to form the sand "cathedral." The pulpit is decorated with seaweed and shells or flowers, and is provided with stone steps.

Each evening special meetings are



SOUTH AMERICA ON THE SANDS

held. Sometimes it is a meeting for boys or girls only; at other times there is a procession when the boys and girls carry Chinese lanterns, or decorated designs, or ride illuminated bicycles. Stops are made at different places in the town and on the sea front, and bright choruses are sung and Gospel addresses given. All these meetings attract great crowds—not only of young people, but of adult visitors, clergy and others, and are times of inspiration.

During the afternoons various means are adopted to entertain the boys and girls—text-writing, compositions on the sands, sand designs, excursions, picnics, cricket, hockey and other sports. These all give opportunities for personal work and show the children the reality of the Christian life. It is an object-lesson that

"Religion never was designed To make our pleasures less."

The value of the work of this mission has been acknowledged in all quarters and the fruits of the last forty-five years are abundant. Perhaps the greatest feature is the special atmosphere of this mission

with an utter absence of cut-anddried, regular, committee-made, clockwork and professional performances which so often repel young life.

The workers emphasize the fact of sin, the inspiration of the written Word, the necessity of conversion, and the possibility of a life of power

and joy in the Holy Spirit.

One of the great features of the work is the emphasis laid upon Foreign Missions, and one day in the week is usually set apart as "Missionary Day." At all the services during that day special reference is made to some part of the mission field, missionary hymns are sung, and missionary literature is The morning meeting distributed. on the beach is addrest by some one specially interested in missions—a Volunteer, a missionary Student home on furlough (sometimes drest in native costume) or a missionary bishop. Occasionally some of the children are drest in foreign costume and exhibit letters from the "Missionary Alphabet." Curios are also exhibited, and dia-In the evening it is customary to hold a mass meeting in one of the halls and an illustrated missionary lecture is given.

Perhaps the greatest feature of the day is the "sand map" on the beach. A band of workers goes down four or five hours before the time of the service to make the map. A large space is roped off, the lines of latitude and longitude are marked by thin twine, and the outline is carefully drawn on the sand. This outline is filled in with large white stones outside of which is placed a layer of seaweed, and so the coast at once appears prominent. Next the rivers are carefully traced and are filled in with strips of very bright green seaweed. Then the lakes are marked out and covered with seaweed. Sand heaps are made for the plateaus and mountains, and upon the tops of the higher mountains white flour or salt is placed to represent the snow. If there is a

volcano some red substance is placed on top of the sand to represent the flowing lava. The chief towns and mission stations are marked by black letters on white cards supported on wooden stakes.

When the map is completed the effect is very fine—the white and green coast line, the green lakes and rivers on the brown sand, and the mountains with their snow-white tops. Large texts or missionary mottos are worked in shells flowers outside the boundary lines of the country outlined. Around the enclosure flags are placed and misexhibited. diagrams are the time During (three to five hours) that the construction been going forward, numbers visitors who would not otherwise be attracted stop and ask questions and often remain for the service, and thus many opportunities arise of helping to disseminate information concerning the mission field. soon as the map is completed a special missionary service is held and at its conclusion visitors are admitted within the enclosure and are taken around the map on "personally conducted tours."

The whole idea is very popular with the young people—the construction of the map gives occupation for several hours for the children and is interesting to adults. It is more than a practical geography lesson. It is a vivid missionary lesson, and one can feel that impressions then made are destined to remain long after the tide has washed away the In money given, in interest aroused, and in other ways, these services in vacation time have been abundantly owned of God.

In our public and private schools, in home and business life, the influence of this work is going on, and to-day, both at home and abroad, in the ranks of the clergy and in the mission field there are many who first heard the call, "Come unto me," at these gatherings by the seaside.

#### GRASS MAPS ON THE LAWN

It is not necessary to go to the seashore to make use of the plans outlined in the foregoing article. Outdoor meetings can be arranged for the stay-at-homes with grass maps on the lawn. This has been done in England and it will be done in America this summer. The maps can not be made quite so attractive, perhaps, but they can be made fully as effective.

Last summer when the Rushden. England, branch of Ropeholders (an organization of young people in the Baptist churches of Great Britain) held what they called a "summer school," one feature of it was a map of India outlined on a lawn. summer school of the Rushden Ropeholders began with a cricket match." says Wonderlands (an English Baptist magazine), "Boys versus Girls. This was followed by tea in the orchard. After tea a demonstration was given on a large map on the lawn, in which about thirty took Each told something about our work in India, and as each place was mentioned, a flag was planted on the spot. At the close of the demonstration the Ropeholders' hymn was sung."

Another adaptation of the sand map idea was worked out by a company of Wesleyan Methodist young people at a meeting held in the grounds of Mr. John I. Parkes, of This took Birmingham, England. the form of a living map of India, the outline of which was marked on the lawn by means of white tape twisted around long nails driven into the turf at many points. On the map hoops were placed at the proper geographical places to represent the nine districts in India where the Weslevan Methodists are working. Young people, appropriately drest in native costume, then took their places on the map, one in each hoop, and told, in turn, stories of the work done in the different districts and the

workers engaged in it.

## A MIDSUMMER MISSIONARY FESTIVAL\*

BY MR. STANLEY SOWTON, LONDON, ENGLAND

Assistant Centenary Secretary, Wesleyan Methodist Missionary Society

Something was on at Bradford; there could be no doubt about that. The quaint little Wiltshire town nestling by the Avon does not readily give itself up to every new idea that comes along; but the little groups outside each house in the main street, the children waiting expectantly at every turning, and the crowd of quite respectable size at the market-place, all betokened that something was on.

The visitor had no need to remain long in doubt as to what this "something" was. Long streamers insistently announced, "This way to the missionary festival." Presently we heard the strains of a band, and there was that exciting tension among the crowd which silently, but distinctly, says, "Here they come! Look, look!"

Here they did come, and every-

body did look.

I knew the short time that had been allowed for preparation and the difficulties that had been encountered in procuring suitable costumes; and I had expected only a small, tho commendable, sort of Sunday-school Imagine my procession. when, headed by a handsome banner and a very creditable band, a procession quite half a mile long began to wind around the corner. It was Thank God for the spirit of foreign missionary enterprise that is abroad in the homeland! Following the banner and the band, came the superintendent, the chairman, and a Then came the group of workers. boys and girls and ladies and gentlemen in costume—first an East Indian bride, correct in every detail up to the little green tiara which crowned her head. The entire costume was home-made, and with no

other guide than a picture in a back number of a missionary magazine.

For a few minutes we had all the wealth of color of the picturesque East before us. Japan and China were each represented by groups of eager young people. One village society was responsible for North India, and bore banners with the names of our districts in that field.

A Tamil school was admirably displayed in tableau form on a wagon, and we caught a glimpse of the teacher with his blackboard, while cross-legged before him sat his pupils. A touch of realism was lent by the thatched roof, supported by homely props—too typical, I fear, of many a building on the mission field.

It was a special pleasure to see the charming way in which the missionary magazine of the church, The Foreign Field, was introduced. tasteful banner had been designed, and following it were half a dozen ladies, who looked so attractive in light green dresses and light green toques, both decorated with dark blue (the colors of the magazine). Following these came a score or more of children wearing the same combinations andaloft large cards, with the name of the magazine, each bordered with laurel leaves and garlands together in very tasteful style.

Numerous other groups passed along in capital order, doing credit to the Taoist priests, Ceylon natives, Hindu gentlemen, and other picturesque helpers who filled the rôle of marshals.

A street collection was taken en route, the quaintest receptacles being devised from biscuit tins and the like to represent Eastern cooking-pots. Even people who took photographs from the balconies or watched from upper windows were not forgotten. A pretty little bag on a long pole, and an irresistible appeal from below, served to bring grist to the missionary mill.

Rev. Norman D. Thorp, the pastor, hurried me off by a short cut

<sup>\*</sup> Condensed from The Foreign Field.

up a tremendous hill, while the procession took a longer, more level route, and a few minutes later we watched it as it passed along the road below the pretty lawn which Lord Fitzmaurice had kindly loaned for the occasion. Mr. Thorp was busy the rest of the evening supervising the various side-shows, all forming competing attractions at the same time.

We had a very pleasant meeting for three-quarters of an hour. There was prayer for a true blessing on the day's gathering and music by an excellent string band, and a capable little choir.

The meeting ended, hundreds of young people and older friends dispersed over the lawn and soon entirely cleared the refreshment stall; others invested their pennies in visits to the "Chinese Curios," "A Link with Lanka," "The Children's Corner," etc. I found myself in one little enclosure lit by an acetylene bicycle lamp hung in the trees, where a young lady was holding a little group of visitors deeply interested. Her stock-in-trade was a few Ceylon curios belonging to Mr. Thorpe, and a painted set of a Hindu family obtained from the Mission House for a shilling. She knew the use of every domestic article, talked on the dress of the members of the family, the food they ate, their religious beliefs, their habits and customs. was most interesting.

Presently the bugle sounded, and anxious parents and teachers from neighboring villages were searching for Indian bridesmaids and Chinese coolies and packing them into vans kindly lent for the occasion. Bradford children then formed up for a lantern procession to the town, for even yet the day's events were not over. There were about forty lanterns altogether, half of them Chinese, half Singhalese. I should never have credited the effect produced in the darkness by those forty lanterns.

We finished up in the schoolroom

and carefully deposited the homemade lanterns, to be used, I hope, on some future occasion. They were tired, that little band of workers, but happy-tired, which makes just all the difference.

## OLD COLONY'S MIDSUMMER CHRISTMAS TREE

Every summer at the end of June or sometimes in July, the young people of the Old Colony Baptist Association of Plymouth County, Mass., hold an all-day basket meeting in the interest of foreign missions, the unique feature of which is a Christmas tree.

Near Easter each year, Miss Ella Robinson, of Brockton, Mass., the secretary of the association, who has had charge of the midsummer meeting ever since its inauguration away back in 1888, sends a letter to the children of all the churches in the association, addressing it to the superintendent of the Sunday-school or some special junior worker. These letters usually include some anecdote or story calculated to interest the children, and emphasis is placed on the following points: (1) Gifts for the treasury; (2) gifts for the Christmas tree; (3) help on the program; (4) attendance at the meeting.

The meetings are held in the different churches in rotation, and are greatly enjoyed. The audience frequently numbers 200, There are two sessions, children. one at 10 A.M., the other at 1.30 P.M., and a basket lunch at noon. programs are clever and original, consisting largely of exercises, dialogs and demonstrations devised by Miss Robinson and her helpers in the There is, too, various churches. always a talk by the most alive missionary speaker that can be secured, the decking of the Christmas tree, a gift exercise, and the distribution of mite-boxes for the coming year.

The most novel and attractive feature is the decking of the Christmas tree. At our request, Miss Robinson

tells about it and its origin:

"For some twenty years a feature of our meeting has been a Christmas tree," she says; "usually a tall evergreen without any decoration. This is strongly planted in a tub. About eleven o'clock, at the morning session, a march is played and the children come, two and two, bringing their gifts for the tree. Each child is supposed to bring something; a five-cent cake of soap is a good thing for a poor child. A committee of ladies help to deck the tree. gifts are for the brown brothers and sisters in lands beyond the sea, and the tree is a pretty sight when it has been decorated by the eager little

"The tree is stript, its fruit brought to my home, and in August packed in a box. Then it is sent to India or Burma, or elsewhere, and there hangs on a Christmas tree again. We have many nicely drest dolls (there were 92 in 1912), games, school supplies, soap, candy, etc. Dissected maps and pictures make valuable and inexpensive gifts. The ladies give sheets, most helpful in the schools and most useful also in the packing. Short lengths of calico for jackets and skirts are sometimes included.

"I suppose the Christmas idea was my own, tho possibly the seed thought was suggested. Certainly its practical working out is my own, but I have had most royal help from the mothers and sisters of Old Colony Association. The Christmas box gives much pleasure to the children of our mission schools, and it is equally valuable as a stimulant to missionary zeal. Wherever they may go in after years, our children will never forget the object-lesson of the summer Christmas tree."

#### A MIDSUMMER MISSIONARY READING CONTEST

The Young Woman's Missionary Society of the United Presbyterian Church, Fort Morgan, Colorado, conducted a very successful missionary reading contest last summer, which continued through June, July and August. In *The Woman's Missionary Magazine*, the superintendent, Mrs. J. S. Pollock, tells of it as follows:

"A committee of three ladies from the Women's Society selected the books to be read and arranged the schedule of credits. Among those 'The Personal selected were these: Life of David Livingstone,' 'Life of Paton,' 'Pilkington John G. Uganda,' 'The Egyptian Sudan, 'China's New Day,' 'Chundra Lela, Sudan, 'Our Girls of India,' 'Daughters of India,' 'In the King's Service,' and The Bishop's Conversion.'

"Each book was given a certain number of credits, five being the highest. The society was divided into sides, each with a captain, who kept a record of the credits. The superintendent acted as librarian, and had general oversight of the contest. Each contestant was required to make five credits. This was to prevent any from selecting just a one-credit book and stopping with that.

"The interest taken was most gratifying. At the close, the losers entertained the winners. At this meeting the response at roll-call was the name of the book liked best and the reason thereof. Most of the responses were thoughtful, and revealed the fact that a new mental vision had been opened up to most of the readers. Some who could not read all the books during the contest exprest a desire to complete the course."

#### STIMULATING SUMMER READING

Whenever the Young Women's Missionary Circle of the First Presbyterian Church, Springfield, Ohio, omitted its meetings in July and August, the members were asked to read at least two missionary books during the summer and report on them at the September meeting. A suggested list of twelve

books, six from the Warden Free Library and six from the Proudfit Missionary Library in the church,

was printed on a page of the society's calendar in place of the regular programs:

#### JULY AND AUGUST MEETINGS OMITTED

"Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest."-ARTHUR T. PIERSON.

#### SUGGESTED BOOKS FOR SUMMER READING

#### PROUDFIT LIBRARY

"The Bishop's Conversion." "In the Tiger Jungle."
"Life of John G. Paton."
"The Story of Uganda." "David Livingstone." (One who followed Christ.)

"An American Missionary in Japan."

#### WARDEN LIBRARY

"Life of James Evans." (The Apostle of the North.) "Life of Neesima-a maker of New Japan."
"New Acts of the Apostles."
"The Gist of Japan."

"The Life of Robert and Mary Moffat."

#### **OPEN-AIR STEREOPTICON** LECTURES

Sunday evening services are often a problem. The Rev. P. E. Mathias, pastor of King's the Highway Church, Bridgeport, Conn., found them especially so. The best he could do was to muster a small congregation of from 25 to 50 people. But one day an idea occurred to him: the church has a fine lawnwhy not use it for stereopticon lectures? Four were arranged for the Sunday evenings in July, the slides being those furnished by the American Board. "The success of the project was assured from the start," says The Missionary Herald; "the average attendance at the four services was about 175, and all seemed much pleased and profited."

#### A JULY MISSION STUDY CLASS IN MISSISSIPPI!

"It takes a brave set of women to carry on a Mission Study Class in Mississippi in July!" says The Missionary Survey. "Yet just such women were found in the First Presbyterian Church of West Point. Miss., and the meetings proved both pleasant and profitable. The novel and practical plan was used of printing the questions for the current lesson on the back of the church

folder the Sabbath preceding the This reminded the memmeeting. bers of their duty to study, and the interesting queries helped to enlist new members. What Mississippi did others can do!"

#### SUGGESTIONS FOR SUMMER MIS-SIONARY MEETINGS

Summer Meetings at Suburban Homes.—Last summer the Women's  $\mathbf{of}$ Baptist Society Emmanuel Church, Schenectady, N. Y., held two meetings with members who live in the country. One was at the home of the president, which was quickly reached by interurban trolley. The other was at the home of a member whose husband had rented a large place some distance from the city for the summer. As this could not be reached by trolley, arrangements were made with a large motor-bus to take the members out in the morning and bring them back in the late afternoon. About 60 were in attendance. There was a basket lunch at noon and a fine The plan has missionary program. worked so well and given pleasure to so many that the society has arranged for two more such missionary outings this year.

A similar meeting was held last summer by a society in Pomona.

Cal., but with this difference—the husbands and brothers and their automobiles were invited! teen motors went out," says one of the members in Woman's Work. "and oh! such a beautiful drive and such a picturesque place among the hills! The meeting was held out of doors and there were 71 present, many of them men."

A Missionary Breakfast and Shower.—A recent number of The Home Mission Monthly tells of a novel meeting held by a Colorado society on the parsonage lawn from 9.30 to 11.00 one August morning. The afternoons were so warm that the committee in charge of the August meeting thought this might be a pleasant innovation. The program was given by the children, and consisted of home missionary stories and songs and a costume number in which those who took part were drest to represent different nationalities. At the close a delicious breakfast was served and a generous collection was taken, the contributions consisting of little remembrances to be sent to the missionaries. Ninetyfour, mostly adults, attended this meeting.

Missionary Porch PARTIES.— These can be made very delightful. For some years it was the custom of the Young Women's Circle of the First Presbyterian Church, Springfield, Ohio, to hold its July and August meetings in the morning, and appoint them at houses having large, shady porches. The weather permitting, the meetings were held out of doors. A pleasant plan, borrowed from the hostess of a delightful summer party, is to serve each person, on arrival, with a cool glass of lemonade or fruit punch.

MISSIONARY PICNICS.—Last summer the Woman's Society of the United Presbyterian Church, Schenectady, N. Y., held their July meeting under the trees in the College Woods (a portion of Union College campus. within a ten-minute walk of their church). Each member carried a sofa cushion to sit on and a little basket of luncheon—the menu agreed on being sandwiches, olives, cake, fruit, and lemonade. The hours were from 2.30 to 5.30, and there was a short program, after which the refreshments were served.

In Springfield, Ohio, it has been a favorite custom in some societies to hold at least one meeting each summer in Snyder Park, a beautiful place within easy reach of the city. At the close of the program, which usually begins about four o'clock, a dainty picnic supper is served to which each one present has contrib-

uted some one thing.

A Work Party at a Summer Resort.-Missionary workers at summer resorts can do much for missions, both among their fellow guests and in the little churches that are usually found not far distant. "While at our cottage last summer," says a writer in Woman's Work, "my sister and I invited sixteen ladies neighboring cottages hotels to spend the morning with us on our lawn or piazza, each being asked to bring a bag of some sort, either made or to be made. result was sixteen lovely bags for fancy work, buttons, laundry, etc. We gave them to the young ladies of our branch at home to send to some school in China or elsewhere. We told our guests about the good the bags would do, and next year plan to have a 'needle-book party,' and perhaps a pageant for the people of the little church who want to learn more about missions. . . . We attend the little Methodist church, walking a mile and a half each way -rather hard walk on a hot, dusty Sunday, but it helps them to have us, and they help us."

In June this department will be devoted to Summer Conferences and Schools of Methods, and how to get the most out of them.

Lists of the Conferences will be included, together with suggestions and

programs relating to them.

## PROTESTANT FOREIGN MISSIONARY STATISTICS FOR CONTINENTAL SOCIETIES-1912-1913

PREPARED BY PASTOR E. BERLIN, SWANTOW, NEAR GARZ, GERMANY

(See note, p. 379) (Copyright, 1914, by Missionary Review of the World.) Colleges, Theological Semi naries, Training-Schools NATIVE WORKERS FOREIGN MISSIONARIES CONTINENT OF Dispensaries Sunday-Schools **EUROPE** Cotal Number other Baptises Christians Total Income from the Field (Dollars) Force Field Organised Chus PHYSICIANS Total Home Income (Dollars) Catechamens Close of the Foreign Countries in which Missions are .£ \$. ₽. Wives of Missionaries
Unmarried Total I Other Helpers Sustained and Number of Missions Total Pupils Pupils Female NAME OF ORGANIZATION Male (Abbreviated) 1. Germany ?3,255 China (2), Eastern and Southern Africa 3,324 10 223 508 19,967 32,507 4,009 2.023 4,009 1,339 547 36,883 35 292 28 1,311 1,631 111 \$237,731 \$54,017 23 122 ? (2 asylums for lepers), India, Africa. 398 61 66 2,153 7,862 834 999 7,862 1 153 153 207 14 51 3,645 10,547 54 1877 67,805 801 10,000 Turkey, Asia Minor. 31 37 3,400 2 355 ? 32 311 44 119,050 Charity in the East..... ? 7220 2,555 Japan, China ? 2 3 349 7 ? ?24 ?32 47 5 10 ? . . . . 15 37,341 4,117 General Prot. Miss. Union..... 5 1,033 1 3,151 German West Africa. 345 ? 62 3,128 .... 40 59 102 45 2,959 45,872 3,231 German East Africa. 510 510 1 79 65 2.016 ?50 101 101 7151 14 21 German East Africa..... 55,302 3,235 Bulgaria, Turkey, Persia, Russia. 290 1 15 ? ? 3 35,714 5,952 3 20.379 India (3), (2 asylums for lepers). 66,123 12,933 2,699 3,412 12,933 516 8,451 3 22 368 11,593 13 33,190 29 509 12,383 ?100 41 1,012 1.053 1,153 36 172,209 47 200 8,770 (1 asylum for lepers), India, South Africa, Persia. 2,990 1,114 1.641 203 32,294 41,404 1,641 ?100 319 325 425 60 104,046 35,266 3 756 Palestine. ? 2340 ? . . . .... 22 25 33 1 ... ... Jerusalem Union ..... 1852 28,804 7,669 Palestine, Egypt, Turkey, Syria, Asia Minor. 590 132 132 132 7 .... ? India, British and German East Africa. 767 401 341 18,692 2 950 785 950 305 10,984 11.391 16 7120 29 140 169 289 38 13,496 166,300 53 Micronesia (China, see China Inland Mission). 2,028 2 ? 39 78 437 437 25 71 90 90 161 37 2,970 27 38,158 524 India, South and Central Africa (6 asylums for lepers), West Indies, South and Cent. America, Australia, Indians, Eskimos. New Guinea, Queensland. 3,852 182 24,475 237 372 33,919 3 6,574 709 1,665 34,939 64,497 2,047 2,090 2,451 156 168 361 238,648 39 166 Moravians ..... 309,571 140 24 1,993 870 653 133 420 2 ? 18 1,800 1.837 57 37 16 52,381 404 26 20 2 27,199 Java, British and German East Africa. 871 78 67 305 266 2 35 40 2,043 7 37 ? 2,090 114 184 20 ?70 114 . . . . 28,440 2,204 34 194 7,832 German & British West Africa. 84 733 762 448 1 177 4,923 5,484 448 57 250 256 313 20 6 13,707 58,039 68,439 (3 asylums for lepers) South Africa, Dutch East Indies (5), 114,961 22,170 40,528 303 807 47,831 10,087 16,208 22,170 ? 82,936 22 359 30 2,536 2,566 2,925 116 654 16 152 249,537 77,965 166 10,000 7 5.128 76,179 812 607 812 72 72 37 29 ? 71,777 213 25 176 37 Eight Other Societies..... 170.855 6.797 55 59 34 3,172 172,787 23 16 149,496 362,504 60,087 20,754 52,514 54,162 730 75,151 51 1,402 245 246,690 8,766 10,881 626 2,834 196 569 352 2,115 197 8,569 Total ..... 1,977,155 472,475 823 15 2. Switzerland ? 104,304 (1 asylum for lepers), India, China, German (2) and British 249 759 47,760 29,432 4,490 3,189 4,490 5,138 14 1,911 2,353 70 728 38,587 2,556 145 30 442 54 1,857 94 469,721 116,455 168 West Africa.

1 20,000 South Africa, Portugal, East Africa. 54 2,982 2 100 2,458 2,875 39 2,875 75 58 103 103 161 13 19 14 58,254 14,817 13 11 1 124,304 31,890 7,365 2,587 3,228 7,365 5,138 16 303 859 50,742 8 .... 107 166 83 803 38,587 48 510 54 1,960 2,014 2,524 Total (incl. one other small soc.). 530,988 131,272 181 3. France Africa (5), Melanesia (2), Polynesia. 149,823 12,556 2,080 2,622 12,556 12,807 7 ? 275 30,541 .... 48 847 9,540 25 156 106 1,035 1,141 1,297 61 127,806 47,762 63 2,622 12,556 12,807 7 ? 275 30,541 ... ... ? 49 847 9,540 149,847 12,556 2,080 106 1,141 1,303 162 1,035 63 27 130.354 47,762 Total (incl. one other small soc.). 4. Netherlands 37 712 7454 2 23,809 Dutch East Indies (2). ? 1,182 741 710 ? 2 ?18 ?20 720 38 ... 23,731 7 Neth. Mennonite Union..... . . . . . 34,351 Dutch East Indies. 33 30 1,725 92 ? 38 102 20 1,328 1,251 ?26 76 76 10 3 Neth. Missionary Union...... 27,209 3,007 13 Dutch East Indies (3). 1,555 80 126 10,292 2 ? 471 663 ? 18 3 185 123 16,651 ? 135 135 14 ?50 49,497 20 1797 Netherland Society ..... . . . . 187 ? 84 3,441 2 ... Dutch East Indies (2), Dutch New Guinea. ? 444 17 109 8,317 98 98 128 230 47,687 1,895 44,595 230 41 1,370 500 247 83 83 130 7 34 1,137 ... . . . .... 22 3 ?15 11.144 Four Other Societies..... 17,807 16 4 102,755 19 1,555 5 150 293 600 967 1,199 ? 55 296 19,116 12,120 10 412 412 583 1 15 171 159,268 3,007 80 16 Total ..... 5. Belgium Belgian Soc. for Prot. Miss. in ..... The Miss. is prepared in the Belgian Kongo .... .... 4,310 .... .... .... .... .... . . . . ... .... • • • • • • • • . . . . . .... 4,310 • • • .... . . . . Total ..... 6. Scandinavia 2 83,673 India, China. 2,599 100 937 1,329 163 27 83 227 233 316 18 25 20 125,370 32 ? 422 3 | 8,690 ? 7 ? 28 57 ? 29 28 9 900 2 Seven Other Danish Societies.... 42,869 12 251 2 22 556 114 ? 104 26 ? 10 46 75 75 121 16 120 19 11.... Norwegian Luth. China Mission.. 62,008 30,000 (2 asylums for lepers), South Africa, Madagascar (2), China. 250 201 7,930 2,560 3,786 5,516 806 22,981 1,392 1,482 1,642 48 106 28,313 56,291 5,516 30 160 21,006 68 58 90 222,717 57 1,510 148 732 1,219 2,012 732 362 22 100 122 75 780 22,150 Three Other Norweg. Societies .. 4,562 2 30,530 India, Ceylon, South Africa (2). 1 78 234 5 491 1.416 304 14 76 3,096 4,052 1,416 63 6 235 241 21 Church of Sweden Mission...... 1874 88,200 4,603 21 2 18 15,857 Belgian and French Kongo, China, Chinese Turkestan. 38 221 5,956 1 371 1,015 3 3,203 3 3 ? ? 216 9 32 123 259 259 382 20 Swedish Missionary Union..... 968 54 117,966 29 5,400 India, East Africa (3). 211 ? 20 1,171 2 94 2,450 1,654 1,903 ? ? 212 309 23 34 29 92 217 28 5 120,515 ? 28 1856 Swedish National Society..... 1,408 1,253 7 6,000 384 37 1,343 2,359 ? 64 16 ? 44 41 145 234 235 380 25 ... 38 797 110,588 21 Seven Other Swed. Societies..... 7,000 German Southwest Africa, China. 2,728 61 399 81 ? 13 59 ? 1,424 1,607 17 69 150 150 219 24 3,783 26 72,413 722 15 12 19,663 Lutheran Finnish Society...... . . . . 13 15 191,025 26,510 15 334 857 29,691 5,075 4,375 7,664 872 687 ?31 42,761 67,430 9,072 189 844 112 2,911 3,023 3,867 5 51 268 220 Total (incl. one other small miss.) \$1,010,294 13 \$32,957 287

6 378 1,081 657 3,802 469 14,887 15,356 19,158 1,002 5,467 ?76 356,694 623,791 89,580 31,463 63,938 81,747 1,621 121,161 94 2,189 5,456 301,568 63 36 567,580

3,812,369

Total Continent of Europe....

687,473 1435

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## EDITORIALS

#### A WONDERFUL MISSIONARY

\*HERE is one missionary that can endure all kinds of hardship without complaint; that can go into all sorts of climate without danger of suffering from cold or sunstroke; that can live without three meals a day, that wears only one suit of clothes and requires no costly house or retinue of servants. This missionary always speaks the truth, is never vexed when abused by enemies, and never becomes confused contradicted in argument. This missionary has found the way into many closed lands and into homes whose doors are shut to other messengers of the Gospel. sands of every land and nation have heard the truth spoken in their own tongue by this unique witness, and hearing have believed in God and in His Son Jesus Christ. This missionary is the Bible.

Many of the same wonderful characteristics and opportunities are possest by the printed pages of Christian literature. Many a man who would refuse to listen to a living preacher will have his curiosity awakened by a book or tract, and before he knows it the truth has taken root in his mind. Many districts and homes that are closed to the missionary may be reached by the printed page, at times even the enemies of Christ being the distributing agents.

This is true especially in Mohammedan lands and among Arabic-speaking Moslems. They are peculiarly a literary people, and have great respect for learning and literature. The sacred language of the Koran is revered, and is spoken or read by educated Moslems the world over. There is, therefore, a wonderful opportunity to reach these "unreachables" through Christian literature, printed in the Arabic language and style. The pages sent out from the Nile Mission Press, at Cairo, find

their way not only into the homes of thousands in North Africa and Turkey, but into Central and South Africa, Arabia, Persia, Turkestan, India, China, Malaysia, and other lands.

The Nile Mission Press is conducted in Cairo under the auspices interdenominational committee, and cooperates with the mission boards in various lands by supplying Arabic Christian literature to their missionaries. The challenge that "the Arabic language can not Christianized" awakens loyalty and zeal of every true Christian and leads us all, like Dr. Zwemer, to set our teeth, clinch our hands, utter a prayer to Almighty God, and determine that with His help it shall be Christianized and shall be used as a means of evangelizing the Moslem world.\*

#### CONTINENTAL MISSIONARY STATISTICS

UR missionary statistics for the Continental societies have been gathered and tabulated with great care this year by Pastor Berlin of This is a difficult task, as Germany. these societies do not keep their records or make their returns on the same basis as that adopted by Foreign Mission Boards of North America. They have never agreed upon any uniform scheme among themselves, and some of the larger societies even use different methods of tabulation for their different fields. Many societies do not differentiate between male and female missionaries or between married and single women. The Scandinavians, and some others,

<sup>\*</sup>There is an American Committee of the Nile Mission Press, which includes Dr. Robert E. Speer, Dr. James L. Barton, Dr. Charles R. Watson, Dr. Frank Mason North, and others. Contributions for the building and equipment, for new publications, for colporteurs or for the general fund may be sent to Mrs. James M. Montgomerv, secretary of the New York Committee of the Nile Mission Press, P. O. Box 888, New York City. Make checks payable to Mrs. E. E. Olcott, treasurer.

do not distinguish between ordained and unordained men. The returns do not indicate organized churches, and some do not separate stations and out-stations. There are no figures for adherents who are not churchmembers, but our tables count catechumens in this class. Sunday-school statistics are very imperfect, and the same is true of medical returns. The result of this effort to present tabulated returns is to convince us more than ever of the need for some agreement among continental societies.

Many things, may, however, be learned from a study of these statis-The largest society is the Moravian, and the next are Rhenish and Berlin Societies. Norwegian Society has about the same income as these last two. European missions together receive a little over one-fourth the income reported by America and one-third that of British societies. There is, however, an increase of about \$100,-000 over last year's report. proportion of foreign missionaries supported is about the same as that sent from Great Britain, but much greater than from America. same is true in respect to native workers. In other words, American societies pay higher salaries spend more in proportion to the workers employed than do continental These last also report a societies. larger ratio of converts added last year to the missionaries employed and the money spent than either by Great Britain or America. Evidently English-speaking missionaries have something to learn in economy from their efficiency continental brethren.

## MISSIONS AND THE SECOND COMING

MISSIONARIES and evangelists are generally convinced that the Bible teaches the "pre-millenial second coming of Jesus Christ." This is due, in part, to the fact that they are more concerned with the prac-

tical interpretation of the prophecies uttered by Jesus and His apostles than they are with efforts to form a system of theology. They are also influenced by their appreciation of the tremendous task before the Church in winning the world to Christ at the present rate of progress. forces of evil are so many and so strong and insistent, and the forces for God are so scattered, and often so half-hearted, that it seems impossible to do more than gather out a Church from the world unless Christ Himself returns in power to direct His forces and assure His followers of conquest.

It is for these, among other reasons, that the missionary forces at home and abroad are interested in the recent "International Prophetic Conference," held at the Moody Church in the city of Chicago. Over 2,500 people attended the meetings. It was a union conference with representatives of many different branches of the Church of Christ, from twentynine different states and nine provinces of North America.

The convention brought the profound conviction that it is the duty of every man and woman who believes in the second coming of Christ to proclaim it. Every speaker who touched the question was outspoken in his convictions of the necessity of standing for this truth.

The addresses delivered will be obtainable in the book that is to be printed. The Holy Spirit of God still shows the same powerful working in the hearts of men as of old, and there are still many whole-hearted and true witnesses to the truth. Many there are who believe in the infallibility of God's Word, and who loyally testify to faith in the Divine Christ, the Redeemer of mankind, the only Hope of the world.

The belief, as declared by Paul and Peter, that our Lord may soon return to establish His Kingdom, is a powerful stimulus to faithful service, and opens a new door of hope for the salvation of the world.

# WORLD-WIDE MISSIONARY NEWS

# SIAM, TIBET, AND MALAYSIA A Siamese Parish

R EV. J. A. EAKIN, missionary of the Presbyterian Church in the United States, writes: "My parish covers four provinces-Petchaburi, Shumpon, Pranburi, and It is about as large as the State of Connecticut. In this territory I have toured in all but the province of Langsuan, where I expect to go this year, after the close of the rainy season. In this parish, my touring work has developed 46 groups of profest believers, numbering to date 613 souls. Most of these have made their formal avowal of faith in Christ, and acceptance of Him as their personal Savior and Lord, in the presence of their neighbors, pledging themselves to forsake their old faith, and try to live the Christian life. Others have been enrolled by Siamese evangelists as colporteurs, with much previous instructions. I mean to prepare two separate lists as soon as I have sufficient information. You will understand that I am the only missionary responsible for the training of these groups, tho I am ably assisted by my wife, who often tours with me.'

#### College Students in Siam

REV. W. G. McCLURE, Bangkok Christian College, writes:

"In the schoolroom every boy is carrying on his studies in two languages, and having nearly everything in English in the higher grades. Their eagerness for an education is astonishing.

"I want to disabuse the minds of any who may think of the oriental boy as lazy and uninterested in the active sports that interest home boys. If you could see the activity displayed here during the football season, you would have a different opinion. You would also find no mean rivals in a Siamese football team, if you would play their game.

"An interesting feature of the school work is our bi-weekly literary society. Few schools here have anything of the kind, and it gives a training that they very much need. Oratory is a new and rare thing among the Siamese, tho they are naturally easy speakers.

"Just now we are making a venture also in the line of school journalism. In June we issued the first number of

The College News."

#### Work for Lepers in Siam

I T is a very unusual event to have two Presbyterian churches, each with 100 members, organized and near each other, on the same day in one city. This is what occurred one day last June in Chiengmai, Siam. The explanation is that one of these churches is composed wholly of lepers, at the newly opened asylum on the leper island. These unfortunates had come to find a home and physical comforts, and have also found there the most precious of all things, a refuge in Jesus the Savior of all men.

In this leper church of 101 adults and 4 untainted children of leper parents, 26 adults and 2 children were baptized on the day of the organization of the church. Surely, all who have helped the Mission to Lepers to establish and maintain the leper asylum have great reason to rejoice that God has so abundantly blest their gifts not only in giving comfort to the outcast but also in bringing him into the household of our Father.

During the past five years 139 lepers in all have been received, and on the opening day there were an

even 100 in the asylum. The cost for the keep of one leper is about \$27 (gold). The funds for maintenance are contributed principally by "The Mission to Lepers in India and the East," and the missionaries are supported by the American Presbyterian Church (North). The Siamese Government and friends of the work in Chiengmai have also given valuable support.

#### The Needs of a Great City

THE city of Singapore, the chief seaport of southeastern Asia and the second port in importance in all the Far East, has Methodist congregations of English people, Malays, Tamils, Fuchau Chinese and Hakka Chinese. But the accommodations for the Tamil and Chinese work are a discredit to Methodism. The upper room of a schoolhouse is used as a Tamil church in a city where there are 35,000 of that race. There are said to be 150,000 Chinese in the city, but the Methodist Church comprises a space of fifteen feet square. Better facilities for ministering to the religious needs of these peoples can not be provided without financial help from America.

#### Tibetan Notions of European Idolatry

NE of the Moravian missionaries on the borders of Chinese Tibet protests against a custom of European merchants which is bearing evil fruit in an unexpected quarter. He says: "Many merchants ornament their packages of wares designed for India colored pictures of deities. These may be considered in the light of mere trademarks, but when the goods are brought into Tibet, the inhabitants look upon these pictures as idols, and they are often put with the sacred things in Buddhist monasteries. I have seen them placed in the houses of the people with the household gods; and I have been most confidently assured different times and places that the Europeans worship these gods. Of course, I have endeavored to explain,

but I could get no hearing. The very fact of printing pictures of these deities seemed to them conclusive evidence against the missionary's teaching of the one invisible God. I wish Christians would protest against what is leading the people astray, nor rest till the mischievous custom is abolished."

#### INDIA

#### Hindu Alarm at the Mass Movements

T is evident that the leaders of Hinduism are alarmed over the great movements among the lower classes toward Christianity. Indifference has been replaced by anxiety and counter efforts. Recently the Mission to the Deprest Classes, a non-Christian organization, had meeting in Karachi in which there were representatives from all parts of the country. The chairman referred to the matter as a "question of national importance—not a question of charity or good-will, but of national self-preservation." Calling upon his fellowmen to join in the work of elevating the deprest classes, he said:

"Whoever engages in it elevates his own soul and works for his salva-This represents a shrewd effort to give the work a religious sanction. He pleaded for "free association (i.e., of the higher classes) with the deprest classes." From all parts of the land missionaries can send incidents illustrating the new effort on the part of advanced Hindus to ameliorate the social condition of the lower classes with a view to saving them to the general body of those who are called Hindus. Active opposition to Christianity, which is doing such remarkable work for these classes, is the order of the day. This opposition is becoming more organized, and if Christianity realizes what this means, she will lose no time in more thoroughly organizing and pushing this kind of work in this day of great opportunity.—Brenton T. BADLEY, in Men and Missions.

#### What Christians Suffer in India

N American missionary has been A calling special attention to the malignity with which Christian converts are treated by heathen neighbors in India. Among other experiences, he describes native Christians appealing to him: "'Please help us to get water.' It was three o'clock, and the heat was terrible. Yet these people, right in sight of fresh water, were refused it, and could get it only from a filthy tank. Christians are often barred from pasturing their goats in the common pasture-ground, so that they have been obliged to sell their stock for an inconsiderable sum. When asked if they retaliated, they replied: 'No. Christ teaches us to endure.' ''

#### A Woman's Club in Lahore

A S long ago as 1902 "purdah parties" were held in Lahore. These are social gatherings participated in by Mohammedan ladies, who live behind the purdah (the Urdu word for "curtain"), as well as by those of other faiths. These prepared the way for a more formal organization, the Purdah Club, which has accomplished much in bringing together high-caste Hindu, Moslem, Parsee, and Christian women.

This Purdah club was founded in 1906, and its life has been one of steady progress. Every element of eligible society is represented on its executive committee, which includes Mohammedan, four four Parsee, four Indian Christian, and four From the outset, Western women. the club has been distinctly social in character. Its meetings are held each month in some member's garden, which is made to conform to the strictest rules of purdah by the use of a high, portable canvas wall enclosure which no man's eye has ever pierced. Here the ladies of Lahore mingle freely in social intercourse. Games, music, lectures or talks on practical topics supplement chat and refreshments.

So popular has this unique club

become that its influence has spread to other cities of India, where similar clubs have been started. It is transforming social life in Lahore. It has already changed many conditions, opened many doors of opportunity, and stimulated education; and it has proved how strong is the bond between all women, Eastern and Western alike.

#### One Man Wins Hundreds

THE people of the deprest classes in Central India, among whom such remarkable mass movements toward Christianity have taken place, live by themselves in villages, with some specially forceful personality as their "chaudhari," or head man. Last year one of these chaudhari. who had been helping the Christward movement in his own and other nearby villages, was so bitterly persecuted that he felt it necessary to leave his house, built with the savings of years, and flee with his family to a distant village. Some time afterward, the missionary, Rev. S. Wilson, of the American Methodist Mission, learned that there were a multitude in the new village to which this man had gone, and in surrounding villages, who were asking for Christian teaching and baptism. worker was sent to inquire, and returned with a petition from more than 600 village people asking Mr. Wilson for a Christian teacher to instruct them for effective Christian life.

#### A "Twice-Born" Brahmin Priest

YOUNG Brahmin, Jaiwant, had A been a priest for five years in the largest temple of Brindaban. During a heathen festival, or "mela," in that city, a few months ago, he overheard the priests planning to drive all Christian preachers out of the "mela," and to throw dust over the district superintendent. He saw the dust thrown, but much to his surprize noted also that the Christians could not Ъe driven Jaiwant remained to hear the Gospel songs, and the spirit of Christ en-

tered his heart. He spent that whole night reading John's Gospel, and early next morning left the temple

and the worship of Krishna.

He found Miss Bonnerjee, prayed with him and taught him more about Christianity. A few days later, while the missionaries were holding a conference in Brindaban, Jaiwant came to them, took off his sacred thread, and asked to have his sacred lock cut off. Miss Bonnerjee cut it very slowly, that he might have a last chance to change his mind. But he sat motionless until the very last hair had been cut. Then he was He came into the Muttra training school, and it seemed as if he had entered at once into the sort of Christian experience that others take years to acquire. His testimony, given before Hindus and Mohammedans, is clear and definite.

#### **CHINA**

#### Confucianism and the Republic

I N the situation in China to-day the most significant thing is not that the President and his council adopted the bill prescribing a religious ceremonial for the head of the nation, but that his identification with such a religious ceremonial should occasion any discussion in Chinese Until the establishment of the republic, Confucianism was the state religion of China, the emperor himself being the head of the faith, and its services and maintenance a charge upon the public revenues. The fact that the present action has been deemed necessary is but another way of saying that a great change has taken place in the status of Confucianism in China, and it is not the historic form of Confucianism as it prevailed previous to the republic which is embodied in the present bill, but a modified and somewhat denatured form of it. The deifying of dead emperors is discontinued, and this is a fact which will influence the Chinese view of dead ancestors. Confucianism is not, in reality, the

established state religion, but the President is authorized to worship at the Temple of Heaven in behalf

of the people.

Two things seem to have determined the council of state to agree to the President's bill. first, the alarming symptoms moral decline notable throughout the country for the last two years, due to the discarding of ancient rites and customs, no substitute with moral and religious uplift in it appearing to take their place; and, second, the statement from the chairman of the council that the ceremonial proposed was to be regarded as purely political.—The Christian Advocate.

#### Christian Education for Shanghai

WEALTHY Chinese of Shanghai, Mr. Chi Chen Nieh, has just made a generous gift of land to be used as the site for a boys' school. There are already two public schools for the native youths of this city, under control of the Municipal Coun-This gift is especially significant because moral teaching is made a primary condition. To quote Mr. Chi's own words: "I desire that mind, body, and spirit shall receive education. Not only should pupils study Chinese and Western literature to develop the mind, and play games to develop the body, but they should also have moral instruction. The morality taught in the Christian religion is considered the highest form of ethics and I desire that the pupils may have an opportunity to obtain a knowledge of this subject and of Biblical literature, together with the principles and literature of Confucian philosophy. I am greatly imprest with the lack of all moral training in the education of Chinese This training can not be youths. supplied by the parents, as they themselves have never received it. would urge that manual and industrial instruction be made a part of the school curriculum. This city is fast becoming an industrial center of

the first order, and the boys in our schools should be prepared to meet all demands upon them."

#### The Y. M. C. A. in Shanghai

A GIFT of £10,000, by a friend in Cleveland, Ohio, makes possible a great extension of Y. M. C. A. work in Shanghai. A fine building of five floors will be erected for the use of 2,000 boys. The present building is taxed to its utmost limits.

#### China's President

FTER a personal acquaintance of A 25 years, a Methodist missionary from Peking says: "I believe that Yuan dissolved the Chinese Assembly and the District Councils simply as an initial step toward the defeat of the rebels. I think that he has no desire whatsoever to reestablish the dynasty. His motives appear to have been grossly misinterpreted in America. Thoroughly understanding the temper of the Chinese people, without doubt he is well qualified to minister to their best interests."

Rev. A. Somerby, of the English Baptist mission in Shansi, has been appointed tutor to the sons of Yuan Shih Kai. Mr. Somerby will still be free to serve the missionary cause to a considerable extent in a literary capacity. Yuan's three sons are at present at a college in Cheltenham, England, and a portrait in one of the papers showed them wearing mortar-boards!

#### Official Support for Missionary Work

T. K. SHU, an official of the Chusan Islands off the coast of China, ordered posted the following proclamation on the advent of an American missionary:

"Mr. Hylbert, an American missionary, together with all the Christians in Dae San, wishes to hold special Christian services in Tong So Koh during the month of May. Christianity teaches men about Jesus Christ and leads all men to worship the only true God. This new doc-

trine has done much to help the Chinese people to a better life and greater liberty. China is a republic now. She owes much of her powers and freedom to Christian teaching. Therefore, Christianity should be gladly heard, greatly honored, and highly protected. This is the great fishing season. Men are numerous. They come from all parts. Among them may be some foolish persons who do not observe our customs. There may even be some who would be impolite enough to try to disturb these meetings. If there should be any such they will be arrested and severely punished. You, the local officers and gentry, are earnestly requested to attend these meetings in order to report any misconduct.'

On landing Mr. Hylbert was invited to a feast at the house of a mandarin where he met all the mandarins of the islands, including the chief official.—Record of Christian Work.

### JAPAN—KOREA

#### Changes in 40 Years

"I OOKING backward for the past L 40 years I am deeply grateful to God for the miraculous changes that have come over this country, and I am looking forward with renewed hopes to seeing still greater things being accomplished in the cause of Christianity in This is the keynote of an interesting address which Bishop Harris of the Methodist Church recently delivered in eloquent Japanese in the Tokio Union Church. "Forty or fifty years ago," he said, "the hearts of the Japanese were closed to Christianity. Those who came to church were not seeking the salvation of their souls, but were deeply concerned in the salvation of Japan from what they feared were the evil influences of the Christain religion. They studied the Gospel in order that they might devise some means of checking its spread in this country. However, during the past 40 years all this has changed, and now all doors are open

Christian propaganda. Every Japanese, from Emperor down to a humble country villager, respects Christianity, which has not only come to stay but has become a great force in this land. The Japanese constitution makes no discrimination against Christianity, which is given the same freedom as other religions. Christian workers are free to travel everywhere and spread the Gospel. The Japanese Christians are now identified with the world's Christianity. During the coming year, a number of great world's Christian conferences will be held in Japan."

#### Japanese Prayer for a Church in Korea

JAPANESE Christians, under the leadership of Judge N. Watanabe, the leading Japanese jurist in Korea, and an elder of the Presbyterian Church, have erected and nearly paid for a new Japanese Christian church at Seoul.

Judge Watanabe, to whose position of influence in the Japanese community in Korea reference has previously been made, writes in touchingly simple fashion in Assembly Herald of the answered prayer for this building in Seoul: "The congregation had been praying for a new church for years, and when the new pastor came, he said: 'We must have our church, and we can have it if we pray earnestly for it and do our best.' It was reported to us that there was land with two brick buildings on sale. The buildings were filthy, being used as a Chinese theater for years, but one of the elders, who was an architect, said they were strongly built and could be repaired.

"Earnest prayers were offered. Appeals were made among church-members. The result was wonderful. Nearly 10,000 yen (\$5,000) was collected among church-members alone, which were less than 100; not in cash, indeed, but in promises to pay in instalments which are almost as good as cash—a fact, I believe, unknown in Japan's church

The owner was found to be a Chinese Christian architect, who not only reduced the price considerably, but undertook the work of altering the buildings, and he did his work so admirably that, when it was done, we could not believe our eyes. In the place of the Chinese theater, the filthiest, the dirtiest den of all immoral pleasures, there stood a fine house of God. It turned out to be one far better than we had ever dreamed to have. It was of brick, whereas we had intended to have one built of wood. The meeting-room was large enough to seat 700 per-Another building in the compound, also of brick, was fixt, and it made a fine residence for our This was what we never had expected to have. God proved Himself kinder than we hoped for."

#### Wanted: A Spiritual Commodore Perry

A JAPANESE statesman, Mr. I. Tagawa, Vice-Mayor of Tokyo and an elder in the Presbyterian Church, made a remarkable address in Japanese at a meeting of the Presbyterian Foreign Board in New York not long ago. From the translation we quote:

"Japanese can not understand how I can be a politician and a Christian at the same time. Japanese coming to the United States return to Japan having the impression that the United States is not Christian in the real sense; that there is some real Christianity, together with a very much larger admixture of materialism. Japan is still longing for something higher and better. This is the present tendency. You knocked knocked for many years at the doors of Japan; at last, when Commodore Perry knocked she opened her doors and your material life came in. Japan is grateful to the United States. This is a picture of the condition of the Japanese mind toward Christianity to-day. Send us spiritual Commodore Perry who shall knock and persistently knock until the door of Japan's soul shall be opened. This will be very difficult since all education is now divorced from religion. The universities are all indifferent to religion. My heartfelt longing for Japan is that the spiritual door may be opened."—Assembly Herald.

#### Korean Women to the Fore

S PEAKING of a service held in Seoul for all the Christian women of the city, one Bible woman said: "Oh, I just sat there so happy! I thanked first God and then the missionaries; for there was a Korean woman presiding like a bishop; Korean women read the Bible; Korean women sang; Korean women played the organ; Korean women prayed; and Korean women preached. I thanked God over and over again that afternoon for the privilege He is giving the womanhood of Korea."

#### Japanese Report of Religion in Korea

A CCORDING to the latest official statistics of the general Government, the Japanese in Chosen belong to three religions, respectively: Shintoism, Buddhism, and Christianity.

Seven Shinto sects are repre-Shinshu, sented: Shinri, Tenri, Konko, Taisha, Ontake, and Maru-The number of the Shintoists is 13,301, and they have 30 places of worship. Among the sects Tenrikyo is the most aggressive, and therefore has the largest number of adherents. Of the Japanese 82,-987 are Buddhists, and they have 187 temples. Among them are seven sects: Sodo, Rinsai, Jodo, Shingon, Nichirem, and Shingi-shinglon. Shin sect has the most adherents.

The profest Christians among the Japanese number 1,801, and they have 26 churches and chapels. They belong to the Nippon Christian Church, the Japanese Methodist Church, the Keijo Christ Church, the Seoul Y. M. C. A., the Japanese Kumiai Church, and the Japanese branch of the Church of England.

Religious propaganda among the Japanese in Chosen is said to be very successful. The Christian Mission among the Koreans, through foreign missionaries, has also had good results. The entire mission has 273,601 believers and 2,245 churches and chapels. The largest number of adherents has the French-Catholic Mission, viz., 122,323; next comes the American Presbyterian mission with 75,673 believers.—Deutche Japanpost.

#### MOSLEM LANDS

#### Moslem Views of Prayer

STRIKING illustration of the A Mohammedan idea of prayer is given in Der Christliche Orient: Some weeks ago a Moslem brought his sick son from the vilayet of Bitlis to Dr. Vischer of the German hospital. The lad had a diseased knee which proved to be attacked by tuberculosis. It had already stiffened, and was so bent that the boy could not walk on The doctor proposed an operation, so that even if the leg could not ultimately be bent it might straightened so as to be serviceable for walking. The father turned pale, and said: 'What good will it do the boy if he can not bend or stretch it? He would then be unable to pray all his life! It were better that he die.'

"The Moslem patient is sadly situated. As soon as he is in bed he is unable to go through his prayers, for these demand that his face, hands, and feet be first washed. Then he must be able to stand, but this is impossible for a man with a fractured leg. He must touch the ground with his forehead, bending his knees in a way which many patients are unable to do. The sick Moslem, therefore, is shut out from This is why a pious Mohammedan father would rather see his son dead than incapacitated from that prayer in which many Moslems find their comfort and satisfaction.

"The converted Moslem mollah, Mr. Awetaranian, affirms that he knows of no prayer among Moslems apart from bodily movements. A prayer of the heart alone is not known to them."

#### The Hebrew Language in Palestine

A T a recent meeting of the Pales-tine Society, the chief rabbi said that "Palestine is a vast Ghetto, the Jewish population of which is at least ten times what it was one hundred years back. The natives speak Arabic, and in the past few generations there has been an immigration of people all speaking different languages. But the Jews of Palestine adopt German neither Arabic, they have to adopt their own language—Hebrew—with which every Jew in Palestine has some speaking acquaintance. One of the leading medical men in Palestine left with him copies of speeches made to the nursing staff, etc., and which were all delivered in pure Hebrew. It is true there are only 50,000 Hebrewspeaking Jews in Palestine, but we should remember the 42,000 who returned from Babylon, created a new Jewish culture, and saved the future of Judaism. Their return proved of infinite significance to all humanity. It is well that we should not despise the day of small beginnings."—London Christian.

#### The Hospital at Urfa

GATEWAY leads to a small paved A courtyard. Here, during the morning, gather the sick, mostly poor people from the towns and villages. Great and small, men and women, Christians and Mohammedans, Armenians, Syrians, Turks, Arabians, Kurds, and Jews sit here on the pavement or lean against the wall. Here is no recognition of religious differences. Suffering has made all equal. Mohammedans may be surprized that they are not preferred before the Christians, but according to his turn each one is allowed to enter the examination room. left is the drug store, the domain of Dr. Abraham, who began 17 years ago as an assistant, and after taking a special course in Beirut, now stands as apothecary at the side of the physician. The number of prescriptions filled here can be seen from the reports of the clinic. During 1913, 8,085 prescriptions were filled, 5,856 of which were paid for, and 2,229 given without money. The entire income of the drug store amounted to 24,151.05 Aleppopiaster (3,579.26 marks).

The activity of the physicians is onderful. Dr. Visher, with two wonderful. assistant physicians, performed 1,186 operations, and that in every field of surgery. No other hospital is within five days' journey. A remarkable case was that of a noble woman of the Kurds from Hazru, 19 days' journey beyond the Tigris. stomach was very much swollen. Examination brought to light that stomach and liver were well, but that she had gall-stones. It is hardly believable, but no less than 380 gallstones as large as hazelnuts were re-Such cases show how indispensable medical work in these parts of the world is, where only the mission cares for the sick.

This old hospital has proved inadequate, and through the influence of the German Embassy a firman (a royal permit) was received for the building of a new hospital, the foundation of which has already been laid. —Dr. Johannes Lepsius, in *Der* Christliche Orient.

#### AFRICA-NORTH

#### A Christian University for Moslems

A CHRISTIAN university in Cairo was one of Douglas Thornton's dreams. The same vision has gript those apostles to Moslems, Dr. S. M. Zwemer and Dr. Charles R. Watson. One of the secretaries of the United Presbyterian Board writes:

"The most effective single instrument of bringing to the multitudes gript in Islam's leash the white light of Christ's Gospel would be a Christian university in Cairo. "It must be outstandingly, emphatically, uncompromisingly Christian, and it must be adapted to the needs of Islam and the limitations of Moslem civilization, but when all this is allowed, let it be truly a university.

it. There is a vital growing evangelical Christian community in Egypt now. They need a Christian university that they may be equipped to deliver themselves and to deliver their neighbors who are Moslems from

the power of Islam.

"There are Moslems who are listening to the Gospel as they never have done before. There is no place where their sons can be educated and not be positively driven from all religion. Egypt is recognized by the Moslems as the educational center of Islam. There ought to be a Christian university to bring students from China, from India, and from the isles of the sea, to go back with life, with Christ.

"These four facts given below are

final reasons:

"First—The men are there to fill it. "Second—the Christian community is there to give it backing.

"Third-The Moslem mind is open

to its message.

"Fourth—The Moslem world gets

its message from Cairo.

"To build a Christian university in Cairo is the greatest single opportunity on earth to-day."

#### **WEST AFRICA**

#### More Good News from Elat

R EV. F. W. NEAL writes from Efulen:

"At the July communion we had over 3,000 people with us, and at the October communion over 5,000. After communion here I went to Endenge and held communion there. Six hundred were present. Three entered the church and 31 the first-year class. Two weeks ago, while conversing with the head officer of this district, I proposed having meet-

ings for his laborers and prisoners on Sabbath afternoons. He readily assented. We have had two meetings now, one of over 200 and the other over 300. The people were very much afraid when they were called the first time, as they feared lest some one had come to vaccinate them. Our relations with the officer and his assistant have been most Yesterday I came back pleasant. from a hundred-mile trip to get ready for vacation time, when many school boys will be out temporarily to do evangelistic work. I stopt over Sabbath at Moneko, some 24 miles from here, and had an audience of

#### Heard the Gospel by Accident

MISSIONARY in the Gaboon A region writes that several converts, recently made, declared that they had first heard the Word far up in the bush from a man whom they had never heard of, and who makes no profession of accepting the Gospel himself—that wherever he goes he tells others about it. him that heareth say come." also tells of a widow woman who had presented a communion service for the use of the church. earned her living by laundry work, and stipulated that her name should not be made known. When told that there were a few dollars left over of the sum, she said, "Send them to the Bible Society, to send Bibles to some other country."

#### SOUTH AFRICA

#### Black and White in South Africa

THE new law, which is designed to separate black and white, will not be carried out for the present. A commission is traveling through South Africa to study the situation and to make proposals as to what districts should be given exclusively to the whites, and what exclusively to the blacks. Yet in some localities the white population has taken upon itself already to drive natives from farms. The resulting hardships

caused the German missionaries to appeal to the Minister President, Louis Botha, who promised to do all in his power to alleviate suffering.

No white man was employed in building the new mission house in Riverdale, which has just been finished. All the work was done by natives, who distinguished themselves through their great ability and good behavior, so that the attention of the whites has been drawn to the fact. A special acknowledgment was made to one of the elders by the authorities.—Berliner Missionsberichte.

#### Funeral of a Zulu King

A N event, significant of the chang-ing times in South Africa, took place on October 25th, at the Nobamba kraal, the historic burial-place of Zulu kings. Then Dinuzulu, the last of the dynasty founded by Chaka, was gathered to his fathers. He was king only in the hearts of the Zulu people, for all semblance of official authority had been taken from him after his trial for sedition in connection with the rebellion of 1906. Since that time he has lived an exile, on a farm provided him by the Government in the Northern Transvaal. Ten thousand Zulus gathered to honor the deposed king at his burial, many coming so far that they fainted with hunger during the ceremonies. The significance of the event from a Christian standpoint is that this great throng, made up largely of heathen Zulus, saw their king buried, at his own request, not according to ancient custom, but by Christian rites, and heard the announcement by the Christian native minister, who conducted the services, that Dinuzulu had profest conversion before his death.

Several months before his death he turned to the Gospel and called the Welian pastor, Ruben Twala, who had often talked to him of the one thing necessary, to hear more of the unknown God. Twala instructed him with good success. Dinuzulu

confest his sins, asked for baptism, and received peace from God through the grace of Jesus Christ.

The witch doctors and native physicians came to treat him according to heathen custom, but he would not have anything to do with them. He only desired the prayers of the missionary and his teaching. His wish was that he might be buried by Pastor Twala. His last words to the Zulu people was, "I have seen God."

The effect of this testimony is sure to be felt throughout the whole Zululand. The king is dead—he died in the faith of the Lord Jesus Christ, and was buried by a pastor. In every Zulu kraal this event is spoken of, and we may hope that it will work to the end that large numbers of Zulus will turn from their superstition to the living God.—Berliner Missionsberichte.

#### NORTH AMERICA

#### A Notable Party of Tourists

W HAT a person sees in a trip around the world depends," says the Presbyterian Examiner, "as much upon the observer as upon the observed. People who are indifferent to religion and have never given a dollar to Christian missions can encircle the globe and report missions a dead failure. But a different report will be made by Mrs. John S. Kennedy, who started in March to visit the missions in North Africa, Turkey, and Syria, to which she and her husband have given large sums for years, taking with her her sonin-law, Rev. Dr. A. F. Schauffler, himself of notable missionary ances-Mr. Kennedy gave by bequest \$2,000,000 to Robert College on the Bosphorus, and to the Bible House at Constantinople \$10,000. Mr. Kennedy also bequeathed to the Syrian Protestant College at Beirut, Syria, \$25,000. All around the eastern shore of the Mediterranean are Christian institutions Mrs. Kennedy and her husband have founded, or helped, or both. A report from such authorities will be something for which to be grateful, and that it may be well made we are sure, since Dr. and Mrs. A. Woodruff Halsey of the Board of Missions, as well as Dr. and Mrs. J. H. Jowett of the Fifth Avenue Presbyterian Church go with Mrs. Kennedy and Dr. Schauffler as guests."

#### A Challenge to Baptists

A NUMBER of Baptist volunteers who were in attendance at the Kansas City Convention felt that there was a wide discrepancy between the number of applicants to the Baptist Foreign Mission Board and the amount available in its treasury for sending out missionaries, and with the express purpose of ascertaining the exact facts, organized at the convention for united action. After several weeks of investigation this body of volunteers has issued an open letter to the denomination, from which we quote the following:

To the Northern Baptists of the United States:

We Baptist Volunteers—men and women who are now completing post-graduate courses in preparation for foreign missionary service—wish to put before you a definite proposition, the urgency of which demands immediate attention.

Two outstanding facts call for earnest consideration:

First—More positions are demanding men on the foreign field than there are volunteers ready to fill them.

Second—More volunteers are ready to go out than our Board has the money to send.

Our faith in the ability and readiness of our denomination to rise to the emergency is shown by the fact that we propose to continue soliciting additional volunteers; and we have definitely committed ourselves to the campaign of publicity which this statement inaugurates.

#### Christian Welcome to Immigrants

THE Committee on Immigrant Work of the Home Missions Council has engaged Rev. J. H. Selden, D.D., for many years pastor at Greenwich, Conn., to act as its representative for the next 12 months in studying the missionary work now

done, and needing to be done, at the various ports of entry on both the Atlantic and Pacific coasts. feature of our service has had comparatively little attention from the national home missionary organizations, and as a result, while much has been done in the way of extending friendly aid to the arriving immigrant, there has not been the coordination of forces, nor the working out of carefully considered plans of effort. Especially is it true that there has been little connection between the work at the port and the immigrant churches scattered over the country.

Dr. Selden will visit the various immigration stations, spending from a week to a month in studying each one, meanwhile having conferences with the various home mission boards North and South, endeavoring to aid them in the discharge of this feature of their obligations.

The Council of Women for Home Missions is cooperating in this undertaking, and will share in furthering Dr. Selden's work.

#### Clifton Springs Conference

FOR 30 years the International Missionary Union has met once every 12 months for a conference of prayer and study of the conditions in mission fields. Missionaries of evangelical churches, now on furlough or who are under appointment to go, along with all who have served as missionaries and are now compelled to remain at home, are invited to come to the conference. An excellent opportunity is afforded for becoming acquainted with workers from all parts of the world and learning the methods which are used by different missions.

The theme chosen for the gathering this year is "The Gospel of the Prince of Peace in a World in Revolution." The sessions will begin on Wednesday, May 13th, and last through the 19th. Free entertainment is offered to all missionaries or those who have been missionaries.

All inquiries should be addrest to Mrs. H. J. Bostwick, Clifton Springs, N. Y.

#### All Profits for God

S OMEWHAT over a year ago, Mr. H. Z. Duke, a Baptist of Texas, began to give to the cause of religion the proceeds of his 21 nickel stores. He and his wife agreed with their conscience four years ago to turn the earnings of his stores to the use of Christianity when his savings should amount to \$100,000. He then had \$50,000. Within a year he had \$75,000; within another year his savings were little short of \$100,000. Over a year ago the sum he named was completed, and on the first day of last year he entered upon his covenant. Every penny earned from the candies, the toys, the thousand and one things of a nickel store will be used in Christian work. stores will support missionaries, they will pay the salaries of ministers, they will comfort the needy, they will furnish the lessons of Christianity to the untaught." Mr. Duke is 60, and has been a member of a Baptist church for 25 years. Since his young manhood he has given a tenth of his earnings to Christian work. haps this incident shows why some people are afraid to begin tithing; it may lead to recognition that all we have we hold as stewards of God's bounty.—Pacific Baptist.

#### The Los Angeles Bible Institute

THE progress of the Bible Institute idea in the United States is demonstrated by the splendid buildings being erected at Los Angeles for the Institute activities in which Dr. Torrey is, and will be, actively engaged.

The Los Angeles building is a fireproof structure which, says a local newspaper, will be, when finished, "the largest and most imposing edifice devoted strictly to religious instruction in the world. It will be and bids fair to remain one of the structural and architectural marvels of the Coast. One of the most notable features of the building will be its huge auditorium."

This new home of the Bible Institute will in reality be three separate buildings—a central auditorium portion and two 13-story wings, the three sections being joined by corridor "webs." From the front, the Institute will present the appearance of a single large building. Considered as one structure, it will have a greater floor space than any other building in Los Angeles.

#### Church Union in Canada

HE Church Union Committee of the Presbyterian Church Canada held a meeting in Toronto, at which it was decided by a vote of 31 to 8 to proceed with the proposed merger of the Presbyterian, the Methodist, and the Congregational churches of the Dominion. It was agreed to ask for an additional article to the creed on the subject of prayer, and some slight modifications of the plan for settling pastors. As a preparation for the further discussion of the subject the committee requested the other denominations to assist in making a general national survey of the religious conditions in Canada. It is believed that the results of this survey will show a great over-churching in many communities, and it will not be surprizing if it also shows great under-churching in many others. A minority in the Church is fighting all plans for this union, and have threatened a resort to the civil courts to prevent the union being brought about.

#### Canada Home Missions Conference

NEARLY 60 delegates, representing every Presbytery in Canada, met in the Christian Synagog, Toronto (March 17-20).

Dr. Andrew S. Grant, the general superintendent of Home Missions, showed a remarkable grasp of every one of the 1,200 fields under his care. The 10 district superintendents who reported have saved for the Church no less than \$100,000 a year by

their study of the fields and by their accurate and able business methods.

The total expenditure of the past year amounted to \$475,000, while the budget for 1914 is \$700,000, and they will ask the Assembly for \$800,000 for 1915. Five hundred men were appointed to different stations for summer months or for regular work. Over 30 men are now engaged in mission work among foreigners alone, and the Home Mission Board has decided to endeavor to work among foreigners in communities.

In the words of the general superintendent, "The final solution of the problem, however, is a united Protestant Canadian Church."

#### A Christian Ambassador from Japan

REV. SIDNEY L. GULICK is now speaking in leading cities of America in the interests of a better understanding between America and Japan, that shall ward off all possibility of warfare and unite the two nations more strongly than ever before in the pursuit of worthy common aims. Dr. Gulick speaks, not simply out of a personal experience in Japan of over a quarter of a century, but in a sense as the representative of the Christian sentiment of the country, both that of foreign missionaries laboring there and of the He came to this native churches. country on a furlough less than a year ago, when excitement was intense in California, and, since his arrival, in one way and another has sought to allay the heat of controversy and to induce, not only Californians, but Americans as a whole, to understand the issues at stake, to realize the strength and the justice of the feeling in the Orient which protests against discrimination in the treatment of immigrants, as well as to put forward the Christian method of solving, not only the perplexing Japanese problem, but of averting the dreaded Yellow Peril.

#### A Great Church in Hawaii

C ENTRAL Union Church of Honolulu has to-day 1,109 members and is supporting five foreign missionaries, three in Micronesia and two in Peking. The first American missionaries went to Hawaii 90 years ago.

#### LATIN AMERICA

#### Revolutionists in Mexico Demand Bibles

REV. ALDEN B. CASE of Hermosillo, Sonora, Mexico, finding his church and school work largely broken up, turned to the revolutionists as a field of missionary and a superior of the story.

endeavor. This is his story:

"This is my third day at the Constitutionalist camp of some 3,000 soldiers. As they are for an indefinite period in camp, hundreds of Indians, as well as other soldiers, have their families with them. population of the camp is about 6,000; all except a few officers live in picturesque structures of poles and brush. I brought what seemed to be an abundant supply of Scriptures and other literature for the three days of my visit, but by noon yesterday everything was gone. The general in command, to whom I explained my mission on arrival, very cordially gave me the freedom of the camp. Another officer, a Christian, took me to his quarters, where I am staying. Of the 150 copies of New Testaments and Gospels sold, the larger part was taken by the Indians, who showed great interest in the selections read to them. surprizing number of these Mayos are able to read the Spanish, tho I plan to come back here poorly. soon, and to visit as many other encampments as I can, for I have never seen so great an opportunity for sowing the seed of the Kingdom."

#### A New Day in South America

A NEW day has come to Brazil, Argentina and Chile, the three foremost countries of South America, and it is a day of new life for our mission and missionary enter-

prises. The millions already in these rich and productive lands are every month added to by thousands of immigrants from Europe and Asia. Towns and large cities are fast build-Buenos Ayres to-day has 1,400,000 souls, and Rio Janeiro 1,000,000, while Montevideo 300,000, Sao Paulo 400,000, Bahia 300,000, and Rosario 300,000. Education is becoming more widespread, large Government institutions being built up and fostered for general as well as technical and professional instruction. The gelical denominations at work South America are beginning build up first-class schools and colleges in the countries occupied, and these schools are patronized by the best classes of Brazilians, Argentines, and Chilians. In Brazil, the Baptists have four educational centers, where they are laying the foundations for institutions of great learning— Christian and evangelical in the real sense—for the future. All of these schools are well patronized by some of the very best Brazilian families, and in them the principles of evangelical Christianity are openly and positively inculcated every day.

# EUROPE—GREAT BRITAIN From Debt to Surplus

THE Church Missionary Society had, a few months ago, a debt of \$350,000, the accumulation of several years' deficits. A special meeting was held for prayer and conference, at which individual gifts for lifting the debt were received amounting to \$500,000. After liquidating its debt the society plans to devote the greater part of the \$150,000 surplus to enlarging and strengthening its work in China.

#### The London Jews' Society

THE British Society for the Propagation of the Gospel Among the Jews continues to carry on her aggressive work among the Jews in England, Russia, Germany, and some parts of Turkey, and the reports of

her missionaries are full of encouragement, especially from Russia and Germany.

One of her missionaries, Rev. N. Kameras, of Vienna, reports that in the year 1913 he alone baptized, in Vienna, 42 Jewish converts.

The general secretary, Rev. Isaac Levinson, seems to possess the true vision, and under his able leadership all his missionary brethren are working in wonderful harmony, and it is no wonder that God is blessing them.

#### Barbican Mission to the Jews

THE Barbican Mission to the Jews, London, England, recently celebrated its twenty-fourth anniversary, when the venerable president, Prebendary H. W. Webb-Peploe, M.A., announced that he alone had had the great joy of baptizing, in connection with this mission, 94 Jewish converts.

It is indeed wonderful what God hath wrought in this mission under the able and energetic leadership of Rev. T. C. Lipshytz. Fifteen years ago the work was carried on in an unprepossessing hired house—now they occupy their own building, free of debt, and it is perhaps one of the best equipped mission houses in the London ghetto thoroughfare, Whitechapel Road. Its chapel is the finest we know of in England. Next to the chapel is an open space, with an open-air pulpit, where aggressive work is carried on during the summer months. There is a free medical dispensary in connection with the mission house. Besides, there is a home for enquirers in one of the suburbs of London, where intelligent, earnest young men have the opportunity of getting acquainted with the knowledge of Christ Jesus. There is also a home for women and children.

Besides the regular aggressive work carried on in the mission house, there is also itinerant work carried on at home and abroad, and untold good has resulted, and many

in Israel have found Him of whom Moses and the prophets spake.

#### THE CONTINENT

#### The Story of a French Tract

YOUNG Frenchman, who had A been wounded at the siege of Saint Quentin, was languishing on a pallet in the hospital, when a tract that lay on the coverlet caught his eye. He read it and was converted by it. The monument of that man may be seen before the Church of the Consistory in Paris, standing with a Bible in his hand. known in history as Admiral Coligny, the leader of the Reformation But the tract had not in France. yet finished its work. It was read by Coligny's nurse, a sister of mercy, who penitently placed it in the hands of the Lady Abbess, and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man reacted upon the whole continent of Europe—for he was William of Orange, who became the champion of liberty and. Protestantism in the Netherlands.

#### New Waldensian Church at Rome

THE large and costly church which Mrs. John S. Kennedy of New York built to give the Waldensians a substantial and permanent footing in the city of Rome, was dedicated on Sunday, February 8th, with a very solemn service of praise and joy. Entering into this splendid building in the capital city of their united nation was an event of such tremendous significance and cheer to the Waldensian Church that the pastors and strong laymen of the fellowship came from all over Italy to attend the services, making the dedication day a literal jubilee of victory for the Waldensian people. The American ambassador at Rome, Thomas Nelson Page, and several other diplomats, also honored the occasion with their presence. Mrs. Kennedy has directed that the church

shall be maintained as a memorial to her father, the late Cornelius Baker. A bronze tablet put up on its walls commemorates the names of Mr. Baker and of his daughter, the donor.

#### A New Methodist College

CABLE from Rome, received at A the Methodist headquarters, New York, states that Dr. Bertrand M. Tipple had that day purchased land for a new college. Acting as agent Methodist Board, Doctor Tipple secured six acres at the southern end of Monte Mario, one of the most beautiful locations near the city. Upon this site is to be erected a college for boys and young men. Altho primarily for secular education, the religious motive will not be lack-No religious discrimination, however, is to be allowed. purchase price of the land approximates \$50,000. In addition to this sum the Board expects to raise \$100,000 for the college buildings. This college will complete the educational system of the Methodist Episcopal Church in Rome, which includes Reeder Theological Seminary and Crandon Hall for Girls, the latter under control of the Woman's Foreign Missionary Society.

#### The Protestants of Greece

MANY years ago the American Board began its missionary work in Greece, but the opposition of the Orthodox Church led to the abandonment of the work, and in 1886 the Southern Presbyterian Church also withdrew. The foundations of a native evangelical church had been laid, and its growth has been chiefly due to one wise, consecrated man, Dr. Kalopothakes, who has well been called "the modern apostle of the Gospel in Greece." His death was a very real grief to all classes of his countrymen, and a crushing blow to the Protestant believers throughout Greece.

The little bands of evangelical Christians are bravely striving to press forward. But, weakened still

further, both in personnel and in resources, by the recent war, they have greater demands made upon them and larger opportunities opened from the same source.

Mr. Demetrius Kalopothakes writes of this: "The large increase of territory, which must in any case fall to the share of Greece, will bring under Greek rule hundreds of thousands of Mussulmans, whose faith in Islam must be rudely shaken by the collapse of the Ottoman power. large section of these Mussulmans will doubtless embrace Christianity, and evangelical Christianity stands much nearer to their ideas than do the externals, rites, pictures, etc., with which the Greek Orthodox Church has overlaid the Christian religion, and which are in reality abhorrent to the Mohammedan mind."—Record of Christian Work.

#### Missionary Preparation in Vacation

HE Board of Study for Preparation of Missionaries, which conducted successful vacation courses in the summers of 1912 and 1913, now offers a vacation course for missionary preparation, to be held at Oxford from the first to the twentyninth of August, 1914. It will include lectures and discussion classes on missionary history and methods, the religions of the mission field, phonetics as a basis of language study, outline of educational methods for missionaries, together with opportunities for personal intercourse and public lectures on subjects of general missionary interest, and will be open to both men and women.

#### MISCELLANEOUS

#### A Business Man's View of Missions

A N English manufacturer in the Midlands was showing a lady over his factory of which he had reason to be proud. The building was substantial, the machinery up to date, and the output of manufactured goods was growing greater year by year.

The lady had called to plead for his interest in foreign missions, but he

had smilingly put aside her persuasive pleadings. A business man, he said, had no business with foreign missions. Besides, he did already subscribe to foreign missions—5s. a year—as he laughingly admitted, not because he believed in missions, but because that small subscription made it possible for him to refuse to discuss missions with people who thought he ought to give more.

The lady was intensely interested in the intricate processes of manufacture, and the manufacturer exultant that he had something worth seeing to show.

"Where does your raw material come from?" asked the lady.

"All from China," answered the manufacturer.

"And where do you export your products to?"

"Mainly to West Africa. The negroes are my best customers; they buy these cheap silk handkerchiefs by the thousand."

"And you, who buy in pagan China and sell in heathen Africa, think you have no business with foreign missions."

#### An International Committee on Opium

A T the conclusion of the tional Opium Conference at The Hague, an account of which appeared in the November Review, it was decided to form an unofficial international opium committee, and related national committees, to promote the opium treaty and secure meantime national opium reforms by national ac-The efforts of this committee have met with decided success; one of the most encouraging features being the enlistment of the great German Colonial Society, which by its fight against slavery earned the name of "the colonial conscience." In view of the diplomatic delays which must inevitably attend the completion of the treaty, the most important work is to get every nation to abolish as much of the opium evil as is within its own control. And the first duty of all is for so-called Christian Powers who

have "concessions" in China to do away with the opium dens in the foreign settlements.

#### Jewish Statistics

CCORDING to the Jezvish Chronicle, Rev. Isidore Harris, in the forthcoming issue of the Jewish Year-Book, states that the number of Jews in the world now exceeds 13,000,000; to be exact, 13,052,846, made up as follows: Europe, 9,950,175; Asia, 484,359; Africa, 404,836; America, 2,194,061; Australasia, 19,415.

latest statistics concerning missions to the Jews show that there are 253 stations and outstations in operation, employing the time of 939 missionaries and their wives, and operated at a cost of \$738,000. Six hundred and sixty-four of these missionaries are working in Britain and 147 in the United States. Comparatively little is being done in other countries.

#### OBITUARY NOTES

#### Dr. Henry V. Noyes of China

THE death of Rev. Henry Varnum Noyes, D.D., of Canton, on January 21st, removes a missionary of exceptional ability and long service. Dr. Noves would have been 78 years old in April, and had lived in Canton since 1866. He was born in Seville, Ohio, and educated at Western Reserve College and Western Theological Seminary. On the island of Fati, in Canton, he built up, with the help of the Presbyterian Foreign Board and friends at home, a group of institutions including an elementary school, a high school, a normal school, a Bible training school, and a theological seminary. Latterly he devoted his attention exclusively to the theological seminary, of which he was president at the time of his death. He did a large amount of literary work, participating in a great deal of Bible translation. A widow and one son, Rev. William D. Noyes, survive The son is principal of the boys' academy which his father founded.

#### Rev. Frank H. Chalfant of China

THE missionary cause has sustained a heavy loss in the death at Pittsburgh, Pa., January 14th, of Rev. Frank Herring Chalfant, D.D., for over 25 years a missionary in China. Mr. Chalfant was born in Mechanicsburg, Pa., May 29, 1862, the son of the Rev. George W. Chalfant, D.D. He was graduated from Lafayette College in 1881, from Western Theological Seminary in 1887. He had consecrated his life to foreign missionary service, and was appointed by the Presbyterian Board to the West Shantung mission, China. September 29th of the same year he was married to Miss Jennie A. Martin, and together they sailed for their field, October 20th.

In China, Dr. Chalfant threw himself into the work with untiring zeal and devotion. His specific work was evangelistic, and for a quarter of a century he was an indefatigable itinerator in the populous province Shantung, bringing the Gospel message to scores of cities and villages, shepherding young churches, guiding and counseling Chinese pastors and helpers, and in every way doing the work of an evangelist.

#### Dr. E. E. Strong of Boston

THE Rev. Elnathan E. Strong, for 25 years editor of The Missionary Herald, died on April 2d, at Boston, in his eighty-second year. was born at Hardwick, Vt., and was graduated in 1855 from Andover Theological Seminary. He was ordained a Congregationalist minister in 1859.

#### Dr. James S. Dennis of New York

CHRISTIAN scholar and A master in missionary literature, Rev. James S. Dennis, D.D., passed away at his home in Montclair, in March. His volumes, "Christian Missions and Social Progress," are classics, and his other works and lectures have had much to do with shaping missionary thought policy. Α fuller Dŕ. notice Dennis' life will appear later.

## BOOKS ON MISSIONS AND MISSION LANDS

Investment and Achievement. A Study in Christian Progress. By Wm. Leslie King, D.D. 8vo., 349 pp. \$1.50, net. Jennings & Graham, Cincinnati, Ohio, 1913.

Few Christians stop to think of the value of the investment made in the name of Christianity throughout the world, or of the immense value of the proceeds of such investments. Such a study is found in the striking volume by Dr. King, a Methodist

missionary in India.

The study of investment in service takes us back to the days of Christ and His apostles, and rehearses briefly the story of labor expended in winning Europe and America and the planting of outposts in other lands. Then follows the record of life investment by martyrs and other persecuted Christians; the material investments in money, buildings, and equipment—surely a great item—and finally, the investment in prayer—an inspiring chapter.

The second part of the volume deals with "achievement"—in the Church, in pioneer work, in biproducts and indirect influences, in literature, science, education, and social progress. The problems before us are thoughtfully presented with their solution. A careful study of this book will stimulate to higher ideals and more earnest endeavor.

THE PROGRESSIVE PHILIPPINES. By Charles W. Briggs. Illustrated, 12mo., 174 pp. 50c., net. Griffith & Rowland Press, Philadelphia, 1913.

After ten years' experience in the Philippines Mr. Briggs—an American Baptist missionary—has given us this excellent handbook, or mission study text-book, on the islands. The presentation is simple, clear, and orderly. He tells us what we want to know, and illustrates bare statements with incidents, maps, and photographs. The work of all Protestant missions is fairly presented. The

photographs are numerous, but many are too small. There is an index, but no tabulated statement of missionary Mr. Briggs shows that the Filipinos are practically enjoying selfgovernment to-day, and that they should not be pushed too fast toward complete autonomy. The view of Roman Catholicism is not very flattering to that ancient church and the moral conditions are disastrous to character and progress. The need for evangelical missions is clear and opportunity before American Christians is compelling. The story of missionary progress is distinctly encouraging.

WITH THE TURKS IN THRACE. By Ellish Ashmead-Bartlett. Illustrated, 8vo., 335 pp. \$3.00, net. George H. Doran Co., New York, 1913.

Mr. Ashmead-Bartlett, a correspondent of the London Daily Telegraph, was with the Turkish army in Thrace during the retreat from Adrianople to Chatalja. The account, therefore, has a Turkish Since the volume was written Adrianople has been recaptured and the territorial division completed. The bravery of Turks and Bulgarians is demonstrated and the picture of the conflict is vivid, if somewhat cold-There is not much light thrown on the question of Turkish-Bulgarian-Greek atrocities or on the future of the country, but the story is graphically told and reveals the horrors of war. From a missionary viewpoint the most valuable sections relate to the decay of Islam, the persecution of Christians, and the Young Turk movement.

BRIGHAM YOUNG AND HIS MORMON EMPIRE. By ex-Senator Frank J. Cannon and Geo. L. Knapp. Illustrated, 8vo., 398 pp. \$1.50, net. Fleming H. Revell Co., 1914.

This is an inside view of Mormonism, described by the son of a Mormon apostle. The author has

sympathy with the Mormon people, but exposes and denounces their principles and practises. His book is not written from a Christian viewpoint, but is a powerful arraignment and a stirring story of Mormonism. No clearer answer could be given to the comfortable theory that the organization self-styled "Latter-day Saints" is a harmless sect. They are for the most part thrifty and forceful, but they are a menace to American ideals in politics and in religion.

Nor Lawful to Utter. By Dan Crawford, F.R.G.S. 12mo., 176 pp. \$1.00. Geo. H. Doran Co., New York, 1914.

These bright, unusual, breezy Bible readings, by the author of "Thinking Black," often throw a flood of light on Scripture passages. They are well worth reading for devotional and homiletic purposes. "So they took the money" is a strong presentation of the "Devil's Foreign Missions," as compared to those of Jesus Christ.

THE ANTI-ALCOHOLIC MOVEMENT IN EUROPE. By Ernest Gordon. 8vo., 333 pp. \$1.50. Fleming H. Revell Co. New York, 1913.

Mr. Gordon, the son of the late A. J. Gordon of Boston, has made a thorough study of alcoholism and the temperance movement on the continent of Europe. He reveals some distressing facts and describes some important movements. Many governments have been flooded with petitions against licensing the sale of alcohol and absinthe, and a campaign of education has been conducted in many schools and universities. tounding revelations are made of German beer dives and all kinds of crime and moral evils attendant on the use of intoxicants in Europe. Pastors and temperance workers will find here much ammunition for their campaigns and practical plans for reforms and prohibition. Christians will never cease their opposition to strong drink until governmental and popular sanction to this evil has been abolished.

CHILDREN OF LABRADOR. By Mary Lane Dwight. Illustrated, 12mo., 91 pp. 1s. 6d. (35 cents). Oliphant, Anderson & Ferrier, Edinburgh; Fleming H. Revell Co., New York, 1913.

We have here one of the best of the Children's Missionary Series—descriptions and incidents of life and adventure in the great bleak land of Labrador. Dr. W. T. Grenfell's work for the fisher folk is described, afloat and ashore, as is the Moravian work for Eskimos—more briefly. Children can scarcely read this book without having their sympathies broadened, and becoming interested in missionary work.

A HEROIC BISHOPRIC. The Life Story of Bishop French. By Eugene Stock. Illustrated, 12mo., 127 pp. 2s. Hodder & Stoughton, New York and London, 1913.

There is something stirring and ennobling in this story of one of the modern missionary heroes of the Church of England. He was a man of mental and spiritual power, largehearted and self-sacrificing. He was a man worth knowing. After being graduated from Oxford he went to India in 1850, at the age of twenty-The story of his life in Agra and Lahore is full of noble pioneer He finally went to Arabia, and died of fever in Muscat on May 14, 1891, after being in the land only three months. The brief biography will prove of interest and inspiration to many others of like spirit.

The Italian Helper. By Rev. A. Di Domenica. 12mo., 143 pp. 50c., net. Griffith & Rowland Press, Philadelphia, 1913.

Many Christians at home who would like to do Christian work among Italian immigrants will find a boon in this book of easy conversational lessons in their language. Pastors and mission workers in districts where Italians are working may in this volume have a means of communication. The conversations also teach the Gospel with tact and clearness. Italians themselves might be interested to study this book, and so improve both morals and religion.

THE GREAT EMBASSY. By Cuthbert McEvoy, M.A. 16mo., 96 pp. 1s. James Clarke & Co., London, 1913.

This brief study of the evidences and the growth of Christianity gives scarcely more than a suggestion of the lines of investigation and progress. The author considers the witness of the Old and New Testaments, the past results and present needs of missions, and the call to purity and power in social and personal life. Many might with profit follow the lines of study here suggested.

Benevolent Institutions of United States of America for 1910. 4to. Bureau of the Census, Washington, D. C., 1913.

A valuable census report of benevolent institutions in the United States. It shows that in the year 1910, 448 for every 100,000 of the population (or 339,571 people) were inmates of various charitable institutions. largest proportion of these were in States, Middle Atlantic and smallest proportion in the South Central States. Over 4,000,000 were received into such institutions some time during the year. This only includes homes for children, defectives, hospitals, institutions for blind and deaf, and old folks' homes. asylums, reformatories, and similar institutions are not included.

Uncle Sam. By Martha S. Gillow. Illustrated. 12mo., 61 pp. 50c., net. Fleming H. Revell Co., 1913.

There is a picturesque quaintness about mountaineer life in the Appalachian Mountains of the South that has a fascination for storytellers. This is a short but interesting, if somewhat improbable, narrative of "Uncle Jonah" and "Aunt Cindy" and their visit to "Uncle Sam" in "Washington-dee-cee." It might be labelled "A recipe for the making of patriots."

THE KEEPER OF THE VINEYARD. By Caroline Abbot Stanley. Illustrated, 8vo., 345 pp. \$1.25. Fleming H. Revell Co., 1913.

Another story by the author of "The Master of the Oaks" is sure of

a welcome. A girl, left with her brother's penniless orphans to care for, goes to the Ozarks in southwestern Missouri and there fights a winning battle. The story of her victory is worth reading in recreation hours.

#### **NEW BOOKS**

UP AND DOWN THE NORTH PACIFIC COAST BY CANOE AND MISSION SHIP. By Rev. Thomas Crosby, D.D. Illustrated, 8vo., 403 pp. Missionary Society of the Methodist Church, Toronto, Canada, 1914.

Heroes of the Faith in Modern Italy. Pen Sketches from Real Life taken from Original Sources of Information. By J. S. Anderson. Illustrated, 12mo., 115 pp. 2s. 6d. Pickering & Inglis, Glasgow, 1914.

Among the An-Ko-Me-Nums, or Flathead Tribes of Indians of the Pacific Coast. By Rev. Thomas Crosby. Illustrated, 12mo., 243 pp. William Briggs, Toronto, 1914.

THE REAL BILLY SUNDAY. The Life and Work of Rev. William Ashley Sunday, D.D., the Baseball Evangelist. By Elijah P. Brown, D.D. Illustrated, 12mo., 285 pp. \$1.15, postpaid. Fleming H. Revell Co., New York, 1914.

OUR OPPORTUNITY IN THE WEST INDIES. By Benjamin G. O'Rorke, M.A. Illustrated, 12mo., 136 pp. 1s., net. Society for the Propagation of the Gospel, London, 1914.

THREE BOYS. By Janet Sinclair. Illustrated, 12mo., 191 pp. 1s. 6d., net. S. P. G., London, 1914.

THE HANDBOOK OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION MOVEMENT. Prepared under the auspices of the Department of Method of the National Board. 12mo., 157 pp. 40c. National Board Y. W. C. A., New York, 1914.

Buddhist China. By Reginald Fleming Johnston, \$5.00. E. P. Dutton & Co., New York, 1914.

LIBERIA. Description, History, Problems. By Frederick Starr. Map, 227 pp. \$1.10, net. Chicago University, 1914.

THE FACE OF MANCHURIA, KOREA, AND RUSSIAN TURKESTAN. By Miss E. G. Kemp. Illustrated, 248 pp. 7s. 6d., net. Chatto & Windus, London, 1914.

THE SPIRITUAL CONQUEST OF THE ROCKIES. By Rev. W. N. Sloan. 12mo. George H. Doran Co., New York, 1914.

TEN YEARS NEAR THE ARCTIC CIRCLE. By J. J. Armistead. 3s. 6d., net. Headley Bros., London, 1914.

# Clues to the Contents

Missionary Review of the World, June, 1914

# TWENTY QUESTIONS ANSWERED IN THIS NUMBER

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

- I. According to Government reports, what is the economic value of Islam in Africa?
- 2. For what purpose had the coins in the Sheikh's bag been collected?
- 3. How did the men's secret society in Africa gain prestige?
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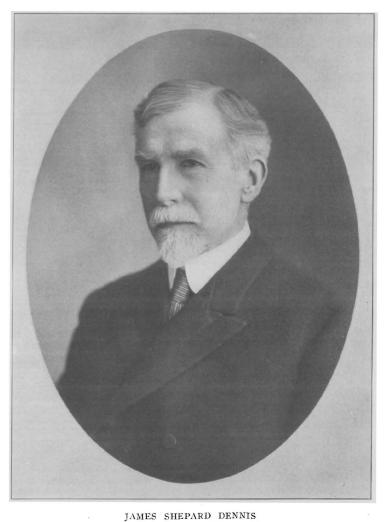
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  chool? 4. How many physicians had prescribed for the sick Chinese before the missionary doctor was called in? What missionary principle does the story illustrate?
- 5. Why was the representative of the late President Madero sent to the Protestant convention in Mexico?
- 6. How do the tribes of the Belgian Kongo keep their historical records?
- 7. On what mission field has Christian cooperation been demonstrated in a new and striking way?
- 8. Where did the Roman Catholic Church in Zanzibar get its statue of the Virgin Mary?
- 9. How has the microscope furnished an argument for Sabbath observance?
- 10. At what scene of a massacre of Christians a few years ago is there now a demand for a Y. M. C. A.?
- 11. What was the highest legal tender in Sierra Leone?
- 12. What parting advice did the Chinese official give to his son when placing him in the mission school?
- 13. How did the native pastor take the missionary's "dare"?
- 14. In one tribe of Indians, what has taken the place of the oldtime war dance?
- 15. Why has the number of Malagasy children in school greatly decreased in recent years?
- 16. In what university is there a movement now on foot for compulsory chapel as a result of an evangelistic campaign?
- 17. On what occasion were twenty-seven Baltimore pulpits occupied by business men?
- 18. Where is a \$50,000 cathedral being built by a people whose laborers earn fifty cents a day?
- 19. What was the comment of the Buddhist visitor to the leper asylum in Tokvo?
- 20. How has Government action in China helped the Sunday-school?



Missionary of the Presbyterian Board in Syria; Author of "Christian Missions and Social Progress," and other volumes; Lecturer on Missions, and Acting Missionary Secretary

# The Missionary Review



# of the World



Vol. XXXVII, No. 6 Old Series

JUNE, 1914

Vol. XXVII, No. 6 New Series

# Signs of the Times

# STRIFE AND RELIGION IN MEXICO

NLY those who have lived in Mexico can appreciate the evil state of the country and people. One word explains much of the moral, political, and physical distress in which they are found-the word ignorance. The vast majority of the Mexicans are ignorant of God, ignorant of Christian ideals, ignorant of the best method of civilized government, ignorant of the highest intellectual culture. They have been governed by a despotic hand; the Roman Catholic Church has never taught them to think for themselves, or to understand the highest truths; honesty and morality have not been inculcated as rules of life; the large majority have been kept in poverty and subjection. For these reasons, the Mexicans can not appreciate the high motives that have actuated the American Government in refusing to recognize a usurper like Huerta as president of our neighboring republic, nor can they understand any but a selfish reason for wishing to enter upon or to avoid a war.

One of the most important factors in the conflicts in all Latin-American countries is the religious question. Conservatives vs. Radicals, Federalists vs. Constitutionalists also divide along the line of Clericals vs. Liberals.

On the clerical side are found the land baron and the priest, who are interested in keeping the common people (peasants or peons) in a position of subordination and ignorance. These religious and political autocrats fear that the exercise of the right of private judgment and higher education will produce personal independence and a revolt from the dictation of despotism—religious and political.

On the other hand, the Liberals recognize that the deplorable condition of the country is due to lack of education, to the low condition of the priesthood, and to the spirit of oppression and intolerance. Liberals often go to extremes in heaping ridicule on the church, and in accusing all religions of being obsolete relics of a former age. Sometimes, however, they favor Protestantism as the

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 exprest, nor for positions taken by contributors of signed articles in these pages.—Editors.

force that may help them combat their opponents, as when President Madero sent a friend to the National Convention of Protestant Workers, to ask how the Government might help the Protestant movement, and so combat the Clericals. The reason for the defeat of the Liberal candidates in state elections was the tenacious opposition of the priests, and the remedy suggested was the encouragement of Protestantism.

The missionaries of Mexico have stedfastly endeavored to keep out of politics, and have been well aware of the dangers of accepting help from any political party. For that reason Mr. Madero's friend was told at the convention that all Protestantism wanted from the Government was a strict enforcement of the Reform Laws—laws edited bv Mexico's greatest Liberal, Benito Juarez. Protestant missionary work is constructive, not destructive; it is spiritual, not political. The greatest possible calamity would be for people to regard Protestantism as akin to an anti-Catholic masonic order, or for the missions to receive a great number into the church with the idea of augmenting the forces against Clericalism.

The present struggle is a continuation of the same old conflict, with new leaders, and the sympathy of Protestantism naturally falls on the side of those who are friendly to reform and progress. The number of Protestant officials in the Madero Revolutionary army, and afterward in the Administration, was one of the most noticeable things in that movement. The Roman Catholic priests, however, are naturally on the side of the Huerta Government, and are

using their power against the Liberal Carranza party. By persuading the Federal authorities that the Protestants sympathize with their opponents, they are able greatly to harass Protestant missionaries. While the present struggle in Mexico is not a religious war, it has a religious significance, and the outcome must influence the future of Christian progress in that country.

Most of the missionaries and other Americans have left the territory controlled by Huerta, but some still remain at their posts. It is earnestly hoped that no war will be declared between Mexico and the United States. In spite of all affronts to national dignity and injury to American interests, it is the part of moral and physical strength to suffer much rather than to use that strength to cause suffering to others less favored. Pray for peace founded on righteousness and Christian love.

### SOME RESULTS IN GUATEMALA

THE republics of Central America are among the most difficult mission fields in the world. The people are so on pleasure bent, many are so ignorant and poor, and have seen such an unfavorable type of Christianity, that they are indifferent. There are, however, signs of progress. Comparing the early days of the Presbyterian Mission in Guatemala with the present, one of the most noteworthy results is the decrease of fanaticism and opposition to More than half the Protestants. population of Guatemala is made up of pure-blooded Indians, and the results of work among them, and in the hospital, the girls' school, and the mission press are most encouraging.

The most striking results are in the changed lives of the people and the improvement in the standards of morality. The old idea that a Christian belief has little or nothing to do with a Christian life is fading away. The saints have at last jumped out of their niches in the churches and are sitting in the pews, listening, singing, praying, and going out into the world to live holy lives. This is the latest "miracle." An appeal for prayer has been issued by the Guatemalan Mission to the Presbyterian Church in the United States and ends with these words: "You have asked for results. God has given them. Here they are. What is your decision about this ripening crop? Neglect now will lose it."

### A UNITED MOVEMENT

MISSIONARY statesmanship is increasingly evident in the conduct of the missionary campaign. This does not mean less reliance upon the Spirit of God to produce results, but more diligent study of the situation and resources, and more earnest and consistent effort to use these resources to best advantage.

One of the features of the new missionary statesmanship is the plan to distribute the responsibility over the whole church, and to enlist every member in the support of the work. Last year the General Assembly of the Presbyterian Church adopted a program for an "every-member canvass" in each church throughout the denomination. This includes:

- An offering from every member according to his or her ability.
- 2. Gifts distributed to every inter-

- est of the church, in proportion to its need.
- 3. Offerings presented as an act of worship each Lord's Day.
- 4. These gifts secured by a personal every-member canvass every year.

In preparation for this systematic method, the "Budget Plan" has been adopted, fixing the amount required for the support of each Board and agency of the church, and presenting the needs as a whole and not as rival interests and responsibilities. In order that these Budgets might be fixt by common consent, a joint Executive Commission was appointed. posed of the Moderator, two members of the Executive Commission. and three representatives of the nine Boards of the church. As a result. each presbytery and synod has appointed a special committee, and there is a general united movement throughout the entire church. A campaign of publicity has been conducted, manuals for leaders and other pamphlets have been distributed, charts have been made, and other supplies have been furnished to make the campaign The denominational press has also cooperated, so that the attention of the church has been intelligently and sympathetically directed toward the Every-Member Canvass. Business and religion have combined to make the plan a success. Christian duty and privileges have been emphasized, as well as the financial responsibility, and the whole campaign has assumed an educational aspect. The aim has been to lead every church-member, old and young, first to look on the whole field, then to examine personal resources and

ability, and then to look to God for guidance as to debt and duty and God-given opportunity. No effort has been made to bring pressure to bear upon individuals or on churches to meet required apportionments. The appeal has been made to their intelligent cooperation and their spirit of love and loyalty to Christ.

The results of this method, both financial and spiritual, are already evident. One church of about five hundred members that substituted the every-member plan for pew rents ten years ago reports that the current expense receipts have doubled, and recently the introduction of weekly pledges for benevolences has increased the gifts 500 per cent. Another church in Illinois adopted the every-member canvass with the result that gifts to benevolences were multiplied by three, and the receipts for local expenses were doubled.

Similar reports have come from churches all over the country. The plan is evidently of God. He places no premium on slipshod methods, but calls on His disciples to use the best that they have in talents, in judgment, and in energy, to advance His Kingdom.

# THE FIGHT AGAINST ALCOHOL

THIS is a day of world-movements. Currents of thought sweep from one nation to another, and the whole world, as never before, seems to think as one. The efforts for constitutional government in various countries, and the woman's movement are one sign of this, but nothing is more striking than the stand that is being made against alcohol, a tendency which, in China, takes the form of a struggle against

opium, which has done to injure the Chinese what whisky has done for other races. The fight is also on in Germany and Russia against intoxicants, and from the Canadian province of Ontario comes the word that thousands of the younger members of the Conservative party are signing petitions addrest to the provincial government asking for the abolition of all saloons and bar licenses. The agitation is being carried on by the Ontario Young Manhood Association, an organization formed last fall with the brief but sufficient slogan: "No booze."

In America the growth of the prohibition movement can, perhaps, best be realized in the statement that already 47,000,000 live in territory from which liquor has been banished by the sovereign will of the people. The action of Secretary Daniels in banishing strong drink from the "officers' mess" in the Navy, and the effort of the Commissioner of Indian Affairs to protect the Red Man from whisky, indicate the growing sentiment in official circles. The Christian Endeavor Societies have announced as their slogan, "A Saloonless Nation by 1920." Tremendous opposition is at work, but the liquor interests are finding out that the whole Church is becoming increasingly aroused to the evils of the drink traffic, and that even big business is lending a hand in the enterprise of banishing the saloon from Christian lands.

### THE OUTLOOK IN TURKEY

BY degrees the Turks are beginning to understand the meaning of the new national ideals. The lesson has been costly, and while they have been learning a large part of their earthly

possessions have been taken from them. The Young Turks are in control of the Government, and a new parliament has recently assembled. An effort is being made to bring order out of chaos, and to bind the different parts of the Empire together by railroads, commerce, education, and other improvements.

There are vast and astonishing changes noticeable in the past ten years-especially in freedom of speech and travel. The danger is that men may swing to the extreme of license. Rulers and judges are questioned and criticized by the most ignorant, and in some districts, as in Bitlis, there has been anarchy and revolt. With the lessening of race prejudice there is also a weakening of religious conviction and a secularization of life. This is a transition period for Turkey, and the need for positive Christian teaching can not be overestimated.

The people of Turkey are at last awakening to their needs and are crowding forward to receive an education. The mission schools and colleges are full to overflowing. College, for instance, doubled in enrolment in the last five years, and Turks are coming in increasing numbers. Their religion will, no doubt, be the last citadel that the Turks will yield to Christianity, but there are signs that even this is weakening. The forms and fables of Islam and of Oriental Christianity must finally yield to the life and truth of the Son of God.

#### POPULAR EDITION OF THE KORAN

I N the eyes of orthodox Moslems any translation of the Koran is sacrilege, for the Arabic words are

themselves believed to be divine. But with the cry of "Back to Mohammed" and "Back to the Koran," so often heard among young Mohammedan reformers, there is a growing tendency to make the sacred book accessible to the multitudes of Moslems to whom Arabic is an unknown tongue. Of this Ahmed Effendi Aghaieff writes in the Jeune-Turc:

"We must show the people that it is possible to reach at once the authentic foundations of our religion. First in rank of these is the Koran, Till now the ordinary Turk read this, committed it to memory, said his prayers and had his communion with God, absolutely without understanding the sense and content of what he read or prayed. Naturally his readings and prayers made no such impression on his heart and soul as we should expect from the reading of a holy book and the reciting of a prayer. Reading and prayer were both mechanical; here was one of the principal causes of the impotence of religion as an educational force, and this obstacle must be removed."

It is this thought of the need of the people for a Sacred Book in the vernacular that has led to the translation of the Koran into Turkish.

It was found, however, that the translation of the Koran created skepticism among Turks, as readers discovered so many incongruities and falsehoods that they questioned its inspiration. As a result the Ottoman Government has seen best to stop this enterprise and has ordered all copies of the parts so far issued confiscated and destroyed.

The Turk is being disillusioned rapidly, and the time is coming when

he will see himself in the true light. Meanwhile the Scriptures have been circulated far and wide among all classes of people in the empire, and many Turks are reading the Bible. When religious freedom becomes a reality, many will no doubt come out and confess Jesus Christ as Savior and Lord.

### MOVING CHRISTWARD IN UGANDA

MASS movements toward Christianity are reported by Bishop Willis to be going on at four or five different centers in Uganda. Kavirondo, in British East Africa, there are 500 catechumens preparing for baptism, and 3,000 under regular instruction. The Roman Catholics had said that one might as well try to convert a sheep as get hold of a Kavirondo! There are now about 200,000 Baganda connected with the Church of England missions. total population is 3,700,000.

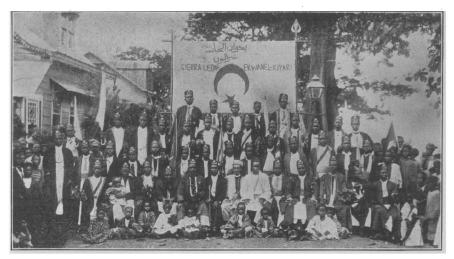
Where 25 years ago there was one church in Uganda, there are now Some 2,800 African over 1.200. Christians, supported by the native Church, are engaged in the pastoral and educational and evangelistic work in the diocese. Forty have been ordained and are ably taking charge of thousands of African adherents, communicants, and scholars. Christian-giving the Uganda Church has been wisely trained. They support their own clergy and catechists; pay for their own elementary education, build their own schools and churches, helped only by occasional gifts from the home Church. Toward the building of their new cathedral they have undertaken to raise \$50,000. The daily wage of a laborer is about five cents, so that the undertaking means great sacrifice and princely giving. The chiefs have undertaken to give 40 per cent. of their rents for three years.

Could not the Church at home learn much from the dark-skinned Baganda?

# THE EVANGELISTIC CAMPAIGN IN JAPAN

THE evangelistic movements started and carried through by the churches and missions in Japan have often resulted in large accessions of converts. But these have been local, of short duration, and have been undertaken generally by one denomina-On March 1st, however, an evangelistic movement was inaugurated to reach all parts of Japan, and to continue for three years. All the churches, with few exceptions, and nearly all the missions in Japan will participate. The objects of this evangelistic campaign are to bring about a deeper and more practical experience of the life of Christ in the individual, resulting in more earnest efforts to lead others to the Savior, and a more widespread presentation of the gospel to the whole non-Christian community.

In the work of evangelization two groups of workers are organized, composed of preachers and laymen. The sum of 50,000 yen (\$25,000) is to be raised from among Japanese and foreign friends by the Continuation Committee of Japan. Dr. John R. Mott has repeatedly exprest his personal conviction that Japan is as ripe to-day for such an effort as at any period in her history. Let Christians everywhere remember to pray daily for this great interdenominational, inter-racial forward movement in Japan.



A MOHAMMEDAN RELIGIOUS ORDER OF WEST AFRICAN NEGROES IN FREETOWN, LIBERIA A Moor from Fez. Morocco, is seated in the center of the front row

# Mohammedanism in West Africa\*

BY REV. RAYMOND P. DOUGHERTY, SIERRA LEONE, WEST AFRICA Principal of Albert Academy, Freetown, Sierra Leone



SLAM was first preached by the Prophet of Arabia a little over six hundred years after the birth of Christ. The Koran,

written in classical Arabic, is its saand its fundamental book. creed proclaims the unity of God and apostleship of Mohammed. the Prayer, almsgiving, fasting, and pilgrimage to Mecca are the cardinal duties imposed upon those who accept Mohammedanism; but slavery, concubinage, polygamy, and divorce in their worst forms are allowed. Islam, in reality, is a mixture of Arab heathenism with certain Jewish and Christian elements. Such a compromise was suited to the tribes of the desert, who, under the leadership of Mohammed, thirteen centuries ago founded a mighty religious empire, now numbering at least two hundred million adherents.

Africa, on account of its proximity to the Arabian peninsula, soon felt the influence of this new faith. The followers of Mohammed rapidly conquered North Africa, and then crossed over into Spain, where Moorish civilization flourished undisturbed for five centuries. This flow of Moslem advance into Europe was due to the geographical barriers of the interior of Africa. For a long time the utmost limit of Islam in West Africa was Morocco.

In the central portion of the West African coast is the Guinea district, a tropical region facing the sea for over 3,500 miles, from eleven degrees

<sup>\*</sup>The writer is indebted to Rev. J. A. Mesnard, agent of the British and Foreign Bible Society, for valuable information used in this article,—R. P. D.

north latitude to sixteen degrees south latitude. Upper Guinea, lying north of the equator and almost parallel with it, is made up of those districts formerly known as grain coast, ivory coast, gold coast, slave coast, and brass coast, but to-day marked on the map as British, French, German, and Portuguese dependencies. The only exception is Liberia, an independent negro republic of American origin. The most wonderful physical feature of this whole region is the mighty Niger River, which rises in the uplands just northeast of Sierra Leone, flows to the edge of the Sahara desert, and then descends, with many a majestic curve, to the Atlantic Ocean.

Upper Guinea is bounded on the north by the Sudan, beyond which stretches the Sahara desert, and on the south by the Atlantic Ocean. There are thus two main avenues of approach to this portion of West Africa—the surging waves which lave its shores and the burning sands which lie beyond its hinterland. To the ancients, the ocean was an untried passageway and the desert an impassable barrier.

It is practically within the confines of Upper Guinea that Islam is at present most rapidly extending its African domain. Mohammedanism has penetrated Central and Southern Africa, but has thus far made no appreciable impression upon that part of West Africa which is south of the equator.

At the close of the tenth century a drift of population began from North Africa toward the Sudan, and as a result Moslem caravans wended their way across the desert to the tribes dwelling along the Senegal and Niger

rivers. Islam owes its early expansion south of the Sahara to several great and aggressive Sudanese peoples. Powerful Mandingo, Hausa, and Fulah kingdoms were established. In the main the religion of Mecca was extended forcibly rather than peaceably, for Islam enjoins wars of subjugation or extermination against unbelievers. On this account there were at times strong reactions of heathenism against Mohammedanism. The Bambara tribe, for instance, driven by Mohammedan inroads. founded a heathen kingdom which resisted Moslem aggression for three hundred years. But the preponderating influence of Islam in the Sudan gradually pushed its emissaries farther southward, until they finally reached the tribes along the Atlantic coast. Here they are now carrying on an active propaganda.

On the other hand, it was not until the middle of the fifteenth century that European mariners became bold enough to traverse the ocean route to West Africa. Their explorations led to the establishment of Portuguese, French, British, German trading centers, which ultimately developed into colonies. first Christian missionaries in West Africa were Portuguese Jesuits, and during the latter part of the fifteenth, the whole of the sixteenth, and the beginning of the seventeenth centuries they alone sought the conversion of Africans. To-day, no results of their labors can be found. Modern Christian missions in West Africa date from the beginning of the nineteenth century, when the Protestant Christians of England and America awoke to their great opportunity. The past one hundred years

have been noteworthy for increasing effectiveness in bringing the Bible and its blessings to many negro tribes.

To-day, as never before, Islam is Christianity's great rival in West Africa. The struggle between these two faiths for the spiritual domination of Africa's backward peoples is at once stupendous and momentous. We see that the initial step toward this conflict was the arrival of Moslems from North Africa. Borne on the ships of the desert, they appeared as messengers from afar. Islam immediately took possession of what was later to be a mighty battleground between the followers of the Crescent and the heralds of the Cross. Mohammedans advanced their cause by a vigorous military program, and a gradual filtering penetration southward. process lasted for centuries, and when the first Christian missionaries arrived on the ships of the sea, they found not only Islamized Africans but an Africanized Islam. The roots of this religion have now so thoroughly ramified West Africa that the tree of Islam, tho not indigenous, has become fully adapted to its new surroundings. The application of the ax of Christianity to this tree is proving one of the most difficult tasks of evangelization.

#### Islam in Sierra Leone

The British colony and protectorate of Sierra Leone present typical conditions for the study of Islam in West Africa. The colony has an area of approximately 250 square miles, with a population of 75,500, while the protectorate has an area of 25,000 square miles, with a population of 1,325,000. The latitude of Sierra Leone is about the same as

that of the Isthmus of Panama. Freetown, the capital, is located where the broad mouth of the Sierra Leone River joins the ocean, at the base of rugged, verdant mountains. It was founded in 1787 as a home for England's freed slaves. and grown from a small trading center to a busy metropolis containing about 40,000 inhabitants, largely made up of the descendants of liberated Africans and native tribes. The passenger on a modernly equipped steamer gliding majestically into the harbor views a densely built city, surrounded with intense tropical beauty. The old colonial fort forms the foundation of the governor's residence. A railway takes its start at a pretentious depot, and wends its way far into the interior.

In this wide territory of the Sierra Leone Protectorate the past has witnessed a movement of tribes from the northeast toward the Atlantic coast. Doubtless the expansion of population in the Sudan had something to do with this. Another determining factor was the supply of salt. Peoples dwelling along the Niger obtained salt from the deposits in the Sahara, one of the main contributors to Timbuctu's greatness being its trade in the salt bars of Taudeni. As tribes were prest southward by economic and political conditions, they found salt more difficult to obtain. News of a place where salt might be freely obtained from water caused a more vigorous movement toward the sea. Possibly some of the small tribes along the coast of Sierra Leone owe their dwindling condition to this pressure from the interior.

The tribes now residing in the protectorate of Sierra Leone may, there-

fore, be divided into two classes, namely, native tribes and invading There are six native tribes, tribes. numbering 650,000. These are 90 to 100 per cent, pagan. Not one of them is more than 10 per cent. Mo-There are eight large hammedan. and several less important invading tribes which, in part, are strictly Mohammedan. With a numerical strength of 675,000, they slightly outnumber the native tribes. According to approximate figures taken from recent government estimates, the people of the protectorate of Sierra Leone are three-fourths pagan, and onefourth Mohammedan. In round numbers there are 1,000,000 pagans and 300,000 Mohammedans. A few tribes are from 1 to 2 per cent. Christian.

That which is of most significance is the fact that the present status of Islam among Sierra Leone tribes is due to the gradual invasion of peoples already strongly Mohammedan rather than to the extensive conversion of the old aboriginal tribes. This invasion was accompanied by the clash of savage warfare and the enslavement of vanquished communities, for, in the primitive economic system of the time, slaves comprised the most valuable asset of those in power. The monetary table of the jungle could be stated as follows: So many sea-shells or similar insignificant objects equal a chicken; so many chickens equal a goat or sheep; so many goats or sheep equal a cow; so many cows equal a slave. The slave was the highest legal tender, and he was a medium of exchange that could be easily transformed into work. intrinsic value of slaves jumped considerably when the markets of the world were opened to them. So, before the modern period of pacification, tribes fought with one another for slaves, as men in other lands have fought for gold. At times, too, a Moslem Mahdi reared his standard for the advancement of Islam, and Sierra Leone felt the impress of some of these fanatical warriors.

The strength of Islam in the protectorate of Sierra Leone must not be reckoned from a mere numerical viewpoint. Few of the third-of-amillion Mohammedans well scattered throughout the territory can read or understand the Koran. It is enough to pronounce a few prayers in Arabic, for God, they think, will recognize and answer petitions, even if they are unintelligible to the petitioners. This gives some clue as to the actual hold of Islam upon the inner life of the peoples of West Africa.

The writer, while taking a journey through the protectorate of Sierra Leone, came to a small town close to a river. Here he found a mosque, built of hardened mud walls, with a grass roof, and standing a little aside from the other huts. Entrance being gained after the removal of shoes, he found inside a plain earthen floor, marked by slight parallel grooves several feet Animal skins were spread here and there, and at the front of the room was a vestibule-like pulpit. There was a small separate room for female worshipers. The simplicity of this crude Moslem temple in the heart of an African forest is not to be derided, but the sterility of its ritual can not be ignored. When the muezzin sends his piercing call to prayer echoing loudly through the forest village, the faithful leave their primitive homes and enter the mosque to bow down to a Supreme Being of whom they have only the barest conception, to utter prayers which are simply articulations, and to go through postures which are mere formalities. Prayers are recited not only in the mosques, but many strict Mohammedans construct prayer-grounds outside their dwellings. The earth is leveled and bordered with stones.

tises of Islam. Comparatively few are ignorant of the fact that there is such a religion as Mohammedanism. Arabic expressions like "Peace be unto you" and "In the name of Allah" are in common usage, and many who still retain their heathen beliefs have some conception of the Moslem creed. Thousands of people in Sierra



A MOSLEM SCHOOL IN FREETOWN, WEST AFRICA

Often it is possible to see Moslem believers with knees upon well-worn animal skins praying in these public places. One can not but admire this devotion and at the same time regret that it is displayed in behalf of a faith that has done so little to uplift the human race.

Another phase of the situation must be taken into account. While a million people in Sierra Leone are counted as pagans, they, for the most part, know of the claims and pracLeone could immediately become Mohammedans, in the African sense, if they so desired. Were Christianity as well known in Sierra Leone as Islam, the people would be practically evangelized, tho not Christianized. Why has not Islam, with its low standards, gathered all these pagans within its fold long ago? Possibly their natural apathy to change in religious beliefs keeps them from taking the step from paganism to Mohammedanism, tho it is but a step. Maybe, with a keener

insight than is usually credited them, they realize that Islam offers little more than they already have.

Nevertheless, the entire conversion of Sierra Leone to Islam is a goal which Mohammedans are striving to reach, but they must have recourse to new tactics. The day of forceful expansion is past; inter-tribal warfare is quickly quelled; the slave trade has been abolished; England's strong hand has produced a condition of peace and quiet government; so that Islam is restricted to persuasive rather than coercive methods in the propagation of its faith.

#### Moslem Missionaries

It is hard to know how many active emissaries of Islam are laboring in Sierra Leone, for they receive neither authority nor support from any Moslem missionary organizations. procedure of a Mohammedan missionary is generally as follows: With turbaned brow, flowing gown, and sandaled feet he enters an African community, where his dignified garb and superior bearing at once create a deep impression. If he belongs to an alien tribe, such as Fulah or Mandingo, still his dark color shows that he is affiliated with the negro race. By physical constitution and long custom he is capable of adapting himself to the most primitive conditions, and he possesses the great advantage of understanding the black man's language, mode of thought, and manner of life.

His first step toward gaining an influence over the people is by making and selling cabalistic charms, fetishlike amulets, and magical remedies. These generally consist of Arabic formulas taken from the Koran. Some

are written upon pieces of paper to be carried about or fastened to the walls of houses: others are sewed in small square encasements of leather to be worn on different parts of the body. Their purpose is to ward off sickness, evil. and danger. A common remedy for diseases already existing is prepared by writing a few Arabic sentences upon a smooth The inscription is carefully board. washed off, and the resulting liquid is sold as medicine. A piece of moist cotton used in erasing the writing is regarded as especially efficacious. In this manner the Mohammedan missionary, or Mori man, as he is styled by the natives, appeals to the superstitious fears of the people, and at the same time gains a livelihood.

After he has established his reputation as a man of superior knowledge, he starts a school by gathering boys of various ages about him in his house or yard, where he teaches them a superficial knowledge of Arabic. He makes his own books by writing the lessons upon smooth boards with a reed pen dipt in ink, which can be washed out when one lesson must be replaced by another. The only thing required of scholars is mastery in pronunciation and intonation. Arabic alphabet is first learned, then combinations of letters, and, finally, portions of the Koran. Even the most advanced students pay attention to forms and sounds rather than to meanings. One of these Moslem teachers informed me that it was necessary for a student of the Koran to be able to recite the whole of it from beginning to end before he would be taught the meaning of a single portion. As few Africans get beyond the utterance of several Arabic prayers, it is easy to see that Mohammedans who understand their own religion are limited in number. The making of so-called preventive and curative charms seems to be regarded a greater accomplishment than ability to interpret the Koran. This reveals Islam's point of emphasis in West Africa.

Next, the Mohammedan missionary links himself with local families by ties of marriage. As his wives increase in number his wealth and prominence are enlarged. He becomes a fixture in the community, and contributes to the growth of Islam by begetting many children. Sooner or later he assumes political leadership, and takes a hand in tribal matters. Sly intrigue and dark plots are sometimes resorted to for the sake of gaining control of affairs. A Mohammedan's supreme aim in a town is to become the chief's intimate adviser, for, by holding a chief subservient to his wishes, he can rule a whole chiefdom. Islam's sway over the land is largely strengthened by chiefs who have become Moslems.

Of course, the Mohammedan missionary is assiduous in the performance of his religious duties. He repeats his prayers regularly and publicly, never omitting the necessary ab-The fast of Ramadân is lutions. kept with all rigor, and in some cases the pilgrimage is made to Mecca. his social intercourse with the people he takes occasion to speak of his religion, so that, while he makes no effort to preach Islam in a systematic way, his example and personal work count for much. All these acts are capable of producing a profound impression upon the African's untutored mind. It is not surprizing, then, that

the followers of Mohammed are increasing in countries like Sierra Leone.

### The Requirements of Islam

But what does Islam require of its African converts? Very meager changes take place in the transition from heathenism to Mohammedanism. Old practises are allowed, while a few new ones are imposed. The first step of a pagan toward the faith of Mecca is the wearing of Moslem charms, tho the acceptance of Arabic amulets does not necessarily imply the casting away of heathen fetishes. second step is the observance of certain festivals, which appeal to the African's love of feasting and dancing. The third and most rigorous step includes regularity in prayers, keeping the fast, and abstaining from pork and alcohol, first openly, then entirely. Here there is a strong appeal to the African's inherent tendency toward formal ceremonies and the recognition of certain things as taboo. Many Africans are little beyond the first two steps, being dilatory with regard to praying, fasting, and abstaining from alcohol.

Thus Islam does not subvert heathenism in West Africa, but uses it as a foundation for its own religious structure. The African need not drop any of the distinctive habits and customs of his animistic cult in order to become a Moslem. Polygamy, witchcraft, slavery, and even cannibalism, may be indulged in as before. In reality, the negro puts on the gown of Islam not to get rid of his evil practises, nor even to hide them, but rather to dignify them, if possible.

In the small colony of Sierra Leone on the coast we find more startling



A STONE MOSQUE IN FREETOWN, WEST AFRICA

statistics at hand concerning the growth and influence of Islam. The following percentages are computed from accurate government censuses:

	1881	1911		
Total population	60,500	75,500		
Christians	65%	52%		
Mohammedans	9%	15%		
Pagans	26%	33%		

During this period of thirty years Christians have little more than held their own in numbers, while Mohammedans have increased more than 100 per cent., and pagans more than 50 per cent. The combined gain of Mohammedans and pagans was nearly 15,000, which equals the total growth of population in thirty years.

Several facts must be given in explanation of these figures. The establishment of the railway fifteen years ago and the subsequent development of the protectorate produced an emigration of nearly 3,000 Christian

traders, artisans, and clerks from the colony into the interior, and at the same time caused an accelerated flow of Mohammedans and pagans from the protectorate to Freetown, where there is a great demand for ordinary manual labor. Attractive positions and commercial opportunities have drawn many educated Christians from Sierra Leone to other West African colonies, while hundreds of Syrians driven from French Guinea by heavy taxation, have, during the last ten years, added to the Mohammedan population of Freetown and its environs.

Still, these mitigating circumstances do not change the rapidly growing Moslem element which must be faced in the colony of Sierra Leone. Freetown has five well-built mosques and five Mohammedan schools, the latter under direct government support and supervision. Aside from these gov-

ernment schools, in which Arabic education is supplemented by English studies, there are many ordinary Mohammedan schools conducted as in the protectorate. Inasmuch as there are no Christian schools supported entirely by the Government, Islam in a sense receives an official aid and This is naturally producsanction. tive of a social standing and political assurance which are enhanced by growing numbers. Mohammedan religious orders, or brotherhoods, are well organized in the city of Freetown. Arabs and Moors occasionally visit the colony, and sometimes remain for long periods. A Sheikh from Mecca recently spent several weeks in Freetown. These intimate relations with the central Moslem world can not help arousing Mohammedan enthusiasm and aggression.

It seems generally true that Islam

is growing more rapidly in centers along the west coast of Africa than in interior districts. Another striking illustration of this is Lagos, the capital and main seaport of Nigeria, where Mohammedans increased 60 per cent. in ten years. There is, however, a marked decrease in the ratio of Moslem population as we proceed along the continent from Senegal to the equator.

Official statements are not wanting concerning the growth and economic value of Islam in West Africa. Of particular interest are the following words of the Governor-General of French West Africa: "It is difficult to determine whether Islam, as a rule, is in a state of growth. One notices in certain respects a sensible regression, due to the suppression of slavery, in the valley of the Niger, for example. On the other hand, one



A HUT-LIKE MOSQUE IN THE INTERIOR OF SIERRA LEONE PROTECTORATE

notices in other countries a certain development of Islam due to the work of Mohammedan priests and to the negro's spirit of imitation."

The Sierra Leone Government Census Report says: "Mohammedanism is making steady progress in this colony, and the same feature is evident in the protectorate also, and the reasons for this progress are not hard to seek, viz.: Mohammedanism recognizes polygamy and is, therefore, congenial to the aboriginal natives' own marriage customs, and a convert to the religion is not thereby alienated from his tribal life."

The economic value of Islam is clearly set forth by the Lieutenant-Governor of French Dahomey, as follows: "The Mohammedans of Dahomey do not give themselves to the cultivation of the soil. Islam has not introduced any new industry. It is to be noted, however, that Mohammedans give themselves to the work of dveing with indigo and other vegetable colors indigenous in the regions of the north, but this industry already existed before their coming. Where they settle they build, after the manner of the occupying race, without any modification of architecture. hammedans give themselves mainly to the selling of imported European wares. They do not contribute to the development of natural resources."

With respect to the sanitary prevention of disease, an official report from the German colony of Togo states: "The pagan trusts in the power of his fetish to prevent sickness and epidemic, while the Mohammedan seeks to keep them away through his amulet, furnished by an Imam or Malam. The one helps as little as the other."

Dr. Frederick Starr, professor of Anthropology in Chicago University, who has traveled in several West African countries, testifies to the fact that he never saw a Mohammedan town that was better than a pagan town, and that the apparent superiority of certain tribes which have embraced Islam is due to racial qualities rather than to the religion adopted.

These few testimonies are sufficient to indicate the worthlessness Islam as an uplifting force in West It is proving a hindrance Africa. rather than a help to the enlightenment of the people. Whatever adaptability it has to the primitive tribes of the Dark Continent springs from its appeal to their heathen beliefs and practises. Instead of being a preparatory step to a higher civilization, it produces a more stubborn resistance to the gospel and its benefits. tory reveals that Islam has brought about a retrograde condition in those countries where it has prevailed the longest. Thus Arabia, before it came under the sway of Mohammedanism, was far more populous and prosperous than it is now.

Christianity's great task is to save Africa from the fate of Arabia. This can best be done by appealing directly to the humanity of the people through medical and industrial work, by making use of their susceptibility to training and education, and, above all, by building the structure of Christian life and progress upon the foundationstone of their inherent religious sense. Going forward with all these agencies under the guidance of the Holy Spirit, the soldiers of the Cross can rest assured that ultimate victory will be theirs.

# A United Front in Mission Work

A PLEA FOR UNITY AND COOPERATION IN BEHALF OF THE WORLD'S EVANGELIZATION\*

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



NE of the most glorious developments of the foreign field is the increasing desire among both foreign missionaries and native Chris-

tians for a larger measure of Christian unity and practical cooperation. In spite of our different names, we Christians are one in brotherhood, one in discipleship to a common Master, and one in a desire that we shall not present our Lord to the non-Christian world as a divided Christ.

In February, 1913, in a conference which I attended at Canton, China, a robust medical missionary stood and said: "I plead for a united front. Recently I was the twelfth physician sent for by a Chinese who was ill, the eleven others being native doctors. Each doctor had given the sick man a different prescription, and he did not know which to take. I make a plea for a united front." Having made his point, he sat down. A Chinese pastor stood up and said: "In my city there are five different translations of the Bible, and the differences make a great deal of trouble." He, too, had made his point in a brief word. A veteran missionary arose and said: "The Church is the manifestation of Christ among men, and

we of the West should be ashamed to present the holy Church of Christ to the Chinese as broken." natural that under such conditions as these the Chinese should express some restlessness. Let us imagine ourselves members of that great race. If we were Chinese, living in China, how should we like to be known as members of the Northern Baptist Church of America in China, or of the Dutch Reformed Church of America in China, or of the Scotch Presbyterian, or the Canadian Methodist, or the German Lutheran? it fair to require the non-Christian world to find its way to Jesus Christ through the history of our schisms, many of which were occasioned by civil strife or political developments or theological controversies, or something else in which the Chinese and others are not concerned?

Who is responsible? Of course, the other denomination is always responsible; I am perfectly willing to have unity, and I pray that the other people may see the truth—the truth as God has given it to me! Some weeks ago it was reported that a gentleman from America approached a representative of the Greek Church. The representative of that ancient body said simply: "It is necessary to be Orthodox; we are Orthodox, and

<sup>\*</sup>An address delivered at the Seventh International Student Volunteer Convention, Kansas City, on January 3, 1914.

there is nothing for others to do but to become Orthodox also." Unfortunately, that is the attitude of more than one body. Nor is such an attitude unnatural. All denominations can justify their existence, and in good conscience. Their distinctive views are precious to them, and the larger bodies, however ancient or successful, have no right to demand that the smaller denominations surrender their convictions on any point. the Canton Conference one of the best-known missionaries in China said: "No one of us believes that any church has been founded through perversity. No one denomination has all the truth, but the little we hold in our denomination is so precious we are tempted to think we have it all. Our valuable doctrines and forms we should consider as entrusted to us, and we must be faithful to them, but there is grave danger that we shall hold as fundamental that which is not fundamental."

Not long ago I journeyed through Chicago in the early evening, and as I walked east on Madison Street the full moon was rising out of Lake Michigan, directly ahead at the end of my path. Had experience not taught me otherwise, I might have thought that I and those who walked in my way enjoyed more than others in Chicago the direct light upon our path. I walked to Van Buren Street. then to Randolph Street, and next to Jackson Street. The moon appeared to be rising directly at the head of each street, and to the pedestrians on each of these thoroughfares it seemed that from no other street could the moon be seen so clearly. A month later I raced across the Atlantic on a fast liner. One night I stood alone

near the stern of the vessel, and the beam of light across the water from the rising moon fell full at my feet. The liner dashed on, but the path of light continued to fall at my feet. moved forward, but the ribbon of clearest illumination followed me. Had experience not taught me otherwise, I might have believed that I, more than others on the ship, enjoyed the brighter light. But, no! Every passenger on the Lusitania that night found lying over the sea a path of especial brightness for himself and for those who stood with him, and every passenger on every ship on the broad Atlantic that night had the same experience at the same moment. if only he kept his face toward the light. Truth from God reaches every heart that seeks Him, for "He that seeketh findeth," and God hath not left Himself without witness among any people. He is the light that lighteth every man that cometh into the world.

The cry for to-day is not for compromise, but for a larger comprehension-to comprehend with all saints what is the breadth and length and height and depth of the love of God. It is not, what shall I give up, but rather, what can I give? It is not, what shall I lose, but what may I contribute? It is not, what shall I surrender, but what shall I gain in an interpretation and understanding of Christ? There is no widespread demand to-day for uniformity of statement or uniformity of outward life, nor are these things desirable at present. But multitudes on the fieldsnative Christians and foreign missionaries-are begging with no uncertain sound for unity and cooperation. The people who are talking about

compromise are usually the critics who know not what they say. into the innermost circles of the movement for cooperation and you find the strongest insistence that the denominations be loyal to the truth as God has given it to them. There is no demand for a minimum of belief, but for a maximum: no demand that we reduce our theology to the lowest common denominator, but that we speak the whole truth in love. We need not use a club to remove a speck of dust from a brother's eyebrow. If God has given me some truth that he has not given to others, I am not to surrender what I have, but to contribute what I can, and perhaps gain more. Unity of spirit must come through a greater appreciation of the oneness of our task and a better understanding of each other and our differences. It is not for outward uniformity but for a larger appreciation of our unity of purpose that we ask. God has not made flowers and trees uniform, but there is harmony. Rooted in the same soil and warmed by the same sun, there are petals and leaves and boughs of many colors and many forms, but none clashes with the other-there is harmony. In their diversity they speak of unity of life. All are affected by the common tide of an expanding life in the springtime.

Cooperation becomes easily possible when we reach general agreement as to the purpose of our foreign mission work. Unity is *general agreement*, and already there is general agreement among most denominations as to their purpose.

Are we in the non-Christian lands primarily to make converts to our own particular faith? Are we there

to impose on the Oriental mind a system of theology which has been constructed or approved by the Anglo-Saxon, and which, therefore, we think more inspired than the interpretations of the Orientals? Are we there to impose on them our own theoretical theology? Or are there to give them Christ and let Christ speak to their souls? Are we there chiefly for the purpose of building up our own denomination, or have we reached the point where we see that it is true for a denomination as well as for an individual that he who saveth his life shall lose it, but he that loseth his life for the Kingdom of God shall find it? I say without any hesitation that so far as I can see, the denominations which are rendering the most disinterested service are those that serve only for the joy of having served; they are those that give all, asking nothing in return save the joy of having given. Build hospitals to get members for our churches? God forbid! Schools for the sake of sectarian propagan-No! Schools to promulgate our views of Christ? Yes, but something better-to give Christ.

When we are honest with ourselves we recognize that in every communion are thousands of men whose lives have been regenerated through the Gospel as taught by these different denominations. Likewise, on the foreign field we find multitudes who have become new men in Christ, some through the work of one body and some through the work of another body of Christians. The need is not for uniformity. There is a demand that we who are agreed on Christ as the Savior of men present such a solid front to the non-Chris-

tian world that men will see the point of agreement, Jesus Christ, rather than the differences of interpretation that may obscure Him on whom we agree and to whom they must look for life.

So we plead not that we sink our differences, but that we contribute our various interpretations of Christ to a greater Christian synthesis, and that we show the non-Christian world that the greatest thing in our particular belief is not our difference from the others, but our agreement with them. Our great concern is that they may have Christ, and that they have the right to come to Him direct rather than through any particular denomination. We are not at work abroad to impose our theoretical theology on others, but to give them Christ. Shall we not grant them the right to interpret Christ for themselves? When did God give the Anglo-Saxon a particular monopoly in making creeds concerning Christ? When did God give the Anglo-Saxon the right to say to others: "You are not seeing Christ unless you see Him according to the statements of our creeds?" We need to trust Christ to reveal Himself to others, even as He has revealed Himself to us.

Thank God the day of cooperation has come in an irresistible tide. A few people at home may hold back their missionaries. They may attempt to delay the larger movement, but they can not defeat its coming. The tide is high, and it is growing higher. You may cause some of your missionaries to anchor in a small bay until the tide goes out and then find it impossible to make as large a contribution as they wished to make. But even at home there are men just

as willing as men at the front to die for the principle of cooperation—a cooperation which means united effort to save the world in spite of our differences-a cooperation in which each disciple will teach the truth as he sees it, without compromise and without surrender to any conviction. If you insist that such cooperation is impossible, I reply that I have seen it. I have seen it with loyalty to distinctive doctrines. But it was a loyalty tempered with humility and love-not a loyalty sharpened by arrogance.

Many in the home lands are coming to feel that God is working His purpose out on the foreign fields, tho developments may be different from anything we have known in the ecclesiastical life of the West. Why should we of America attempt to say how the Spirit of God shall lead the Orientals in their church life? Why should we of America attempt to control the work of God's spirit in the Orient? Are not the sources of information and inspiration as open to them as to us? Does God speak more surely to the Anglo-Saxon soul? Are we afraid to trust the Eternal Christ with the Orientals, tho Christ Himself came out of the East? Is Christ's work in the East always to be held in leading-strings from the West? Is Christianity, by reason of its foreign names and foreign control, always to appear in the eyes of the Oriental as a foreign religion? Do we not have sufficient confidence in the truth to release it? "Lord, increase our faith." Help us that we shall be satisfied to place the leaven in the lump, confident that it will eventually leaven the mass. Help us to trust Christ and His truth. Many

are coming to believe that the Oriental interpretation of Christ will make His crown all the more resplendent.

We need to cooperate in the survey of unoccupied fields. No one society can accomplish this task unaided. We must cooperate in the occupation of the fields. Shall we send missionaries to relatively well-occupied territory because we are not represented there, while multitudés elsewhere are untouched? There are numerous well-occupied centers in China whose contiguous territory is fearfully neglected.

In a sectional conference in China a missionary reported that there were 500 missionaries in one province. Chinese leader commented on the situation by saying that the forces of missionaries were not well distributed; that while the same place is being occupied by several societies, other sections offer almost virgin In the same sectional conference a missionary reported that he and his wife were stationed one hundred miles from their nearest missionary neighbors. Surely cooperation is needed in the occupation of the field. Since men are saved through Christ rather than through our distinctive views about Him, it should be our chief aim to see first that all men have opportunity to know Christ.

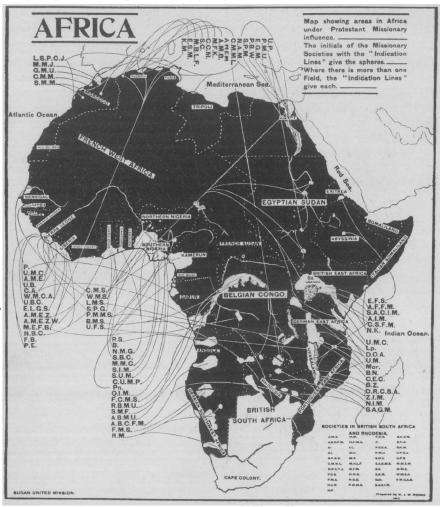
In many places men have learned that God has not given a different materia medica to Baptists, or Methodists, or Presbyterians, and union Christian hospitals flourish. Successful medical colleges appear almost impossible without cooperation. The same is true of real universities and in the production and distribution of a worthy Christian literature. Some

are finding it highly advantageous to cooperate in theological instruction, which is possible without compromise This has been demof conviction. My own unwillingness onstrated. to cooperate here where full freedom is given to all may be due to a fear that the truth as I teach it will not stand when compared with the teachings of others. We may have great confidence in the survival of the fittest. Moreover, if many minds are needed in the study of chemistry or physics or mathematics, how much more do men need each other in their study of God the Father, and Christ the Son?

The present opportunity can be defeated if we cooperate on a basis of compromise. But comprehension, not compromise, is the note of the hour. On the other hand, the opportunity can be defeated by a failure to address ourselves unitedly to the entire task. The opportunity may be lost through an unholy insistence that each work without regard to others. It may be lost by a failure to move together. It may be lost through a prevalence of sectarian spirit. Sectarian effort is doomed to failure in the Far East.

All hail to the glad day that is dawning. The tide is rising; we can not stop it. Thank God, we can not stop it if we would! More and more the Christian forces abroad are determined that they will not go to the bar of God responsible for presenting a divided Christ to the non-Christian world. We are united in the aim to give men Christ and His Word. While we teach our own views loyally, shall we not grant all men the right to interpret Christ for themselves? Let us cooperate.

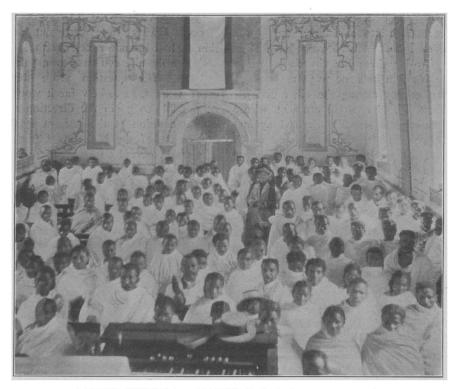
# Chart, showing Societies at Work in the Dark Continent.



Prepared by W. J. W. Roome, Esq., Editor of "The Lightbearer"

For the Explanation to the Initial Letters of Societies, see the World Atlas of Christian Missions (Student Volunteer Movement, New York)

In	Northeast	Africa	there	were.	in	1910,	16	Societies,	with	296	Foreign	and	818	Native	Workers
	Northwest		**			"	12		**	155	**	**	28	**	**
	Western	66	**			**	19	**	44	518	**	44	2,538	"	"
	Southwest	**	"	4	4	"	20	44	"	664	**	44	2,217	46	"
1000	South	66	"			"	52	46	**	1.589	44	"	8,680	**	**
- 1	S. Centra	1 "	**	41	•	44	22	**	**	403	**	44	3.093	**	**
	East	**	44		•	**	20	**	**	648	**	"	2,962	**	"



A TYPICAL AUDIENCE OF MALAGASY CHRISTIANS, ISOAVINANDRIANA

These people came together for a quarterly meeting, and listened to addresses for four hours the day this picture was taken

# Cooperation in Madagascar

### THE UNIQUE WORK OF A UNITED DEPUTATION

BY HENRY T. HODGKIN, M.A., M.B., LONDON Secretary of the Friends' Foreign Mission Association



N the summer of 1913 a work was done in Madagascar which can claim to be almost, if not quite, unique in missionary history.

The results have so far justified the experiment as to encourage the hope that it may be repeated in other fields.

Madagascar is honorably known

among the great fields of missionary labor for its wonderful record of bitter persecution bravely endured, and for the splendid service of its pioneer missionaries. In no field have the advance of civilization and the spread of Christianity been more closely linked than in this great island during the early part of last century. Nowhere has an infant church risen more nobly through se-

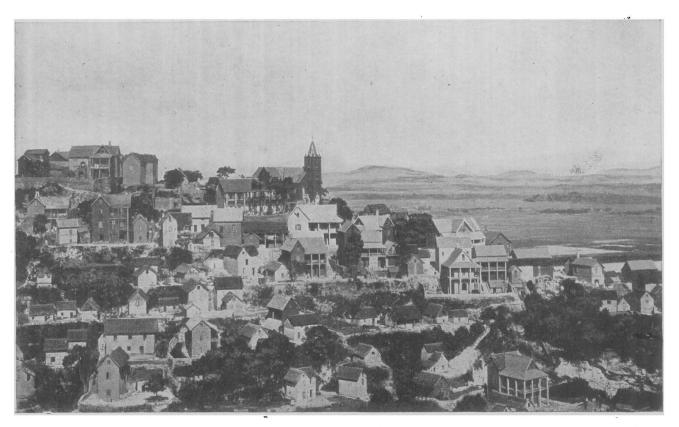
vere trial into a stronger and purer life.

To-day the same church is facing a situation in some ways as perplexing as any among the older civilizations. Under a Government whose influence is steadily directed against aggressive Christian work, and which has succeeded in destroying ninetenths of the mission schools in the island, with heathen practises reasserting themselves in localities long regarded as Christian, with the systematic spread of materialistic and immoral literature, threatened by the steady growth of Islam in the north, and by the insidious danger due to lack of even elementary education on the part of many of its own members, the church stands in great need of a wise and sympathetic leadership, which shall help it to rise victorious amid all these complex problems.

In June, 1912, the representatives of the five European missionary societies working in the island met together in London to consider the situation, and decided to recommend that their boards send out a united deputation to help the missionaries and the Malagasy leaders in facing the present situation. The societies had an additional reason for taking this step. The Isan Enim Bolana, or Six Months' Meeting, of the churches connected with the London Missionary Society, the Friends' Foreign Mission Association, and the Paris Missionary Society, has for many years exercised a double function, as an advisory council in church matters for these three churches, and as a missionary society extending its work to the far parts of the island where no foreign missionary is sta-

tioned. Owing to government action, it had become necessary to formulate a definite constitution for this council. The question arose thus from without, as to how far it would be possible to go in the direction of complete union at the present stage in the life of the Malagasy Church. The work carried on by all three societies had, in the main, been commenced by the London Missionary Society. When the Friends took up work, nearly half a century ago, after the close of the great persecution, they took over churches which had previously been under the care of the London Missionary Society, and, from this basis, extended and enlarged their work. Much the same state of things existed when, some thirty years later, the Paris Mission began work there after the occupation of the island by the French Gov-Each mission had, howernment. ever, developed work on its own lines, and so, altho there is still a fundamental unity and a close federation in the work of the Isan Enim Bolana, there are three separate church organizations, each with its peculiar form of church government, and emphasizing, to a certain extent, different aspects of Christian truth.

Early in the summer of 1913 three representatives from each of these three societies left for Madagascar, and, in addition, the Anglican Mission (S. P. G.) had designated Bishop King of Madagascar to represent them in joint conferences, the Norwegian Mission had appointed their superintendent in Madagascar, Mr. Bjertnes, and Mr. Torwick, and Dr. Dyrnes had similarly been chosen by the home boards of the United Lu-



A VIEW OF TANANARIVE (ANCIENT ANTANANARIVO), THE CAPITAL OF MADAGASCAR

theran Church of America and the American Lutheran Board of Missions, respectively. These seven missions comprise all the non-Roman Catholic societies working in Madagascar, and plans were made for complete cooperation in any discussions which might take place.

Throughout the visit the most perfect harmony prevailed among the representatives of the various mis-The first welcome to the shores of Madagascar was given by the representatives of the French Church at Majunga, among whom were young men educated in the London Missionary Society and the Friends Mission schools in the capital. The first service, attended by the bulk of the deputation who were traveling together, was an Anglican service at Tamatave, conducted by Archdeacon MacMahon, of the Society for the Propagation of the Gospel. On arrival in the capital, there was a full conference between the various mission representatives and leading missionaries. Together the deputation waited upon the governor-general. During the closing weeks of the visit a series of united gatherings were conducted with the greatest harmony, and with the happiest results.

In preparation for the visit an exhaustive list of questions had been drawn up, and these were answered with the utmost care by a number of missionaries and committees. Type-written copies of the matter arising out of these replies had been studied and discust together by members of the deputation, and, most important of all, prayer had been offered for months beforehand all over Madagascar, and by many persons at home, that the visit might prove to

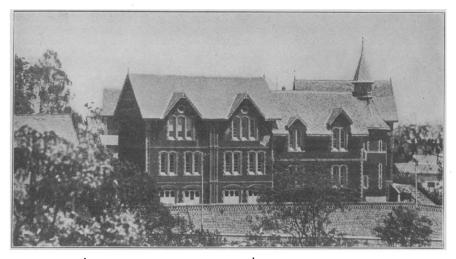
be truly successful. There was a great spirit of expectancy, there was a deep sense of the importance and timeliness of the visit, and there was the heartiest cooperation on the part of all, both missionaries and Malagasy.

# The Method Adopted

The first week or ten days was devoted to meetings of welcome in Tananarive, to the perfection of arrangements for visits in the country. and for the final conferences, to a preliminary discussion of the main subjects for mutual conference, and the issue of a full agenda to be studied by each missionary prior to the meeting of the joint conference. In these discussions Malagasy opinion was carefully consulted, and, altho it did not seem possible to have Malagasy representation in the main conference at the close, several special meetings were held with native leaders, and the fullest confidence was established and maintained. month or six weeks was then devoted to a thorough visit of the country, each deputation concentrating on the district occupied by its own mission, tho taking opportunities of visiting the stations of others. After returning to the capital, some time was spent in completing the inspection of the institutions there, and in conference between each deputation and the missionaries and Malagasy connected with the particular mission.

All this prepared the way for a well-informed and practical discussion of the main problems with which all the missions are faced. The closing days were, therefore, devoted to joint conference, and to great mass meetings with the Malagasy Christians, who were assembled in thou-

sands from the country districts for the half-yearly gatherings of churches connected with the three sister missions. Before the deputations left, it was possible to lay before the Malagasy some of the main conclusions of the conference, and the fact that one or another acted as spokesman, and presented the views of all the seven missions made a very deep impression on the Malagasy, and demonstrated the actual unity we of God in the hearts of these people, and with a great hope for the future of the church in Madagascar. Such an impression is deepened by the intimate knowledge of some of the Malagasy leaders, men of spiritual and intellectual power, humble, and yet courageous, showing an eager desire to learn from the missionary, combined with a healthy sense of independence and growing strength. One's only regret is that there are



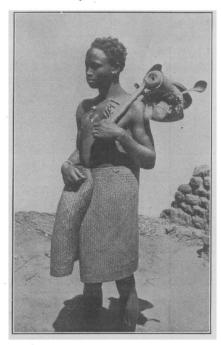
BOYS' SCHOOL IN TANANARIVE-FRIENDS' FOREIGN MISSION ASSOCIATION

had in Christ in a way which had never before been witnessed in the island. The great meetings at the close of the visit were impressive beyond words. As thousands listened for hours together to difficult addresses delivered through an interan atmosphere which preter in would have driven a Western audience out of the church, as they followed closely the various points made, and as one felt the deep spiritual response which was given to the message, all the visitors were deeply imprest with the reality of the work

not more such men in this hour of danger and opportunity in the life of the Church of Christ in Madagascar.

As to the practical results of this unique series of conferences, seldom has a similar gathering been able to accomplish so much in so short a space of time. Little time was given to mere talking. Half an hour in the middle of the morning was spent in devotion; and one evening was taken up with a careful presentation, by a delegate from each mission, of the point of view of his own com-

munion in approaching the question of Christian unity, and his thought as to the contribution which that communion had to make to the church life of Madagascar. This session was



NON-CHRISTIAN NATIVE OF MADAGASCAR

one of the most impressive meetings ever attended by any who were pres-There was perfect frankness on the part of each. There was no attempt to minimize differences or to make compromises. Each stood his ground and stated what he believed God had given to him. At the close a deep hush fell on all. The chairman called for prayer. was no place for a discussion of differences. We had reached a place where we knew that we were one in Christ. Round His feet we gathered, each strong in convictions which might appear to be diametrically opposite to those of the man or woman

who kneeled beside him, but each determined, above all else, to be true to Christ, and, knowing that, we were one great fellowship of His disciples. We left the room with minds and hearts occupied not with our differences, but with our great underlying unity in which we were securely bound together into one living Body in our great Head.

Setting aside these experiences, which are too deep for many words, and which can not fail to have results more far-reaching than anything else done by the conference, we can classify its work under the following heads, and thus give some idea of its far-reaching significance.

# The Evangelization of the Island

While the central plateau of Madagascar has for many years been occupied by missionary forces, and has a relatively larger Christian community, there are many parts of the island which must still be classed as unevangelized. Spasmodic visits have been paid. The native missionary society has sent its agents into a number of outlying posts, and done a good tho scattered work. ports have been occupied, such as Tamatave, Fort Dauphin, and Tulear. But, generally speaking, the larger part of the area must be classed as "unoccupied." The missions faced together the great task which still confronted them, and took the native missionary society into close consultation. They looked at the task as a whole, realizing something of its urgency in view of the advance of Islam on the northwest, and the spread of materialism from the center. They met in a spirit of mutual understanding, each anxious to

avoid the duplication of work on the one hand, and the passing by of any section of country on the other. As a result, practically the whole of the island was mapped out. The native missionary society agreed to a modification of its policy, looking to a definite concentration on one area. The foreign societies agreed to cer-

sions agreed to the boundaries defining the area which each should seek to occupy, and adopted a resolution which lays down the lines of procedure in case of churches in Imerina wishing to pass from the care of one mission to that of another. It can not but come as a strong call to the supporters of the



A GROUP OF CHRISTIAN MALAGASY AND THE FRIENDS' FOREIGN MISSION DEPUTATION
Taken at Arivonimanno. Secretary Henry T. Hodgkin is standing at the right

tain geographical limits, and each stated its ambition to occupy a portion of territory which no other society contemplated entering. Already two or three of the societies have laid plans for advance in accordance with this well-considered scheme, and there is reason to hope that in five or ten years' time practically each part of this vast unoccupied area will have seen the beginnings of organized missionary effort. All the mis-

various societies at home to know that the share which they are called upon to take in this advance is part of a well-considered policy, in which all are agreed, for the speedy occupation of the entire field.

## Education and Training of Leaders

A large amount of time was given to the consideration of other important questions. The action of the Government, by which a large proportion of the mission schools have been closed, has created an urgent and dangerous situation. Twenty years ago a large body of young



A CROWD AFTER CHURCH AT MIANTSOARIVO

people was being trained in mission schools throughout the country. Practically every church building was being used in the week for a school-house, and the children of church-members who were not receiving at least an elementary education was almost a negligible quantity. Now the new Government schools, whose tendency is most frequently anti-Christian, are gradually replacing mission schools. Many children are, however, unprovided for, the total number at school being many less than it was before the Government action. The danger which threatens the church is, therefore, that its members generally will have little or no education, and that some of them will have received what little they have with a strong anti-Christian bias. There is, also, a large range of educational ground common

to all the societies, and everything is to be gained by cooperation in facing these questions. There are also the difficulties due to the over-emphasis on teaching the French language in the curriculum, the problems connected with the education of a child race, and the question of industrial and technical training. The conference agreed to the formation of a Joint Consultative Board of Education to "consider questions of educational policy, school-management and teaching method, and give advice to the missions on these subjects, as may be necessary."

All agreed that there is now no more important problem in Madagascar than the training of leaders for the native church. Already two missions are cooperating in this work, and a third is considering the possibility of entering the union. Per-



GIRLS' HIGH SCHOOL, FARAVOHITRA

haps the most noteworthy was the proposal on the part of the Paris Mission to open a higher school in

the capital for boys who have completed their course in the existing high schools carried on by the various Already the Paris Mismissions. sion is undertaking the normal training for all missions in the last year of the brevet course. With the exception of this work and the theological courses, there is no Christian education of a college grade, the action of the Government having practically cut out the higher departments of the schools in town. Now the way seems clear for the opening of such a school or college. Paris Society proposes to take full responsibility in the matter, while the other missions have agreed not to open competing schools, and to give what help they may be able in teaching, and in sending pupils.

### The Malagasy Church

Having behind it a history of nearly one hundred years, and having been developed under the guidance of such wise and far-seeing missionaries, it is not wonderful to find that the Malagasy Church is reaching the point at which a much larger responsibility for its own work can be taken over by it. It is now possible to plan missionary policy with the distinct aim of ultimate withdrawal, not simply as a distant ideal, but as now in sight. The problem is what particular path to take, which steps to take first, and at what rate it is safe to proceed. The conference decided to lay the whole question before the Malagasy leaders, and, at the half-yearly meeting of the three sister churches, the deputation made a public statement on the question of self-support and self-government, which evidently

made a deep impression. Great emphasis was laid by the conference on the moral and spiritual side of this problem, and of the kindred one



SOCIETIES AT WORK

Friends' Foreign Mission Association (British).
Society for the Propagation of the Gospel (Anglican).
Norwegian Missionary Society (Norwegian).

Norwegian Missionary Society (Norwegian).
United Lutheran Church of America.
Lutheran Board of Missions (American).
Paris Missionary Society (Société des Missions

Evangélique). London Missionary Society. Isan Enim Bolana (Malagasy Missionary Society).

of union. Everywhere it was found that the Malagasy leaders responded to the idea of a united and independent Malagasy Church. Many of them, however, were fearful lest the pace be too much accelerated, and, indeed, as consideration was given to the problem, it became evident that, until many more leaders were raised up and trained, there would be grave

danger in pressing forward too rapidly. At the same time, there are a number of able and consecrated leaders in the Malagasy Church, and it was quite clear that a distinct forward move could be made.

The question of a constitution for the Isan Enim Bolana came up for consideration. It was not possible finally to ratify this, but there was much discussion, and a draft agreed upon carried the federation a stage further than anything hitherto attempted. The three societies agreed in the principle of full interchange of membership. This involves, on the part of two, the acceptance as full members, with equal rights in the church of persons who may not have been baptized, and who do not partake of the Lord's Supper. In the Friends' Church there are many who do use these outward rites. there is full liberty to abstain on the part of any who feel conscientiously unable to partake. This liberty will now be exercised in all the three churches. At the same time, in those individual churches in which no provision is now made for the use of these rites, such provision will be made in the event of persons removing from other churches, and who ask for such provision. While the constitution can hardly be said to provide as yet for a full union of the three churches, it certainly is a notable step in that direction.

## The Continuation Committee

So near did the members of the conference come to one another in those days, so loving and fruitful was the fellowship established, and so clearly desirable its perpetuation,

that it seemed inevitable that a Continuation Committee should be formed. There was never any thought of giving this committee any executive function. It was called into existence to perpetuate the spirit of the conference, to consider Madagascar as a whole, to act, when required, as a Board of Reference, to facilitate cooperation, to keep in touch with the Edinburgh Continuation Committee, and "to serve as a means whereby the Christian forces in Madagascar may express themselves unitedly when they so desire." One mission did not see its way at once to join in the committee, but hopes to be able to do so shortly, its members in the meantime attending the sittings of the committee.

During the visit of the deputations a great deal was accomplished in the conferences of the several missions. Much was done by informal discussions on the part of the deputations, and with missionaries and Malagasy leaders, which can not even be summarized here. Statements made and addresses given at the huge meetings of the Isan Enim Bolana, and at numberless smaller gatherings, produced a deep spiritual effect. The very fact of the visit being paid, the long and difficult journey taken, the separation from families and friends, the number and position of those who came, all made a very deep impression upon the people. There can be no doubt that the experiment has amply justified itself, and that those who took part in it unite in the hope that simultaneous deputations may recognized missionary become method where conditions are favorable.

# A Cultured Missionary Scholar

JAMES S. DENNIS, AND HIS SERVICE TO THE WORLD

BY ROBERT E. SPEER, NEW YORK



N our thoughts of Dr. Dennis the real greatness of the work which he did, and of the influence which, more or less uncon-

sciously, he exerted, is accompanied and almost obscured at times by the loveliness of his character and life. From his childhood he had the qualities of considerateness, of gentleness, of purity, of friendliness, which grew with his growth, and made his companionship an unclouded pleasure to all who were associated with him. From his childhood, also, he had the gravity and seriousness which filled all his work with conscience and truth. He grew up in a home of comfort and wealth and Christian faith, and the missionary purpose came to him as a child, as it had come to Coleridge Patteson and to James Chalmers. Dr. Henry H. Jessup, who was to be for many years one of his fellow missionaries and intimate friends, tells, in his autobiography, how the missionary touched the boy of thirteen:

On the 27th of October, 1855, I attended the morning missionary prayer meeting at Union Theological Seminary, and met some of the beloved brethren who were expecting to go abroad; Harding (India), White (Asia Minor), Byington (Bulgaria), and Kalopothakes (Athens).

The next day I spent in Newark, N. J., in the church of that scholarly and saintly man, Rev. J. F. Stearns, D.D. I preached in the church, addrest the Sunday-school, and promised to write to the scholars if

they would first write me. I also proposed to them that, if they felt inclined on reaching home, they should write a resolution as follows: "Resolved, that if the Lord will give me grace, I will be a missionary." One little boy, James S. Dennis, did write such a resolution, as I learned thirteen years afterward (September 23, 1868), when I went to Newark to give the charge at his ordination, and was a guest in his house. Mrs. Dennis told me that, in October, 1855, her son Jimmy came home from hearing me speak, went to his room, and soon after brought her a written resolution: "Resolved, that if God will give me grace, I will be a missionary." She said to him, "James, you are too young to know what you will be." "Yes," he said, "I did not say I will be, but, 'if God gives me grace. I will be.'" "And now to-day you are to give him his ordination charge as a missionary to Syria!"

Surely the Lord must have inspired me to make that suggestion when I did, for Dr. Dennis has done more for the cause of foreign missions than almost any other living man. We have always been dear and intimate friends, and, in Syria, where he labored for twenty-three years, he is beloved by all who knew him. His Arabic works, "Christian Theology" (two volumes, 8vo), "Evidences of Christianity" (one volume, 8vo), "Scripture Interpretation" (one volume, 8vo), are classics in Arabic theological literature.

Every quality displayed by the child ripened in the character of the man—his earnest, 'thoughtful consideration of his duty, his prompt acceptance of it when it was clear to him, his gentle but firm adherence to it, his calm confidence in the will of God, his lack of all unreal feeling, of all mock heroics, and his simple recognition that whatever work God

had for him to do was the one thing about which he should feel concern. In all these things the boy was father to the man.

James Dennis was born in Newark, New Jersey, on December 15, 1842. His father was interested in the early railroad development of the State, and the family relationships were such that the boy knew the people worth knowing and felt about his life the most stimulating and refining influences. He was sent to Princeton College, and was graduated in the class of 1863. From the college he went to the seminary in the class of 1867, one of the most remarkable missionary classes ever graduated from the institution. Out of its seventy matriculates, it gave Baldwin to Turkey, Butler to China, Dennis to Syria, Douglas (afterward Member of Parliament and Senator in Canada), and Hevl and Wherry to India, Thomson to Mexico, and Chamberlain to Brazil. That same class gave Richard C. Morse to be the leader of the Y. M. C. A. of North America, Dean Griffin Johns Hopkins University, Bloomburgh to Lafayette College, Sparhawk Jones and Henry H. Stebbins to the home ministry, and not less than eight men to the home missionarv service.

From this training and fellowship Dr. Dennis went, in January, 1869, to Syria, which was then a mission of the American Board of Commissioners for Foreign Missions, through which the New School Presbyterian churches, which had separated from the Old School in 1838, were making their missionary contributions and sending their missionary recruits. Since James Dennis be-

longed to a New School congregation-tho he had taken his theological course in an Old School seminary, as many missionaries who went out under the American Board had done -he had offered himself to the American Board. In 1870 the New School and Old School churches were reunited, and with the reunion and the withdrawal of the New School churches from the support of the American Board, the latter transferred to the Presbyterian Board several of its missions, which had been largely staffed from the Presbyterian churches, Syria among them. This brought James S. Dennis into his own relationship with the Presbyterian Board.

In Syria he mastered Arabic and devoted himself to the work of theological instruction. He had to create his tools, and prepared in Arabic a statement of Christian doctrine which has been used until the present day. It was not a translation of any one American book, but was a selection of what commended itself to Dr. Dennis from many books, welded together by his own mind and heart. He was a man of open and receptive mind, but thoughtfully and earnestly devoted to the firm body of evangelical truth, and while he witnessed without fear the shifting change of emphasis and the new modes of thought which were at variance with his own mood, but in which he looked carefully for what he could see to be true, he abode in the central convictions of the New Testament with a reasoned and confident faith.

In 1892 he was called home by business responsibilities. His going was deeply lamented. He was one who made himself beloved wherever

he was. He had done so in Syria. The word "Dennis," in its Arabic sound, had an unfavorable significance, and he was, accordingly, always called "Ennis," meaning gentle or affable. His characteristic friendliness had borne its fruitage in the love of his associates for him. it was necessary to return to America, and he never went back again to Syria. He settled in New York, and for some time, during periods of special need, served as one of the corresponding secretaries ofBoard, and even after the discontinuance of this service, for some time did a good part of the editorial work of the Board. His freedom from missionary duty and his ample means did not entice him into any selfish or indolent life. He had already conceived the idea of his great missionary book and apologetic treatise, in which the relation of Christian Missions to Social Progress should be set forth, with its incidental proof of the divine power of the gospel in human life. He set out to gather first-hand testimony from all the mission fields. An immense correspondence grew up. The material, as it came in, was classified and re-classified, worked over, written out and re-written. He employed competent help. He generously recognized all the labor spent by others. As he went on, his undertaking expanded, so that the material, while used in lectures Princeton, Lane, Auburn, and Western (Pittsburgh) Theological Seminaries, far exceeded the bounds of a lecture course, and ultimately peared in three great volumes. He spent a great deal of his own money in publishing the books, as well as in preparing them, and counted this ex-

penditure a missionary contribution, as indeed it was. The work constitutes our most massive missionary production, and while it has not lacked, as no such undertaking could lack, its critics, both friendly and hostile, it remains a storehouse of facts and evidence and a monument to the industry, the calm faith, the tireless and conscientious patience, the breadth of mind, and the glowing benevolence of its author.

Dr. Dennis's other most distinctive service to the mission cause was his work in connection with missionary At his own expense he statistics. compiled and issued a centennial survey of missions in connection with the Ecumenical Missionary Conference in New York in 1900. It was the most comprehensive and authoritative collection of missionary statistics which had ever been made. committee, of which he was chairman, undertook and completed a similar task in connection with the World Missionary Conference in Edinburgh in 1910. In such work no toil was too great, and no expense to be spared, if it was necessary to secure needed information or to guarantee accuracy. In the collection and presentation of missionary statistics he erected new standards of what can and ought to be done.

But neither the absorption of his great apologetic task, nor the burdensome cares of the statistician, monopolized his activity. He was constantly producing missionary articles of a high order as by-play, and entering in the most active way into all the work of missionary administration. For twelve years after his return from Syria his name was still carried on the rolls of the Syria

Mission in all the reports of the Board, and he was constantly in the offices of the Board in consultation with regard to its work. In 1904 he became a member of the Board and served on its Committee on Syria, Persia, and Africa, first as a member and then as chairman, and no member of any Board could have performed his duty more devotedly, intelligently, and winningly than Dr. Dennis. He was ever ready, also, to advise any missionary cause and to aid any missionary interest. When Dr. Boegner, of the French Evangelical Society, was in America in 1911, seeking to interest friends in the support of the work of the French Society, after the disestablishment of religion in France had thrown new and heavy burdens on all the churches there. Dr. Dennis was his closest adviser, and when his errand seemed about to have failed, Dr. Dennis stept forward-altho he was the most modest of men-to take the leadership which was required. His doing it, and the way of his doing it, were more than good Dr. Boegner could speak of without moistened eyes.

Beside this active participation in missionary administration, Dr. Dennis was a prolific missionary writer. His first book, "Foreign Missions After a Century," appeared in 1893; then followed the "Centennial Statistics," and three volumes of "Christian Missions and Social Progress," of which mention has been made; in 1908 came "The New Horoscope of Missions," the course of lectures delivered in McCormick Theological Seminary in 1907, and in 1913 "The Modern Call of Missions," a collection of his best missionary articles. Some of these

articles no one but he could have written, especially several which appeared anonymously in 1889, dealing with the missionary enterprise in the Turkish Empire. In all that he wrote, as in the man himself, there is not one judgment, not one word, which is unkind or harsh or unfair. He always spoke the truth as he saw it, but he always saw it in love.

Dr. Dennis was naturally of a calm and controlled spirit, but not impassive. He was all eagerness and interest, and as ready to enter into other people's thoughts as to express his own. And especially was he full of a rich and unfearing Christian hope. The bits of verse which he inscribed upon the title pages of his books reveal him. The three following were placed, one in each of the three volumes of "Christian Missions and Social Progress":

The new age stands as yet
Half built against the sky,
Open to every threat
Of storms that clamor by;
Scaffolding veils the walls,
And dim dust floats and falls,
As, moving to and fro, their tasks the
masons ply.

-William Watson.

Thus, with somewhat of the Seer,
Must the moral pioneer
From the future borrow:
Clothe the waste with dreams of grain,
And, on midnight's sky of rain,
Paint the golden morrow.

—John Greenleaf Whittier.

God works in all things, all obey
His first propulsion from the night;
Wake thou and watch! the world is gray
With morning light.

Aid the dawning, tongue and pen; Aid it, hopes of honest men; Aid it paper, aid it type; Aid it, for the hour is ripe. And his last book bore on the title page the lines:

Wider and wider yet
The gates of the nations swing;
Clearer and clearer still
The wonderful prophecies ring:
Go forth, ye hosts of the living God,

And it closed with the lines:

And conquer the earth for your King!

O Father! haste the promised hour When at His feet shall lie All rule, authority, and power Beneath the ample sky, When He shall reign from pole to pole, The Lord of every human soul."

To the fulfilment of this prayer Dr. Dennis unreservedly devoted his life. He had no other interests than those of true friendship and of the evangelization of the world, with all

that that purpose involved in his large conception of it. For years Mrs. Dennis has been an invalid, and it was a surprize to many that he was called onward before her: but it would have been like him to see the goodness of God in allowing him to go forward to prepare a place for her, if he could no longer minister to her here. Ministry to her and ministry to the world ministry of Christianity had been the consuming service of his life. He lived and died in what he himself described as "the conviction that world-wide missions represent in their prospective influence, their varied activities and full significance, the divine ideal of Christian service for all mankind."

## A Twice-born "Turk"—Part IX

THE REMARKABLE REMINISCENCES OF A CONVERTED MOSLEM SHEIKH

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

#### Baptism at Last



URING the week in which I came to Cairo the Church Council met and questioned me concerning my faith. They decided to post-

pone my baptism for a time, lest the news of such a step would cause my wife's people to forbid her coming to join me. When my boy ran away, however, I knew that he would inform all my people that I had become a Christian, so that there was no reason to delay the matter longer. The missionaries, therefore, arranged the

ceremony, and baptized me with water, while the Lord baptized me with His Holy Spirit. To Him be praise for this great salvation by His precious blood.

Some who heard of my baptism told the students in El-Azhar, and they informed one of the Sheikhs. He collected a number of other Sheikhs and merchants, and all came to meet me, and invited me to go in for a talk. We sat down, and the Sheikh who was the head of the deputation spoke to me with all sorts of adulation and hypocritical praise, stating that they had verified the fact

of my lineage, and therefore my baptism was a crushing blow and had broken their hearts. For half an hour I was listening to his nonsense, offering a prayer to God for wisdom. When the Sheikh left off speaking, I said: "And now, what are you wishing with this assembly?"

They replied with one voice: "We only wish your welfare in this world and the next, and that you may retain your religion and your humanity. We know that the missionaries have led you astray through the large sum of money they offered you in your necessity. We ask you kindly not to give them back a cent of what they have paid you, but we are prepared to secure for you an appointment in any good business establishment you wish."

The Sheikh then put his hand to his pocket and brought out a hand-kerchief full of coins, saying: "Kindly receive this one hundred pounds, put it in your pocket, for it is your property."

"Whence is this money that is given to me so unexpectedly?" I asked. "I can not receive it until I know from whom and for what purpose you have given it to me."

"Your brethren, the Moslems, have collected it privately," he said, "in order to relieve you from the yoke of the missionaries. All you have to do is to write two lines, in which you clear yourself from everything that has been asserted of you in the way of conversion to Christianity, so that we may publish it in one of the papers."

I became very angry, and replied: "In reply to all the Sheikh has said as your spokesman, so far as the praise and flattery that you have

given me, there is no virtue in that. All virtue is of God, and I must alone praise Him, but the rest is without any basis whatever, and I have no pleasure in lies. As for what you say about my lineage, this and all earthly relationships now no longer concern me, nor can I boast of it, for it is all of the dust and unto dust shall it return, for your Koran says, 'There will be no genealogies among you in that day, the day of resurrection.' As for your wish to seek my welfare, may God reward you with good, and know that I wish for you as much as you wish for me. As for the statement that the missionaries have beguiled me by offering me money at the time of my great need, let me only say that you have fabricated lies against the missionaries, and you at the same time have advised me to commit robbery.

"May God forgive you for saying that they have deluded me, for I am not one of the deluded ones. true I was never in need of money until I decided to become a Christian and came to Egypt, nor did my needs increase until you, O Sheikh, abducted my son. If Christ had not told us to 'swear not at all,' I would have sworn to you that on the day of my baptism I tasted no food, not because I had decided to fast, but because I possest no money on that day, for my boy stole the remainder of my small salary when he ran away from me. After all this, will you say that they have led me astray with money?

"As for your offer of a hundred pounds, and your promise of high positions if I will only disown my religion, I am surprized at you. You have profest to raise me to a

very exalted position; but, by offering me money as a bribe, in order to betray my conscience, you have put me beneath the level of the dogs.

"May God forgive you for these wicked insults, which have reached the extreme of all contemptibleness, as tho you thought religion and faith were merchandise to be sold and bought. If I had been one of those that money or position would buy, I would have remained in my own country as a Sayid, having my hands kissed by the people, where I could have obtained money from various sources.

"Finally, that if you wish to procure my salvation from eternal perdition as much as I wish yours, then collect together the chief of your learned men. I am prepared to meet them, and to expose their fallacies, and to show the falseness of the views you are now holding. If they clearly convince me of the falsity of my faith, I shall return to Islam speedily, and that without bribery."

"A very good thought, indeed!" the Sheikh answered. "Let such a meeting be held in my house."

"All right," I answered, "on condition that I am accompanied by two officers, one from the Egyptian Government and one from the English."

"Why such a condition?" asked the Sheikh.

"For protection against the loss of my warm blood," was my reply.

They then whispered together, and one of them came aside and whispered to me, "This company is wishing to appoint some one to attack you secretly, unless you will agree to write a notice in one of the Islamic papers."

"Sit down again," I said, "and listen to what I am going to say to you and them."

I then called aloud: "The happiest and most blest hour of my life will be the hour in which I am killed as a martyr, for I shall then go straight to heaven to be with Christ in the eternal glory. I do not think, however, that God will allow you to do this, for it is His purpose that I should serve the Moslems while a Christian, even as I used to serve them while a Moslem. The Lord of Peace will be with me always."

Then I left them and came away. Narrator: I then said to him, "Do you think that they will do anything?"

"The religion was begun and propagated with the edge of the sword," he replied. "It is not unthinkable that its people should carry out its principles; but I am not afraid of their childish threatenings, for I have in my heart unchangeable peace. He on whose side is the Creator need not fear the creature."

Narrator: Some months passed before I saw him again. He was coming out of a house toward evening, and we sat down together while I asked what had happened since we last parted. He smilingly resumed his story.

Sheikh: Not many days after my son had left me, letters came from my friends in Syria, asking the truth of what my boy had reported. They all urged me to answer quickly, as to my reasons for becoming a Christian.

In order to save time, I wrote my Confession of Faith, showing, briefly, the chief reasons for my conversion, and how I found the truth in the Scriptures after searching long in

the chief religions. This paper was printed, and I put a number of copies in separate envelops, and sent them to every one who had addrest me on the subject.

#### Arrival of His Wife

My wife was continually sending me letters, asking for traveling expenses, so that she might come to Egypt. I sent her the money, but she replied that her family and all the people of the town had prevented her from coming.

I entirely surrendered my case to Almighty God, and prayed to Him by the only intercessor, namely, the Beloved Savior, who had promised not to send away any who came to ask Him. Many of my Christian brethren and sisters, Egyptians and also English and Americans, joined me in my petition, and God granted our request in spite of every difficulty. My wife once more sent a request for traveling expenses, that she might come at once, and as I had a firm belief that God had answered our prayers I sent the traveling expenses immediately. Soon she and the boy arrived. Now her guidance into the truth depends upon God's answers to the prayers of many believers through His grace and by the action of the Holy Spirit.

Narrator: Was she not one of the bigoted Moslems, and is she not acquainted with the doctrines of Islam?

Sheikh: Yes, she is one of the most bigoted, and her family more so. But God gave her such a strong purpose as to silence their opposition, altho some of her friends threatened to have her put to death.

Narrator: In that case it is very clear that her coming here was a

matter of divine providence and entirely supernatural.

Sheikh: Praise be to God, our generous Lord, who has never failed and will never fail, to care for his humble servant.

#### Peace in Believing

Narrator: Would you tell me something about your spiritual condition while living with your family?

Sheikh: I thank God and praise Him with all my heart that I have been born again with the new birth. and the old nature has been crucified. and I have risen again, not by my own means, but by Him who saved me by His blood. My evil dispositions have been altered and I have. by degrees, obtained a new character, for my former haughty pride has been changed to humility, and my hot temper to clemency, and my evil thoughts to chastity, and my covetousness to contentment, my hastiness to patience, and my rebelliousness to obedience; in short, God has replaced most of my evil traits of character by new and praiseworthy ones, through His Holy Spirit; while as to the remaining traits of character about which His Spirit rebukes me at times, He will deliver me from those also, and hear the prayers of my brethren and co-workers in His vineyard, that I will have grace to overcome every temptation and fulfil all His holy desires in me, that I may remain stedfast in Him and He in me for ever:

If there had been no other evidence that the Christian religion is the true religion of God, this great change in me would be sufficient evidence to prove it.

Narrator: Can not you find something like this in the Tariqa?

Sheikh: As soon compare the sky with the ground. I admit that there is in the Tariga of the Sufis a certain amount of partial change in the character of its adherents. That is not by the Holy Spirit, but by burdening their followers with various exercises and penances, in spite of which no one finds real satisfaction; but you can always find him afraid of falling, and of a bad end, and perplexity is his lot at all times. He is assailed by doubts and imaginations, even tho he be of the established ones. He will find in himself an inclination to fleshly lusts, even while trying to escape far from them. He endeavors to keep at a distance from sin, for fear of falling into it, and yet he is attracted by it, and this causes despair.

A truly regenerated Christian, on the contrary, flees from the flesh and from sin as man flees from consuming fire or from the roaring lion, and he hates sin as he hates death, or rather he regards every sin as death itself. His special devotion is greater many times than his former pleasure in sins, while he has in his heart peace and safety from all fears, both of this world and the next. God is with him, and He is with God, wherever and in whatever condition he may be. I can not find any more appropriate illustration of the difference between the regenerated Christian and the Sufi's self-righteousness than the comparison of man as God created him in His image, with a wooden imitation of a man in whom there is no life at all.

I praise God at every moment for the joy which I can not express. All that I can say is that I have peace and safety, for Christ died for me. My bodily death will only be a sleep by which I shall rest from work in this world, and from which I shall awake in the Kingdom of Heaven, enjoying eternal life in the heavenly Jerusalem.

As for my bodily condition, when I was in my country in an exalted position among the Moslems, their reverence being nothing but hypocrisy and flattery, I might have made much money, but it would have been with remorse of conscience, which used to burn me sometimes like fire. I was accustomed to spend very freely upon unholy, sensual pleasures, and I was generally heavily in debt at the end of the month. At present, I receive only sufficient for the necessities of myself and family, but you find me rested in mind, enjoying only allowable pleasures, and sincerely respected by my Christian brethren.

As for my family, my wife now believes that Christ is the greatest of all the prophets, and she has seen already many answers to her prayers asked in His name. May God continue His work in her heart by His great grace, that her faith may be built upon a firm foundation. My boy ran away to Syria on two occasions, but I trust that God will prevent it happening again. At present he is learning the trade of carpentering. God is able to guide him to Himself.

I ask our gracious God, in the name of our beloved Savior, to keep us stedfast in the true faith, that grace may grow in our hearts more and more, that we may be enabled to save many of our fellow men for the Holy Kingdom of Him who is the Way, the Truth, and the Life. Amen.

THE END

## Ibiya—A West African Pastor

BY REV. ROBERT HAMILL NASSAU, D.D., LL.D. For Fifty Years a Missionary of the Presbyterian Board in West Africa



MONG the thousands of native Christians with whom I was associated during my life in equatorial West Africa were many

men and women who lived beautiful lives. They held their quiet way in the midst of evil that stalks more openly than it dares in Christian lands, and were pure and upright, even tho they were without many of the "Means of Grace" by which men are aided in civilized lands. A few of these men were called into prominence, because of their natural abilities. One whose memory I revere became the able, devoted, and efficient pastor of a native church. His name was Ibiya, of Corisco.

From the very beginning of the Presbyterian Mission in West Africa the missionaries worked to raise up a native ministry; but no formal arrangements were made; there was no regular curriculum; no stated school; no designated teacher. Each missionary, from among the employees of his station, or school assistants, found some whom he adopted as a protégé, and to whom he gave special instruction. The training was irregular, as to time, because of the missionary's many other duties. When I joined the mission, on Corisco Island, in September, 1861, each missionary had his special protégé, some of whom had been ordained as ruling elders, or were teachers, candidates, and evangelists. The irregular teaching made the ordination of some of them only a far-off possibility, and their education in English attracted European traders, who offered them positions as clerks at wages far beyond what the mission could ever give. These were powerful seductions, to which most of them yielded. In their new positions the compulsory (in those days) handling of rum, even if they did not drink it, and the almost inevitable Sunday work, broke their good resolutions to maintain Christian characters, and they sadly drifted away. Ibiya was one of those who resisted all such seductions.

In the early history of the church of Corisco, the missionaries, almost of necessity, exercised the functions of both preaching and ruling elders. There was but one church organization on the island, located at the central station, Evangasimba, of which Rev. J. L. Mackey was pastor. At the northern and southern ends of the island, Elongo and Ugobi, were chapels in which regular Sunday services were held, and the pastors, Messrs. Clemens and Dettler, also were ruling elders in the Evangasimba church.\*

When I arrived in 1861, Mr. Ibiya was an elder in the Evangasimba

<sup>\*</sup>This holding of ruling elderships by the missionaries finally became an evil, resulting in the abuse of power,

church. He had been sent as an evangelist to a point, Mbangwe, on the northern shore of Corisco Bay, about eighteen miles from the island. He was married to an unusually bright young woman, who had been educated in Mrs. Mackey's Girls' School. Ibiya had already shown that he had completely risen above native superstitions and heathen practises, among which was a secret society for men. The object of this society was the government, especially, of women, and the settlement of tribal disputes. Knowing that their commands simply as men would not be obeyed, the members shrouded themselves with secrecy and oaths, and a claim that the society's decrees were dictated by a spirit, Ukuku. Denial of this belief. or exposure of its secrets, was followed by instant death. All young men were initiated into this society. and when any became a Christian. tho the Church required him to leave the society, it did not require a revelation of its secrets. So complete had been Ibiya's break from heathenism, however, that, of his own accord, he felt he ought to expose the falsity of Ukuku. His life was saved only by the prompt intervention of Messrs. Clemens and Mackey, who had been accorded, by the Benga tribe, positions equal to that of chieftainship. Ibiya was advised not unnecessarily to antagonize the heathen element, and yielded to the missionaries' advice. Something was, I think, lost, in the moral effect of his brave action.

Elder Ibiya showed his protest against custom, also, in another way. Rich polygamists had so bought up young girls in the marriage-market, that some Christian young men ac-

tually could not obtain wives. For them, marriage is indispensable. never knew, in the mission, an unmarried native woman, and but one voluntary male celibate!) The mission, therefore, paid the "dowry" price for a number of school-girls. and, as their guardians, allowed desirable Christian young men to choose each a wife from these, in case the young woman also assented. Mr. Ibiya had obtained his wife in this way; but her parents' cupidity was aroused, and they demanded that he should pay them for their daughter. Thereupon he advised the mission to give away no more wives, but to require the Christian young men to repay, from their wages, "dowry" that the mission had given. This advice was followed for some years until abuses caused the entire plan to be abandoned. By that time, also, the church law had come into operation to the effect that Christian parents should not "sell" their daughters into marriage.

With an appreciation of the industrial side of Christianity greater than was then understood by his missionary teachers, Ibiya, on his own suggestion, inaugurated an agricultural community at Mbangwe, where Christians and others wishing emerge into civilization might escape from rum and other temptations of A large tract of land was secured and diligently planted with cacao and palm trees and rubber vines, and here the settlers might work and escape from the inevitable dishonest debts of the traders' "trust" svstem. Natives were obliged to carry their own products to the white man, and were forced to take rum in payment. To such a plan no objection would now be raised by the mission, but in those days the reformer Ibiya was criticized by his white teachers for "commercializing" himself, consequently this helpful plan was abandoned.

Many years after Ibiya was licensed as a preacher, and when, because of deaths and removals to America, the Presbytery of Corisco was about to be without a quorum, Mr. Ibiya was ordained to the ministry, on April 5, 1870, in order to save the organic life of the Presbytery.

The location of the mission on an island had been with the thought that the ocean would be free from the malaria of the mainland; the three stations, Ugobi, for a Benga Boys' School; Evangasimba, for the church and a girls' school, and Elongo, for a mainland boys' school, would relieve the sense of isolation and afford comforting companionship. The educated Christian boys would be expected to go as evangelists to the mainland. But the plan failed. The island proved as malarial as the mainland; the Benga young men were not safe among the other tribes; and the mainland boys, when they returned to their homes, were "prophets without honor." So the plan was abandoned. Ugobi's Benga school was combined with Elongo; later, Evangasimba transferred to Benita; leaving only Mr. and Mrs. De Heer at the one station, Elongo. Their removal. later, to Benita, was hastened by an act of Mr. Ibiya's. Mr. De Heer had preached an earnest sermon, urging the Bengas to more active work, rebuking them for seeming to depend on white aid, and closing by

saying: "What will you do if I should go away?" Just what he intended by that I do not know. But, Mr. Ibiya, in his prompt, bold, and somewhat curt manner, took it as "a dare" and replied: "Go away, and we Bengas will take care of ourselves!" Not long after, in 1877, Mr. De Heer did remove to Benita, and Mr. Ibiya was appointed in charge of the Corisco church and school, and carried them on successfully.

Mr. Ibiya had four sons a daughter. One of the older sons, who was wayward, and had fallen into drinking habits, was found dead a ravine not far from Mbangwe home. All that was known was that he had been drinking with an employee of the Spanish Administrator on Elobi Island, and had gone on a journey with the latter to the mainland. That employee testified that the young man was drunk, and had fallen into the ravine. In his fatherly sorrow, Mr. Ibiya did not believe that, and charged the employee with having killed his son. When the Administrator acquitted his employee, Mr. Ibiya wrote him an indignant letter, and the Spaniard punished him by exiling him to prison on the island of Fernando Po. The mission appointed me to write a respectful letter there to the Governor, who paroled Mr. Ibiya; and the pastor then diligently used his liberty in evangelistic itinerations on that island. A year later he was released.

After Mr. Ibiya's death, the Corisco affairs were carried on by natives from Benita, until his youngest son, Bodumba, completed his theological course; and since his ordination, he has continued his father's work.

# Recent Progress in Egypt

BY REV. J. KRUIDENIER, CAIRO Missionary of the United Presbyterian Church, U. S. A., 1889



NTERNAL peace and external war have both resulted in good to the cause of missions in Egypt. The disturbed condition which Lord

Kitchener found in the country, when Christians, and even Protestants, feared to speak their minds because of a universal dread of what Moslem animosity might do, has been followed by a regime requiring the burial of past differences. Christians and Moslems have agreed to live in peace. The firmness of the hand at the helm, the natural inclination of the people to yield rather than incur displeasure, and the wellknown fruits of peace has brought on a period of tranquility and of mutual respect. This has afforded an opportunity for true Christian service which the work in Egypt needed and improved. The attitude of Moslem, Copt and Protestant has in consequence been one of mutual respect and forbearance and has in many instances lead to a preaching and a hearing of the Gospel.

At the same time, events in Morocco and the war in Tripoli, followed so rapidly by the war in the Balkans, has affected Egypt not a little. Deep sympathies were stirred for their coreligionists, cooperation was hoped for and was planned among the Moslems, but the same firm hand that had initiated peace now maintained neutrality and thus guaranteed prosperity to the dwellers on the Nile.

A campaign for raising money to aid Turkey was encouraged and wealthy Christians contributed, but beyond this no general movements were up-By Turkey's defeats men's minds became perplexed and many wondered not only at the political course of events but also at their religious significance. Moslem fatalism faced the query: "What is becoming of Islam? Hath God forsaken the Moslem? Victory no longer follows our religion." In consequence, enquirers of all kinds improved this state of doubt to learn for themselves

No year in the history of the Egypt mission has found so many Moslems attending religious meetings or more willing to receive instruction in the word of God. Special meetings have been held for them at Assiut at Minia, at Beni Suef, at Cairo, at Bilbeis, at Benboa, at Tanta, at Alexandria and at smaller places. There have been audiences of considerable size gathered by the itinerant mission workers, Bible classes have been taught at certain centers, scores upon scores of Moslems have been dealt with at hospitals, clinics, mission schools have been increasingly visited and individual missionaries have been privileged to meet many earnest seekers after truth who have visited them, like Nicodemus of old. some instances, this eagerness some has stirred up the animosities of others, and in Cairo and other centers a broken seat or pane of

glass has occasionally testified to the presence of would-be disturbers of the peace, yet the size of the crowds that have come to hear, their interest in the questions under dispute, their improved behavior over former years, and the individual hearts deeply affected, all bespeak the Father's solicitude for His lost children.

This work is witnessed to by all mission-agencies operating the field.

The Church Missionary Society, the Egypt General Mission, the Nile Mission Press and others working in the field, as well as the American, United Presbyterian Mission have participated in these signs of God's blessings. We are encouraged to believe that God will visit Egypt with new signs and wonders and will yet fulfil His saving promise, "Blessed be Egypt, my people."

## An African View of the Gospel

BY FRANK L. MYONGO, HANJI, BENITO, WEST AFRICA

A Native Pastor in the American Presbyterian Mission



URELY God is here, and He is working great things among the people of this nation. Altho this church is weak and small, God is

in it, using the weak instrument of His people in this church, working wonders by raising dead souls into spiritual life, gradually dispelling darkness and ignorance.

One man, who was a great drunkard, a vicious person, and had two wives, became a Christian. He separated from one and remained with the other as his lawful wife. He gave up his evil habits, and is now an elder of the church, preaching at Nume congregation. He has completed building a house of worship at his own expense, and he preaches without salary. His name is Majoka.

Another man, whose name is Jombe, was a polygamist. At the beginning of last year he called his three wives to the public house and told them that he had finished with his old life and must separate from

two of his wives and live with only one. He said: "I am going to follow Jesus Christ. I can have nothing more to do with any but one wife." He told me that if these women did not soon find men to marry them he would let them go free without asking anything back for what he had paid for them.

Another man, by the name of Agande, told me last March that he had given up three of his wives, one of them with three children, which are a great treasure to the natives. He said: "What more do I lack to be able to unite with the church?" His employment is connected with the rum business—as a clerk in a factory handling rum—so I told him he must first abandon handling that deadly stuff.

Christ Himself is, indeed, working through His light-bearers, and conditions are changing. What joy and courage fill my heart to see these people coming to Christ for the salvation of their souls. God is using His servants to save them.

## What Christianity is Doing for the World\*

BY THE LATE SAMUEL B. CAPEN, M.A., LL.D. Formerly President of the American Board of Commissioners for Foreign Missions



INETEEN hundred years ago the fulness of time had come and the world was ready for God's message of love through Christ. His life here

brief, only thirty-three years from Bethlehem to Calvary, and but three of these were spent in His public ministry; yet that life and that death have changed the world. nations then were full of selfishness, licentiousness, and corruption; human life was considered of little worth; it was a world ruled by the law of force and not by the law of love.

The new message of Christ told us of the Father's infinite love and of His eagerness to forgive every wandering child who would return to Him. It was a message of hope and cheer, it called all men to a life of holiness. He told us that true greatness consisted in service, and that there could be an immortal life of joy and of blest progress forever. The years that we spend here, He further told us, were not the real life, but only the preparation for it; the real life is beyond. . . .

Nineteen centuries have gone by, and now England, Germany, and the United States, the three great Protestant nations, rule very nearly 600,000,-000 people, and 82 per cent. of the territory of the world is controlled by Christian nations. The English language is becoming the universal language in the student world, and English literature is the language of morality and of the noblest ideals.

Let us look a little more closely at what Christianity has wrought.

1st. Respect for Woman and her Place in the World.—In nations where Christianity has not entered, woman has everywhere been graded and has been used as a slave and a drudge. It was once thought impossible for her to be taught, and that it would be easier to teach a cow to read. Girl babies were often thrown away as of no value. If you asked a father how many children he had, he would simply give the number of his boys. Woman was kept in ignorance, and therefore was the more superstitious. One of our former missionaries to China, the Honorable Chester A. Holcomb, who afterward became Secretary of Legation for the United States in Peking, told me of his many conferences with Chinese officials upon this point. He contended that China would never be a great nation until she began to educate her girls. Now that great nation has begun to do this very thing. . . .

Where Christianity has entered there is a growing recognition that woman is the equal of man in every She should have the same In the United States legal rights. she has now equal chances in education; the vast majority of teachers in our public schools, and the presidents of some of our largest colleges, are educated women. long ago a woman professor in one of our women's colleges was called to be the Professor of Philosophy in one of the greatest universities for

<sup>\*</sup>Extracts from an address at the Centenary of America's Christian connection with India, delivered in Bombay. Dr. Capen died in Shanghai on January 29, 1914.

men in the whole world. Where Christianity has entered, universal respect is paid to her. In the stations of elevated railroads in Boston you will find this notice posted, "Women first, please"; it is generally understood that they are to be given the best seats. The first institution God made was the home, and woman as the mother of the children is the center of it. Christianity has made her the queen there. . . . No wonder women love Christ, for it is His teaching which has lifted them to their present proud position of influence. Perhaps there is no part of missionary work of greater value than that which the Christian women of the West have helped to do in creating homes for their sisters in other lands. I use the word "create" advisedly, as there is no home of the highest type except where the religion of Christ has come. Look at Grecian and Roman civilization at its best, and see how degraded their women were. When the religion of Christ came, the contrast was so great that a pagan orator of the second century said, "What women these Christians have!" Christianity gives to women her proper place, and her power, exhibited in home life, is helping to re-shape the nations.

2nd. Following what Christianity has done for woman, let us notice, as almost a part of it, the Sacredness of Marriage.—Where the principles of Christ have never entered, the marriage tie has been lightly held; plural wives, wives of inferior rank, wives kept and used as slaves, have been We know the wretchedthe rule. ness and the degradation of it all. Compare this with Christian marriage, one woman with one man, as equals, as partners together for joy or for sorrow, for better or for worse, to the end of life. is love and devotion each for the other, a love which does not hesitate nor falter even unto death. mightiest force in the world to-day is the Christian home. We know

the wonderful work of John and Charles Wesley, and how under God they spiritually saved Great Britain in a critical hour in her history. But who molded the Wesleys and made them what they were but their mother? This is a truth in tens of thousands of homes to-day in every Christian land. . . .

3rd. The Sacredness of the Sabbath Day.—Every nation has had days of worship for its gods, but where there is no Christ these days are holidays, or days for revelling and debauchery. Christianity teaches that we are to "remember the Sabbath day to keep it holy." Christ honored the day by entering the sanctuary and considering the truths of revelation; He made it a day of mercy and of good to others. need the Sabbath day for our physical needs; it is a necessity written by the Almighty in the constitution of every man. Some very interesting experiments were made a little time ago by a professor in one of our great universities, in which, with the aid of a microscope, it was shown conclusively that it requires a certain number of hours to restore the brain cell to its proper size and condition after severe fatigue. night's rest alone is not sufficient; there must be added to the rest of the night a longer cessation in order that the brain may recuperate. has been well said, "We find the Commandment i n twentieth century echoed from the biological laboratory with tremendous emphasis." Still more do we need the Sabbath Day for our intellectual and spiritual needs; we need a day when we can forget the field and the shop and can cultivate that which has to do with the deeper things of life. No man can omit this without certainly and steadily retrograding. One of the judges of our Massachusetts Supreme Court has given splendid testimony by confessing that he, like many other professional men, had at one time in his life given up the habit of going to

church, thinking that nature and books would minister to him sufficiently; but he declares that he became conscious under these conditions of a deterioration of his moral nature as he dwelt aloof from the Church and its privileges, and he at once resumed churchgoing.

I have dwelt at such length on the Christian Sabbath because it has been the institution that has had so much to do in making the British Empire and America great. It is the very bulwark of our liberties. Destroy the sacredness of that day, let it become what such days are in non-Christian nations, and the doom of both Great Britain and America would be written. . . .

4th. Duty of Personal Purity.—It was Christ Who first laid supreme emphasis not only upon the outer conduct, but also upon the inner thought. His word was, "Blessed are the pure in heart, for they shall see God." He taught the world that the sin of lust is in the thought of the heart, and that this comes before the outward act. "As a man thinketh, so is he." We know the awful immoralities permitted in non-Christian lands—not only permitted, but often encouraged in the name of No man can be a Chrisreligion. tian, however, who does not strive for a clean heart and a pure life. . . . Christianity is a religion of purity.

5th. Duty of Temperance.-I have especial reference to alcoholic liquors. Intemperance is one of the curses of the world. Wherever Christianity enters it strikes a blow at this evil and urges total abstinence for the individual. There have been tremendous gains in public sentiment during the last few years. Saloons are being more and more abolished; several States in America have entire prohibition legislation, and there are many others where in large portions of the State no saloons are permitted. Where it is not possible to abolish the saloon, the law hedges it about by greater restrictions, and permits less personal profits.

We confess with shame the immense use that is still made of alcoholic drinks and the great amount exported to curse other nations. In fact, intemperance has been particularly a sin of the West, and you in the East have been comparatively free from the evil. We recognize that commercial interests in America and England have curst Africa and many parts of Asia with the blighting effects of alcohol in various forms; it is a reproach to us, and we do not hesitate here and everywhere to speak our severest words of condemnation. But the moral forces of the nation are arrayed against the saloon, and it is being treated more and more as an outlaw and a constant peril. Even since I was a boy there has been an almost complete revolution in social customs. Christian Endeavor Convention, in its session last July, declared as its motto, "A saloonless United States in 1920," which will be the three hundredth anniversary of the landing of the Pilgrim Fathers on Plymouth Rock.

6th. Public Schools. — Wherever Christ comes and the Spirit of God changes the human soul, there is not only a spiritual but a mental change. Men's intellectual faculties are quickened, and they desire knowledgeknowledge of God first, and then knowledge of God's world and of truth in every realm. Even under the Mosaic law children were to be taught the things that were best. Christianity has laid new emphasis upon intelligence. As immortal souls. it teaches us that we are bound to make the most of ourselves. Wherever Christianity enters, there you find at once the beginning of the school and the college. Certainly in a republic like the United States, where all men have the ballot, it must of necessity be an intelligent ballot if the country is to stand. An ignorant ballot is a dangerous ballot. . . .

The spirit of Christianity, which is the spirit of brotherhood, is in

them all, giving to the humblest and the poorest equal opportunities with the child from the home of wealth. President Wilson has recently said, "I should be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and of all our thought the incomparable and unimpeachable Word of God."

7th. Respect for the Weak and the Poor.—The power of Christianity is seen in a wonderful way in the love and the care which are shown to the sick and dependent. Take the directory of any great city, and you will be surprized at the solid columns that give the names of the religious, philanthropic, and humanitarian so-There are many hundreds cieties. There are institutions to of these. provide a home for the orphan, for the poor, and for the insane; there are hospitals for the sick, free to all who are in need. The prisoner also is kindly cared for, even his confinement is regarded no longer merely as a punishment for wrong done, but as a means of reclaiming him from his sin and bringing him back again to society as a better man. This law of love, which is the law of Christ, cares also for the dumb animals; it makes any abuse of them a criminal act, and provides humanely for those that are suffering. Christ's interest in the sick and the needy when upon earth is being repeated wherever His Name is spoken. Who took the children in His arms and blest them is seeing that same spirit manifested in every Christian land.

8th. Where Christ comes there is Opposition to all Forms of Cruelty, Oppression and Slavery.—In non-Christian lands the poor have always suffered at the hands of the rich and strong. Might has perpetrated every form of wickedness, and human suffering has called out to heaven for relief. No man, however, can be a Christian and not be kind and considerate to others. It is equally true that no nation can be

either great or Christian unless it fully respects the rights of the poorest and the meanest. Christ has come with His message of good-will and love and hope and cheer; He has taught that every man is brother to every other man. This truth is as broad as the world; it does not confine itself to the needy in one's own country. There is something greater now than "nationalism"; it is "internationalism"; and the missionary learned the meaning of this word before the statesman.

9th. Civil and Religious Liberty.— The history of the past has everywhere shown the tendency of the strong to oppress the weak and the It is the religion of Christ which has taught that God made of one blood all the nations of the earth: that white men and black men, red men and yellow men are all alike His children. All men are brothers, whatever their condition, and are to be treated as such. The Sermon on the Mount laid the foundation for democracy. The wonderful letter of St. Paul to Philemon shows that in the Kingdom of God there can be recognized no such position as that of master and slave, but that all alike stand on the same level as Christ's free men. . . . Wherever Christianity goes, there is awakened this spirit of a common manhood and a passionate desire for liberty of conscience and personal freedom. Coupled with this, there is always a recognition of the duty of obedience to all righteous law and of loyalty to government. . . . While the preaching of Christianity has naturally set men free to think for themselves, and led them to struggle toward better conditions everywhere, yet, to the credit of our missionaries it should be said that they have always taught the Christian's duties of patience and charity. Some day oppression of every kind will cease, and Christ's message, that greatness consists not in wealth or power or position, but in service for others, will be everywhere triumphant.

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10th. Christianity is everywhere changing Social Conditions.—There is always growth and progress in a vital Christian life, whether it be of the individual or the nation. Christianity enters there can be no stagnation, but development and betterment in all social conditions. The class system and the spirit of caste must give way, as Christ bids every man to work out the best that is in As Christianity becomes supreme in national life, all forms of injustice are abolished, the hours and conditions of labor are made more humane, and a fair wage is paid. Justice is coming to be the dominant note, and employers and employees alike recognize their mutual obliga-Child labor is being reduced, and as rapidly as possible will be abolished altogether. The child should be educated, not only for its own sake but in order that thereby it may eventually be of the greatest service to the nation. Christ's rule of doing unto others what we would have others do unto us is binding in the business world. The one talent or more which God gives to every one of us is to be used, not hidden, and Christianity is everywhere creating the social conditions which make possible such development progress.

11th. Christianity is changing the Business World.—The influence of Christianity is being felt increasingly in the business world, and a large proportion of the most successful business men in the United States are active workers in the Christian Church. Supreme, sometimes most brutal, selfishness is giving place to cooperation and to the substitution of the "Golden Rule in place of the rule of gold." To quote from another, "Big business is nearly always real religion." This tested recently before an audience of over four hundred bright college students. Any firm that carries fullpage advertisements in many magazines at a cost of \$4,000 for a single insertion in one magazine, must do

a tremendous business or it could not afford any such sums for publicity. These college students were asked to name some of the big concerns which are so familiar to the American public through their advertising, and the speaker promised to tell in what kind of religious work the head of that concern was engaged. It was most impressive to find how many of the greatest leaders in the business world were active in the Church of Christ. Last June, when the advertising men had their annual meeting in the city of Baltimore, twenty-seven of the pulpits were occupied by these business men on the morning of the following Sabbath. During their convention members of the American Medical Association recently supplied the pulpits for a hundred churches in Minneapolis and the adjoining city of St. Paul. The Christian laymen in business and the professions are everywhere coming to the front as preachers of civic righteousness.

12th. It is important to remember that in the United States more and more Christian men are being elected Places of Public Trust.—All parties or groups of men hesitate to nominate for the highest positions men of immoral or doubtful habits. present The Administration Washington is a fine illustration of President Wilson, the Vice-President, and the Secretary of State are all elders in the Presbyterian Church. The Secretaries of Commerce, War, and the Treasury, and Attorney-General are Episcopalians. The Secretary of the Navy is a Methodist, and the Postmaster-General a Baptist. There have been in recent years great efforts to purify the government in many of our cities, which has been too often corrupt. In almost every case the leaders in municipal reform have been Christian men.

The same Christian character is seen also in the public men of Great Britain. . . . From King and President, through the various grades of

officials of both England and the United States, Christian men are more and more in the places of

power and influence.

13th. Christianity also Works Steadily for Better International Relations. —It opposes war and pleads for the settlement of all international disputes by courts of arbitration. Individuals no longer settle personal disputes by dueling, but in the courts and before the magistrates. Christianity declares that difficulties among nations must be settled in the same way. There is no finer illustration of what Christianity can do than the objectlesson presented by the United States and Canada. For nearly one hundred years these two nations, with boundary line three thousand miles long, without a gunboat or fortification, have lived in perfect peace. It is an object lesson of what will be possible all over the world when Christianity has its full Then it will be possible to stop the present fearful waste of money and of men in preserving the armed peace of the world.

In contrast with the condition between the United States and Canada, note the awful conditions in Europe to-day and the craze for militarism. Alfred Noyes, the gifted English poet, has exprest the thought that England, France, and Germany are throwing their billions into a bottomless pit. The pity of it all is that the humanity of Europe is crying for bread, and for the bread of life, and Europe can not spare the money for either. As things are going now, there will soon be no money for the relief of poverty, for the working class no education or insurance, for the aged no pensions; nothing for fighting tuberculosis or other diseases, for decent homes, for culture, but all for militarism. The joyful thought is that the churches and the Christian spirit in all these lands are fighting desperately this warlike spirit; leagues of Christian men in England and Germany and United States are being formed to "war against war" until it is driven from the earth. . . .

The present effort for a permanent arbitral court and for world peace is an effort to make our Christianity practical to every nation. When we make Christianity more and more dominant in our national policies, then will every missionary have his power and influence doubled, barriers and hates will be removed, and the angels' song of nineteen centuries ago, "Peace on earth, good-will to men," will be changed from prophecy into history.

14th. Unconscious Influence.—We must not fail to notice what we may fairly call the unconscious influence of Christianity, which, tho working indirectly, is permeating everywhere. In the United States great gifts for hospitals and for every form of philanthropic work are coming from men, some of whom are not nominally Christians, but who yet are influenced by the unselfish spirit which Jesus Christ brought into the world. The fact is that with us now many rich men are almost ashamed to die unless either before their death or in their wills they do something liberal for the world; if they fail to do this there is a tendency to bitterness at their neglect of a great obligation. spirit of Christianity is silently permeating the national life. A leper asylum was recently opened in There was a thoughtful Tokyo. Buddhist visitor at the opening who said, "Our people are clever, and they can argue for their Buddhism as well as your missionaries can argue for their Christianity, but they have no argument to bring against this kind of Christianity."

Among Christian men there is a growing conception of the meaning of "stewardship"; in fact, it is giving place in many minds to a new word, "partnership." Too many men in the past have started with a wrong idea, believing that their money was their own, and that it was entirely optional with them

whether they gave or not. When asked for a gift for foreign missions they treated your request as they would one to buy a ticket for a lecture or concert, as a matter simply of personal choice or inclination. But now more and more men are beginning to see that they are not the real owners of anything, but only trustees under God of all they have. This is a difference almost as great as that between light and darkness. The question is not, "How much of mine shall I give," but, "What part of the Lord's money, and time, and talents shall I keep for myself." is not what is given but what is left that measures the gift from God's He could convert the standpoint. world without human help, but He has chosen to take men into partnership with Himself in the greatest work in the world. In asking money for missions we are inviting men to go into partnership with God in the work which brought Christ into the world and to the Cross. It is this new conception of stewardship which has changed and is changing the lives of thousands of men.

15th. There is not time to cover what we sometimes call the "Byproducts" of Missions.—I refer to only one as of special interest to the students of the world. Foreign missionaries have made large contributions to various branches of science philology, —geography, botany, To quote from Prozoology, etc. fessor Agassiz, one of the world's greatest scientists, "Few are aware how much we owe our missionaries, both for their intelligent observation of facts and for their collections of specimens. We must look to them not a little for aid in our efforts to advance future science." Every missionary station has been well called "a scientific observatory."

Such are some of the changes that Christianity is producing in the world. Its influence is often silent, but it is none the less real; some of the mightiest forces in the material world are silent. Has anyone ever felt a jar as the world spins on its axis, or sweeps round the sun? Has anyone ever heard any creak of the machinery that lifts the tides? So, many of the spiritual forces are silent, but we see their results, real, definite, and of supreme importance.

Of course we realize that in the nations where Christianity has made its greatest progress there still exist enormous evils; intemperance and the social evil prevail in all their awful forms; slums are found in the cities; and wicked men make money at the expense of others. Nevertheless, where Christianity is at work there is always a constant protest against all such evils. An aroused public conscience, which hates wrong, is ceaseless in urging efforts to restrict and finally to remove every evil. The great leaders of public thought are more and more on the side of righteousness, and in its irrepressible conflict against evil the good is steadily and irresistibly gaining. The nation that is living in the spirit of Christ is on the winning side, for His truth is yet to rule the world. tianity alone can make a nation really great. What history has proved in the past will be true in all the future. Christianity is the only superhuman religion given by God in the person of Jesus Christ to save the world. It is the missionary more than any other man who has changed the course of history and altered the map of the nations. . . .

In the whole history of the past century there is nothing so magnificent as the missionary story. In the majesty of its conception, in the heroism of its leaders, in the greatness of its results, it stands without a peer. Material growth, great inventions, progress in science and art, are as nothing compared with this mighty work born in the heart of God and given to His children to work out in all the earth; other things may be forgotten, but the triumphs of missions carried on in the name of Jesus Christ will outlive

the centuries.

### DEPARTMENT OF BEST METHODS

#### SUMMER CONFERENCES AND SCHOOLS OF MISSION-STUDY



OON after the dawn of the twentieth century something new was inaugurated in the way of missionary methods—the holding of summer conferences

and schools for the study of missions

and missionary methods.

The Missionary Education Movement began it in July, 1902, when in response to a call to those interested in the training of leaders for missionary work in the Sunday-school and Young People's Societies, 160 delegates gathered for a ten days' conference at Silver Bay, on Lake George. This proved so helpful that the next year it was repeated, with 477 delegates in attendance, and a second conference was held for workers in the South, at Lookout Moun-The third year a third conference was added at Winona Lake, in Indiana. Since then the number has rapidly increased. Last year nine conferences were held in the United States and Canada, under the auspices of the Movement, with a total registration of 1,622, and this summer three new ones will be added. The idea has also spread across the sea. "Such conferences are now held Great Britain, Germany, Denmark, Norway, Sweden, and Switzerland," says Mr. Harry S. Myers, one of the secretaries of the Movement, "and all have grown out of the conferences we hold in this country."

In July, 1904, in order to meet the need for trained leaders for classes studying the text-books of the United Study of Foreign Missions Courses, the first Woman's Summer-school of Foreign Missions was held at East Northfield, Massachusetts, with 212 delegates enrolled. It proved such a success that the next year there were 335 delegates, and new schools were opened at Winona and Chautauqua.

There are now 14 of these schools, with an aggregate enrolment last

year of more than 4,000.

In 1907 the first Woman's Summer-school of Home Missions was This, too, Silver Bay. held was marked by God's blessing, the next year it was and peated at East Northfield. have followed in rapid succession, until now there are 9, at which 4,542 women were definitely registered last year for the study of home missions. At the popular meetings in the evening the attendance was very much larger. It is worthy of note that in some of the more recently established Women's Summerschools the study of both home and foreign missions is included.

Since the formation of the Laymen's Missionary Movement, the men, too, have had their summer training school, beginning with the year 1911, at Lake Geneva, Wisconsin. Tho not large, this has been wonderfully inspiring and helpful, last year about 125 leaders being present from the Middle States. This year they are planning for at least

300 delegates.

In addition to these interdenominational conferences and schools, many others are held each summer in different parts of the country under denominational auspices. Some of them are exclusively missionary, others only partially so; but in all special emphasis is laid on the subject, and the attendance is large and enthusiastic.

If we include the twelve summer conferences of the Young Women's Christian Association, the College Young Men's Conferences, the large number of popular Chautauquas, the many camp-meetings and denominational state and sectional assemblies which have mission study and missionary addresses on their programs,



A LAYMEN'S MISSIONARY CONFERENCE AT LAKE GENEVA, WISCONSIN

it will be seen that the number reached by the missionary message during the summer months runs up into the thousands.

#### An Ideal Vacation

"These summer conferences are great," exclaimed the president of the County Sunday-school Association not long ago. "They do a lot for missions and provide ideal vacations besides."

From the beginning the promoters of these conferences have had this dual idea in mind. The sites have been chosen largely because of their exceptional advantages as attractive vacation centers, and many of them are far-famed for their beauty. Mountain, hillside, lake, and ocean afford every variety of outdoor life, and tennis courts, running tracks, baseball diamonds, boat and bath houses, and swimming piers provide for the fullest possible enjoyment

In the preparation of the programs, too, the vacation idea has not been overlooked. The afternoons are kept free for rest and recreation, and there are carefully arranged schedules of hikes, excursions, athletic contests on land and water, and denominational social gatherings.

The expenses connected with attendances at these conferences have been reduced to a minimum. Nowhere can vacations, with equal advantages, be had at such a low figure. "At the Lake Geneva Conference, the expense for the five days will not exceed \$12.50," says the Layman's Missionary Movement. "This includes every expense from Chicago and return, i.e., railway fare, boat fare, board, lodging, and a registration fee of \$2.00. It is cheaper than staying at home for some men, and to all it is worth many times more than its cost. Men get things at this conference that money will not buy."

At Silver Bay the entire cost, exclusive of traveling expenses, is \$20.00. This includes lodging, board at the hotel, enrolment in study-classes taught by experts, and participation in all the privileges of the conference grounds. Where else could a ten days' outing at a summer hotel be had for this sum?

The combination of rest and recreation with equipment for service and fellowship with God, makes a strong appeal to Christian workers, and the attendance is growing larger every year. The thoroughly Christian atmosphere of these "schools in the woods," the association with those

of like purpose in life, and the personal contact with the great leaders in the Lord's army, make them ideal. "It is a wonderful thing to live for ten days in a Christian community where no one smokes, no one drinks, and everything is run on a thoroughly Christian basis," said ex-Congressman Bennet, at Silver Bay last summer. "I had always imagined what a joy it would be to live under such conditions, but I never expected to realize it this side of heaven. I shall try to be here next year."

#### Do the Conferences Pay?

Do they pay? Let these testimonials, gathered from many sources, give the answer:

"Representation at these summer conferences has transformed the life

of my church."—A pastor.

"The second summer conference of the Layman's Missionary Movement is the biggest single factor that has entered my life except my conversion and my call to preach."—A

pastor.

"Twenty-five delegates from my church have attended the various summer conferences under the direction of the Missionary Education Movement. The result has been that eleven of those delegates are now on the mission field or under appoint-Five other young men have gone into the Christian ministry, and I feel that the greatest spiritual uplift that has ever come to my church is directly traceable to these conferences."—A pastor.

The thing that imprest me most of all was the tremendous power of the Layman's Movement. Wherever it can reach men it is bound to set them on fire. Personally, life can never be the same after those days at Geneva."—A missionary.

"I am continually hearing of the profit derived by individuals and from attending churches summer conferences."—A Board Secretary.

"We may say in general of the summer conferences that they have greatly stimulated interest in missions in all churches that have sent delegates. Our best mission-study class leaders and those actively at work introducing missionary instruction into the Sunday-school are, in the great majority of cases, leaders who have had training at some summer-school. It is true also that quite a number of our newly appointed missionaries have received inspiraassemblies." — The tion in these American Board.

"If the hundreds of women at the summer-schools of missions could be multiplied like leaves there would be no trouble in enlisting women for missions. Every woman goes home a live wire."—Mrs. Helen Barrett

Montgomer v.

"My own home church (Brown Memorial Presbyterian, Baltimore, Md.) has had new relations to the missionary enterprise as a result of sending two of us to Silver Bay in 1903, and other delegates to summer conferences each succeeding year. For myself, I am glad to testify that the conference at Silver Bay in 1903 gave me my first clear appreciation of and consequent interest in the missionary enterprise, and undoubtedly started me in the direction which I have since followed."—B. Carter Millikin, Secretary of the Department of Missionary Education, Presbyterian Board.

To these personal testimonies may be added the following instances of churches and individuals that have been greatly profited by attendance

at summer schools:

In a Presbyterian church in New Jersey the missionary educational work, and, indeed, all the educational work, has been made over as a result of the influence of summer conferences.

In a Cincinnati, Ohio, suburban church a great mission-study campaign and other work has been accomplished by delegates that attended conferences at Lake Geneva, Wisconsin.

In a St. Louis church remarkable work has been done through the young people as a result of sending one young man to a conference at Winona Lake some years ago.

In a Pennsylvania church the wife of the pastor has done great things since her attendance at Silver Bay last year.

In a Vermont church an aggressive and successful immigrant campaign, that enlisted the entire church, has been conducted by one of last summer's delegates to Silver Bay.

In a New Jersey church, the chairman of the missionary committee of the Sunday-school, who is doing a remarkable work among the children, received her inspiration at Silver Bay.

Two of the expert leaders sent from New York to conduct normal classes for stewards in preparation for "The World in Chicago," received their inspiration at summer-schools.

A Massachusetts girl, who has written one of the most popular missionstudy books, had the whole direction of her life changed through attendance at Silver Bay, and has been doing effective work ever since.

Two sisters, who have become expert mission-study leaders and are in great demand as teachers of normal classes, both in their own denomination and outside, are shining examples of what summer-schools can do.

At one of the conferences of the Missionary Education Movement, attended by 260 delegates, 27 volunteered for the foreign field and 12 for work in home missions.

#### Interdenominational Summer Schools for 1914

During the summer of 1914, the Missionary Education Movement will conduct twelve conferences, as follows:

Blue Ridge, North Carolina, June 26-July 5. Asilomar (near Pacific Grove), California, July 3-12. Silver Bay, New York, July 10-19. Estes Park, Colorado, July 17-26. Lake Geneva, Wisconsin, August 4-13. Whitby, Ontario, July 2-9. Brandon, Manitoba, July 2-9. Knowlton, Quebec, July 14-21. Saskatoon, Saskatchewan, July 14-21. Wolfville, Nova Scotia, July 24-31. Edmonton, Alberta, July 23-30. New Campbellton, Cape Breton, August 4-12.

Inquiries concerning these conferences may be addrest to the secretaries of the various Mission Boards, who will be glad to send circulars and full information concerning them. The enrolment fee is \$5.00 payable in advance.

Under the auspices of the Federation of Woman's Boards of Foreign Missions, fourteen summer schools

will be held, as follows:

East Northfield, Massachusetts, July 10-17.
Winona Lake, Indiana, June 25-July 2.
Boulder, Colorado, July 7-14.
Mount Hermon, California, July 20-25.
Los Angeles, California, July 14-18.
Merriam Park, Minnesota, June 17-23.
Oklahoma City, Oklahoma, June 1-7.
Okobiji, Arnold Park, Iowa, July 24-August 2.
Omaha, Nebraska, June 22-29.
Wooster, Ohio, August 7-13.

Summerland Beach, Ohio, August 9-13. Duluth, Minnesota, June 10-17. Chautauqua, New York, August 22-29. Mont Eagle, Tennessee, July 12-17.

Information concerning these can be obtained by writing to the denominational Woman's Board nearest to the school. The enrolment fee for most of them is \$1.00, payable on registration.

Nine summer schools will be held, as follows, under the auspices of the Council of Women for Home Missions:

Boulder, Colorado, July 7-14.
East Northfield, Massachusetts, July 17-24.
Los Angeles, California, July 12-18.
St. Paul, Minnesota, June 17-23.
Mount Hermon, California, July 20-25.
Oklahoma City, Oklahoma, June 1-7.
Omaha, Nebraska, June 22-29.
Winona Lake, Indiana, June 25-July 2.
Chautauqua, New York, August 15-21.

For information about these schools write to the Women's Boards of Home Missions. The enrolment fee in most of them is \$1.00.

The fourth annual summer conference of the Layman's Missionary Movement will be held at Lake Geneva, Wisconsin, July 29-August 3. Application for enrolment may be made through any mission board, or by addressing Mr. F. J. Mitchel, Field Secretary, Layman's Missionary Movement, 19 South La Salle Street, Chicago, Ill. The enrolment fee is \$2.00.

#### Summer School Alumni Associations

"Experience has clearly demonstrated," says the Missionary Education Movement, "that by far the largest factor in securing attendance at the summer conferences is the personal work of former delegates."

In view of this, at the meeting of its Board of Managers, at Silver Bay last July, the Movement resolved to recommend the formation of Summer-school Alumni Associations in all cities or centers where there are delegates who have attended one or more summer missionary schools, the purpose being to stimulate attendance at the summer conferences and extend and conserve their influence in the churches at home.

The charter-membership in these associations should include all former delegates to any summer-school, denominational or interdenominational, and new delegates be admitted to membership as soon as possible after the close of the conference period each summer. In addition to reunions attended by the members only, the Movement recommends the holding of two meetings a year, to which other missionary leaders and workers are invited, as follows:

- 1. A meeting as early as possible in the fall for the organization of the missionary education plan of the year, including plans for normal mission-study classes, missionary work in the Sunday-school, etc.
- 2. A second meeting some time after January 1st for the purpose of reviewing the work of the fall, planning for the campaign of the spring, and especially for enlisting potential

leaders as delegates to the summer training conferences of the ensuing summer.

#### Money to Send Delegates

It costs money to go away to school, missionary summer-schools as well as others, and many of those who would make the best delegates and who would profit most by the training, are not able to meet their own expenses. In view of this, the Missionary Education Movement makes the following suggestions as to how the money can be secured:

1. By direct appropriation from the treasury of the local church or Sunday-school. Experience proves that the money will return to the church multiplied manyfold, if not in actual contributions, in the more important form of deeper spiritual life and the quickening of all the activities of the church.

2. Get individuals who can not go to give money to send a representative. "Go or send" is a good summer-school slogan.

3. If possible, have the delegate pay a part of his own expense, so that two can be sent instead of one.

4. Have the Sunday-school, Young People's Society, and the missionary societies of the church unite in sending a delegate.

- 5. Where the churches are small, an effort should be made to get the district, presbyterial, diocesan, or other similar organization, to send a delegate, the expense to be met either by the organization itself or by small subscriptions from the individual churches.
- 6. In centers where normal mission-study classes are to be conducted during the year, the members of the class could well afford to pay the expenses of their leader.

#### A Call to Prayer

The summer conferences of 1914 will be truly blest in proportion to the amount of earnest prayer that goes up to God for them. Without much prayer they may have some

small measure of success, but if they are to yield much fruit and have real influence in advancing God's kingdom, it must be through the prayers of God's children—those who go and those who stay at home.

The announcements of all the summer missionary schools make a strong appeal for prayer. The following definite petitions have been culled from them and arranged, as follows:

### Before the Conferences Open

Pray that all the plans of the conferences may be in accordance with the will of God.

Pray that the leaders and speakers may be directed by the Holy Spirit in the preparation of their messages.

Pray that the delegates may be wisely chosen.

While the Conference

While the Conferences are in Session

Pray that in every session the presence and power of God may be felt.

Pray that all in attendance—speakers, leaders, and delegates—may have new visions of God and of duty.

Pray that all delegates may have responsive hearts to meet new calls for time, money, and service.

Pray that such delegates as God may call to the mission field may respond with joy and rejoicing.

Pray that the churches at home may be aroused to their missionary privileges and opportunities.

### After the Conferences

Pray that the close of the conferences may mark the beginning of more prayerful and effective effort for world-wide evangelization.

Pray that the delegates may be able to carry home and transmit to others something of what they have gained.

Pray that new interest may be stirred up in the churches, and that any new work inaugurated may be abundantly successful.

#### Bottles of Enthusiasm

"O that this enthusiasm could be bottled up and carried away!" exclaimed a pastor at a foreign missionary convention held in Indianapolis, Indiana, many years ago. "If it were possible, I would take a bottle of it home; I would get my people together and seat them in a long, semicircular row; then I would pass along the whole line, and, carefully uncorking the bottle under the nostrils of each, give him the enjoyment and stimulus of the delicious and vivifying fragrance."

Later in the day Doctor Arthur Mitchell gave a recipe for carrying home "Bottles of enthusiasm" that may prove helpful to summer-school

delegates.

"It is true," he said, "that fervid emotion, like effervescence from the mixture of chemical elements, is necessarily evanescent. It must be enjoyed in the few minutes while it lasts, and its permanent value is in the effects it has produced on our The enthusiasm can not be bottled up and carried home, but the elements from which it was generated can be. These are the facts concerning the needs of unevangelized men and our duty in regard to them. When you get these you have something that will keep-something you can carry home. Going before your people with these well secured and prepared, just as the chemist goes before his class with his retorts and crucibles and the dull salts he puts into them, you can generate the enthusiasm you want just as he does the fragrant or pungent gases that bubble up under his glass receiver, and can be smelled or inhaled by his auditors. Knowledge, stirred up with appropriate appeal, will always generate enthusiasm."

#### Summer Conference Echo Meetings

The influence of the summer conferences and schools can be greatly extended by the holding of Echo Meetings when the delegates get home. These may be either union meetings, addrest by all delegates who attended any summer-school, or meetings of individual churches or

organizations which sent delegates. In almost all communities, there is ample room for both.

A recent number of *The Home Mission Monthly* tells of a "Post-Summer-school Meeting" held by a Woman's Home Missionary Society on the return of its delegates from the summer-school at Boulder, Colorado, last July, that might well serve as a model.

Plans were made for the meeting long in advance. Before leaving home the delegates were asked to keep the meeting in mind and be on the outlook for anything that would be of special interest to the society. result was a fine program, full of inspiration and profit. It included an immigrant story read at Boulder by Mrs. D. B. Wells; talks on the new study-books and plans for holding mission-study classes by several ladies; thoughts gleaned from "The Twilight Hour with Missionaries"; and stories told by two children who had heard them in "The Children's Story-Hour." A social hour lowed, during which the members discust what they had heard. It was pouring with rain, yet there were fifty in attendance.

#### THE DELEGATE'S REPORT

BY PROFESSOR ROBERT T. HILL, PH.D., UNION COLLEGE, SCHENECTADY, N.Y. Formerly Educational Secretary, International Committee of the Young Men's Christian Association.

"There is so much to tell that I don't know what to say, nor where to begin."

In this vague way the delegate frequently starts his conference report to the "home folks." By the time the meeting is over every one agrees with him.

Occasionally the trouble is with the conference, but usually the delegate is to blame, unintentionally, of course. He has conscientiously endeavored to absorb every detail of the conference, but vainly attempts to condense his newly acquired information into satisfactory form.

This is unfortunate and unneces-

sary. Certain methods, if observed by either the novice or the professional reporter, will insure more or less adequate reports of what occurs. One sees what he is looking for. The newspaper reporter goes after news, and gets it because he is looking for it, and knows it when he sees it. Special ability is only acquired by experience, but rightly directed efforts always produce results, even with amateurs.

The privilege one enjoys as a delegate should be shared with others. A delegate is a debtor, both to the conference which he attends and to those whom he represents. The least he can do is to be a willing and efficient carrier of the conference message to those unable to enjoy its privileges directly. In order to do this he should know something about the character, operation, and purpose of conferences in general, and of the one he is to attend in particular.

I. Purpose.—Every successful conference has a well-defined object, for the realization of which details are planned long in advance. Frequently the central idea is exprest in a motto, such as "The World for Christ." The chief things a delegate is expected to derive from attendance are information and inspiration.

2. Program.—To realize its purpose, every such gathering has a backbone, so to speak, namely, a program, which includes speakers, subjects, and other details. This is usually printed, so that the delegate knows what to expect in advance.

3. Methods.—Conventions and conferences vary in character, largely through various methods used to attain the objects in view. Sectional conferences and group meetings are devoted chiefly to detailed discussion of facts, methods, principles, and policies of work; large gatherings are usually inspirational. Whatever the method, every song, address, session, and detail fits into the general scheme.

4. Place.—A jewel is incomplete without its setting; so is a great con-

ference or convention. One can not fully appreciate it without personally or indirectly seeing and appreciating the great hall, church, park, or conference grounds, and the general surroundings of nature or city, and breathing their atmosphere.

5. Leaders.—To adequately appreciate such gatherings some knowledge of those upon whom the responsibilities are resting is very desirable. Conventions reflect the thoughts, hopes, desires, ambitions, work, and ideals of their leadership. To appreciate the one is, largely, to understand the other.

6. Attendance.—Every conference has its own peculiar character, but it is not an entity apart from the men and women who attend it. Who are they? Where do they come from? How many are there? Why are they here? One can not adequately understand a conference without knowing something about those who are present?

The delegate who does not see and appreciate these elements in some measure can not fully understand the gathering which he attends, and his confusion will be apparent when he makes his report. He should be expected to secure, at least:

I. Specific Information.—One can not absorb and retain all that he sees or hears, but the delegate should remember, at least, a few specific facts.

2. General Information.—To appreciate the significance of the general objects of the conference a grasp of the wider aspects of the scope and character of matters discust in it is very necessary. This is a sort of bird's-eye view.

3. Experience.—A delegate's own personal experience at a conference indicates what his privileges have meant to him. In this sense, he must be more than a mere observer and reporter; his mind and heart should be open to impressions which only sympathetic interest makes possible. Otherwise he cheats himself and others out of the best.

4. The General Idea.—To find and

be able to express the great central conference theme with all its implications is not always an easy task. But even the amateur should carry away with him the fundamental and dominant idea, the heart and soul of the conference. Moreover, he should be able to tell about it clearly.

5. Conclusions.—Few large gatherings adjourn without the adoption or presentation, in some form, of certain principles, plans, or methods of work which represent the best judgment and desires of those present toward realizing the purposes for which they are assembled. These the delegates should know and understand as fully as possible, in order that his report may be purposeful and complete.

The ideal report is specific and detailed enough to avoid vagueness; general and comprehensive enough to be suggestive and helpful. For a thirty-minute report some such plan as this might be followed:

as this might be followed:

=		
1. Name of Conference, Auspices, Date, Place	1	min.
2. Purpose	1	min.
3. Attendance, Character	2	min.
	_	111111.
4. Description of Conference		
Scenes	3	min.
		min.
5. Leaders		шш.
6. Program, Speakers, Topics,		
Quotations	14	min.
7. Stimulus, Personal and Gen-		
	2	min.
eral	J	1111111,
8. Resolutions, Recommenda-		
tions, Suggestions with Lo-		
cal Applications	4	min.
Total	20	min

To prepare such a report, one should have printed programs, announcements, newspaper clippings, personal notes, and any other material available. The delegate should make preparation in advance for what is expected from him. Where reports are to be made by more than one delegate, different parts phases of the conference, preferably not different days, should be assigned in advance, so that each can plan to bear his share of what ought to be regarded as both a responsibility and a privilege.

## WORLD-WIDE MISSIONARY NEWS

#### **AFRICA**

#### The Locomotive as a Missionary

THE Cape-to-Cairo railroad, splitting the Dark Continent from the mouth of the Nile to Cape Town, is now nearing completion. This new road passes through the heart of the Continent, through the Africa of Stanley and Livingstone. From Wady Halfa south to Khartum, where Gordon died, civilization has come with the American plow and seed drill. South of Khartum the followers of some one of a long line of Mahdis are still restless, but the way has been opened along 6,944 miles of railroad iron, and civilization will follow and spread. The cannibalism, voodooism, Mohammedanism and pure devil-worship lying between the steel rails and the oceans to the east and west will not be able to keep civilization out of the old ivory-hunting jungles and the worn trails of the Arabian slave-traders. The railroad is a highway for the gospel, but it is also, unfortunately, a highway for ungodly traffic.

#### A Lion Kills a Missionary

THE death of a Christian missionary by a wild beast is almost unique in the annals of missions, but on April 21st word came from Khartum, Egypt, of the death of the Rev. Ralph W. Tidrick, of the American United Presbyterian Mission. Tidrick, who was stationed at Doleib Hill, Sobat River, in the Egyptian Sudan, was attacked and wounded by a lion, and started down the Nile for Khartum to undergo treatment, but died on reaching Khartum. Mr. Tidrick was a native of Mount Ayr, Iowa, and was a graduate of the Iowa State College. He entered the mission field in 1906, and leaves a widow and two children.

#### A Colporteur's Experience in Tunis

N a letter to Israel Hoffnung, Pastor Flad tells of the experience of the colporteur, Joseph Soussan, in his endeavors to reach the Jews in the different cities of Tunis. On the whole he was well received, and had good opportunity to explain the Scriptures and bear testimony to the Lord Jesus Christ. On one occasion. while he was speaking to a number of Jews, who listened attentively, and who gladly took his tracts, the Rabbi of the city happened to pass that way. At once he warned his people against the missionary, but after Mr. Soushad answered his objections the Rabbi became friendly, and invited all to the hotel to drink coffee and lemonade at his expense. A Jewish policeman who was present was very much surprized, and said that this time it was not like in the synagog, where they have to pay, but now the Rabbi himself pays. Nothing like that ever happened in the city before. The Rabbi purchased some Hebrew and French books, and in a few minutes the missionary had sold books amounting to over 50 francs.

### The Liquor Problem in the Kongo

MRS. JOHN M. SPRINGER of the Methodist mission at Kambove, in the Belgian Kongo, writes:

"The devil has just now won a big victory. A new high-license law was to have gone into effect the first of the year. As one of the Belgian officials told us, the chief gain would be in closing up all the wretched, disreputable places where a great deal of liquor is sold illegally to natives. Many of the Belgian officials are men of wide experience and excellent judgment, especially Vice-Governor-General Wangermee and his staff. But they are sadly handi-

capped by the Government in Belgium, in exactly the same way that the English Government often hinders the best interests of the country in the Rhodesias. And so we have heard that the wise liquor regulation has been set aside by the Government in Belgium, and every Kaffir store can sell, and Katanga will be flooded with bad whisky. In pioneer towns like this, it is stript of all its adornments, and its ghastly work is seen on every hand. Jesus is here. Only this fact enables us to go on working in the midst of indescribable sin and vice."

### Livingstone's Descendants for Livingstonia

TWO of Dr. Livingstone's descendants, Dr. Hubert and Miss Ruth M. Wilson, have sailed from England to take up work as missionaries in Livingstonia, not far from Lake Nyassa, which was discovered by Livingstone in 1859. Both these young missionaries have received medical and nursing training in England and Scotland, and are going to one of the mission-stations of the United Free Church of Scotland.

#### The Heart of Africa Mission

C. T. STUDD, of "Cambridge Seven" fame, is devoting himself to the establishment of the Heart of Africa Mission. He has been traveling in the Belgian Kongo with Mr. Alfred B. Buxton, and writes to the London *Christian* about some of their experiences.

"The Avungora have no writing, nor have the Azandi, yet they keep accurately their historical records. This they do by means of old men, who memorize the records, and teach these to others chosen for the purpose. Every native here wants to shake the hand of a white man, and even some of the women insist on shaking hands. After they have shaken hands they sometimes add a thumb-shake. The common expression for 'Yes' is: 'That is not a lie.'

They use the same word for 'to take down an awning,' 'to undress yourself,' 'to peel a potato,' 'to untie a rope,' and a number of other expressions. The rule of the Belgians is very mild. The country is now quite settled, and the natives are civil. There is not much fear of the Mohammedans coming here, for the policy of the Belgian Government is to keep them out of the country."

#### The Virgin's Statue in Kikuyu

IN view of the recent controversy between the Bishop of Zanzibar and those who took part in the Kikuyu Conference, it is interesting to note the following from Catholic Missions (May, 1914): "In the central residence of the Fathers of the Holy Ghost in the Mission of Zanzibar there is a beautiful statue of the Blessed Virgin. This was formerly in the Episcopal Cathedral, but some years ago the Anglican Bishop came to the Catholic mission and asked for an interview with the Superior. He acknowledged that in his flock there were many black sheep, heretics, who could not stand the sight of the statue of the Blessed Virgin that stood in To these men this his Cathedral. statue was an idol-and he was compelled either to lose three-fourths of his flock or do away with the statue. Would the Catholic mission accept That is why the Catholic mission house possesses a beautiful statue of the Virgin Mary. Father J. Caysac, C.S., Sp., of Kikuyu, who relates this fact, adds as a conclusion, "Isn't it a pity that these Englishmen, who, after all, are so good in many ways, are not all Catholics, real Catholics!"

#### The Bruedergemeine in East Africa

In the district Unyamwesi, during the past two years, there has been the beginning of a new era. With the completion of the railroad to Tabora there was a sifting of the Christians gathered there. The establishment of the station Tabora brought direct work among the Mo-

hammedans, and there is already a theologue in special preparation for this work. From Ipole is reported a systematic plan on the part of the Sultaness against Christianity. She depopulates entire villages, sending the people, against their wills, to work in Tabora, and seeks to take material from the mission. The instruments for this work have been augmented through a hymn-book and a book of Biblical stories in the language of the land; also through the completion of the dictionary in Kinyamvey, which has been in preparation for years.

## MOSLEM LANDS Robert Wilder at Robert College

R EV. R. P. WILDER, of London, the well-known Charles among students, spent ten days at Robert College, Constantinople, March, and his conferences were of great value. Under the auspices of the World's Student Christian Federation he has been making a tour of universities in Switzerland, Austria, Bulgaria, Servia, Turkey, and Spain. At Robert College, Mr. Wilder gave ten addresses, and many informal talks to smaller classes and groups. He dealt with the problems of character and belief, the central place of the personal in religion, and growth of a deep, religious life. Scores of students availed themselves of the opportunity for informal personal conferences. The Orient says that while the definite emphasis of his message on a vital religious life and upon Bible study was such as to deeply impress thinking students, Robert College will longest remember him as one who quietly pointed out the Way, who frankly and persuasively interpreted the Truth, and who winningly exemplified the Life.

#### Fraudulent Beggars

A WARNING against oriental beggars has been issued by *The* United Presbyterian. The warning is as follows: "It is reported that beggars in Turkey have formed a union, the membership of which has the

very considerable total of 10,000. It is believed that the sphere of their activity extends to and includes the United States, and that the basis of operation which is found most effective and remunerative is the charitable one. Appeals are made for orphanages, hospitals, or other humanitarian or religious institutions. considerable is the imposition thus practised that the Charity Organization Society of New York has issued a warning, which reads as follows: 'They are frauds and confidence men, who make contributors to charity their prey. By nationality they are Syrians, Armenians, or Chal-They will show a prospective deans. victim photographs of a church or orphan asylum, or other institution supposedly conducted by them in Turkey. Usually these collectors pocket the money they receive.' For five years the Charity Organization Society has been collecting evidence against this class of frauds."

#### Hebrew Advance in Palestine

HE rapid advance of the Hebrew language revival in Palestine is apparent from the following statement sent out recently from Berlin. It shows the reason for the stubborn opposition to the introduction of German instead of Hebrew into the Polytechnic Institute of Haifa. Jews, from all parts of the world, who, in the last decade have settled in Palestine, have been working all the time for a revival of the Hebrew language, and the younger generation of Palestinian Jews is now recognizing and speaking Hebrew as their national tongue. Two high schools, at Jaffa and Jerusalem, and a great number of elementary schools and kindergartens have adopted the Hebrew language as their medium of instruction, and the same language is spoken in all the Jewish colonies; the "Merkas Hamorim," the Teachers' Association of Palestine, has already 150 members. It has repeatedly been emphasized in consular reports that a great number of European firms in Palestine issue their public notices in the Hebrew language; this shows sufficiently what an important part the modern Hebrew language is beginning to play in Palestine.

#### Moral Laxity Among Moslems

RECENT writer in the Moslem World describes the moral laxity which exists among the Moslems of Egypt to-day. Lateefa of B., in her nineteenth year, has been divorced 4 times. Ibrahim Effendi, a youth of 27, has been married 13 Another youth, when times. proved for taking a twenty-eighth wife, replied, "Why should I not, when my father divorced 38?" It is a common saying among Moslems: "A woman is like a pair of shoes. If she gets old a man throws her away and buys another as long as he has money." Of every seven Moslems married in Egypt, more than two are, according to official But the actual record, divorced. number of divorces is probably even The police say that in many cases no pretense of record-"You find a ing divorce is made. woman in this house to-day and in another to-morrow."

#### Adana Since the Massacre

THERE have been great changes in the city of Adana, Asiatic Turkey, since the terrible massacre of 1909, in which two Americans and nearly 20,000 Armenians lost their lives. The Rev. W. Nesbitt Chambers, D.D., of the American Board, writes that the ruins caused by the massacre have been largely obliterated, the streets widened, and new ones opened lined with shops. The whole city is crowded with traffic, the material prosperity is marvelous, and the population is steadily increasing.

On the other hand, the spiritual and moral situation is about as dark as the material situation seems promising. The crowds in the streets are made up of men, either young or in their prime, attracted by the business boom. There is a mad rush for money, and the cafés, saloons, and other places of evil resort are wide open and fully patronized. To stem this tide there is no place in the city where men may resort and enjoy the counter attractions, such as the Young Men's Christian Association might offer. There has been an Association, but without a building, and Dr. Chambers says that the massacres so crippled the society that they have been unable to do aggressive work. Recently, however, an English friend has given \$5,000 for a building, on condition that \$10,000 additional be collected in Europe and America, and at least \$1,000 in Adana itself. Adana thousand is assured, and the Geneva committee of the Y. M. C. A. has appealed to the French associations and has received sufficient encouragement to justify them in deciding to send out this year a secretary from America.

#### INDIA

#### Mass Movements and Persecution

BISHOP F. W. WARNE, of India, writes that one evidence of the spirituality of the mass movements is the fact that everywhere these new converts endure cruel persecution. A British high official, when asked for his opinion, instantly replied: "It is true to human nature that the land-owners and religious leaders, who have had power over these poor people and have opprest them and made money out of their toil through the centuries, do not want to see them rise." This is the philosophy of the persecution, and an evidence, their oppressors being the witnesses, that they do rise when they become Christian.

Bishop Warne saw a man so beaten that his face was cut open and he had almost lost an eye, yet when asked, "Are you sorry you became a Christian?" he replied, "No, since I have heard what Christ suffered for me, and what the early Christians suffered, I am ready to go to death.

But I am not willing to give up my faith in Christ. I can only live a little while in this world, but in the next world I will live in glory for ever."

These new converts are willing to be tied to trees and beaten for Christ's sake. They give up their scanty food rather than renounce One young man, Nagappa, while holding family prayer in his father's house, was taken by the hair of his head and dragged out to the police-station by a village official and compelled to sit there for hours in the rain. When asked by one of the workers why he did not write to the missionary and let him report this injustice, he said, "They have not nailed me to the Cross yet, and Jesus was nailed to the Cross for me. He did not save me that I might have an easy time; I am willing to suffer for His sake, that I may lead those who persecute me to Christ."

#### The Indian Missionary Council

THE first meeting of the National Missionary Council for India, to the formation of which reference was made in the May number of the RE-VIEW, was held in Calcutta in February. The objects of the Council were definitely formulated as being: Cooperation with the Provincial Councils in the carrying out of their objects: Communication with the Continuation Committee of the Edinburgh Missionary Conference regarding such matters as require consideration or action from the point of view of the Indian mission field as a whole; Consideration of such other questions affecting the entire missionary field as may seem to it desirable; Provision for the convening of an All-India Missionary Conference, when such is, in the opinion of the Council, desirable. Reports were made by committees which had previously been appointed to consider Cooperation, Survey and Occupation, the Indian Church, Mass Movements, Education, Literature, Medical Work, the Training of Missionaries, the

European and Anglo-Indian Community, Finance and Public Questions, and some of these reports were very suggestive and stimulating. Permanent officers were elected for the ensuing year, Bishop Lefroy being president and Dr. S. K. Datta, of Lahore, vice-president. (Dr. K. Pamperrien, who was mentioned as a native Indian, is a German missionary.)

#### The Maharajah and the Bible

THE late Maharajah of Travancore had the reputation of being one of the most learned of all modern Hindu princes. Altho he himself never accepted Christianity, yet he said these striking words about the Bible: "Where do the English people get their knowledge, intelligence, cleverness, and power? It is their Bible that gives it to them; and now they bring it to us, translate it into our language, and say, 'Take it, read it, examine it, and see if it is not good.' Of one thing I am convinced, that, do with it what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work out the regeneration of our land."— Bible in the World.

#### An Opening in Afghanistan

FGHANISTAN, on the northwest frontier of India, is one of the lands still closed to the gospel. A native Christian physician, Nasir-Allah, from Peschawar, is willing to return to his homeland. As a boy he had been carried away because of a family feud, and as they wanted to be rid of him he was given to a traveling Indian catechist. In this wise he came to Batala, in Gurdaspur, where he received a thorough education in the schools of the mis-He studied medicine and became assistant physician in the mission hospital in Peschawar. Some time ago people came from his old home and recognized him. Very soon another group of Kafiri came to the hospital, among whom were the brother and uncle of the physician. Great was their joy when they met

again Nasir-Allah, who is now forty years old. He intends to return with his relatives to his home, and they desire this, altho they know that he is a Christian. It can be expected of him that he will confess his faith publicly in his old home.—Sonnen Aufgang.

#### Indians Appeal for their Countrymen

`HE echoes of protests making America is western against the increasing immigration of natives of India to California, Oregon, Washington, and British Columbia reached the late General Assembly of the Presbyterian Church in India, and created natural concern. These Indian Christians now appeal to the Christians of the United States and Canada to treat Indian immigrants with Christian consideration. Addressing directly the Canadian and "U. S. A." General Assemblies, the Indian Assembly says:

"We have heard with great concern of the great number of the people of India, largely from the Panjab, who have gone to the United States and to Canada. Our concern is lest they come under influences which will harden their hearts against the message of Christ, and cause them to return to India embittered in spirit and estranged from the Church of Christ. In their behalf we are impelled to ask you, our Christian brethren, not to forget to put out a helping hand to these strangers among you. They will respond to your sympathy and appreciate your efforts in their behalf. It is not for us to tell you in what way you may help these strangers, countrymen of ours. write to assure you that any help you give them will be a help to the Church of Christ in India."

#### SIAM AND LAOS

#### Suppressing Gambling in Siam

THE Government is endeavoring to minimize the evils arising from what is admitted to be an inherent national vice, and has issued a decree which aims at abolishing the

present system of legalized gambling on certain festivals and holidays. It has been customary for the people, at the Song Kram Festival, after their labor in the fields was ended, to amuse themselves at different sports, especially in gambling. Abuses have increased, so that instead of being one among many pastimes on such holiday occasions, gambling has become the one and only amusement of the people. The extent of crime resulting has caused the permission to be withdrawn.

#### Call for Help from Siam

THE great opportunity for evangelistic work following upon the heels of the recent malarial epidemic in Chieng Mai the missionaries there feel simply must be taken advantage At Ban Tah, an outstation of First Church of Chieng Mai, 319 persons were baptized at the communion service in May. In the Chieng Mai station alone more than 2,300 people have become Christians since the epidemic began-also one new Christian for every \$2 of the epidemic fund expenses. It is the judgment of the missionaries that the present rate of accessions could be multiplied several times at about the same relative cost.

But the epidemic fund is entirely exhausted, and unless more money is received promptly by cable the mission will be under the necessity of discharging most of its efficient evangelistic workers. Many of these helpers are men whom the missionaries wish to train in the new theological school.

#### CHINA

#### The Christian Forces in China

THE total evangelical church-membership in the Republic of China is about 470,000. These Christians are served by 548 ordained Chinese pastors and 5,364 unordained workers. In addition, there are 4,712 Chinese Christian school-teachers, 1,789 Bible women, and 496 native assistants employed in hospitals, of

which there are 235. Other Chinese workers in the evangelical churches bring the total of the Chinese staff giving of their time to the service of Christianity up to 15,501. There are 2,955 Christian congregations, and the Chinese Christians contributed \$320,-900 for Christian work among their own people during the past year. Leading in this work of Christianization and guiding the destinies of the Chinese Church are 5,452 foreign missionaries from America and Europe. Adding the membership of the Evangelical and Roman churches together, there is now a total profest Christian population throughout the Chinese Empire of two and a quarter millions, and growing at a very encouraging rate. They represent, however, only about one-half of one per cent. of the entire population, and while there has been a remarkable growth since the Boxer uprising in 1900, it is evident that these large numbers indicate only the beginnings of the Christian Church in China.

### Chinese Valuation of Christian Education

YUAN SHIH KAI, President of the Chinese Republic, has recently placed two of his daughters in a Peking mission school, because he recognizes that the Christian schools are far superior to those under Government control. The Commissioner of Education in Peking is also advising his fellow officials to send their children to mission schools. Many of these schools are so crowded that they are obliged to turn away pupils, including some that belong to official or wealthy families.

One Government officer, on leaving his boy at a Methodist day school, said to him: "This is the best school in the city. You must remember that these Christians are different from the rest of the Chinese. When they teach the Bible and the facts about their religion, I want you to give especial attention, so that you may learn what it is that makes them different."

#### Idol Burning in Yunnan

[N a letter written at the beginning of the year, Rev. W. H. Hudspeth reports fresh signs of the awakening in Yunnan. He says, "During the past few days I have been busy burning idols. Now that the country is becoming more peaceful, there seems to be a steady turning to Jesus Christ among the country Chinese. One of our most interesting converts is a Szechwan man, who had had four wives, two of whom are still living. He is a man of great strength, and before he joined the Church he was afraid of neither heaven nor hell. Being the headman of a very large district, he has great power. Before the Revolution, he could even sentence a thief to death. Since he became interested in the story of the Cross, he has read through the New Testament seven times, and now he is studying the Old. He knows by heart the chapter and verse of many of the great truths, and he has an ingenious method of interpreting the Scriptures.

### How the Gospel Entered Haitang

∐AITANG is a Chinese island about 25 miles long, with a population of 70,000. About 37 years ago an inhabitant traveling on the mainland heard of Jesus from a fellow-traveler at a Chinese inn. He accepted the truth, returned Haitang, and did not rest until he had carried the Gospel to every one of the 411 villages on the island. When the missionaries came about 10 years ago they found a prepared There are now preaching people. stations in 30 villages. Some of these poor village Christians give one-fourth of their income for the spread of the Gospel.

#### The First Christian Daily in China

CHINESE Christians publish a number of excellent weeklies and monthlies, but until recently there has been no daily. On the 8th of last September, in Canton, the first Christian daily appeared, called

Tu-hun-sih-pao. More than 39 Christian Chinese, who were employed in literary work, will be contributors, and also three foreigners.

Immediately after the revolution in 1911 a society of prominent Christians was formed to assist this enterprise, and large amounts have been contributed by Chinese who live in Japan, San Francisco, East India, Honolulu, and New York. This new paper has branches in the whole Empire, and also abroad, in Japan, America, Straits Settlements. It is also read much by non-Christians, and is used to spread Christian thought.—Sonnen Aufgang.

#### Sunday Observance in China

JNDER China's new educational system the Government schools give a holiday on Sunday. makes it possible for thousands of children to attend Sunday-schools, something impossible under the old régime. Freedom of thought and régime. action, tho faintly understood by the masses, is generally becoming a principle of the new republic. It is taking hold of the young and the old. As a result, many who would not have dared to enter a Sundayschool now come gladly. Until recently most of the Christian constituency have come from the illiterate adult population, and the majority have been unable to read. Much has been done in the past to meet the needs of this class, first, by oral teaching, and, second, by teaching them to read the colloquial Bible and hymnbook, or some simple catechism. This kind of work will be needed for a long time to come.

#### JAPAN—KOREA

#### Death of the First Protestant Elder

THE Rev. Yoshiyasu Ogawa, the first Protestant Christian church officer in Japan, recently died in Tokyo. He was the personal Japanese teacher and lifelong friend of the Rev. Dr. D. Thompson, of Tsukiji, Tokyo. He became a Christian at Yokohama in the '60's, having been

baptized by his pupil, Dr. Thompson. At the organization of the Kaigan Church Congregation, on March 10, 1872, he was chosen and ordained as elder, and several years later, with two other elderly men, was ordained as first pastors of the Japanese Church of Christ. A man never of robust health, but of great equanimity of mind and of strong Christian faith, he has been long looked up to as the Nestor of the Japanese ministry. His end was sudden and tranquil, he passing to rest on January 19th.

### An Appeal for Christian Statesmanship

HE Japan Mission of the American Board has addrest to the Federal Council of the Churches of Christ in America a memorial, deploring the effect of discriminating race legislation upon the proclamation of the Gospel in Japan, and requesting that the Federal Council appoint a commission to study the whole question in its relation to the teaching of Christ, and that it seek to rally the Christian forces of the United States for the promoting of such measures as are in accord with the highest standards of Christian statesmanship. The mission feels that race legislation, tending to disturb the historical friendship of these two countries, is likely to be repeatedly attempted unless thoroughgoing solution of the difficulty is found, and therefore makes this appeal to the body which represents the Christian churches America.

#### **Buddhist Priest in Trouble**

A BUDDHIST priest in the Hokkaido recently came to a Christian doctor for treatment. The latter asked him about the present religious condition in Japan. The priest, not knowing that the doctor was a Christian, spoke his mind very freely. "We are in very great trouble," he said, "and don't know what to do. Christianity has hitherto been without recognition and influence. As the

Government gave us their support, we were quite content. But by the recent action of the Home Department, Christianity has been elevated to the top, and we must now hustle, or we shall be left without following or influence."

#### The Famine in Japan

FAMINE conditions have been prevailing this spring in northern Japan, including the island of Hokkaido. The scarcity is due to the unseasonable weather which prevailed last summer and autumn and resulted in the almost entire failure of the rice crop. Added to this, the catch of fish, on which a large part of the people depend for their living, was very small. The proportions of this terrible affliction which has befallen Japan are indicated by the official announcement that 9,400,000 are in need of food. This is almost onefifth of the population of the islands. The whole territory afflicted is a section in which the masses are never far above the starvation line, and not even the business communities possess much reserve on which to weather the stress of such misfortunes. The only considerable relief measure so far is the appropriation of \$3,000,000 by the Japanese Government, and the subscription of \$350,000 by the business men of Japan. The foreign community and the missionaries have also given liberally, and the bettercircumstanced people in the famine territory have brought out and donated their savings in a remarkable But all this will not be sufficient to meet the needs of the afflicted people. A famine relief committee has been appointed by the conference of Federated Missions.

#### Japanese Women's Board of Missions

A T the last meeting of the synod of the Church of Christ in Japan, the Presbyterian body of that country, there were 114 delegates enrolled. By what seemed to be a tacit agreement of the older men, many of the special responsibilities of the ses-

sion were laid upon the younger members. One of the younger pastors was chosen moderator, and another was appointed to fill the newly created office of superintendent of Sunday-schools. Another advance of much significance was the organization of the women of the church for mission purposes. The synod created a Women's Board of Missions, and also appointed two Japanese graduates of Bryn Mawr College to go to Formosa on experimental work that will keep them there at least to the end of the year. Several young men are being sent out for the same sort of temporary service in Formosa by the general board of missions.

#### The Better Side of Japanese Rule

THE conspiracy trials in Korea gave such an unpleasant impression of Japanese administration in that country that we are glad to learn of its more creditable phases. This foreign hegemony has lasted now five years in the shape of a protectorate, and three in that of an-A system of highroads nexation. 6,500 miles long is under construction. The railways—in the shape of a great X, at the center of which is the capital, Seoul—are fast opening up the country. Branches reaching from the four chief seaports, Chemulpo, Chinampo, Kunsan, and Masanpo are in operation, and a milliondollar bridge spanning the Yalu relates the whole system to that of the Manchurian-Siberian railway. Japanese foresters have covered the hills and mountains with pine seedlings, now from three to five feet high. Brigandage has been supprest, tigers hunted and killed. The entire country has been re-surveyed and proper land records instituted. A banking system has been developed, agricultural and manual training schools, model farms, cotton planting stations, seedling stations, and stations for The Koreans sericulture established. have been admitted to administration to an extent not generally realized. Of the 13 provinces 5 have Korean

There are 92 courts with governors. 497 Japanese and 233 Korean officials. Of the 13,755 members of police and gens d'armerie, 8,168 are Koreans. In 1911 alone, close on to 3,000,000 Koreans were vaccinated. Japanese is being taught as the vernacular in the schools, and the Koreans take to it with astonishing ease.

#### Korean Foreign Missionary Work

R EFERENCE has previously been made to the missionary zeal of the Korean Christians. A successful work has been carried on in Manchuria, and when the Korean missionary in charge, Mr. Yi, recently appealed to the church in Kwangju for more workers and for support by money and prayer, there was a hearty response. One man, a leader of a church, gave enough to build a modest church, and also paid the salary woman evangelist for of months, a wonderful testimony to the power of the Gospel, considering how woman is looked down upon in the In all, some 300 yen were given, and had they been urged, the people would have given far beyond their power.

Rev. R. T. Coit, of the Southern Presbyterian Mission in Kwangju, writes in the Christian Observer: Thus our own part of the Korean Assembly has launched out into foreign mission work, and we believe that the Korean Church has but begun the work to which God is calling her. The General Assembly of Korea expects to take up larger work in China as soon as some preliminaries can be arranged. for this work and for a mighty outpouring of God's spirit on the Korean Church and this particular enterprise, which we have taken over in His

strength.

#### ISLAND WORLD

#### Appeal of the Moros

THE Moros of Mindanao are far behind the Filipinos in the adoption of civilized ideas. But they are probably more fond of war than the Filipinos. It is easy to understand

why they would prefer to be governed by Americans than by their neighbors. And Americans should be more capable of governing wisely than the Filipinos can be. The "Governor Brooklyn Eagle says: Harrison of the Philippines has met in Mindanao a delegation of the Mohammedan Moros—the biggest of what Dean C. Worcester called "the non-Christian tribes"-and has received from them a petition which sounds strange in many American The chiefs beg for an Ameri-They have no faith can governor. in the Christian Filipinos. In the honesty and the justice of the Tagalog, they can not trust. But, severe as have been their experiences at the hands of American soldiers, they have found that in peace Americans treat them decently and fairly. This is a tribute of which Yankees may well be proud. It is possible that the Moros have buried the kris for good and all; and that the barong will no longer be a terror in the section around Zamboanga. The American Government, it will be remembered, sent an envoy to the Sultan of Turkey and asked him, as the head of the Mohammedan Church, to help pacify the Moros. The message he brought has done much to end unpleasantness.

#### NORTH AMERICA

#### A United Educational Program

"THE Social Force of Christian Missions" is the subject for the United Program for Mission Study for 1914 to 1915, under the auspices of the Missionary Education Move-The text-books include, "The Child in the Midst," by Mrs. B. W. Labaree; "Missionary Women and the Social Question," by Mrs. F. S. Bennett; "In Redman's Land," by Hon. Francis E. Leupp, and other volumes. Conferences have already been held in New York and elsewhere to prepare leaders for this unified program, and to give to churches suggestions for mission service, prayer, giving, and study. The

idea is not to increase machinery, but to improve efficiency. A full statement of this united program, and how it may be made effective, is to appear in a later number of the RE-VIEW.

#### Continued United Campaign Work

THE united missionary campaign committee, which was organized by general cooperation of foreign and home mission boards representing evangelical churches of the United States, to promote the "every member canvass," voted to proceed with the same character of work through another year. As in the present season, correspondence with the local churches and the supply of literature helpful to local canvassers will be left with sub-committees working along denominational lines. But the general committee, with the cooperation of the Laymen's Missionary Movement, will direct the interdenominational district institutes, where local workers are instructed in the principles and methods of the every member canvass. In so far as possible, these institutes will be held next year in sections not touched by the institutes of 1913-14. A general campaign is planned for the winter of 1915-16. It is the expectation to revisit in that season all of the 70 cities in which the movement held conventions during 1909-10.

#### Revivals in American Colleges

YEAR ago Christian people were A being thrilled by accounts of the great evangelistic meetings for students which had been held in the Far East by Dr. John R. Mott and Mr. Sherwood Eddy. This year the field has been the North American colleges, but the Spirit of God has been working just as truly here through these mighty messengers, and the results of the meetings will be felt around the world. Dr. Mott conducted the meetings in connection with Columbia University. Careful preparation was made for weeks beforehand. The attendance

averaged 2,000 a day. Each night from 75 to 90 per cent. stayed to after-meetings, and as a result 461 exprest their desire to lead the Christian life. In the University of California at Berkeley, where Mr. Eddy conducted the campaign, all barriers were broken down, and 140 men accepted Christ and 300 became inquirers after the truth. On the last night 2,600 men and women were

present at the meetings.

In Pennsylvania State College Mr. Eddy, who led the campaign, was aided by well-known Christian workers from other student centers. Fifteen hundred crowded the auditorium each night. Mr. Eddy spoke at the Jewish Club by invitation. Meetings were held also in the fraternity houses. Five hundred and fourteen signed cards, indicating a desire to accept Jesus Christ, or to renew their allegiance to Him. Several striking evangelistic campaigns have been held in other university centers during the In the University of Pennsylvania there has been a remarkable revival movement, begun in a oneday campaign, by "Billy" Sunday. Over 400 students decided for Christ, Bible-study has increased, and movement is on foot to petition for compulsory chapel. Perhaps there has never been such a winter as this for religious interest in American colleges, and much of the enthusiasm may be traced to the power generated by the Student Volunteer Convention.

#### Merchants' Opinion of Missions

San Francisco Associated  $^{\mathsf{HE}}$ Chamber of Commerce sent a representative party of merchants to China last year in the endeavor to promote a better feeling of, friendship between China and America, and also to increase and develop our commercial relations. Seeing that the Chinese missionaries were the pioneers of commerce in China, the commissioners were unintentionally drawn into the consideration of this subject, which at the start was considered entirely outside their province. At first they

divided in their were opinions - about one-third in favor, onethird against, and one-third unde-But at the last meeting held in Hongkong the question was put squarely to the 25 commissioners, and a unanimous vote recorded in favor of missions. In the opinion of the commission, if the missionaries had not pioneered the way, the commerce of China would be very small indeed, and it certainly would not be safe for foreigners to go into the interior. This was the candid opinion of 25 of the leading merchants of the Pacific Coast, selected from Spokane to San Diego.—Spirit of Missions.

#### A "Christian Synagog"

THE new home of the Toronto Jewish Mission, with the above name, is admirably suited to its work. It was formally dedicated, on the Saturday afternoon of Assembly week, June 7th. There were services both afternoon and evening, quite a number of members of Assembly were present and took part. One of the speakers told of an incident of last winter, in Knox Church. A lew and his wife and eldest child publicly profest their faith Christ, and then the parents presented the rest of their children for baptism, a household of eight. was like the scenes told in the Book of Acts, where whole households were baptized by the Apostles. The pastor is Rev. B. Rohold, a native of Palestine.

#### Persian Church in San Francisco

NEXT month a Persian church is to be organized in San Francisco under the leadership of Rev. L. K. Mweeya, a Persian graduate of Shedd College in Urumia, Persia. The Mizpah Presbyterian Church has been conducting mission work in a community composed of about 700 Syrians, 200 Armenians, and 100 Persians. The latter in particular have responded most cordially to the Gospel message, and the new church will have about 50 adherents.

## EUROPE—GREAT BRITAIN British Gifts to Missions

THE Missionary Press Bureau has compiled a statement showing that the annual contributions now raised by Protestant churches in the United Kingdom for foreign missionary purposes, amount to about \$10,-200,000; and, taking the entire population as 45,297,114, this works out at 22c. per head. In a comparative table the amount of the British over-seas trade per head is \$50.25, while \$15.30 per head is spent on alcoholic liquors, and \$1.70 on tobacco and smoking appliances. There is, of course, a very large section of the community which gives nothing for missions, and the average contribution from actual givers is very different from the figure quoted; but the fact remains that there is need for not only giving but going in person to the field on an altogether new scale, which will be realized only when the Church recognizes the greatness of its privilege.— The Christian.

#### The Bishop of Zanzibar's Plan

BISHOP WESTON, who has so actively opposed the Kikuvu Conactively opposed the Kikuyu Conference, has now issued a proposal cooperation between Episcopal and Nonconformist bodies if the Kikuyu plan is abandoned. He suggests a Central Missionary Council, with the provision that no missionary society or church shall be represented on the council that does not "proclaim the Godhead of our Lord Tesus Christ, His supreme authority as the final Revelation of God to man, and His mediatorial presentation of man to God; or does not administer baptism by immersion in, or affusion with water, with the form of words that the custom of the Universal Church requires." These are limitations that most Christians would accept, but that would exclude the Friends and the Salvation Army. Other limitations in the plan of cooperation, however, will not be as acceptable: 1. The Council shall take no share in any policy by which communicants of any one represented Church shall receive Holy Communion in another Church. 2. The Council shall take no share in any policy by which preachers of any one Church shall preach in the public services of any other Church. 3. The Council shall not countenance any college for the training in common of ministers for episcopal and non-episcopal ministry. These provisions perpetuate division and stand as a barrier between Christians in fellowship, service, and training for Christian work.

#### A Moslem Mission to England

THE reported acceptance of Islam by an Irish peer, Lord Headley, has been widely commented upon both by the Christian and the Moslem press. Canon Weitbrecht, of India, refers to it in an interesting article in The Moslem World on past and present Moslem attempts at proselytizing in England. He quotes Lord Headley as saying that he had long been a Deist, and that when he met with a clear exposition of the faith of Islam, he felt that this satisfied his religious requirements. "It is sufficiently obvious," says Dr. Weitbrecht, "that a nominally Christian Deist who is ready to swallow the historical contradictions of Islam, has but a very short step to take in order to become a Moslem." The leading spirit in the present Moslem mission to England is Khwaja Kamal-ud-Din of Lahore, who conceived the idea of starting a mission to Christians primarily with the idea of combating the misrepresentation to which Islam is exposed in the West. For this purpose he urges that a new English translation of the Koran should be published to remove existing false impressions, and says that the work has already been begun. Dr. Weitbrecht's comment is: "This translation, if it sees the light, should teach us some lessons about Scripture translations made by a foreigner. Certainly in this, as in other matters, the Khwaja has paid Christian missions the compliment of imitation."

#### THE CONTINENT

#### A World Gathering of Women

T Stockholm, from June 10th to A 18th, is to be held a conference of the World's Young Women's Christian Association. This is the fifth such gathering, the previous World's Conferences having been held in London, Geneva, Paris, and Berlin. The theme announced is "The Place of the Young Women's Christian Association in the Home, the State, and the Church," and it is hoped that every nationality where the Association has gained a foothold may be represented at the Conference. This is not a peace gathering, but every hour of the service will contribute to the ultimate peace of the world; it is not a council on reform, as such, but there is no social reform the power of which will not be increased throughout the world after this meeting; it is not a political meeting, but the world politic for women will be clearer and better defined; it is a religious convention, yet every social problem of the day will come properly under the topics included in its comprehensive field.

#### Help Secured for Albania

A S a result of Rev. C. Telford Erickson's recent visit to America the help so sorely needed has been secured—nearly \$100,000 in all.

For a Boys' Boarding School	515,000
For a Girls' Boarding School	15,000
For a Mission Hospital	25,000
For a Church and Community Cen-	
ter	10,000
For new missions in strategic cen-	·
ters	10 000

Salaries, 10 or 12 new workers—educational, medical, evangelistic, and industrial.

(At least \$15,000 more is needed for the medical work.)

This work will be conducted under the auspices of the American Board, and the missionaries hope to apply a healing touch to the life of the nation at the points of its greatest needs. As a result of over four centuries of Turkish occupation and of various periods of devastating warfare this unfortunate nation is left

wounded and naked, but not devoid of spirit. Rev. C. T. Erickson, Rev. Phinneas B. Kennedy, and their associates, will devote their energies to revivifying and rehabilitating this people, restoring normal healthy conditions, and helping the people upward to the realization of lofty Christian ideals. Men and women are greatly needed for this important work. Nearly fifty have volunteered, including physicians, teachers, ministers, and industrial experts. Funds are available for only ten or twelve, and these will be sent out in the next eighteen months. The new Prince of Albania is a Protestant, and sympathetic with the missionary work. Pray for Albania.

#### Religious Liberty in Greece and Servia

A CORRESPONDENT sends to Evangelical Christendom a letter from Greece calling attention to the unsatisfactory condition of religious liberty in the territories newly occupied by Greece and Servia: "The Servian Constitution states: Art. 18. 'There shall be perfect freedom of conscience in Servia? Every one shall be free to exercise his religion without molestation, so far as none of its rites are contrary to the laws of the State. Art. 19. It is forbidden to take part in any movement against the Eastern Orthodox Church (proselytizing).' So far, none of the small evangelical communities in the new Servian territory has been forbidden to keep up its gatherings for prayer and worship. As the Serbs found them in existence when they entered the country, it seems indisputable that Article 18 should apply to them. But does Article 19 mean that they may not invite any Orthodox people to their gatherings, or that any Orthodox person who voluntarily attends is acting illegally? Of course, if they cannot grow by outside accessions, deaths and removals of their members soon will bring them to an end. Certainly a great deal-almost everything—depends on the interpretation of the Constitution."

#### German Gift to American Missions

E have already mentioned the fund, amounting to over \$1,-000,000, raised by the Christian people of Germany, Protestant and Catholic, on the occasion of the Kaiser's Jubilee, for missionary work in the German colonies throughout the world. It is interesting to know that the American Board has received 3,000 marks (\$720) from this fund for its work in the Marshall Three of the four mission-Islands. aries engaged in that work are of German birth, so it was felt to be suitable that the Board should share in the fund. This Kaiser's Jubilee Fund is but one of a number of signs a genuine missionary revival among the German churches since the Edinburgh Conference. A federation of German societies has been effected, and there is great activity Mission-study circles on all sides. are flourishing, summer conferences are being conducted in different parts of the empire, and the Student Volunteer movement is growing in the universities. The awakening of the people of the German Empire to their missionary obligations is one of the great and hopeful signs of our age.

#### MISCELLANEOUS

#### A Suffering Missionary Hero

FOR 22 years George Hudson was a missionary in China, and there rendered valiant service. His scholarship and power were marked, and it was a sad loss to the work when, at the height of his usefulness, he was cancer. Returning stricken with home at the age of 47, he lies on a bed of ceaseless torture at the Highland Hospital, Asheville, North Carolina. Unable to obtain rest, day or night, he nevertheless lies there patiently, and he "never complains," says one who watches at his bedside. He has also been able to send forth messages of spiritual power to many others. Not long ago, during a night of pain, he dictated a lettergram to Mr. Cameron Johnson, who was to hold an important meeting in Richmond, in which he said: "Praying unceasingly that God may awaken our beloved Zion and the whole Church of Christ to an adequate conception of the duty and privilege of carrying the gospel to the entire heathen world immediately. Beseech you to expect and attempt great Never felt more hopeful. things. Concerning myself, Ps. 23:6; I Tim. 1:12. Tell the young people that the missionary's career is the most glorious and has the fullest happiness If I had a hundred lives possible. I would give them all to the service of the blest Savior in China. The only regret I have is that I have not been more faithful. Isaiah 55:10-

George Hudson's time is short, but his message of faith and cheer and self-sacrifice may ring down the ages, and lead many to give themselves and their money to establish the King-

dom of Christ.

## OBITUARY NOTES Rev. Henry C. Haskell, D.D., of Bulgaria

DR. HENRY C. HASKELL, for many years a missionary of the American Board in Bulgaria, died recently at Oberlin, Ohio, where he has lived in retirement for the past

three years.

Henry C. Haskell was born in Huntington, Mass., on December 28, He was a graduate of Williams College and of Andover Seminary. On October 4, 1862, he sailed with his wife, and they took up their residence at Sofia, joining Mr. and Mrs. Morse, who had opened the station there but two months previously. The next year Mr. and Mrs. Haskell were transferred to Philippopolis, and were associated with Mr. and Mrs. J. F. Clarke. In 1871 they moved to Eski Zagra, but were compelled, health reasons, to return to America in 1872. Fifteen years later they set out again, in restored health, for Bulgaria and settled in Samokov, and, later, in Philippopolis. Failing health compelled him to leave the work in 1911. Two of his children are missionaries.

#### Rev. George Owen of China

O NE of the veteran missionaries of the London Missionary Society in China, Rev. George Owen, died in London on February 18th. He went out to China in 1865, and after twelve years of service in Shanghai was transferred to Peking. He translated several important books into Chinese, among them a valuable treatise on geology. For many years he translated into English the Peking Gazette, the Imperial official organ.

The work by which he will be chiefly remembered is the translation of the New Testament into Mandarin, which he carried out in collaboration with six others. The later years of his life, owing to his illhealth and that of his wife, were spent in London, and since 1908 he has been Professor of Chinese in

King's College, London.

#### Bishop Penick, Formerly of Africa

THE Rt. Rev. Charles Clifton Penick, D.D., formerly Bishop of the missionary district of Cape Palmas, West Africa, died on April 13th, after a short illness, in Baltimore, Md. He was born near Danville, Va., December 9, 1843, and received his early education in the public schools. At the beginning of the Civil War he entered the Confederate army, and served throughout the war, after which he entered the Virginia Theological Seminary at Alexandria, and graduated in the class of After ministry in Bristol, 1869. Va., at Mount Savage, Md., and Baltimore, he was consecrated, in 1877, as third Bishop of Cape Palmas, Af-After several years of faithful work there his health became undermined and he was compelled to resign in 1883. Returning to America, he served for ten years in Louisville, Ky., Richmond, Va., and Fairmont, W. Va. He acted for a time as agent of the General Board of Missions in behalf of the colored work.

# BOOKS ON MISSIONS AND MISSION LANDS

THE MAN OF EGYPT. By Clayton Sedgwick Cooper, M.A. Illustrated. 534x8. 300 pp. \$1.25, net. Hodder & Stoughton, New York and London, 1913.

This well-illustrated, but unduly padded, volume bears the marks not only of a careful study of Egypt and its men, but it has the further value of being written by a world-traveler whose comparative judgments are helpful. The three chapters on education, native and missionary, and an equal number upon Mohammedanism are the most valuable from a missionary point of view. Education through the American Mission (United Presbyterian) is the best that Egypt has. In one of their Cairo institutions Mr. Cooper saw at a chapel exercise 250 boys and 170 girls, of whom 30 per cent. were Moslems. Assiut College was even more impressive, with its 825 students, 599 being Protestants. author shows that the tendency is toward vocational training, and believes that the trained teacher is the turning-point of educational advance. As to religion, he agrees with Lady Duff Gordon that "this country is a palimpsest, in which the Bible is written over Herodotus and the Koran over that." Its ten and a quarter million Mohammedans are Egypt's most serious problem, since "there is no secular life to the Moslem; all is religion, and the Koran is the guide and center of every act." The chapter on Islam and modernity is worth reading, tho we think that the author overestimates the ethical ideals of that faith.

A CHURCH IN THE WILDS. By W. Barbrooke Grubb. Edited by H. T. Morrey Jones, M.A. Illustrations and maps. 5½x8. 287 pp. \$1.50, net. E. P. Dutton & Co., New York, 1914.

This is "the remarkable story of the establishment of the South American Mission among the

hitherto savage and intractable natives of the Paraguayan Chaco." While Mr. Grubb's previous volume, "An Unknown People in an Un-known Land," had stolen some of the novelty from this later one, he still has much to say that is worth reading. Its first four chapters describe the beginnings of a scheme for securing an independent constituency which is based upon harshness and a questionable program. It reveals, however, a self-denying missionary trying in all things to become like unto his brethren. Folklore, heathenism, and the heathen are clearly described. Part II details the struggles resulting in established churches. and their widespread influence. Part III is most instructive in its exposition of methods employed, and in their varied effects upon thrift and social development. Mr. Grubb asserts that at present there is a sincere faith among the majority of the members, and that great religious, moral, and social progress has been made among the Chaco Indians, who have been deemed hopeless, doomed to destruction and incapable of civi-Reasoning from the successes of early Jesuit missions to the Paraguayan Guaranis, he believes that with an inevitable admixture of white blood the Chacos may exist in strength; if they remain isolated and uninfluenced by Christianity they must disappear.

Pennell of the Afghan Frontier. Life of Theodore Leighton Pennell, M.D. By Alice M. Pennell. Illustrated, 8vo. 10s. 6d., net. Sealey, Service & Co., Ltd., London, 1914.

The character of Dr. Theodore L. Pennell was strong and lovable, and his career as a medical missionary on the Afghan frontier was romantic and remarkable. Dr. Pennell was born in England in 1867 and died 45

years later (1912), in Northwestern India, from septic poisoning contracted in operating on a fellow mission-Between these two dates there flowed a life rich and fruitful, energetic, and devoted to God and hu-There is inspiration in the manity. reading of the story of his twenty years in India, where he won great fame and affection by his unselfish service in the Bannu hospital. Dr. Pennell was a man of remarkable gifts, passing three language examinations in the first year on the field, and later becoming proficient in Urdu, Pushtu, Persian, and Arabic. Pennell's hospital and school became famous all over India for their excellent results. He had only been in Bannu a year when his patients numbered 220 a day—tho there was then The stories of some of no hospital. the patients—robbers and brigands are of thrilling interest, and the account of Dr. Pennell's tours in native costume are full of adventure and information. The biography is a of facts and incidents collection rather than a systematic presentation of the man and his work; but it is well worth reading, and will take its place among entertaining and stimulating missionary biographies.

BLACK AND WHITE. By Lily H. Hammond. Illustrated, 12mo. 244 pp. \$1.25, net. Fleming H. Revell Co., New York, 1914.

This is a Southern woman's interpretation of the Southern negro prob-The author is the daughter of former slave-owners, and early became interested in social problems in the North and the South. Mrs. Hammond believes that the negro problem is not peculiar to the South, but that all must have a hand in its solution. She is optimistic, and looks for the elevation of the negro, and believes that this is necessary for the wellbeing of the white race. Her book is a sane study of the conditions in the South and the progress of the colored people in religion and education, in home life and business. It is a useful and wholesome study of the problem and its solution.

Where Animals Talk. West African Folk-Lore Tales. By Robert H. Nassau. 12mo., 250 pp. \$1.50, net. Richard G. Badger. Boston, 1912.

These stories by the honored veteran West African missionary throw much light on African beliefs, customs, and mental capacity. They will be especially interesting to students of folk-lore tales but are too much devoted to lying, theft, murder, and other African vices to be adapted to children.

JESUS CHRIST'S MEN. By Caroline Atwater Mason. 12mo. Cloth, 50 cents, net; paper, 35 cents. Griffith & Rowland Press, Philadelphia, 1913.

This dramatic story of Baptist beginnings in foreign and home missionary work is introduced by a prolog setting forth the initial impulse of missions. The author presents the foreign mission enterprise as inaugurated by the Judsons in ten dramatic scenes, and the work of home missions in six scenes. book is a series of scenes, dialogs, tableaux—whose presentation in connection with Sunday-school entertainments or concerts, either in part or entire, will prove most interesting and effective.

Ann of Ava. By Ethel Daniels Hubbard. 12mo. \$1.00, net, "de luxe"; Cloth, 50 cents, net; paper, 35 cents. Missionary Education Movement, New York, and Griffith & Rowland Press, Philadelphia, 1913.

This charming story for girls relates to the life of Ann Hasseltine, the wife of Adoniram Judson. For romance, heroism, self-sacrificing devotion, this life story is especially noteworthy, and girls who read this book will receive an inspiration to noble womanhood.

JUDSON THE PIONEER. By J. Mervin Hull. 12mo. Cloth, 50 cents, net; paper, 35 cents. Griffith & Rowland Press, Philadelphia, 1913.

The life of Adoniram Judson is here told in the form of a most interesting story for boys. For the man who would read something that will recall his boyhood days, for the boy who wants a "thriller," this will

prove an absorbing tale of adventure and achievement.

THE IMMORTAL SEVEN. By James L. Hill. 12mo, 150 pp. Cloth, 50 cents, net; paper, 35 cents. Griffith & Rowland Press, Philadelphia, 1913.

Adoniram and Mrs. Judson, Mr. and Mrs. Samuel Newell, Luther Rice, Gordon Hall, and Samuel Nott are "The Immortal Seven," the first foreign missionaries to sail North America one hundred years The author has presented a mass of material in sketches which combine biography, history, romance, adventure, in the lives of these early missionaries.

#### "Everyland" for Children.

Friends of the delightful magazine started for children by Mrs. H. W. Peabody will be interested to know that the Missionary Education Movement, the Central Committee for United Study, and the Council of Women for Home Missions have taken over the support and publication of Everyland. In future it will present the interests of the home land equally with the foreign. The magazine is now issued by the Missionary Education Movement, and charge of an editorial committee composed of two representatives from each organization, and one additional member chosen by all. Already the subscription list has greatly enlarged, and it will have an increasing circulation as it well deserves and rapidly become self-supporting. The new number for April is most attractive It should be in and instructive. every Christian home and school where there are children.

THE SUNDAY-SCHOOL TIMES.

Has been rendering valuable service to the missionary cause by its stirring articles, and the excellent bi-monthly contributions to TheMissionary Watch-Tower from Prof. Harlan P. Beach, of Yale. These contributions include pithy, striking, up-to-date news from the "firing-line" in mission field, and remarkable stories of recent progress in various lands. Prayers for Moslems were printed

during Dr. Zwemer's visit to America, and the many interesting and stirring topics that find a place in the Times are so strongly presented that the effect on its wide circle of readers and on missionary progress must be definite and powerful. We know of no paper that gives a more profound spiritual note, or is more stimulating to practical Christian character and service than The Sunday-School Times.

#### NEW BOOKS

THE EVOLUTION OF A MISSIONARY. A Biography of John Hyde De Forest. By Charlotte B. De Forest. Introduction by Prof. Harlan P. Beach, D.D., R.F.G.S. Illustrated, 12mo, 299 pp. \$1.50, net. Fleming H. Revell Company, New York, 1914.

Studies of Missionary Leadership (The Smyth Lectures for 1913). By Robert E. Speer. 12mo, 283 pp. \$1.50, net. Presbyterian Board of Publication, Philadel-

phia, 1914.

THE CHILD IN THE MIDST. A Comparative Study of Child Welfare in Christian and Non-Christian Lands. By Mary Schauf-fler Labaree (Mrs. Benjamin W. Labnee). Illustrated, 12mo, 272 pp. 50 cents, net. The Central Committee on the United Study of Foreign Missions, West Medford, Mass., 1914.

JESUS CHRIST'S MEN. By Caroline Atwater Mason. 50 cents, net. American Baptist Foreign Mission Society, Philadelphia,

1914.

THE EXPANSION OF CHRISTENDOM. A Study in Religious History. By Mrs. Ashley Carus-Wilson. New and revised edition. 276 pp. 3s. 6d., net. Hodder & Stoughton, London, 1913.

MANUAL OF MISSIONS. By Carl Leroy Howland, Ph.B. Introduction by Bishop W. T. Hogue. 75 cents, net. Fleming H. Revell Co., New York, 1914.

RECRUITS FOR WORLD CONQUESTS. By Prof. Lee R. Scarborough. 12mo. 75 cents,

net. Fleming H. Revell Co., New York. Among the Primitive Bakongo. By John H. Weeks. Illustrated, 318 pp. 16s., net.

Seeley, London, 1914.

A FATHER IN GOD. The Episcopate of William West Jones, D.D., Archbishop of Capetown and Metropolitan of South Africa (1874-1908). By M. H. M. Wood. Illustrated, 500 pp. 18s., net. Macmillan, London, 1913.

THE HANDBOOK OF UGANDA. Compiled by H. R. Wallis, C.M.G. Illustrated, map, xix-220 pp. 2s. 6d., net. Published for Government of the Uganda Protectorate

by Crown Agents for the Colony, 1913.
The South African Scene. By V. R.
Markham. 400 pp. 7s. 6d., net. Smith Elder, London, 1913.

A MASTER BUILDER ON THE NILE. Being the Record of the Life and Labors of John Hogg, D.D. By Rena L. Hogg, Illus-Hogg, D.D. By Rena L. Hogg. Illustrated, 8vo. \$1.50, net. Fleming H. Revell Co., New York, 1914.

IN BLACK AND WHITE. An Interpretation of Southern Life. By L. H. Hammond. With an Introduction by James H. Dillard, M.A., LL.D. Illustrated, 12mo, 244 pp. \$1.25, net. Fleming H. Revell Co., New York, 1914.

THE EDUCATION OF WOMEN IN JAPAN. By Margaret E. Burton. Illustrated, 12mo, 268 pp. \$1.25, net. Fleming H. Revell

268 pp. \$1.25, net. Fleming fl. Reven Company, New York, 1914.

ASPECTS OF JAPAN. Being four series of lectures delivered at the Summer School for Missions, Karuizawa, 1913. By S. H. Wainwright, D.D., S. Anezaki, Ph.D., H. B. Schwartz, D.D., J. Naruse. 191 pp. 70 sen. Kyo Bun Kwan, Tokyo, 1913.

The Education of Women in Japan. By

THE EDUCATION OF WOMEN IN JAPAN. By Margaret E. Burton. Illustrated, 12mo. \$1.25, net. Fleming H. Revell Co., New

York, 1914.

THE CROSS IN JAPAN. A Study in Achievement and Opportunity. By Fred. Eugene Hagin. Illustrated, 8vo. \$1.50, net. Hagin. Illustrated, 8vo. \$1.50, net. Fleming H. Revell Co., New York, 1914.
India, Malaysia, and the Philippines.
By W. F. Oldham. The Methodist Book

Concern, New York, 1914.

A MISSIONARY MOSAIC FROM CEYLON. By Edward Strutt. 251 pp. 3s. 6d., net.

Kelly, London, 1913.

STATEMENT EXHIBITING THE MORAL AND MATERIAL PROGRESS AND CONDITION OF INDIA, from 1911-1912 and the nine preceding years. 427 pp. 4s. 6d. Wyman, London, 1913.

CHINA REVOLUTIONIZED. By John Stuart Thomson. Illustrated, 8vo, 590 pp. \$2.50, Bobbs-Merrill Co., Indianapolis, net.

1914.

THE CHINESE PEOPLE. A Handbook on China. By A. E. Moule, D.D. Illustrated, 470 pp. 5s., net. S. P. C. K., London, 1914.

THE STORY OF THE CHURCH IN CHINA. By A. R. Gray and A. M. Sherman. Illustrated, 373 pp. 75 cents. Domestic and Foreign Missionary Society, New York, 1913.

THE BALKANS. By Wm. M. Sloane. \$1.50, net. The Methodist Book Concern, New

York, 1914.
CHIN HSING (FORWARD MARCH) IN CHINA. By Edith Hart and Lucy C. Sturgis.
98 pp. Paper, 35 cents; cloth, 50 cents.
Domestic and Foreign Missionary Society, New York, 1914.

BULGARIA AND HER PEOPLE. Together with an Account of the Bulgars in Macedonia. By Professor Will S. Monroe. trated, \$3.00, net. The Page Company,

Boston, 1914.

Revolution and Other Tales. By Margaret E. Baldwin. 16mo., pp. 96. 1s. net. Church Missionary Society, London, 1913. SILVER CHIMES IN SYRIA. Glimpses of a Missionary's Experience. By W. S. Nelson, D.D. Illustrated, 16mo, 174 pp. 75 cents, net. The Westminster Press, Philadelphia, 1914.

THE PREACHING OF ISLAM. By T. W. Arnold. Second edition, xvi-467 pp. 16s. 6d., net. Constable, London, 1913.

THE MEXICAN PEOPLE: THEIR STRUGGLE FOR Freedom. By L. Guteirrez de Lara and Edgeumb Pinchon. Illustrated. \$1.50, net. Doubleday, Page & Co., Garden City, N. Y., 1914.

FATHER LACOMBE. The Black-Robe Voyageur. By Katherine Hughes. Frontispiece, 8vo., 467 pp. \$1.50, net. Moffat, Yard & Co., New York, 1914.

JAVA, SUMATRA AND THE OTHER ISLANDS OF THE DUTCH EAST INDIES. By Cabaton. Charles Scribner's, New York. 1912.

#### PAMPHLETS AND PERIODICALS

CHINESE STUDENTS AND CHINA'S RELIGIOUS AWAKENING. A complete Report of the Addresses and Discussions in the Conference of the Chinese Students' Christian Association in North America, held at Kansas City during the Student Volunteer Convention in January, 1914. Frontispiece, vi-76 pp. Paper, 25 cents per copy. C. S. C. A., 124 E. 28th Street, New York, 1914.

Presbyterian Medical Missions. A Sketch of the Medical and Philanthropic Work of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. By Abram Woodruff Halsey. Illustrated, 12mo, 127 pp. Board of Foreign Mis-sions of the Presbyterian Church, New York, 1914.

MEXICAN WAR ATLAS. 10 cents per copy. C. H. Hammond & Co., 30 Church Street, New York, 1914.

CENTENNIAL SOUVENIR OF THE MARATHI MISSION of the American Board of Commissioners for Foreign Missions, 1813-1913. Prepared by A. H. Clark. Illustrated, 47 pp.

REPORT OF THE THIRTY-FIRST ANNUAL LAKE MOHONK CONFERENCE of Friends of the Indian and Other Dependent Peoples. October 22, 23 and 24, 1913. Reported by Miss Lilian D. Powers. Edited by the Secretary. 224 pp. Lake Mohonk Conference, 1913.

JUDSON STORIETTES. By J. Mervin Hull. 10c. American Baptist Foreign Mission Society, Boston, 1913.

A LIVELY TRIP WITH SHWE O. 3c. American Baptist Foreign Mission Society, Boston, 1913.

THE HANDBOOK OF THE AMERICAN BAPTIST Foreign Mission Society. Maps, pp. 117. 25c., net. Ford Building, Boston, 1913.

### Clues to the Contents

CONTROL OF THE SECOND S

THE MISSIONARY REVIEW OF THE WORLD, JULY, 1914

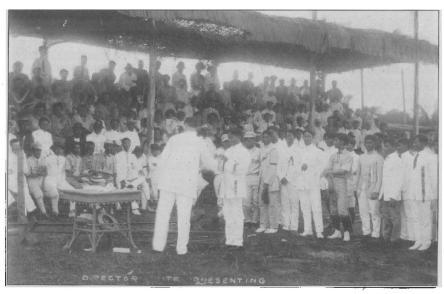
#### SOME QUESTIONS ANSWERED IN THIS NUMBER

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

- 1. What legislative body passed a law inflicting thirty-nine lashes upon any negro who dared to pray aloud?
- 2. What people believe in an evil spirit who lives with her father and a dog in a cave below the sea?
- 3. What did the Moslem convert try to say after his persecutors had cut off both his hands and pulled out his tongue?
- 4. Why did the teacher of athletics think it desirable that the entire team live in the mission dormitory?
- 5. Why is it unwise to sing "Onward, Christian Soldiers" in a Mohammedan country?
- 6. What unique kind of salad took the place of the usual refreshments?
- 7. What part of the United States has been called "Uncle Sam's Iceberg Farm"? Is it an appropriate name?
- 8. In spite of the Red Cross flag, who attacked the physician and put out his eyes?
- 9. Where does a woman conduct preaching services hundreds of miles from a railway?
- 10. What commodity is now accepted in China as currency at four times the value of silver?
- 11. In the face of what temptation have the Balkan Christians stood firm?
- 12. In Eskimo mythology what explanation is given of windy weather?
- 13. In what legislative body (meeting under the American flag) do the members speak one language when the Governor is present, and another when he is absent?
- 14. Why was the missionary program printed in the form of a railroad ticket?
- 15. What famous mountain climber built a missionary hospital?
- 16. What was "God's arithmetic," and how did it work in Korea?
- 17. Where are students in a Y. M. C. A. night-school so eager to learn that all the seats are filled and many young men are willing to stand during the whole evening?
- 18. What is the history of Sir Baden-Powell's brass bowl?
- 19. On what former cannibal island are there more Wesleyans to-day than there were in all England in Wesley's time?
- 20. What did the officer discover was the real reason the Japanese soldier wept over his mother's letter?



IN THE CARPENTER SHOP AT SILLIMAN INSTITUTE



A VISAYAN FIELD MEET IN THE PHILIPPINES
Silliman Institute wins first prize

METHODS OF CHARACTER DEVELOPMENT FOR THE FILIPINOS

Vol. XXXVII, No. 7

JULY, 1914

Vol. XXVII, No. 7 New Series



#### NEGRO LEADERSHIP

CONVENTION, most significant for the negro race, was held in Atlanta, May 14-18, under the chairmanship of Dr. John R. Mott. It was convened under the joint auspices of the Edinburgh Conference Continuation Committee and the student department of the International Committee of the Young Men's Christian Association. Five hundred delegates from a hundred colleges and higher educational institutions of the South were present. With the exception of the chairman, all the notable speakers were either negroes or white men from the South, thus securing an expert discussion of the various themes considered.

The purposes of the convention were: (1) To give to the present generation of negro students in the United States a strong spiritual and moral impulse; (2) to study with thoroughness their responsibility for leadership in Christian work at home and abroad, thus bringing them face to

face with Christian callings; (3) to face the responsibility resting upon the negro churches of America to help meet the claims and crisis of Africa; (4) to consider what light Christian thought may throw on present and future cooperation between the races. Commanding personalities like Booker Washington of Tuskegee, Major Moton of Hampton, Professors Pickens and Imes of Talladega and Tuskegee, and the very well-known colored missionary to Africa, Dr. W. H. Sheppard, were at the forefront, and all the negro speakers were well worth hearing, as were the strong friends of the race from among the white men of the South. All the objects aimed at in the call to the convention were very satisfactorily accomplished, and a wonderful spirit of unity and mutual helpfulness was manifested and extended through the days of fellowship and mutual discussion.

Most of the final day was devoted to hearing the reports of the commis-

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 exprest, nor for positions taken by contributors of signed articles in these pages.—Editors.

sions appointed to investigate matters vitally affecting the negro race, and suggested by the prospectus. The findings of the commission upon the enlistment of educated negroes for work in Africa have an important bearing on missionary work. Five white boards use twenty-three negroes, while five negro societies have under their employ approximately one hundred and fifty missionaries.

As to candidates for African service, the commission thus declared itself: "(1) The continent of Africa presents to the colored churches of America an irresistible call. calls, however, for the choicest sons and daughters of the negro race. task is pre-eminently a task of leadership which demands expert knowledge and unusual ability. (3) It lays preeminent responsibility upon the educated young men and women of our colleges and schools. (4) This call is not to the missionary candidate alone. It is a call to the entire membership of the negro churches of all denominations to enter with Christ into the pain and anguish necessary to redeem the people of Africa; and to this end we call upon the members of our churches with sacrificial obedience to give of their substance and to pray for the speedy evangelization of Africa."

The commission's investigations showed that failure of negro missionaries in the past has been largely due to inadequate preparation for the manifold task and to the sending out of candidates who could not meet the strenuous demands made upon them by the enterprise, thus making their services of less value in many cases than are those of natives trained in Africa.

UNREST IN THE CHINESE REPUBLIC

RIENDS of China view with alarm the helplessness of the new Government to control brigandage, which is said to be worse throughout the country than it was under Manchu rule. The White Wolf raid on Liuanchow, Anhwei, is typical of what has occurred in other cities in Anhwei, Hupei, Kansu, Shensi, and Honan. The leader of this band of desperadoes, which is said now to number one thousand, is a certain Pei Lungchei, who was graduated from a military school in Japan, and was on the staff of General Wu when the revolution broke out. General Wu was murdered by Manchu cavalry, being suspected of sympathy with the revolutionaries, and Pei Lung-chei became in principle a revolutionary, but in practise a brigand. Known by the name of "White Wolf," his depredations attracted attention in the southwest of Honan in the spring of last year, when with his followers, mostly disbanded soldiers and professional robbers, he occupied towns, and plundered, murdered, and ravished the inhabitants without restraint. Complaints by the Foreign Legations have forced the Central Government to take action, forces have been sent against White Wolf from time to time without success. The President has been so misled by reports of White Wolf's overthrow that he has distributed rewards to the troops who profest to have slain him; the next day, however, word might come that the brigand had sacked another Chinese town.

At Liuanchow the bandits searched the city thoroughly for silver, arms, and opium, the latter being fourfold more valuable than silver. Whoever

resisted was shot, and it is reported that some thirteen hundred were killed. After looting the city, the robbers set it on fire, and destroyed more than three-fourths of the buildings. Roman Catholic missionary was shot twice, the first bullet merely wounding him, but the next killing him instantly. A Chinese physician, a member of the Red Cross Society of China, ran up the Red Cross flag over his office, expecting surgical work, and hoping that the flag would be respected; but these lawless men respect nothing. They came and demanded money, and, not being satisfied with what they found, put the physician to torture, breaking his leg, and, finally, putting a rifle to his head and shooting out his left eye.

Missionaries of the China Inland Mission are living in the disturbed district, but have thus far escaped injury. Missionary work has been interrupted and some property of the missions has been destroyed. At Nunchow, in the province of Kansu, the mission station of the Christian Alliance was burned on June 3rd, but the American missionaries were uninjured. Last March, at Laohokow, in Hupeh Province, however, Dr. Froyland of the Norwegian Lutheran Mission was killed and Mr. Sama was wounded. The depredations of White Wolf form one indication of the need for a strong Central Government. This, President Yuan is endeavoring to give China by making himself practically dictator of the new Constitutional Republic.

#### THE JAPANESE IN KOREA

THE Japanese Government report concerning religion in Chosen can not be thought biased in favor of

Christianity. It is therefore interesting to note that the handbook of the Government-General acknowledges the weakness of Buddhism, and remarks (page 58): "In contrast to it, Christianity has gained greatly in influence in recent years. Christian Missions, besides undertaking the evangelization of the people, carry on effective medical and educational work, winning for themselves great popularity and the confidence of the people." The report gives the number of Roman Catholics as 80,000, and of Protestants as 360,-000. The number of Protestant missionaries now in Korea or a larger number than the goal set by the Edinburgh Conference in 1910. This is a small force for the evangelization of 13,000,000 Koreans, and indicates the responsibility placed upon the native Church. There are now over one thousand native Korean pastors and a large proportion of the Protestant Churches are self-support-That Christian education is not neglected is shown by the 30,000 pupils attending Mission schools.

Japan should have the credit due for many improvements introduced into this land, so long abused and neglected. Great material changes for the better have taken place in the past five years, and however much many of the Koreans may object to Japanese rule, they are being benefited materially by the changes wrought at the cost of fifty million yen per year. Notice:

Before annexation, Korea had practically no public school system. To-day, Japan has established 236 elementary schools besides high schools, normal schools, schools of law, medicine, civil service, business, industry, agriculture, and forestry.

Before annexation, the Korean gen-

try considered manual labor degrading. Now, many of them are engaged in agriculture, silk raising, etc.

Before Japan took control, there were no forestry laws and the coasts and hillsides were bare. To-day, trees are being planted; there is a generous free distribution of seeds and seedlings. In 1911, on the first anniversary of Arbor Day (April 3rd), 4,650,000 trees and shoots had been planted.

Sanitation was formerly unknown in Korea; filthy streets and open sewage brought flies, mosquitoes, and vermin, so that epidemics of smallpox, cholera, dysentery, and diphtheria, carried away thousands of victims annually. To-day, sanitary regulations are enforced, including drains and waterworks, while compulsory vaccination, quarantine, and hospitals have greatly reduced the ravages of disease.

Japan has also built railroads, highways, and bridges, established post-offices, parcels post, telegraph and telephone lines, banks, postal savings.

Japanese judicial procedure, however faulty it may be, is a great advance over the old Korean courts. To-day, there are 90 judicial courts in Korea, with 497 Japanese and 233 Korean officials.

The work for the spiritual betterment of Korea has been for the most part committed into the hands of American Christians.

#### THE OPPORTUNITY IN INDIA

M UCH has been written concerning the Mass movements toward Christianity in India. Various opinions have been exprest as to the method of dealing with these multitudes of low caste inquirers and as to the wisdom of baptizing them without sufficient preliminary training.

But whatever the cause, and whatever the significance of these Christward movements, it is clear that God is leading masses of the people of India to seek for Him. Last year forty thousand were baptized by the Methodist Mission alone, and in the last two years this mission has added more people to the Christian community of India than in the first forty years of their labors in India. Other denominations report similar success.

These low caste and outcast Indians may be attracted by a desire for social or physical betterment, the fact remains that they are attracted Christward and it is an opportunity that the Christian Church can not afford to neglect. There is a tide in the affairs of the missions in India, which, taken at the flood, leads to success; neglected—but must not be neglected! We must take advantage of the most insignificant and most momentary interest in order to lead these blind souls into the light. Given the Christward impulse, what they need is education in Christian truth and living. There is a wonderful opportunity for Christian teachers to train these people in Christian schools, so that the future Church of India may be strong, intelligent, self-supporting, self-governing, and self-extending. God is ready for an advance movement—are we?

## PREACHING OPPORTUNITIES IN PERSIA

THE people in the villages of Persia seem to be more than ever open to receive the gospel message. A recent letter from Rev. Robert M. Labaree, of Tabriz, describes a tour during the month of Moharram—the

time of greatest fanaticism—when, in spite of the fact that men were warned by the mullahs not to visit the Christians, many came as inquirers. It was never difficult to gather a crowd in the street or bazaar, and a little tact would open the way for plain-spoken gospel preaching. It is interesting to note the way in which a native preacher introduces the subject. For example, standing in the market-place in Mainagham, he asked:

"What is that building?"

"That is the mosque," was the quick reply.

"What is it used for?"

"For the worship of God."

"Would you allow a dog or a pig to enter it?"

"No, indeed!"

"Why not?"

"Because it is God's House, and to allow anything unclean to enter would defile it."

"Then why do you permit sin in your heart, which is God's temple, more than any other place?"

Thus the opportunity was given to speak to an attentive audience about the condition of the human heart and the need of cleansing before God could dwell in us. Other opportunities for still closer contact are found in the tea-houses and in the missionaries' own rooms. The propensity of the Oriental to ask questions is always a means of introduction to the subject nearest the missionary's heart. Often in the beginning of the conversation many harsh and insulting things are said to the missionary, but patience and tact will usually open the way to a frank presentation of the claims and power of Christ.

To-day, there is no need for con-

cealment or reticence as to the purpose of the missionary's visit, tho there are, at times, disagreeable experiences. Some Moslems are hostile, more are indifferent, and a few make fun of the missionary, but others are earnest inquirers into the truth. A Christian preacher to-day may even call to present the gospel to a chief mullah, and the signs of hostility are few, indeed, in comparison with those endured a few years ago. There is no violence or threat of personal injury; the worst opposition usually takes the form of forbidding people to visit the missionary, or the burning of books that have been distributed. It is a great advantage when preaching to Moslems that there are some points of belief in common. Many are weary of the hollow forms and ceremonies, and long for the reality of forgiveness and power to live a godly life.

## KONGO VILLAGERS WAIT FOR TEACHERS

NE of the remarkable proofs that the Holy Spirit is at work in the Kongo country of West Central Africa is the readiness with which the villages and tribes not only receive Christian evangelists, but plead for them. Rev. R. D. Bedinger, of the Southern Presbyterian Mission, writes to The Christian Observer, that last fall he made an itinerary to the southeast into a section never before visited by a Protestant missionary. Many reports had come to the missionaries concerning the readiness of these people for the gospel message, but they were not prepared for the enthusiastic reception given. One man had been to Luluaburg, where he heard the gospel for

the first time in one of the villages. Deeply imprest, he returned home, and in returning spread the "good news" from village to village. Delegations began to go out from these villages to Mutoto, Luebo, and Lusambo to ask for teachers. Always the answer was, "We shall help you when we can." For two years they waited, and when at last the missionary went he found six churches in four villages where daily services were being held by leaders not themselves church-members, but, like Cornelius, seeking the Lord, "if haply they might feel after Him, and find Him."

This is but one example of the way in which God is opening doors for His Church to enter at the present time. Can He trust us to take advantage of the opportunity.

#### SOCIAL SERVICE IN MISSIONS

THE modern missionary campaign includes a large emphasis on social service and one missionary text-book for next year takes this as its subject. There is need to emphasize this practical side of Christianity, while we can not depend on external betterment for internal regeneration.

One side of this work is the sociological survey of a community, which has been made familiar by the Russell Sage Foundation. Not so long ago there was conducted in New Brunswick, N. J., under the general direction of the Office of Exhibits and

Surveys of the Presbyterian Board of Home Missions, an interesting religious social survey.

The initial steps were taken by the Interfederation of Churches, and the Board of Trade, the Board of Health, the Central Labor Union, and the Associated Charities co-operated in the survey. An exhaustive study was made of all the agencies, good and bad, that go to make up the complex life of an industrial city. A great map of the city was prepared, showing the location of social agencies and the distribution of nationalities, 30 per cent. of the population being foreign. One hundred and fifty charts and photographs were prepared and exhibited.

Among the results of such a survey are likely to be the following: Civic organizations, churches, and individual citizens are stirred to activity against evil and degenerating influences; an intelligent basis for the cooperation of all helpful social agencies on definite projects is furnished, and all such agencies are co-ordinated in a program of prevention of future ills that might develop from dangerous conditions found already in existence.

The Church is rightly laying increasing emphasis on the obligation not only to preach the Gospel of new life, but to heal the sick communities, to cleanse the leprous slums, and to cast out the demons of passion and strong drink.

#### THE GREAT NORTHERN PENINSULA

Alaska has one-fifth the area of the United States, or 590,884 square miles; its coast line is over 26,376 miles, or about the circumference of the earth. Attu, the most western of the Aleutian Islands, is farther west of San Francisco than Cape Cod is east, so that years ago it was true that the sun never set on the country over which floats the Stars and Stripes. It is a country exceeding rich in wheat lands, timber, coal, gold, fish, and other products. The greatest need is for missionaries and other Christian settlers.



A MISSIONARY JOURNEY WITH DOGS AND SLEDS IN HUDSON BAY (SPRINGTIME)

## The Eskimos of the Frozen North

AN ACCOUNT OF THEIR BELIEFS, CHARACTERISTICS, AND NEEDS

BY THE REV. E. J. PECK, MISSIONARY TO THE ESKIMOS Representative of the Church Missionary Society, London



HE Eskimos—truly a wonderful p e o p l e !
What interest and romance surround their lives! Their early history, how obscure;

their ice-bound homes, how dreary; their struggle for existence, how brave. When we glance over the thrilling records of Arctic explorers, the Eskimos, in not a few instances, occupy an important place in helping to open the secrets of the Polar wastes. Davis, Ross, Parry, Kane, and others speak of them, and gladly recognize their help. The touching evidences of Sir John Franklin's fate were first gathered by Dr. Rae from their hands. Admiral Peary gladly acknowledges his indebtedness to this noble people. Year by year they helped him to push North, and, finally, they went with him to the Pole. Boas, Nansen, Amundsen, Steffanson, and others have written much regarding their lives, customs,

and beliefs, but, still, how much remains obscure. For when we attempt to unravel the intricate points, particularly in connection with their religious beliefs, we are confronted with not a few difficulties. We also have a most difficult language to The people are particularly reticent in speaking of their religious Their traditions are of a customs. most fragmentary nature, and, in some localities, differences of opinion prevail in reference to such matters. It is, therefore, with considerable diffidence that one attempts to handle such complex problems. But I have lived among the Eskimos of Hudson Bay and Baffin Land for many years, and have visited them in other places. I have also gathered from the people themselves the information given here.

#### A Supreme Being

There is, particularly among the Eskimos living at and near Frobisher Bay, some conception of a great

ruler, who is called "Kollekpangment Innungat," *i.e.*, the governor of the people living in the highest. An Eskimo gave me an account of this heavenly ruler, of which the following is almost a literal translation:

"There lives above a man who has no wife. He is the owner of a land and a house, both of which are very beautiful and bright. There are many spirits living in this place of light. When the anniversaries of their death arrive, such times are considered, not reasons of sorrow, but of joy. On such occasions the spirits of the departed go out and hunt, and all food thus obtained is given to the governor of this place, who himself takes care of his large family."

Besides this remarkable lord, the Eskimos of Cumberland Sound speak of two other great spirits, one, the goddess of the land, called *Nunaub Innunga*, *i.e.*, the land's ruler, and another, the goddess of evil, called *Sadna*, who is said to live with her father and a dog in a cave below the sea. The Sadna tradition contains the following:

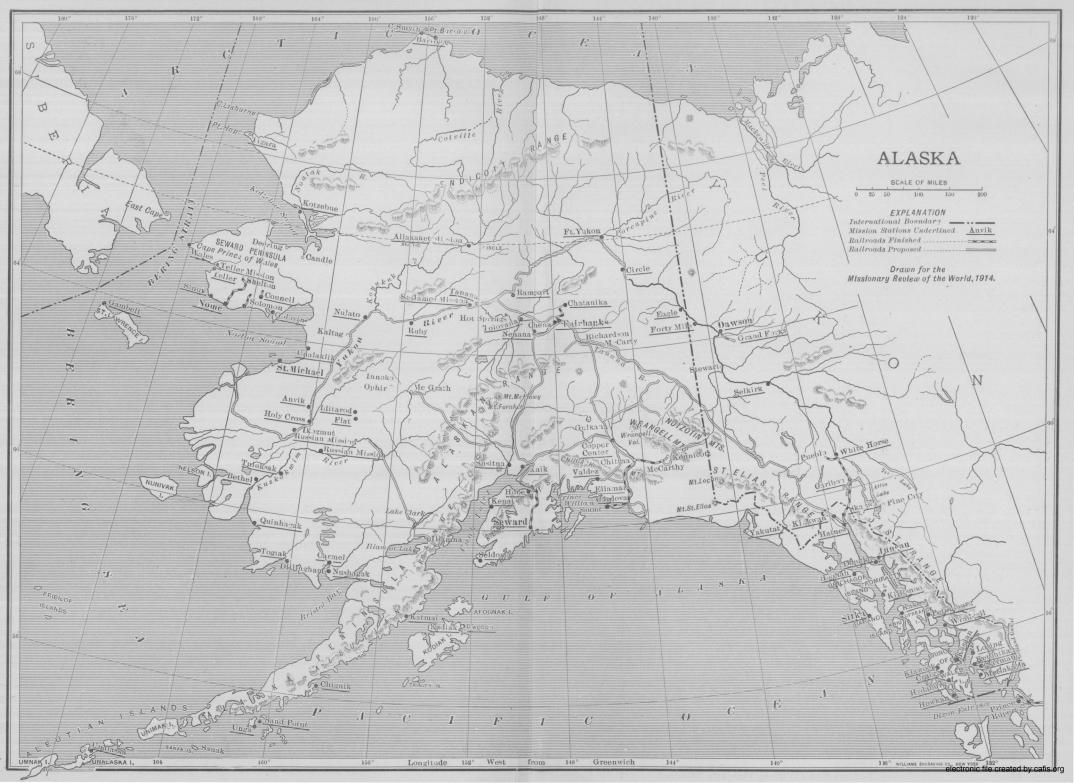
The heathen Eskimos of Baffin Land believe that whales and seals belong to Sadna, which she can withhold or give, according to her pleas-Sadna is often filled with wrath, particularly if various customs connected with the capture of such animals are not obeyed. Not only can she thus cause great distress among the people, but she can, particularly in the autumn, cause furious storms to rage. The Sadna ceremony, which before the introduction of Christianity was quite common, was, in some respects, of a most immoral nature, and had two

chief features, first, the maining and driving away of Sadna, and, second, a period of so-called rejoicing because this spirit of evil had been overcome, at least for a time.

Next in importance to these three ruling spirits are the *innue* (innua), *i.e.*, "owners," beings of animate, and in many cases, inanimate objects. Indeed, we may almost say that the Eskimos believe in an animate world, for many objects which we look upon as inanimate are said by the Eskimos to have their person, being, existence. Thus we hear such expressions as Kakkaub innunga, i.e., the mountain's person, owner, etc.

Nearly all, and in some localities probably all, of these may become the familiar spirits of the angakoet (conjurors). They are then called tongait. These spirits become agents through whom various commands are given to the conjurors, and, through the conjurors, to the people.

The tongait may be divided into three classes: (1) Those located in heaven; (2) Those on the earth; (3) Those in the sea or under the earth. The writer finds, after collecting the names of over three hundred of these spirits, that there is much of interest in connection with Eskimo mythology. Some of the tongait are considered agents of evil and some of good. The striking points connected with the good spirits are these: They often appear clad in white, or they diffuse light, which shines from their bodies or garments. Evidently, light is considered a sign of joy, health, and prosperity. Some, again, are remarkably quick in their movements, which seems to imply knowledge and discernment. The evil spirits, on the



#### ALASKA MISSION STATIONS INDICATED ON THE MAP

ALA	SKA MIS	Denominational	INDICATED ON	THE MA	Denominational
Southeastern Al		Numerals	Interior Alaska.		Numerals
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Metlakahtla .		_	C1		
Saxman .		•• -	Cl	· · · · · · · · · · · · · · · · · · ·	î
Ketchikan .		1, 2, 5	77 (		2
Loring		1	C: 1		_
Howkan		1	T24 37-4		•
Hydaburg .		1	T 1	·· ·· ··	_
Craig		1	NT.		_
Klawock .		1	T	 <i>.</i>	_
Kasaan		1	C. T.	· · · · · · · · · · · · · · · · · · ·	
Wrangell .		1, 2, 4	m		
Petersburg .		10	411 1 1 .		_
Kake		1	NT1-1		4
Killisnoo .		3	A -1		_
Sitka		1, 2, 3	Holv Cross		4
Douglas		1, 6	Iditarod		1, 4
Juneau		1, 2, 3, 4, 5	Flat		
Hoonah		1	Ikogmut		3
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Yakutat		7	G 1 :	·· ·· ··	_
Southern Alask			~	 	
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Copper Center		9	C! . 1	· · · · · · · · · · · · · · · · · · ·	5
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			Teller Mission		10
		_	St. Lawrence (G	ambell)	. 1
77 11 1		•	Wales		6
		· · · · · · · · · · · · · · · · · · ·	Kotzebue		11
Wood Island			Tigara		2
Seldovia		3	Barrow		1
Kenai	•	3	Cape Smyth		1
Susitna		1	Bethel		8
Knik		1			8
Hope		1			8
Seward		2, 4, 5			8
Valdez		2, 4, 6			1, 3
Ellamar		3	Unalaska	· · · · · · · · · · · · · · · · · · ·	3, 5
CON	ANATINITO	NE HAVING	MICCIONIC IN	TATAC	TV A

#### COMMUNIONS HAVING MISSIONS IN ALASKA

COMMONIONS				011	101	12	HAVING MISSIONS IN ALASKA
Denomina Numer		1					Number of Missions
1				٠.	٠.		Presbyterian 31
2							Protestant Episcopal 20
3					٠.		Greek Catholic 14
4					٠.		Roman Catholic 12
5					٠.		Methodist Episcopal 8
6					٠.		Congregational 4
7					٠.		Swedish Evangelical 3
8					٠.		Moravian 4
9					٠.		Baptist 2
10			٠.		٠.		Lutheran 3
11					٠.		Friends 1
12					٠.		Independent (William Duncan's Mission) 1



ESKIMO WOMEN OF BLACKLEAD ISLAND

other hand, are sometimes dark in appearance, or of a dreadful form. It is not within the scope of this article to deal fully with the subject of Eskimo mythology, so I just give the names of a few of the tongait to illustrate the above remarks.

I. Spirits living in heaven.—Aksakak. A spirit of joy. Appears in the form of a man. Has quite a number of string-like appendages on his garments, which, as they move about, send forth rays of light. His body is also full of light.

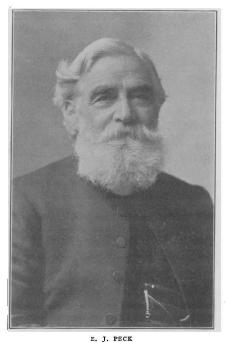
Ubloreaktalik. Has a house in heaven. Has a star in his dwelling. His habitation is like transparent glass.

2. Those on the land.—Atsungerk. Like a giant. He is fastened to the earth with a line. When this line becomes loose the weather becomes windy, but calm when the line shrinks.

Audlaktak. Is like a large bird, which has white and black plumage. It goes up to heaven, and brings down light on the back of its head from the realms of light.

3. Those in the sea.—Angalutaluk. Like a large seal when on top of a piece of ice, but like a human being when in the water. When a hunter goes to attack this creature, it turns into a man and kills the Eskimo.

Uvelukkeut. In appearance like a man. It is said to destroy the Eskimo hunters by drawing their canoes under water. A striking illustration of the Eskimo belief in evil spirits came under the writer's notice during the early years of his missionary life in Hudson Bay. A hunter having been drowned, his canoe was picked up with a hole in the bottom, and his death was at-



For some years Arctic Missionary to Blacklead Island, Cumberland Sound

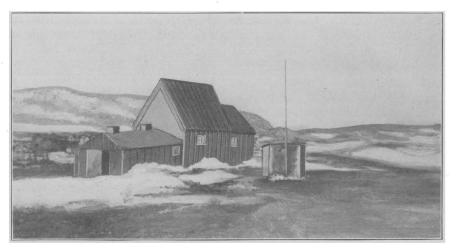
tributed, by some of the people, at least, to an evil spirit.

The conjurors are called by the Eskimos, angakoet, i.e., clever men. In considering the position and office of these men, it is of great importance to know that the Eskimos believe that not only human beings, but animals have souls. Now, the tongait (the spirits mentioned) have power over the souls of animals. They can, therefore, when solicited by the angakoet, render powerless what is called by the Eskimo, "the life of the soul." This means, as far as the writer can discover, its active, discerning powers, and the creature thus weakened, falls an easy prey to the hunter. It is in this manner that the good spirits are said to be the real source of supply, because they readily respond to the conjuror's requests, and "give freely" to the people.

Next, we have to consider that this active principle of "the soul's life" can not be given by the tongait some recognition of its without value, and here there are two points to be considered; first, the spirit who gives "the soul's life," and the animal from whom this active force has been removed. Thus we have the key which unlocks and unfolds to us the meaning of most of the peculiar propitiatory and prohibitive customs -customs which are ordered by the spirits, and which, if stubbornly transgressed, bring sickness and, it is said, death upon the transgressor. These customs refer to various rules in reference to eating, hunting, dressing of skins, particularly when the Polar bear, walrus, and large species of seal are captured; these are of a prohibitive nature. Others, however, are of a propitiatory nature, and are directed to the animal captured. Small portions of the victim's body are cut off, and in Hudson Bay are spoken of as the slain one's akkinga (i.e., its pay or ransom), which is doubtless an offering for "the soul's life," which has been removed through death from the creature killed. It is well, however, in this connection to mention that, altho the soul has been removed from the body, yet the soul of even an animal, according to Eskimo belief, can never die.

#### Of a Future Life

The Eskimos do believe in a future life. Heaven, which is called "the very highest place," is a land of plenty, where great numbers of fat reindeer and seals are found. The good go to this place. The good are those who have perished on hunting expeditions, also women who have died in childbirth, and those who have obeyed the various abstinence and other customs already mentioned. The bad, on the other hand, are those who have disregarded such rules and have refused to confess their transgressions, and have made themselves objectionable to their neighbors by lack of liberality, threatening language, and murderous designs. These go to a place of misery. In Baffin Land, Sadna, the goddess of evil, deals with such, but it seems uncertain if the spirits of all such evil-doers remain in her abode of darkness forever. Judging, however, from some accounts which the writer has received from the people, some of the spirits of the lost do return from this place of misery. They are then called Tupelat, and are considered dangerous to the community. Much might be written regarding the peculiar customs connected with death and burial, also concerning the conjuror's incantations in cases of sickness and bad weather; how payment is given for the conjuror's services; of the different classes of conjurors; of the candidates for the incanter's office, also concerning some women, who, altho not Angakomaret (See map, please.) While on their way they saw three Polar bears. Having no firearms, they attacked this formidable band with knives, which they tied to harpoon shafts. Armed with these strange weapons they actually killed all these ferocious creatures. The writer has also known other Eskimos who have had wonderful encounters with "Master Bruin."



THE MISSION CHURCH AT BLACKLEAD ISLAND

(i.e., complete conjurors), still carry on a system of incantation quite their own. Passing by these points, however, we now consider—

#### Eskimo Characteristics

The Eskimos are a brave people. During their hunting adventures, and in other trying circumstances, the brave, manly spirit of these Northern heroes shine forth. Nerve, endurance, coolness, courage, and vigor are characteristics which we all admire, and such are seen to perfection in the Eskimo hunter. Here are a few incidents:

Two Eskimos were traveling on the frozen sea to Little Whale River. They, however, seemed to think such incidents hardly worthy of notice, and, indeed, show little fear in attacking even the dangerous walrus in their frail canoes. Instances occur, however, when these brave fellows are badly wounded or killed during these awful battles. I have also met Eskimos who have been maimed, or badly frozen, while engaged in seal hunting.

Let us glance for a moment at these men of iron. Where are they? Miles from the land on the vast, white expanse of ice. We see, here and there, snow shelters, about three feet high. Sitting on a block of snow inside these cold walls is the hunter.

Here he watches and waits in a temperature sometimes forty below zero. He may have to wait for hours. For one seal may have several breathingholes. At last our Nimrod hears the gurgling, blowing noise, as the seal rises up into the conical-shaped cavity below. With a well-directed aim. he drives his harpoon through the breathing-hole. If the game is struck then a terrible struggle goes on, the seal pulling one way and the hunter the other. So strong are the large seals that not a few of our Arctic friends have lost some of their fingers and, perhaps, a thumb in the fray. For it is only at the last extremity that they let go the harpoonline with the harpoon and seal attached, which, needless to say, are precious items in the eyes of a poor, hungry Eskimo. I ought also to mention here that some of the Eskimo women in Baffin Land are but little inferior to the men as hunters; indeed, they often prove quite skilful in the use of the harpoon and the gun.

The Eskimos are also an industrious people. It might well be supposed that this people, especially during some seasons, have nothing to do. But this is by no means so. Both in summer and winter food must be sought, and as nothing can be raised from the soil, animal food is "the staff of life" for the Eskimos. Should stormy days interfere with the hunter's usual occupation, the time is utilized in making or repairing his hunting implements, mending his dog's harness, or, perhaps, preparing material for a sledge, or for the frame of a canoe. During the time the hunters are away the women employ themselves in making or re-

pairing the clothing and footgear of their husbands and children. When we remember that every article of wearing apparel is made of the skins of the animals captured in the chase; and when we consider that before they are fit to be sewn, they have to be prepared at great cost of time and labor, it is easy to understand that an Eskimo woman's work is never done. I ought also to mention their cheerful optimistic dispositions and their teachable spirit. Seldom does one see, even in the most trying circumstances, an Eskimo who has lost all hope, and never have I known an Eskimo who positively refused instruction. But much as one loves this people, one can not, without leaving an erroneous impression on the minds of our readers, pass over the dark side of their characters. Immoral practises, chiefly connected with their religious ideas, of the most sensual, debasing, and unmentionable nature, practises which exceed that awful picture of heathen depravity as recorded in the 1st chapter and the 26th and 27th verses of St. Paul's Epistle to the Romans, are only too common among the non-evangelized Their cruel treatment of Eskimos. the aged, particularly in times of sickness, when they are left by the heathen alone to die, is another sad picture of human depravity. Truthfulness is certainly not a trait of Eskimo character, and in some localities especially, the sin of stealing is practised in a most subtle and ingenious manner. While speaking of the people's characteristics, I ought to say that some who have visited or lived with the Eskimos but a short time, and have naturally admired their brave, industrious, and kindly

traits of character, but who have not known the people's language, or the hidden depths of depravity into which they have sunk, have arrived at the strange conclusion that they can well do without missionaries, and had better be left to themselves, but:

What do the Eskimos need? deed, what does every man need? Surely, the gospel! And what is the gospel? Christ Himself: Christ. the Savior; Christ, the life; Christ, the truth; Christ, our peace; Christ, our all, And this same Savior, "who was made unto us wisdom from God," has said, "Go ve into all the world, and preach the gospel to the whole creation," and from this command there can be no appeal. And is it not a fact that wherever this life-giving message is carried, even through the medium of weak instruments, there, through the power of the Holy Ghost, souls are saved, and lives transformed? But, joined to this vital appeal we ought to use common sense methods to meet the physical and other needs of this brave and deserving people. And in this connection it is certainly not wise to try and Europeanize the Eskimos, but we ought to let the Gospel's wonderful power permeate their lives in their natural environments, and in their natural mode of life. This means, for them, particularly in the winter months, traveling in small bands over wide areas. For they can by this means obtain a larger supply of food.

It is well, therefore, not to try and gather the people in communities at mission stations or trading posts, but, rather, encourage them to follow their own mode of life. The Eskimos who move about and build

new dwellings are certainly more healthy and cleanly than those who live for any length of time in their old snow-houses, or in ill-ventilated



Church of England Missionary in Blacklead

Island

or turf-roofed habitations. which they use in some parts of the Arctic regions. Again, the use of biscuit and other articles of diet introduced by white men, if carried to any great extent, is calculated to undermine the people's constitutions, and they ought, therefore, to be used with discretion. True, there are times when, through stress of weather. hunting is impossible. At such seasons everything possible ought to be done to help them. And I am thankful to say that, through assistance given by the Canadian Government, the Hudson Bay Company, and Christian missions, much has been done to tide them over such periods of need. Again, it should be the object of those who barter with the Es-



OUTGOING ESKIMO MISSIONARIES OF BLACKLEAD ISLAND

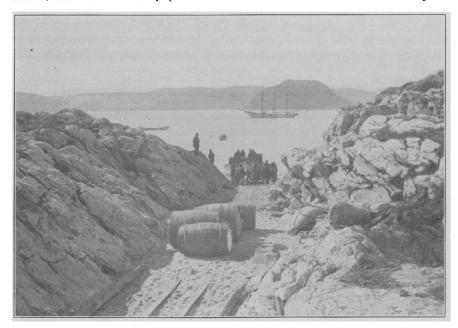
A group of friends bidding farewell to Peter Tooloogakpiak and his wife on their departure for a distant settlement

kimos to supply them with really useful articles, and we would particularly emphasize the absolute need of keeping far away from them intoxicating liquors. For an Eskimo soon becomes a kind of maniac when under the influence of what the Indians graphically but truly call, "firewater."

And now, readers will, naturally, inquire: What has the gospel done for the Eskimos? What results can be shown? Results in their fullest sense, can only be known to God. The Holy Spirit is the giver of life, we are only his instruments. Much, doubtless, that we, in our ignorance, have considered fruitless, will be found, to our joy, full of fruit in the coming glory. There are, however, tangible evidences even now of what God has wrought among this people. For, speaking of Baffin Land alone,

there are over one hundred converts to the Christian faith, and heathenism, with its attendant vile practises, has been practically overthrown. Fully four hundred can read portions, at least, of the New Testament, the Book of Genesis, and other spiritual helps which have been prepared for them in their own language. There are also two efficient native catechists who minister to the spiritual needs of their own people. Unsolicited testimonies have come to hand, from Government officials and others, that show, in a striking manner, the transforming power Christ's love upon this race. through the people themselves God has sent evidences to many in other lands of the reality of their Christian faith and practise. I just mention one. In 1909, the Rev. E. W. T. Greenshield returned to his muchloved work at Blacklead Island, in Cumberland Sound. He embarked in a Danish vessel called the Heindel. which had been chartered by a trading firm. When about forty miles from its destination, on a dark and tempestuous night, the vessel struck an iceberg. As the shattered craft slowly sank Mr. Greenshield, with the brave sailors, managed to throw some ship's biscuit into the ship's boat, which was, fortunately, ready for use. Mr. Greenshield was the only one who knew anything of this barren region, and he, with great difficulty, managed to pilot the boat amidst the scattered floes and bergs to Blacklead Island. Here the Christian Eskimos received their missionary and the shipwrecked men with the greatest kindness. They shared with them, during a long and trying winter, their limited catch of seals. walrus, etc. So were they preserved

from a terrible fate. Finally, in the following year, another vessel providentially called at the station, and they ultimately reached their own country in safety. The Queen of Holland, hearing of such noble acts, made Mr. Greenshield a Knight of the Order of the Orange Nassau, and sent, through our friend's hands, tangible evidences of her Majesty's appreciation of the Christian love of these poor Eskimos. And nothing has touched the writer's heart so much as the receipt of various letters written in and sent from those icy waters. Such messages are those of brothers and sisters in Christ, written in a most encouraging and loving spirit, and when we remember that some twenty years ago the Eskimos of Baffin Land had not the slightest knowledge of reading or writing, we can see that, even from an intellectual and educational point



THE LANDING PLACE AT BLACKLEAD ISLAND, CUMBERLAND SOUND

of view, much has been done for their benefit. And now I may, in conclusion, show briefly what remains to be done. Many of the regions are still unevangelized, and many are waiting for the gospel.

It is estimated, taking a low figure, that some twelve million dollars have been spent, and over six hundred lives sacrificed, in connection with Arctic and Antarctic expeditions; but how insignificant, in comparison, are the sums given or the sacrifices made

to win the Arctic wilds for Christ. And yet we have the command, the presence, and the power of the Great Missionary of the ages behind us, and for us, in a work like this. We Eskimo missionaries, therefore, look forward, through the Holy Spirit's teaching, prompting, and soul-inspiring power, for more earnest prayer, for hearty sympathy, and for many free-will offerings, so that the uttermost parts of the earth may be won for our Lord.

#### MISSIONS AND LACE

By WILLIAM M. VORIES

[The people of the United States, a few years ago, spent sixty million dollars in one year for lace. They gave in that year, all Protestant denominations included, seven million dollars for foreign missions. The amounts have changed since that time, but the disproportion in expenditure remains the same.—Editor.]

Eleven cents for missions and a dollar bill for lace Is our index of proportion; shows our zeal to save the race. Said the Lord to His disciples: "Bring an offering to-day For the famine-stricken people who are suffering far away."

And His sleek, well-fed disciples, looking up into His face, Made reply, "We'd like to do it, but we spent so much for lace." Said the Lord: "Seek first my kingdom to establish among men; Teach the dead in sin and evil, they can rise through Me again."

So they gave their extra pennies and they sent a man of grace To conduct a penny mission—but the dollars went for lace. Said the Lord: "A tiny army mighty things for God hath done: But He calls for tenfold measures that the millions may be won."

But they answered: "Lord, have patience: we can't hope to win the race. Leave some work for our descendants; leave us something for our lace!" Said the Lord at last, in sorrow: "Sleep ye on, O faithless race; Take your ease among your rose-paths and your blood-bought bolts of lace!"

But His people made remonstrance: "Lord, take not with us offense; We have not forgot Thy kingdom—lo, we give eleven cents!"
Thus eleven cents for missions and a dollar bill for lace
Is our index of proportion; shows our zeal to save the race.

-The Japan Evangelist.

### The Power of Sacrifice\*

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



LL true work for God and man involves sacrifice. Statesmanship is the sacrifice of provincialism and the narrow horizon of nation-

alism for a cosmopolitan view of the world. The only power money has is the power that is gained by pouring it out by investment, not by hoarding it. The only possibility for cooperation and union is in the sacrifice of personal preferences or prejudices for the good of all.

Sacrifice is a force to be wielded in the work of missions. The word comes from the Latin sacer facio, "to make sacred" by putting to the death. It is a word that is full of blood; a word that we only see in its fullest significance in the Old Testament on the altar, and in the New Testament on the Cross. As the very heart of the Old Testament teaching was the great altar, and as the heart of the teaching of the New Testament is the Cross of Christ, so the very name missionary enterprise spells sacrifice.

When God so loved the world as to give His only begotten Son that whosoever believeth in Him shall not perish but have everlasting life, He laid the foundations of missions in His own heart blood.

This power of sacrifice finds its supreme example and its highest attainment in the life and death of Jesus Christ our Savior and our Lord. Everybody knows it, the worldling as well as the Christian. His life is our pattern:

"O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine."

In that wonderful novel by Victor Hugo, "Les Miserables," we read that Jean Valjean, at the point of death, having sacrificed and suffered, pointed to the crucifix of Jesus, and said: "It is nothing to die, it is a dreadful thing not to live." We have not measured the sacrifice of Jesus Christ if we think His sacrifice was only the sacrifice on the Cross. God so loved the world that He gave up, and the sacrifice of Jesus, the supreme sacrifice, was the incarnation; His death on the Cross was but the culmination of that great sacrifice for men.

Four great commissions are given to us through four evangelists.

Matthew tells us why we are to go. "All power is given unto me, go ye therefore."

Mark tells us where we are to go. "To the uttermost parts of the earth."

Luke tells us in what order we are to go, and that order is fundamental: "Beginning at Jerusalem"—now, at college, at home, in your own city—out into the uttermost parts of Turkey, China, Arabia, Africa.

John lays bare the heart of Christ in the great commission, and shows us the spirit in which we are to go.

<sup>\*</sup> From an address delivered at the Student Volunteer Convention, Kansas City, January 3. 1914.

"Jesus came and stood in the midst and saith unto them, Peace be unto you. And when He had said this, He showed unto them His hands and His side . . . . Jesus said to them again, Peace be unto you; as the Father hath sent Me, even so send I you."

Thorwaldsen seized that thought when he chiseled from the marble his great statue of the risen Christ at Copenhagen. As I looked at it not long ago and saw that wonderful Christ after the resurrection, with pierced hands and riven sides, with the twelve disciples ranged down the sides of the church on either side of Him—I understood the message: "As My Father hath sent Me, even so do I send you." There is no power so great as the power of sacrifice to draw men to follow Jesus Christ, the Son of God.

During the war between China and Japan one of the soldiers on a warship was found sobbing over a woman's letter. His officer accused him of being a coward, crying there when he ought to be fighting. reply the soldier handed the letter to his officer, who saw that it was from the man's mother, and contained some such words as these: "I am so sorry to hear you did not join in the battle of the Yellow Sea and that you could not distinguish yourself at Waihaiwai. My dearest wish for you is that you may die for your country. Remember, if you do not fight bravely or die, it will bring disgrace on our family." The soldier was asked if he belonged to the nobility, but he answered: "No, my father was a fisherman and is dead, and I am the only son of my mother." Such is Japanese spirit of sacrifice for love of country. Shall we show less of a spirit of patriotism

for the Kingdom of God than the Japanese soldiers manifest for their country?

The spirit of sacrifice is the great unwielded power of the missions today. The colleges in which there is the noblest missionary spirit are those from which men have gone to lay down their lives on the foreign field. The very names of these martyr missionaries draw men now to surrender their own lives in service. Not only have the scars of Jesus Christ this tremendous power of attraction, but they are the sole test of our faithfulness as messengers of the Cross of Jesus Christ, as apostles of a worldwide Gospel, as laymen who have dared to call themselves followers of Christ.

The scars of Jesus Christ are the test of true discipleship. Who can write in the diary of his daily life, as Paul did, "Henceforth let no man trouble me, I bear in my body the brand-marks, the scars of the Lord Iesus?" The man who can do that. can wield the power of sacrifice with sincerity: the man that can do that without hypocrisy, without flinching before God or man, is the man who has boldness to appeal to others. what right do we ask a Moslem convert to tear himself loose from his old environment, and face ostracism and death; by what right do we ask a man in Korea or India to endure persecution and suffering and to become a hissing and a by-word, if he has never seen in our lives the print of the nails?

The scars of Jesus Christ, the print of the nails, the mark of the spear, are they imprinted on our aims, our decisions, on our expenditures, on our ambitions, on our daily habits? Is there anything in my life or in yours which shows the lacerations and tears and blood and agony of Gethsemane and Calvary? If there is, then are we ordained by a power higher than any church to preach this gospel of reconciliation to a lost world. shadow of the Cross on our cash account, whether we are rich or poor? Do we give for the Kingdom of God as a mere side issue, or is there on each gift for Christ's Kingdom the print of the nails and the mark of the spear? The private letters and papers of the late William Borden, the millionaire missionary, who died in Cairo last year, show plainly the power of financial sacrifice, and prove that he constantly and deliberately denied himself for the Kingdom of God.

This spirit of sacrifice is the highest demand of the Christian life. Apostle Paul mentions three stages in the Christian life: "That I might know Him"—that is the first; "And the power of his resurrection"-that is the second; "And the fellowship of His suffering"—that is the third. The highest names in missionary history are those of the men who have suffered most. The price of Africa and of India was paid in blood. The unoccupied fields of the world are calling for physical sacrifice, for intellectual sacrifice, for sacrifice of ambitions, for spiritual sacrifice. On the mission field as on the Cross of Calvary the sufferings of the soul are, after all, the soul of the suffering. It is not the outside things that count. I think of mothers, of children, of homes broken, of home-ties stretched or torn asunder, of disappointed hopes, of long agonies and waitings and hopes deferred, and hearts sick, and I affirm that the missionary enterprise

needs men who can say with Paul: "Now I rejoice to make up that which is lacking of the sufferings of Jesus Christ in my body, for His body's sake which is the Church."

Let me give one example. doors of Afghanistan are still closed, but they once were opened for a moment. The late Dr. T. L. Pennell of Bannu, tells of Abdul Karim, a baptised Christian, who ventured alone into Afghanistan with the Message. He was dragged to Kabul as a prisoner, laden with chains, was dismissed with a soldier guard to go back to India, was waylaid in a cave and told, "You shall revoke your belief; you shall say with your own lips, 'Mohammed is God's apostle." He replied, "I will never say it." They cut off his right hand. He repeated, "I will never say it," and they cut off his left hand; and then, while he still witnessed, they pulled out his tongue, but still he tried to mutter, "Jesus Christ, my Lord." Then he died.

This is the power that will yet open all the dark lands of Asia and Africa; this is the power before which all doors will fall off their hinges. This is the power that will transform our colleges, and our cities. This is the power that will bring money into the treasury and send men into the field. The greatest power we can gain is by somewhere and somehow having in our lives the scars of Jesus Christ.

"See from His hands, His side, His feet, Sorrow and love flow mingling down; Did ere such love and sorrow meet, Or thorns compose so rich a crown?

"Were the whole realm of Nature mine, That were an offering far too small; Love so amazing, so divine, Demands my soul, my life, my all."

# The Christian Message to Mohammedans

BY REV. GEORGE F. HERRICK, D.D. For Half a Century a Missionary in Constantinople



N the newly awakened consciousness among Christians of the West of our duty to the non-Christian world special attention has been

directed to the fact that fully oneeighth of the population of the world are Mohammedans. They are devotees of a form of religion which has conspicuously failed to keep its followers in the line of modern human progress or give them mental or moral uplift or fit them for acceptance with a holy God.

Just what is our duty in relation to Mohammedans and how is it to be discharged?

Perhaps we shall be able to see light on our path if we first ascertain what is the present attitude of Mohammedans toward Christians, how we are to adjust ourselves to the changed attitude, and just what we are going to invite devotees of Islam to accept at our hands.

We may, for convenience, divide Mohammedans into two classes—old Mohammedans and new Mohammedans. The old are probably 95 per cent. of the whole 200,000,000. By old Mohammedans we mean those untouched by the religious movements of the modern world. In the view of a large majority of these, Islam is beyond all question superior to all other religions. To doubt this is a sin. "One must not desire even

such material good things as "gaours" possess if the desire involves great exertion or in any degree jeopardizes the social order or fails to vindicate our claim to superiority over all non-Mohammedans."

The new Mohammedans are divided into two classes, and the moral cleavage between them is greater than that between their co-religionists of the old school and what may be called the Muslim new school.

Many of the most enterprising and assertive of the new Mohammedans are either indifferent to all religion, or they are materialists, or even atheists, while they wear the cloak of their ancestral faith. They do this because it is impolitic and would defeat their ambitions—and possibly patriotic plans—for them to break openly with the old Mohammedans.

There is another, better, and probably larger Muslim class who are sincerely desirous of introducing radical reforms not only into governmental administration, but into education and the social order. men are found in every Mohammedan land, less in Arabia and Egypt and North Africa than in Turkey, Persia and India. Among them not a few have the utmost respect for Christianity and its founder. men criticise, not unjustly, the unchristian conduct of Christians, their greed, their unfaithfulness to treaties, their indifference to the requirements

of their own faith. In this class there are a few influential men whose leaning toward Christianity is sincere, but who are repelled by what they know of Christians and Christian history. They cling to their old faith, but they praise and desire to possess the material, educational, and moral fruits of Christianity.

Any relations into which, as Christians, we can enter with devotees of Islam will naturally begin with men of this class. Let us see if we can put ourselves into touch with their habit of thought and feeling. Note, first, the grip of an ancestral religion even upon men who have lost all hope of good from that religion, and yet outwardly cling to the faith of their fathers in a formal profession of that faith. These are the very men who feel most keenly the injustice of which Mussulman States have lately been the victims at the hands of European "Christians," Turkey and Persia have been ostentatiously welcomed into the fellowship of civilized states. But the treaty engagements are ignored the moment those treaties clash with the interests of the Great Powers.

The enlightened and liberal-minded Muslim has, it may be, become charmed with the story of Christ's life and teaching as recorded in the Gospels, but Christian life as he has hitherto seen it or learns about it from history repels him.

Devotees of Islam claim that their religion is the religion of Abraham, "the friend of God" (Halil Ullah), and of Moses the great prophet, and they hold the person of "Hazretti Isa" (Jesus the Exalted) in profound respect. Their attach-

ment to their own religious observances is very strong. They must not perform their worship of the One God except with clean hands and feet. They are called to worship by the musical voice of the muezzin from the gallery of the minaret. They are wakened every morning very early by this inspiring call. Change one word in the call and it becomes wholly Christian, for the most devout Christian can accept, can adopt the name Muslim—that is "surrendered to God."

It is well known that Mohammed for the first ten years of his ministry to the people of Arabia joined hands with Jews and Christians in opposition to the prevailing idolatry, and it has been argued with cogency that Islam is not a new and independent religion. Its theology is Jewish and partly Christian. The disastrous divergence is seen in its gross moral practise under early example. Muslim dare condemn Mohammed's lax personal morality or allow him to be criticised, but many intelligent devotees of Islam would, if they dared, put Mohammed out and put Iesus Christ into their creed and into the formative principles of their personal, social and national life. is the position and attitude of these men that should govern our approach to Mussulman peoples. Our object is to win men already restless and unsatisfied under the demands of their ancient but outworn religion, a religion, however, which holds them with hooks of steel. The challenge to a Muslim to make a clean-cut, an entire abandonment, of his ancestral faith as a condition of sharing with us the blessings of Christianity is sure of rejection. It is a needless repelling of men we greatly desire to win. Put Jesus Christ in Mohammed's place, certainly they must: nay, in a place quite above him; and that will demand a struggle which will test all their strength of mind and heart and will. Intelligent sympathy and yearning love will be our only weapons with which to help our brother make that struggle successfully. No battle cry, no crusade, no martial array. Only a willing surrender to Christ is His demand of any human soul.

#### Riza Bey and a Missionary

In a little coupé of a Bosporus steamer cabin, Riza Bey and a missionary casually meet and are alone. After salutations, Riza, with a Turkish New Testament in his hand, says, "I have been reading in your Injil the record of the life and teaching and wonderful works of Jesus the Exalted—on Him be peace. I am deeply interested, but this Book does not seem to influence the life of Christians here. Tho I haven't been to Europe I have read European history, and it doesn't seem possible that those people ever heard of the Injil. A Christian surely ought to follow Jesus Christ, but I don't see anybody following Him."

The Missionary: "I am glad to see you are looking in the right direction to find what Christianity really is. We have many records in our languages of men who have lived as that Book bids them live, and there are such men, and women, too, all over the world to-day, but the world takes note, the rather, of the many who are Christian but in name."

Riza: "We are far behind the Christians of Europe and America

in material prosperity and in education, even behind these Greeks and Armenians. Your schools have done great things for them, but we are left behind."

The Missionary: "Our schools are open to you also. You read our books; you patronize our hospitals. Why not send your sons and your daughters to our schools?"

Risa: "A few of us have ventured to do so, but most of us are afraid you will make them Christians, for we know you consider religious instruction and worship a part of education."

The Missionary: "We do not make or permit any attack upon another's faith, but we are fully convinced that for all our pupils, of whatever religion, the best teaching we can give is found in or based on the Book you have been reading."

Riza: "We can not accept your doctrine of the Trinity, or call Jesus God."

The Missionary: "What you have to do is to study and accept the teaching of this Book. Then the doctrine of the Trinity, like other Church creeds, will take care of itself. We can penetrate but a little way, either in direct assertion or in denial, into the deep things that concern the being and attributes of God. You believe that God is One. So do we. By the very name of your religion you surrender your will to God. That is you are Muslim. I fully appreciate the significance of that name. You have read in the Injil that Jesus claims that it is through Him alone that God the Father is fully revealed to men."

Risa: "The character of Jesus is altogether unmatched in our sacred

books, I confess. I'm glad to have met you; hope we may meet again to-morrow."

The Missionary: "Let us do so. Meantime I hope you will continue reading this Book."

"Allaha ismarladuk,"

(To God we commend you.)

"Allaha emanet olunuz,"

(Remain in God's safe keeping.)

If such a meeting of Muslim and Christian is possible—and it is both possible and actual—what shall we say of the relation which should subsist between Muslim and Christian peoples? In the wide field of national and international relations Mohammedans have a right to demand fair play.

Large portions of the Mussulman world are now open to philanthropic, and even missionary work, if such work is wisely undertaken. Wisely undertaken! This will forbid our proclaiming in the West, "Islam is the greatest enemy of Christianity. Let us arm and march together in an attack upon that foe."

Since the Turks heard the Bulgarians sing "Onward Christian soldiers," they cling to their own way of interpreting our use of military terms in Christian service. "The Son of God goes forth to war" now makes a sinister appeal to them. We must not forget that in these Mohammedans are watchful and suspicious of all movements in the Christian world which touch their national or religious life. The telegraph and their daily press report to them all we say or do that affects them. They fully believe today that Christians of the West look upon them with hostile eyes. recall the fratricidal wars among the

Christians of Europe in the past, their bitter rivalries in recent years, the horrors of the second Balkan war. And is it any wonder that Mussulman peoples are ready to die rather than abandon their ancient faith to accept Christianity as it has been revealed to them by those who have profest the faith of Christ?

There are some thousands of Mohammedans, mostly from the Nearer East, in our own country, observant of our way of living, and especially of our attitude toward their own and other Mussulman peoples.

In our Christian efforts in Mussulman lands our concern is not with Islam, but the rather with devotees of Islam, and they are our brothers. not our foes. All workers in Mussulman countries agree in this. So our approach to them must be and must appear to be peaceful and fraternal. True, nothing so fires enthusiasm as a battle cry. We are thrilled by what is spectacular, and applaud the enthusiasm of great assemblies inspiringly led. But our battle cry will be misinterpreted by those we wish to win. And let us not forget that the greatest forces in the spiritual as in the material world are noiseless forces, but they are enduring and irresistible. Such forces are working, have been working, for many years among Mohammedans.

The attitude of American missionaries and educators in Turkey, as related to the Turks and other Mussulman peoples, is neighborly and sympathetic. In recent years this attitude has met with a gratifying response on the part of the enlightened and influential men and women of those peoples. This response is exprest in a confidence in our integrity and unselfish friendliness and desire to help them, which they give more unreservedly to us than to the best of their European friends. This is not all, nor is it the most important fact of the present situation.

The help Turkey most needs, and without which any amount of material aid from abroad will be futile, is that which will impart a new *life* to those peoples.

Intellectual, social, moral, and spiritual renewal and uplift is their vital need.

How do Americans stand related to this need? Look at the ten American colleges and the twenty high-schools, firmly established, at Constantinople, Smyrna, Tarsus, Beirut, Aintab, Marash, Marsovan, Harpoot and Van, and at the other principal strategic centers of the empire. Note that all these institutions are filled to overflowing with pupils of all races, Mussulman and non-Mussulman, living harmoniously together, and behold your answer.

Add to this vast educational plant the Christian presses of Beirut and Constantinople, and those set up during the last six years in half a dozen interior centers of educational work.

Measure, if you can, the significance of twelve hospitals and dispensaries established by Americans in Turkey during the last score of years, where Mussulman patients, tens of thousands in number, are brought into close and always kindly touch with their Christian fellow countrymen, as well as with American Christians.

Note that in the later years Turks come to Protestant chapels, espe-

cially to meetings in the evenings, with a freedom unknown in past years.

Observe that now the American Y. M. C. A. and the Y. W. C. A. have entered and are becoming recognized forces in meeting the urgent opportunity for Christian service in the Ottoman Empire.

Add to all this the thousands of educated Evangelical Christians, native to the soil, who are all ready, with American Christians, to enter every open door of influence tending to the mental, moral, and spiritual regeneration of their Mussulman neighbors.

What an appeal all this makes to the sympathy and the strong support of American Christians. Theirs is the high privilege of taking the leading part in that character building on which depends the question of the decay or the rejuvenation of the Ottoman people.

Christian living, Christian teaching, Christian healing, Christian sympathy based on knowledge of the sad handicaps under which our Mussulman brothers silently suffer-these are our equipment for the service we are to render them. These assets need no heralding. They do need powerful reinforcement and unwavering confidence in their efficiency, and the certainty of their ultimate victory on the part of all who would win Mohammedans to know and believe in our Lord and Savior Jesus Christ.

Let Christians of the West *live* Christ before Muslim eyes. Let them continue to do so as the years and the decades pass, and before this century ends our Muslim brothers, now in spiritual exile, will return and find a royal welcome home.



TWO OF THAKOMBAU'S WAR CLUES

Now in the possession of the Wesleyan Methodist Missionary Society of London

# One Hundred Years of Wesleyan Foreign Missions

BY F. DEAVILLE WALKER, LONDON, ENGLAND



HE foreign missions of the Wesleyan Methodist Church of Great Britain began in no formal way. There was no direction of

Conference. No committee was formed; no plans were discust. The work originated in the spontaneous and voluntary efforts of laymen and women, who, emigrating to the New World, sought to make known the "glad tidings of great joy" to fellow colonists and Negro slaves Like the fisherman-apostles, they could not but speak the things they had seen and heard. With full hearts they sang:

"Oh that the world might taste and see
The riches of His Grace!"

\* \* \* \* \* \* \* \* \*

"What can I do to make it known What Thou for all mankind hast done!"

And with such thoughts inspiring and constraining them, they set to work. Without any human ordination or appointment they gathered people around them and preached the Gospel of Christ)

## Voluntary Evangelism

In the year 1760, Nathaniel Gilbert, a slaveholder and Speaker of the House of Assembly in Antigua, Leeward Islands, called his own slaves together and preached to them. Gilbert himself had been converted in London, two years earlier. under the preaching of Wesley; and on his return to Antigua, to the dismay of his friends, began to "call sinners to repentance." In a few years he gathered around him a little Methodist society of 200 mem-Then another voluntary worker—John Baxter. shipwright and local preacher—took up the work, and in 1786 there were 2,000 members of our Church (chiefly of Negro race) in the island.

Meanwhile, in the American colonies, Irish Methodist emigrants were at work. Robert Strawbridge began the work in Maryland about 1760. In his humble wooden cottage in New York, Philip Embury preached to a few neighbors, until the room proved too small and a larger one had to be found. Within two years

it became necessary to build a chapel (1768). A converted soldier—Captain Webb-preached in Albany, Long Island, and Philadelphia; and another Irish emigrant, Lawrence Coughlan, labored among the degraded settlers of Newfoundland (1765), who "practised unchecked every crime that can degrade human nature." Several Yorkshire Methodists began a work in Nova Scotia in 1774; and at the close of the War of Independence some of our members removed from the newly formed United States to Canada and laid the foundations of a great work there.

## The First Missionaries

These early voluntary efforts led gradually to more organized work. The English Methodist Conference of 1769 sent out Richard Boardman and Joseph Pilmoor in response to urgent appeals from the infant churches; the one took charge of the work in New York, and the other in Philadelphia. Three years later two more men were sent out, one of whom was Francis Asbury, who soon became the leader and organizer of American Methodism-the Wesley of the United States. These were the first missions authorized by the English Conference; and it should be noted that the men were sent out to minister to British settlers. idea of a mission to a non-Christian people had not yet taken hold of the Church at home.

In His own silent and wonderful way, God was preparing a man to give the world-vision and the world-passion to British Methodism. After a striking career at Oxford, Thomas Coke settled down as a lawyer in his native town of Brecon, in Wales.

At the age of twenty-four he became mayor of the borough. But he heard a higher call, and left all to follow Christ. For a few years he labored as curate; but his evangelistic zeal was so great that opposition arose, and his vicar dismissed him. At this juncture he met Wesley, and after conversation the venerable apostle laid his hand on the young man's shoulder and said: "Brother, go out, go out and preach the Gospel to all the world." There can be no doubt as to John Wesley's own concern for the salvation of the heathen, or his desire to provide for such a work as opportunity arose. But such thoughts were beyond the horizon of the majority of his followers, and it was Dr. Coke's work to develop in Methodism the missionary spirit, already latent but not yet manifest. His own heart became more and more imprest with the needs of the heathen world, and he yearned to make known the tidings of salvation. his preaching he constantly transmitted his thoughts to his hearers, and carefully sowed in thousands of hearts seed that speedily took root and bore fruit in world-wide missions. In 1783 he issued his "Plan of the Society for the Establishment of Missions Among the Heathen," thus forestalling by nine years William Carey's famous pamphlet that led to the formation of the Baptist Missionary Society. Dr. Coke's "Plan" provided an organization and rules for a missionary society, with a committee, and an annual meeting of subscribers; and to it was attached a subscription list amounting to £66 3s.

The missionary idea had now

taken definite shape in Coke's mind. His first idea was a mission to West Africa, and he entered into correspondence with Charles Grant, a director of the East India Company, as to the possibility of a mission in Bengal also.

#### In the West Indies

But before any actual steps could be taken in either direction, an unmistakable providence called Coke to begin the foreign missionary work of our Church in quite another part of the world. The God who rules the raging of the sea carried Coke and three Methodist preachers on the wings of the tempest across the Atlantic to the West Indies, and they landed in Antigua—two thousandmiles from their intended destination. On Christmas morning, 1786, they landed from their half-wrecked vessel on the very island where the shipwright-preacher Baxter and his 2,000 Negro converts were praying for missionaries! Coke was not the man to misinterpret such a providence or to lose such an opportunity; and as he traveled from island to island, it became still more clear that the lovely isles of the West were the appointed field. From that time Dr. Coke lived to win the Negro race for Christ. Two of the preachers he had with him were designated by Conference for work in Nova Scotia. Coke promptly set aside the official appointment and stationed his men at Antigua, St. Kitts, and St. Vincent. This may be regarded as the beginning of our foreign missionary work.

After a short visit to America, Coke returned to England. Traveling from place to place, he appealed to his congregations on behalf of the Negro slaves of the West Indies, begged funds from door to door, and called for more missionaries. In about a year he had collected the



THOMAS COKE, M.A.; D.C.L.
A pioneer of Wesleyan Missions

necessary money, and in 1788 took out three new men. It was now possible to occupy Barbados, Dominica, and Nevis, and early in the following year Tortola and Jamaica, also. During the next few years our great missionary leader crossed the Atlantic time after time (eighteen voyages altogether), carrying out new workers, occupying new islands, and visiting the existing stations to confirm the churches. With tireless energy and self-sacrificing devotion he contrived to be both the organizer, collector, and treasurer at the home base, and the general-in-command on the field itself.

By 1804 the missionaries were able to report 14,386 members—only 222 of whom were whites. But many planters objected to their slaves

being instructed, and fierce persecution ensued: our workers were attacked and our chapels were wrecked by mobs of lawless whites. The Jamaica House of Assembly passed four times an act forbidding our missionaries to preach under heavy penalties in fines and imprisonment, making it a criminal offense for a slave to enter a Christian church, and inflicting thirty-nine lashes on any Negro who dared to pray aloud. In St. Eustatius women were publicly flogged by the common executioner for attending Methodist meetings. In St. Vincent, Robert Gamble was so cruelly beaten by the mob that he died a few days later, and his colleague, Matthew Lumb, was thrown into prison. In Jamaica, Henry Bleby was tarred and feathered, his wife was attacked, and her five-months-old baby nearly thrown out of the window. The persecution grew fiercer as the hour of emancipation drew near. Then, after the great day of redemption, came the difficulty of leading a people unused to freedom to use their ilberty aright. To-day we have a Christian community of over one hundred thousand in the West Indies.

## France and West Africa

But the West Indian work did not exhaust the boundless energy of Thomas Coke. While the French Revolution was in full swing he attempted a mission to that unhappy country. He went to Paris himself, hired a disused church, and tried to gain a foothold. The Bastile had just fallen, and the city was seething with rebellion and unrestrained passion. Coke's plucky efforts were in vain—the Gospel was not wanted

in Paris at that time, and the valiant pioneer was compelled to retreat. Then came the Napoleonic wars; and for fifteen years England knew no peace. The very real fear of a French invasion shadowed the country, and in spite of the vigilance of the British fleet, French cruisers and privateers made ocean travel dangerous in the extreme. But these difficulties were nothing to the lionhearted Coke, and he continued his Atlantic journeys. Once the vessel by which he traveled was captured by a French pirate and he was landed a friendless prisoner in Porto Rico robbed of all he possest. During those years of danger and distress the work grew steadily and extended to new islands. Bermuda, St. Eustatius, and Trinidad were occupied, and efforts were made to enter Hayti and Guiana, also. The West Indian work being now well established. Coke turned his attention to his original idea of a West African mission. The first attempt was a failure; but in 1811 a foothold was obtained in Sierra Leone, and from it our missions in West Africa have developed.

#### India Opened to Missionaries

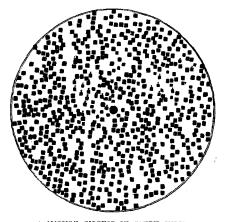
In 1813 an Act of Parliament opened India—long closed by the East India Company—to messengers of the Cross. This was on June 23rd; and three weeks later, in the Methodist Conference then assembled in Liverpool, Dr. Coke proposed a mission to the East. The Conference hesitated. Times were hard; money scarce. The long strain of war had impoverished the country, and there was little prospect of improvement, for Napoleon was still at large and

apparently as dangerous as ever. The great conqueror had just concluded a successful campaign in Germany, and was even at that hour on the Elbe with 400,000 men. At such a moment the dauntless apostle propounded a plan for a mission to India, Java, and South Ceylon, Africa, and suggested that he should lead it himself! No wonder the Conference hesitated. The more the proposal was discust, the greater the difficulty appeared to be. Coke was in his seventh decade. For thirty years he had been the Missionary Society himself. If he went to the East, who would look after the existing missions and provide funds? Surely he could not be spared. But Coke spent the night in prayer, and on the morrow rose once more to plead for the enterprise. "If you do not let me go, you will break my heart," he cried. He even offered to contribute £6,000 to the cost of the mission from his private fortune. Gradually the opposition subsided—overcome by the devotion and persistency of the venerable leader. No missionary enterprise was ever undertaken under circumstances that made it more heroic. Truly there were giants in those days-men of wide vision and daring faith. But Thomas Coke towered above them all—his great heart bursting with passion for souls, his eyes wet with holy tears, his voice now choking with emotion and entreaty, now ringing with triumph. Without him the mission could not have been possible. It was his last and greatest achievement. Seven men were appointed to go out with him-three for Ceylon, two for India, one for Java, one for South Africa. They left England at the

end of the year. But the great leader's work was done. He died at sea, and his body was committed to the deep.

## The Missionary Society Organized

But before Coke started on his last voyage, an event of great importance took place. Realizing that without the trusted leader the responsibility



A MISSION CIRCUIT IN SOUTH INDIA

There are over 600 villages and towns in a circle
fifty miles in diameter

for carrying on the work must rest on other shoulders, George Morley and Jabez Bunting organized the famous meeting at Leeds (October 6, 1813), that has since been regarded as the actual birthday of the Wesleyan Methodist Missionary Society.

The newly formed society entered energetically into the enterprise committed to it. The India mission had to be postponed for a couple of years, and Java dropt altogether. But six of Dr. Coke's band settled in Ceylon and laid the foundations of the work in that island. Cape Town was occupied in 1814, and in the following year—the year of Waterloo—men were sent to labor

among the peasants of Normandy, the slaves of Guiana, and the degraded convicts of Australia. Year after year new missions were undertaken and the methods developed steadily as experience was acquired.

## In South Africa

Barnabas Shaw and his devoted wife settled among the wandering Namagua, four hundred miles from the Cape. By teaching them to build houses and sow crops, Shaw induced his people to forsake their nomadic life and settle around his station at Lillyfontine. The transformation was marvelous. From being lawless wanderers whose hand was against every man and every man's hand against them, they became a contented and peaceful people, with wide fields and large flocks and herds. And the spiritual transformation was even more wonderful. The conception of the Good Shepherd attracted them, and they hastened to enter His fold. Meanwhile, on the eastern side of South Africa, William Shaw was laboring among the settlers and the strong and warlike Kafir tribes. His plan was to form a string of stations right across the country toward Natal, and to-day the place-names on the map bear testimony to his enterprise and suc-Frequently Kafir wars hindered the work; our stations were wrecked, our missionaries driven away, and our people killed or scattered. While the two Shaws were doing their work-one on the West and the other in the East-Samuel Broadbent was toiling among the harried Baralong tribes of the interior. Driven from place to place by fierce and vindictive foes, Broadbent joined himself to them, shared their wanderings for years, and at last, like another Joshua, led them to a country where it was possible for them to settle. From Butterworth, John Ayliff led a great company of 16,000 Fingo slaves out of bondage across the Great Kie River and settled them in land given to them by the Government. The Fingo still speak of Ayliff as "our Moses." In later years the work spread to the Transvaal and Rhodesia.

## The White Man's Grave

In West Africa the work was terribly hindered by the fearful climate. Men and women fell at their posts month after month. Of 300 missionaries and wives sent out, 94 died on the field. Scores fell victims within a few days or weeks of landing; and altogether about one hundred either died or were invalided home before they had fulfilled a year's service. This fearful sacrifice of life meant lack of continuity in the work as well as serious financial loss. tions were sometimes closed for years, and there was little effort to develop the institutions so necessary to the highest welfare of a mission.

The outstanding figure is Thomas Birch Freeman, born in England of black father and white mother. He landed at Cape Coast in 1838. Within seven weeks his young wife fell at his side. His colleagues died one after another. But with bleeding heart Freeman plunged into the work and labored with unwearying zeal (save for an interval of retirement) until his death on the field in 1890. In carrying out a great plan for the effective occupation of West Africa, he made frequent journeys

into the interior, visiting Coomassi, Dahomey, Abeokuta, and many other places, thus laying the foundations for one of our most successful missions. The results have been beyond all expectation. The sacrifices have not been in vain, for to-day we have an adult Christian community of over 80,000. Nearly 3,000 adult converts were baptized last year.

## In the Indian Empire

The work begun by Dr. Coke's missionaries in Ceylon, in 1814, soon spread to continental India; James Lynch occupying Madras in 1817. From this center the mission extended to Negapatam (1820), to Mysore (1821), Bengal (1860), the Provinces United (1864),and Haidarabad State (1879). In 1887 Bombay was occupied, and the work spread to the principal military stations of Northwestern India. war of 1885-86 led to our entering Burma, where we have now a wellestablished work. In the parts of the Indian Empire where we labor, we minister to all classes-British soldiers and civilians, high and low caste Hindus, Mohammedans, Buddhists, and the aboriginal Santals. The names of Elijah Hoole, William Arthur, W. O. Simpson, and Padri Elliott are inseparably connected with the work. Our greatest ingatherings have been among the outcaste Malas of Haidarabad, thousands of whom have been swept into the Kingdom of God.

#### Australasia and the Pacific

In 1815 Samuel Leigh landed in New South Wales, where he labored for some years among the convictsettlers, visiting their lonely farms, and gathering them from long distances to little services held in the kitchens of bush homesteads, until the sound of familiar hymns and faithful preaching brought tears to



MRS, CALVERT AND MRS, LYTH STOPPING A CANNIBAL FEAST IN THE FITI ISLANDS (1849)

their eyes, and not infrequently penitence to their hearts. In 1821 Leigh was sent to commence a new mission among the Maori of New Zealand. It is not easy to realize that at that time New Zealand was almost as cannibal as Fiji. With his heroic young wife, Leigh settled at the beautiful bay of Wangaroa, where the local Maori had quite recently killed and eaten the captain, crew, and passengers of a British ship—whose wrecked hulk still lay upon the beach. Terrible were the scenes they witnessed, but at last a

brighter day dawned, and cannibalism passed forever.

The Friendly Islands were occupied in the same year as New Zealand, and after years of discouragement the conversion of a powerful chief (who a few years later became king of the entire group) turned the tide of conquest. A great revival broke out, led by King George, and the work was successful beyond all expectation. Indeed, the Pacific proved the most romantic of all our fields.

From Tonga the Gospel was carried to Fiji-perhaps the most cannibal group in the Pacific. Here the task proved one of exceptional diffi-The terrible giant-chief, Thakombau, offered a fierce oppo-He had himself taken part sition. in more than a thousand cannibal feasts, and was of ferocious disposition. "I hate your Christianity," he cried. "Do you think you can ever keep us from wars and from eating men? Never!" But the saintly life and early death of John Hunt, and the self-sacrificing devotion of James Calvert began to make an impression. At last, in 1854, the once terrible Thakombau vielded his proud, dark heart to Christ, and for the rest of his life proved a sincere and zealous Christian. The back of heathenism was broken. In a few years cannibalism disappeared from Fiji, and when Calvert finally left Fiji there was not an avowed heathen in the group, but instead 104,000 regular attendants at public worship, 1,322 churches, and 1,824 schools. To-day, out of a native population of 87,000, over 80,000 are Wesleyans-more than the entire number of Wesleyans in England at the death of Wesley.

## Opening a Closed Land

Not until the middle of the century was it possible for the W. M. M. S. to undertake a mission to China. At that time (and until 1860) missionary work was only possible in the five treaty ports—all the rest of the empire being fast closed against the hated foreigner. The pioneers (George Piercy, Josiah Cox, and William Beach) and their helpers worked in Canton for a decade, and then the opening of the mighty Yangtse (under the German treaty of 1861) gave Josiah Cox the opportunity of settling in Hankow, the "hub" of China. For some time Cox (W. M. M. S.) and Griffith John (L. M. S.) were the only Protestant workers in the interior. From that date the whole of China was nominally open, but the prejudice and hatred continued, and riots were frequent. A distinct turning point was the terrible famine in North China in 1877-80. Our saintly David Hill and two other missionaries left their stations to carry relief to the starving multitudes of Shansi. Terrible were the scenes they witnessed during the awful winter months. The dead lay unburied on the frozen ground and were devoured by hungry wolves, who attacked even living people, also. So great were the services David Hill rendered, that the Chinese Government ordered a tablet to be erected in his honor.

Not until after the Boxer rising was it possible for missionaries to occupy the long-closed province of Hunan. After several pioneer journeys, E. C. Cooper and a Chinese minister were stationed in the provincial capital in 1902, and we have now a strong and growing work

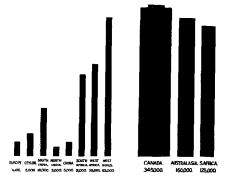
with a line of stations across the province. Medical work has always been a feature of our China missions; we have now seven well-equipped hospitals and several dispensaries. The future is bright with hope.

## The Independent Conferences

As the years have passed our missions in some fields have become selfsupporting, and as a natural conseself-governing propagating. Thus the work Canada. Australasia. and Africa (Cape Colony, Orange River Free State, and Natal, only) have now separate and independent conferences, and are no longer under the care of the parent British conference and the Wesleyan Methodist Missionary Society. Each has its own allotted sphere of missionary work.

## Present Work of the Wesleyans

The Missionary Society now carries on operations in France, Italy, Spain, Portugal, Cevlon, India, South India, Burma, China, the Transvaal, Rhodesia, the Gambia, Sierra Leone, the Gold Coast and Ashante, Southern Nigeria, Honduras, the Bahamas, Jamaica (with extensions in Panama and Costa Rica), Hayti, Santo Domingo, the Virgin Islands, the Leeward Islands. the Windward Islands, and British Guiana. The affiliated "Women's Auxiliary" has also missionary ladies and institutions in a number of these fields. We have 385 British missionaries (not including wives), and the Women's Auxiliary has 94 unmarried lady workers. Our full members number 129,000, and our total adult baptized community 287,000;



Wesleyan Members and Wesleyan Members and Probationers on Mission Probationers of Inde-Fields pendent Conferences

there are over 116,000 children in our elementary schools, and over 9,000 students in our colleges and high schools. We have 336 ordained native ministers, 879 catechists, 303 Bible women, 4,200 paid teachers in our educational institutions.

In October, 1913, the centenary of the Society was celebrated by great thanksgiving services in England and on all parts of our mission field, and a thank-offering of £260,000 raised for the extension and strengthening of the work. Stepping out into the new century, we can not but have before us Wesley's dying words: "The best of all is 'God is with us.'"

## THREE MISSIONARY FACTS FOR CHRISTIANS AT HOME

"Our interest in Missions is a mark of our Christian Character."
"Our knowledge of Missions is the measure of our Christian attainment."
"Our participation in Missions is the measure of our Christian efficiency."
—Hamilton C. Mabie.

# The Tiger and the Beggar Boy

BY W. W. PETER, M.D., SHENCHOWFU, HUNAN, CHINA Missionary of the Evangelical Association



OTH animals were hungry. Each was going after food in his own way. Their paths crossed. The beggar boy was brought to the

hospital. The tiger was hunted and killed.

The little fellow was only about 12 years old. All his life he lived in the country near the hills, some ten miles from Changteh, Hunan. He never had gone to school. His mother was knew no father. little more than a beggar woman herself. She "worked on the street," we learned, for 600 cash-less than 50 cents gold, a month. No one wanted the boy. He was forced to become a beggar. He had no home. When he became sleepy, he slept wherever he happened to find a dry place from which no one would kick The question of clothes never bothered him but once every year or He had on a ragged, cotton, padded jacket, and most of a pair of pants. Because he was a beggar, no one ever expected him to wash either his clothes or himself. looked as if he had lived up to what was expected of him. There was nothing thrilling in his past life. Every day was the same as the day Early each morning he started in to beg his food. Late at night he would hunt out a place to Sometimes he had to steal. And sometimes when it was cold, he would sleep with the pigs in order to keep warm.

The day the tiger found him had been an unusually good one for the boy. In addition to two bowls of rice, he had secured a bit of wood. Perhaps he stole the wood, for he took himself off to an out-of-the-way deserted hut to cook his food and warm his body, for it was winter. The tiger attacked him there. He stealthily approached from behind, and with one leap bore him to the ground. How the boy happens to be alive to-day is one of God's miracles in caring for His little ones.

No one saw the tiger make his bloody attack. They found the boy the next night. He had dragged himself up into the loft of the building, where he attracted a passerby by his cries. But he was only a beggar and no one ventured to go after the tiger. Not until the animal made another attack, this time upon a full-grown man, did the people bestir themselves. While we were operating on the boy word came that the animal had been killed by a crowd of angry men armed with big swords and blunderbuss guns, near the underbrush in which he found his second victim. And to-night the little beggar boy is lying in the hospital on a bed more comfortable than any he ever knew before. And the skin of the tiger hangs a trophy over which all the region is gloating.

Slung on two long bamboo poles, they brought the boy to the hospital. He was propt up with rice straw, and his head was bandaged in dirty rags. He had every reason to be dead. Weak from the loss of blood, yet fighting wild animals in his delirium, he had to have ether before he allowed us to touch his wounds. The man who was wounded "went off into the country to get well," we were told.

His padded clothes were all that probably saved the boy from wounds on the body. But his scalp was torn in half a dozen places by claws and teeth. All his left ear, with parts of the adjoining cheek and scalp, hung on his neck. It had been torn as easily as one would tear a sponge. A big artery of the neck had barely escaped. It is a custom of these parts to fill fresh wounds full of burned paper. This had been done. And it took three hours to clean the wound and approximate the parts.

In China medical missionaries dare not work in secret. The Chinese are always given access to the operating room. In many places to-day there still prevail the misconceptions so current years ago. It was held that foreign doctors cut out eyes in order to make microscopes. And that they also cut out human hearts. It was this thing which made some of their foreign medicine so wonderfully effective.

Consequently, to-day, one corner of the room was packed with curious onlookers. There was the mother of the boy, drest in her rags. She had never seen foreigners this way before. Thoroughly frightened, she remained hidden throughout the operation, concealing herself behind those more bold. There was a Mr. Li, who had just come with his brother and some servants to see Dr. Logan, only to find that he had gone to Peking to preside at the triennial

meeting of the 400 medical missionaries who constitute the China Medical Missionary Association. And so I looked at the wrist he had sprained in falling off a horizontal bar while trying to take physical exercise western fashion. There was the man who came with the mother of the boy. He was the boy's "guarantee." At every operation such a one must be present to stand responsible for the patient, in case anything goes wrong with him while at the hospital. Some of the patients were present, and as many from the street as the operating room attendants would allow to come in.

It is the custom in Dr. Logan's hospital to begin an operation with prayer. And to the strangers this must have seemed like an incantation. for they looked on in open-eyed astonishment. After we began work, now one and then another of the group in the corner would edge closer to see what we were doing. On rejoining the others, a full and sometimes naive report would be given, for all we did they saw through their own unaccustomed eves and "The foreigner is sewing minds. back the boy's ear. He uses an iron handle to hold his needle. Why does he not use his fingers?" "Did you see all those iron instruments he has lying on the table? He uses first one kind and then another." "Why do these people all wear white gowns? And why does the doctor insist that we, too, wear them? Has it anything to do with the 'doctrine,' do you think?" "What kind of foreign water are they pouring on the boy's face?" And when the breathing of the boy caused "ether snow" to form on the cloth, "It is very hot in here

and yet there is snow on the cloth over the boy's face." "Is it the water they use which makes the boy lie so still and breathe so naturally?" It was always "Why?" One could almost see their minds completely muddled in astonishment.

Dr. Pao, Dr. Logan's excellent assistant, had been working from early morning in the operating room. Previous to this case, he had just finished the delicate operation of cutting one of the small muscles of the eve in a cross-eyed patient. He had had no dinner. And so tea and cakes were brought for him and the others who were hungry and thirsty. After their long tramp from their homes all of the country people must have been wanting something, too. not one of them would touch a thing, fearing that if they were to do so much as taste foreign food, they might unwittingly swallow some of the foreign "doctrine" also. one of the operating room attendants eagerly helped himself, one of the onlookers exclaimed, "See him! He is not afraid of swallowing the foreign doctrines!"

Recently, during the Week of Prayer, Dr. Pao gave a long and earnest talk, and people listened most carefully for all of them knew the kind of a man he was. Ten years ago nobody knew of him as anything other than that he was "the Gospel preacher's son." After he had finished some schooling in the usual way, Dr. Logan "picked him up" and sent him, as he would send his own son, to a medical school to study medicine. After five years he returned from Hankow and became Dr. Logan's assistant. To-day few men in Changteh have a larger fol-

lowing for good than Doctor Pao. Another man present at this prayermeeting used to be a Buddhist priest. Many years of his life he spent on the Sacred Mountain, not far from Changteh, in a temple full of idols, where all devout heathen go to worship at least once a year. One day missionary passed through mountain and met the priest. talked over their respective religions and the priest was politely attentive when he heard about Jesus. the missionary went away, the priest read over very carefully the several tracts and the New Testament which the missionary had given him. And then for two days and nights the gray-robed priest secluded himself meditate. The other priests thought nothing of this, for it was the custom among them to spend much time in meditation. But this man was not thinking about Buddha. He was getting acquainted with Jesus through the Word. A long time passed and the man slipt from the mind of the missionary. In fact, the missionary had gone home.

A few days ago a man drest as a priest—gray robes and shaven head—presented himself at the hospital gate, asking to see the foreign hsien seng. He said, "I am willing to do anything to stay here. I want to learn more about this man Jesus." And while we were sewing up the wounded beggar boy, this "transition man," in unpriestly garb and stubbly hair, was off in another part of the hospital washing dirty clothes and "learning about Jesus."

God never did me a greater personal kindness than when He allowed me to come to China and observe and to learn to play the Big Game.



DR. S. HALL YOUNG AND GOVERNMENT MAIL TEAM CROSSING THE CROW CREEK PASS, CHUGACK RANGE (IN MARCH)

# In the Mining Camps of Alaska

BY REV S. HALL YOUNG, D.D. A Pioneer Missionary of the Presbyterian Church



HE story of the white man's Alaska is an inspiring one, while that of the native under Russian occupancy is sordid and cruel. The

northern miners present the finest types of many races. The prospector lured by gold is the pioneer of progress, the settler of waste places, the conqueror of empires. No hardships are too formidable to be braved, no difficulties too great to be surmounted, no labor too strenuous to be undertaken by the man whose dreams are of untold wealth deep-locked in the icy North.

The Alaska miner is of a peculiar and sturdy breed. The greater part of these miners are American born. The 40,000 miners and their families illustrate the survival of the fittest. They are the winnowed wheat, the

sifted coal, the washed gold. They are those who have come through perils and labors, and have had the courage, the endurance, the indomitable spirit to remain and to conquer.

The women of the North are of like fiber with the men, and they are rearing a sturdy race. The "call" of Alaska is strong, and it is being heeded by the best of all races.

"Ho! Viking brood: ho! Norsemen, all;

The sturdy Swede, the hardy Gael: Ye Finns, ye Celts, to you I call;

Ye Germans, Danes, I bid ye hail! Whoe'er has breathed the Ice King's breath,

Has braved his wrath, nor feared his death!

"I call ye, strong, for strong am I.

My north-lights wage exultant war;

My fierce winds battle merrily;

My ice-guns boom, my torrents roar. I bid ye leap to joyous strife, To grander strength, to fuller life. "My gold, deep-locked with icy hands— Come, rive it, mine it, fling it free! Come, dig my coal; come, plow my lands; Snatch finny hordes from stream and sea;

My copper rend from mountain walls; My marble blast for stately halls."

When our first missionaries went to the Northwest there was no thought of any possible settlement of Alaska by white men, and there were then less than 200 whites in the whole territory. After the soldiers were withdrawn, in 1877, there was little to lure a population to those bleak and stormy shores, and Alaska was still called "Seward's Folly," and "Uncle Sam's Iceberg Farm." Missionary work was begun by the Presbyterian Church in 1877, and for five years this was almost the only denomination at work The Moravians commenced a small work on the Kuskogium River in 1884, and desultory efforts were made by one or two other denominations, but the Presbyterians had the only sustained and progressive work, and that was confined to the Southeastern corner of the territory.

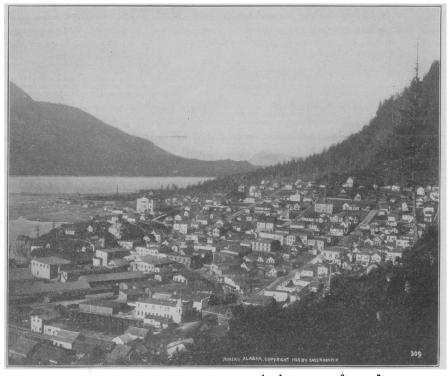
There were mines in British Columbia, in the Cassiar region reached by the Stickeen River. In 1878 they employed about 700 men, and these miners passed through the southeastern cup-handle of Alaska on their way to and from the mines; only a few of them resided in the territory.

In 1880, two Cassiar prospectors discovered placer gold on what is now the site of Juneau, the capital of Alaska, and two years later a thriving little city had sprung up. The Treadwell mine was located at Douglas Island, three miles from Juneau, and presently the rocky hills about Gastineau Channel were resounding to the

roar of 300 iron stamps which were working day and night to crush the mountain of low-grade, gold-bearing quartz. The progress of Juneau since then has been steady, and now it presents the largest collection of great stamp mills in the world.

As the Presbyterian Church has been the first to enter the native work, so it was the first to attempt to carry the gospel to the incoming white miners. In 1882 the Northern Light Log Cabin Presbyterian Church was erected. In a few years this gave way to a neat frame structure, and the Presbyterians have had a minister there ever since. Now the church is prosperous and almost self-supporting, and is branching out into the surrounding camps.

At Douglas City, built near the Treadwell mine, the Congregationalists started work in the late '80s. Methodists, Episcopalians, and Roman Catholics built churches at Juneau and all of these denominations pursue their work to this day. At Wrangell, where the first native mission was located. and where the first American Protestant church in the territory was built in 1879, there has existed a separate organization for the whites since the mining boom of 1898. But altho there is considerable mining done at scattered points accessible from Wrangell there has never been a large and settled mining population at that place. Ketchikan, in the southern part of the Alexandrian Archipelago, is another distinct mining town. Small gold mining properties have been located all around it, and at distances of from twenty to sixty miles valuable copper mines have been opened. There are also large salmon canneries at Ketchikan and near it. The Methodists



A VIEW OF JUNEAU, SOUTHEASTERN ALASKA

The city has a population of 6,000 people. Note the churches over the figures: 1. Presbyterian Church; 2. Episcopal Church; 3. Methodist Church; 4. Native Presbyterian Mission

were the first to enter this mining field; the Episcopalians also having a small church there.

But the growth of the white population in southeastern Alaska was slow. It was not until the great Klondike boom of 1897 and 1898 that the attention of the world was drawn to the empire of the Northwest. Previous to the commencement of that stampede there were not 3,000 white people in the whole territory. When the news of marvelous discoveries of gold in the Klondike was published a heterogeneous mass of men was literally "dumped" upon the shore at the head of Lynn Canal, that strange body of water which, with its continuation, Chatham Strait, stretches straight as

an arrow 200 miles due north from the sea into the coast range of mountains.

The town of Skagway was built as a gateway city, and in 1899, two years from the discovery of gold in the Klondike, it numbered some 4,000 people, with all the comforts and many of the luxuries of civilization. Here again the Presbyterians were the first to open Christian work, For ten years I had been a missionary at Wrangell and was asked by the Presbyterian Board of Home Missions to lead the work among the Klondike miners. My first sermon was preached at Skagway in August, 1897, and on my way through that camp in the woods, over the Chilcoot Pass into the Klondike.

The White and Chilcoot Passes, in

the fall of 1897 and the spring of 1898, were the shaken gold pans that separated the human gold from the gravel. The twenty-five thousand lawyers, doctors, clerks, merchants, artisans, and farmers, who essayed to cross those terrible mountains, build their boats, and take their provisions over six hundred miles of dangerous river to Dawson in the fall of '97, and the fifty thousand who tried the same task in the spring of '98, were nearly all new to such experiences. paratively few won into the Klondike; fewer still stayed in the North. The weaklings fled, defeated, or left their bodies on the trail; the strong, the brave, the resourceful remained, and spread all over Alaska as prospectors, miners, and settlers.

The Methodists, Baptists, Episcopalians, and Roman Catholics soon followed the Presbyterians to Skagway, and built churches there. The town began to decline after a few years, and, one after another, the denominations ceased active work until now there is a Union church—the Methodists, Episcopalians, and Presbyterians uniting in the support of one pastor.

After the organization of the Presbyterian church by the American Presbyterians at Dawson in 1898, that organization was turned over to the Canadian Presbyterians. The great majority of the 30,000 or 40,000 miners who came to the Klondike during these two or three years were from the United States. The Klondike being limited in extent, perhaps threefourths of these miners sailed down the Yukon into Alaska, where soon started the towns of Eagle, Circle, Rampart, and Tanana, on the Yukon. Thence they began to prospect up the various rivers and creeks of the whole territory, finding gold in paying quantities in many camps. Wherever the towns promised permanency and large growth the churches made an effort to enter. The two churches that were most active in this pioneer work were the Presbyterian and Episcopalian. I visited the new towns of Eagle and Rampart in 1898, and in '99 these towns were manned by Revs. Kirk and Koonce.

Continuing down the river in the fall of 1899, I came to Nome, which had just begun its mushroom growth on Seward Peninsula off the shores of Bering Sea. The Congregationalists and the Presbyterians reached this big new boom camp near the same time. Both erected self-supporting churches in the summer of 1900, when 30,000 people landed on that bleak, windswept, treeless shore. The Episcopal Church manned Circle City, erected a building at Rampart, and also sent a man to Nome.

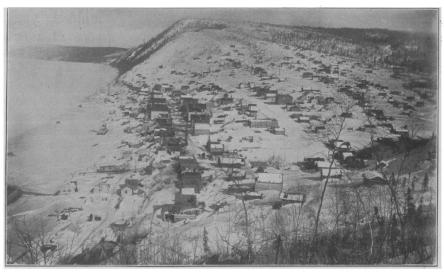
#### The Pioneers' Task

The work at all these points was peculiar and hard. That which at the same time gives the greatest difficulty and creates fascination about this pioneering work among the miners is that there are a thousand difficulwhich must be met and overcome. The missionary needs to be of the same caliber as the sturdy pioneer miner. He must be able to do what the miner has to do, to live under severe conditions, and to enjoy life there. He should be able to build his cabin or his log church with his own hands, if need be; to cook for himself year after year; to travel by dog-team or on snow-shoes with the temperature fallen to 60 degrees below zero; and to think nothing of

camping and traveling under such conditions. He must not consider himself a martyr or whine about his hardships. He should be able to enjoy this life and consider it the finest in the world. For if he can not meet these difficulties in such a spirit he is not fit to cope with the conditions of pioneer life in the North. The

Nome in 1905, and the two denominations formed a confederated church under one pastor. The Episcopalians have also had a minister most of the time.

The third great gold stampede was to the Tanana Valley, where rich gold deposits were discovered from the years 1903 to 1905. Soon two rival



A VIEW OF RUBY, ALASKA, AS IT WAS IN THE SPRING OF 1912
Ruby is a mining town of 1,200 to 1,500 inhabitants, on the Yukon River, which is here over a mile wide

Presbyterian Church chooses, in general, young men of fine physique and adventurous spirit, who have at the same time a passion for soul-saving. After exploring the Seward Peninsula I was able to start missions at Teller and Council, of which Rev. Herman Hosack and Mr. Whipkey afterward took charge. So long as these were booming mining camps the work was continued.

In 1901 the Presbyterians and Congregationalists united at Nome under the Congregationalist Board, and that work is continued there until the present time. The Methodists entered

towns sprung up on the Tanana River, Chena, and Fairbanks, ten miles apart. Having been appointed General Presbyterian Missionary to all Alaska, I came to Fairbanks in the summer of 1904 and soon organized a church. Rev. Howard M. Frank, a young man just from the Theological Seminary went to Chena and erected a church, but the town of Chena declining while Fairbanks increased, after a few vears the mission at Chena was abandoned. The church at Fairbanks has had a prosperous and useful history and its influence is felt in every part of the territory.

In the fall of 1904 the Episcopalians also entered Fairbanks. A log church and hospital were built by Archdeacon Stuck, a man of English birth and American training. This is the man who, after scientific parties had repeatedly failed to ascend Mount McKinley, conquered that skypiercing summit in the spring of 1913.

These pioneer missionaries, including the brave Bishop Rowe of the Protestant Episcopal Church, thought it no hardship to travel hundreds of miles across the country with their dog-teams in the winter, to canoe up and down the streams of the great Yukon Valley, or to take long journeys on foot in the summer through the mosquito-infested forests, and to become explorers as well as ministers of the gospel. One and all they became infatuated with that life which none who have tasted would willingly exchange for life and work anywhere else under the sun.

The Methodists came into Fairbanks in 1905, and erected a church which is still doing its work there. The Roman Catholics came later to all of these mining camps, but the Protestant missionaries were the pioneers.

The restless prospector continued to roam up the gorges and along the mountain ranges of interior Alaska and almost every year from one to four or five new mining stampedes have started. Some of these have died almost in the beginning; others have developed into permanent and prosperous camps.

The churches have not kept pace with the movements of the miners, and it is probably true to-day that not more than one-half of the population of Alaska is able to go to church on Sunday, because there is no church

within reach; not more than twothirds of the white children of Alaska are able to attend Sunday-school, for the Sunday-school is not there, and yet an honest effort has been made on the part of some denominations to supply the spiritual needs of the territory.

In 1911, I went to the new prosperous mining camp of Iditarod, in the Innoko Valley, and continued there a year, organizing missions at Iditarod and Flat City. In order to attend the meeting of the presbytery in the spring of 1912, I had to harness my dog-team and travel over three ranges of mountains, and across two great valleys, 520 miles to the coast, and 200 miles further by boat to Cordova, where the meeting was held. Dr. Condit came from Fairbanks to that meeting, traveling 310 miles over the trail, and then 132 miles by rail to attend the meeting. This gives some idea of the difficulty of convening presbyteries, conferences, and church conventions in Alaska.

The town of Ruby on the Yukon, 125 miles below the mouth of the Tanana, was built within a few months in 1912 and 1913. I visited this town in 1912, and in the spring of 1913, Dr. E. N. Bradshaw took up the work after having traversed the trail from Cordova to Ruby with horsesled and dog-sled, a distance of some 700 miles.

The mining excitement was not by any means confined to the interior of Alaska, for as early as 1895 gold was discovered at the head of Cooks Inlet, and the mining towns of Sunrise, Hope, and Knik were erected. This region was, however, entirely neglected by the churches, until my journey to Presbytery Meeting in 1912, when I

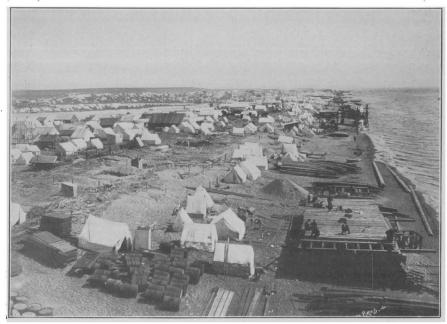
preached the first sermon in all that region. My appeals brought Rev. T. P. Howard to that field in the fall of 1912, and he is now extending his work over this great territory as best he can. In the summer he travels by boat to four or five preaching points, and in the winter by dog-sled; while sometimes he tramps 125 miles between Sundays to fill his appointments.

In 1898, the town of Valdez, on Prince William Sound, was settled as a starting-point to the Klondike excitement, and there, in 1899, the Congregationalists and Episcopalians erected churches which still continue to do their work. Valdez has grown to be a prosperous camp from the discovery of gold quartz and copper near it. About 1905, the town of Seward, on Kenai Peninsula, was erected, and a railroad called the

Alaska Northern was pushed 72 miles toward the Matanuska gold beds. The Methodist, Episcopalian, and Roman Catholic churches entered this field and erected buildings, but the Methodist Church is the only one at present carrying on the work.

In 1908, I reached Cordova near the mouth of the Copper River, where the Copper Valley Railroad was soon pushed 225 miles to the Great Bonanza copper mine, owned by the Morgan Guggenheim Syndicate. The Episcopalians had already erected a church club-house at Cordova, and the Catholics built a church and manse in 1909-10.

While this brief survey does not, by any means, exhaust the number of mining camps, or recount all the missionary efforts made in their behalf, yet it comprises the greater part of both. The Presbyterian and



NOME, ALASKA, IN THE YEAR 1900 Nome is now a city of 3,000 people, and extends for twenty miles along the shore

Episcopalian churches have general missionaries constantly on the field, whose business it is to go with the new stampedes and, wherever practicable, to organize churches.

## The Outlook

With the recent passage through Congress of bills providing for the construction of one or more government railroads from the coast to the interior, and other bills opening up the vast coal fields and vaster agricultural lands, Alaska has entered upon a new era. The steamboat companies are putting new vessels upon the Alaska lines, and every boat is crowded with eager adventurers, bound for the mineral, farming, and fishing regions. The white population of the territory will, in all probability, be doubled or trebled within two or three years. The discussions in Congress, and the many articles that have recently appeared in print, have opened the eyes of the world, as never before, to the astounding wealth of Alaska and its almost unlimited possibilities for investment and settlement.

The van of every squadron of this great army of exploration ought to be led by the soldier of Christ, carrying the Banner of the Cross. Five ardent young ministers, of the Presbyterian Church, have been sent to three new

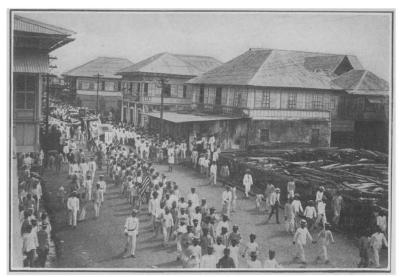
fields, and two already established, and three or four more are needed. The other denominations of the Christian Church are also awaking to this most urgent call.

The call is loud and clear for brave, strong, adaptable, resourceful, and devoted men. There is a wider and higher range of qualities demanded in the successful missionary to this northwest frontier, than that required in a minister to almost any other point in the world. The mining populations are intelligent, independent, critical, and yet warm-hearted. rooms, hospitals, Y.M.C.A work, as well as church work must be undertaken, carried on, and supported. These pioneer churches can not be successfully manned either by weaklings or by bigots. Humble-minded heroes are required who take pleasure in their work.

Let the Church arise and take this opportunity. Let Gospel preaching, the Sunday-school, the Young Men's Christian Association, the Christian club, be found in every new camp. Let the men of Alaska feel that the Church is not a "back number," a medieval institution, a decrepit, and dying body; but a living, growing, progressive, upto-date institution, having the dew of youth, and the strength of the Almighty. Who will go for us?

#### A LAWYER'S PRAYER FOR UNSELFISHNESS

MERCIFUL GOD, whose Blessed Son came into the world not to be ministered unto, but to minister, grant me such a measure of His spirit that the aim of my life may not be self-gratification, but unselfish service. Train me to find in the little events of daily life opportunities to help my companions and to bring brightness into their lives. Grant that, if need be, I may have courage to die for them and for Him who is the best of friends. Grant that, till death comes, I may have grace to live for them and for Him, who liveth and reigneth with Thee and the Holy Ghost, One God, world without end. Amen.—George Wharton Pepper.



SOME OF THE JARO STUDENTS CELEBRATING THE FOURTH OF JULY

## The Prime Need of the Filipinos

THE PLACE OF RELIGION IN THE EDUCATIONAL SYSTEM IN THE

BY P. H. J. LERRIGO, M.D. District Secretary of the American Baptist Missionary Societies



HE American nation, however oddly the rôle may sit upon it, stands in the relation of foster-parent to the Filipino. The avowed

aim of our policy in the Philippines has been from the beginning to train the infant nation with a view to ultimate self-government. This jective has dictated our relations to the Filipino in the past, and a consistent course has been laid down, which, in the main, has been persistently pursued with this end in view. As a foster-parent we have nothing better to give the Filipino than those principles of freedom and democracy which have made the American nation what it is to-day. There would be little use in trying to force upon

an oriental and tropical people our ardent American civilization; we do not want to make an American of the Filipino, but to help him to work out his own genius upon the firm foundation of liberty.

To accomplish this end probably the greatest single agency is the introduction of American schools into Philippines. Two important achievements are being wrought by the Philippine educational system. First, it is permeating the youth of the country with the ideals of American democracy; and second, it is providing a common language which serves both to bind the heterogeneous elements of the people together and also to open to them the treasure houses of science, literature and art which lie outside the archipelago.

In the fifteen years which have elapsed since the American occupation a government system of education has been built up which carries the pupil from the primary grades. through the intermediate and high schools to the university, and also furnishes industrial and normal training. The men who have had charge the educational work in the Philippines have been, for the most part, men of high ideals and great capacity, and, in some notable cases, of the most sterling Christian charac-No one can associate closely with the student body in the Philippines without realizing in what a marked manner American ideals are being assimilated, and it may be stated beyond the peradventure of a doubt that the body of young people now passing through the public and high schools will be radically different, both in thinking and acting, from the men who hold the reins of governmental power at present, trained for the most part in the Spanish ideals of an earlier period. names and careers of Washington. Lincoln, and McKinley are familiar to them, and the effect of the teaching of American patriotism appears constantly in their school work. Moreover, they are getting a real grip upon the English language, for today more English is spoken throughout the islands than Spanish, altho the latter language had start of four hundred years. It is impossible to go into the remotest village without being met by a little urchin who will greet you with a painfully enunciated "Good morning," and then, if at all encouraged, will go on to propound a series of questions, more or less pertinent, and

impertinent, such as "Where do you come from?" "Where are you going?" and "How old are you?" Hence it can be said that the efforts of the Bureau of Education toward fitting the young people for the time when they shall be called upon to take part in governing their own country, are meeting with a success which is truly remarkable.

Those who are familiar with the situation, however, are bound to recognize one serious lack in the government scheme of education. Much is done toward the formation character by the inculcation of habits of industry, by the setting of a standard of honor, and by building up the physique through games; but the religious situation in the Islands renders it impossible to give direct moral and religious training in the public schools, and few would doubt the wisdom of the instructions which have been issued to the teachers from headquarters barring the discussion of religious matters in the schools. The Filipino youth natural hero-worshipers and they give very loyal allegiance to their teachers in the public schools, hence, the fact that the mouths of the latter are closed upon religious themes tends to confirm the impression that religion is a matter which may be neglected. And as the chief element which is lacking in the Filipino toward the capacity for selfgovernment is the vigorous, rugged honesty which alone will make selfgovernment possible, it becomes a matter of the first importance to find some means whereby the characterbuilding force of evangelical Christianity may be brought naturally to bear upon the young lives.

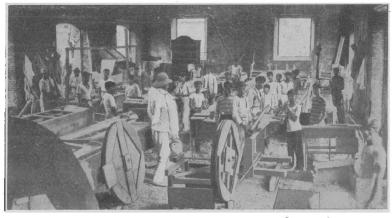
## Need of Industrial Training

This need can be met in two ways. The establishment of Christian schools and the maintenance of Christian homes for students who are attending the Government schools.

Several schools of this character have already been established by the mission boards and are meeting with much success. Silliman Institute, founded by the Presbyterian mission in August, 1901, is a notable ex-

complied with the Government requirements for standardization, and is authorized to confer the degree of Bachelor of Arts.

The Jaro Industrial School Republic was founded by Rev. W. O. Valentine, under the auspices of the American Baptist Foreign Mission Society, and is based upon the plan of the George Junior Republic. Two specially valuable features are of outstanding importance in its work; first,



THE CARPENTER SHOP OF THE JARO INDUSTRIAL SCHOOL

It began with fifteen students who ate and slept in the home of the missionary in charge, and the number of students has now grown to 615, accommodated in a group of buildings which have been added one by one, as the limited means at the command of the mission have made possible. Altho housed in surdly inadequate quarters, the school is doing a remarkable work for God, and dominates in many respects the whole province where it is located. It has sent out fourteen native pastors, eighty-five evangelists, and one foreign missionary, while large numbers of its graduates hold important Govrnment positions. The school has

it is equipped to give thorough training in such trades as farming, carpentry, shoemaking and tinning; and second, its character is earnestly Christian and evangelistic. Mr. Valentine and the teachers of the school lead the older boys in evangelistic tours into the surrounding country, and between terms many of the young men conduct vacation schools in the remote barrios which the Government educational system fails to reach. Here they teach the rudiments of an English education during the week days besides training the vounger children in such sports as baseball and track work, while on Sunday they conduct Sunday-school and teach the whole village how to sing Gospel songs, as well as explaining to them the Scriptures.

The value of the industrial training is readily apparent to all who understand the physically indolent nature of the Filipino. A story is told of a school-teacher in Manila in the early days, who was endeavoring to inculcate in the minds of the young men in her class the idea of the dignity of labor. She instanced the Japanese nation, speaking of the extremely laborious work done by the jinrikisha coolie, and stated that as a consequence of their industry the Japanese people had forged to the front of Oriental civilization, "while the nation that refuses to labor," she added, "inevitably dies." One of the young men arose, and upon receiving permission to speak, addrest the class as follows: "Fellow classmates, if the question is 'Shall the Filipino pull the jinrikisha or die?" I say die." This story fairly indicates the attitude of the Filipino, at least toward physical labor, and the charge wrought in the nature of the young men by means of the Industrial School is little short of marvelous. When the railroad was being constructed through Panay a group of fifty of the older boys from the school formed a construction gang and hired out to the railroad in a body for grading work, establishing their own camp along the side of the right of way far up in the mountains. The superintendent of construction testified that their work was eminently satisfactory.

Like Silliman, the Jaro School suffers severely from lack of proper buildings and equipment, but is turning out some fine young men who are taking positions of importance with the railroad, in Government circles, in commercial life and religious work.

But little has been done in the way of Christian schools for girls. The Baptists have a small school in Iloilo and plans are being made to greatly enlarge it, for the importance of this work can hardly be overestimated. In the Philippines, woman occupies a position of dignity and influence in the home. She commonly "does the religion" for the whole family, and by keeping its hand on the training of the girls, the Catholic Church rightly judges that it is in no danger of losing its grip upon the nation. There is a crying need for a large, thoroughly equipped school for upper-class girls, which should combine the advantages of a primary and finishing school, teaching those accomplishments which considered essential to the equipment of a young lady in Philippine society, and at the same time furnishing her with a thoroughly educational basis for the serious duties of life. It is hoped that the Iloilo School will grow into this. Several women's training schools for Christian workers are conducted by the various missions, and are of inestimable value in preparing young women, mostly of the lower classes, for lives of usefulness.

#### The Need of Christian Homes

The other way in which the lack of moral and spiritual training in the public school may be met is by means of the dormitories, or Christian homes, which have been established by most of the missions in the provincial capitals in connection with the Government high schools.

In the beginning the work was confined to dormitories for boys and voung men, but the demand for similar homes for young women soon developed, and several have now been established. Here the young people are provided with a good home, pleasant and sanitary surroundings, good food, and opportunities for recreation and improvement supplementing the school work. The mission dormitories are conducted under thoroughly evangelical auspices and profoundly affect the lives of the young people who take advantage of them. A monthly sum is charged, sufficient to make them practically self-supporting. The good food and healthful surroundings immediately make themselves apparent in the physique of the boys and girls. The American teacher having charge of the athletics in one provincial high school was so imprest with this feature of the case that he proposed putting the whole athletic team into the dormitory.

The effect upon the minds and hearts of the young people is no less apparent. It is not to be supposed that every one entering the dormitories becomes an avowed Christian. but their viewpoint is changed and their minds liberated from the shackles of ancient superstition. would be as impossible to crowd back their liberated ideas into the narrow casket of the ancient régime, as to pack again the filmy fibers of the Philippine wild cotton tree into the snapt pod which has burst above the highway and scattered its contents to the four winds. Many of them unite with the evangelical churches and are the means of enlightening their friends and families,

but whether they adopt the evangelical faith or not, their thinking and acting will inevitably be affected profoundly when they go out to take the positions of influence for which they are being fitted.

The writer was for some time in charge of one of these dormitories. He announced on one occasion that the evening class for the discussion of religious themes would take up the subject of the Church, and asked the young men to bring on the following week, definitions of the Church. Some of the definitions brought were quite interesting and evidenced keen thought and observation on the part of the boys. Here are samples:

"The Church is the congregation of faithful men in which the pure Word of the Lord is preached."

"The Church is the whole body of Christians."

"The Church is a religious organization for the purpose of serving God."

"The Church is a society of those who meet together to speak about the words of Jesus Christ and to follow them."

The young men who could produce such definitions have certainly been doing some thinking upon religious matters which will affect greatly their future lives.

It is by these two means chiefly, then, that the Protestant missions are endeavoring to supply the lack of definite religious training and character formation in the public schools. In the meantime the Roman Catholic Church is not idle. They have recognized the strategic advantage, both of the private school and the dormitory, and are pushing

their work in both directions. The Jesuits are planning for a two-million-peso plant in Manila, the Dominicans are about to add new buildings to the University of Santo Tomas to the value of one million pesos, while Bishop Dougherty is at work upon a school in Iloilo to cost 250,000 sions.

It should be remembered that the work of the Catholic Church in this connection is reactionary. Their interest is to maintain the old order of things, their methods do not conduce to the creation and confirmation of rugged, honest character, and hence but little can be expected from them in the way of fitting the youth of the nation to undertake the high duties of government leadership from a democratic standpoint.

It may be said without fear of contradiction that no institutions in the Philippines are so well calculated to implant the true principles of right-eous conduct, both in public and private life, as the schools and dormitories under the auspices of the missions.

At present the leaders of the nation are still drawn very largely from those who were trained under the old ideals. The facile character of the Latin oriental readily assumes the appearance of conformity with American ideals and customs, and

hence they have been given credit in this country for being much farther advanced in civilization than actually the case; but they quickly revert to old ways. When the Governor-General is not present, even the members of the Assembly and the Commission relapse at once into the use ofSpanish, and thoughts and actions are dominated by the old type of Spanish political life which might well be epitomized in the parody, "A public office is a private graft."

Before the Philippines can be ready for self-government their places must be taken by the younger generation who have absorbed American ideals: and these leaders of the future will come quite largely from the schools and dormitories which have brought them in contact with the best phases of American life and given them the foundation of a strong and stedfast character. Thus to a much greater extent than might seem to be the case the key to the Philippine situation lies in the hands of the Christian Church, and as a prime factor in fitting the Filipino for selfgovernment, too much emphasis can not possibly be placed upon strengthening the already existing Christian schools and dormitories, and establishing others of like character.

#### PRESENT-DAY MIRACLES

ADAPTED FROM ARCHIBALD CROMBIE

From the mold as murk as night Lo, the lily's stainless white!

From the molluse's cell obscure, Lo, the pearl's perfection pure!

From the nest egg, dumb so long, Lo, a mounting flame of song!

From the dark-souled African Lo, there comes a Christlike man.

Unto the discerning eye Miracles are ever nigh.

By His Spirit's mighty power God is working every hour.



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

#### PLANS AND PROGRAMS FOR MISSIONARY MEETINGS



HE supreme object of every missionary program—in the Sunday-school, Young People's Society, Church prayer-meeting, or Woman's

Missionary Society—should be to advance the cause of missions and extend the kingdom of God. Every part of the program—the devotional service, the business transactions, the papers, talks and addresses, the social hour at the close—should be planned with this one great object in view.

Nothing foreign to the subject of missions should be allowed on the program. No greater mistake can be made than that of introducing entertaining features of a secular nature—vocal and instrumental music, dramatic readings, or amusing recitations—in the hope of interesting the uninterested. These things may entertain, but they can not produce or promote interest in missions. There is in them no life-giving missionary germ. Nothing but missionary seed can produce a missionary harvest.

If the interest lags, study the program and see what is wrong. It need not be dull because it is exclusively missionary. No subject is more fascinating if rightly presented.

## IS THE PROGRAM TO BLAME?\*

BY JANE M. KERR, PITTSBURG, PA.

In the average missionary society there is a long roll of members, only

\*Condensed from The Women's Missionary Magasine of the United Presbyterian Church,

a small proportion of whom attend regularly. Some are merely contributors who never come to a meeting; others are irregular, take little part in the meetings, and show little interest. Usually a handful of faithful ones do the work and keep the society in existence. It certainly looks as if the majority of the members consider the meetings of their missionary society unimportant and uninteresting. Some of the absent ones doubtless have legitimate reasons for not attending, but many of them are merely indifferent, and desire to use their time for their own pleasure rather than for God's work. However, let us not condemn the absent member too severely until we have examined the missionary meeting carefully, for there may be causes which hinder its effectiveness, but may be remedied if we know of their existence.

First and most important is the devotional service. Is some one chosen to lead in this service after she has arrived at the meeting-place, with no time to pray and think about it? Does she go through it in a perfunctory, lifeless manner? Do late-comers interrupt the service? If so, then the whole meeting will be affected, for the spirit of the devotional service will permeate the atmosphere of the entire meeting.

A leader carefully chosen—some time before the day for the meeting—can prepare a service which will be an inspiration to all who come and a means of awakening the careless or indifferent to a new vision of service.

Every society must go through a certain amount of business, but often it consumes so much time that members grow weary and leave before the program is taken up, or else the program must be omitted or curtailed because of the lateness of the hour. The business meeting can be made interesting if the President keeps things moving briskly, giving each member a chance to express her opinion, but allowing no time for useless discussion. It is in this part of the meeting that the rock looms up on which many a society is dashed to pieces -the rock of discord. Nothing is so dishonoring to Christ nor so deadly in its effect on the missionary society as dissension over some detail of the management of the society.

The program also may be too long. One may get too much of a good thing—even in missionary papers or addresses. Hearers should go away with a desire to learn more for themselves rather than filled to satiety. Often the program is monotonous, and should be varied by sometimes having a speaker from outside the society or some new method of presenting the material.

Worse than having the program too long, however, is to have none at all because the participants have failed to appear, or send a substitute. The program committee should see that each member on the program is notified and that substitutes are provided for those who can not take part.

Lastly, many members will be kept away if the spirit of the missionary meeting is not friendly and cordial, no matter how well organized it is, nor how interesting the program may be. Do not hurry away without a few words of kindly greeting to each other, and of appreciation of the efforts of those who have taken part; thus showing the spirit of love which should dwell in all Christian gatherings.

#### THE VALUE OF PARTICIPATION

In planning programs the value of participation must not be forgot-The abiding interest is likely to be in exact proportion to the number of those who take part. The custom prevalent in many societies of devoting the programs to single addresses by competent persons is far from ideal. legitimate once in a while, but should not be often repeated if the real purpose of the society is to arouse interest in missions and not merely to enjoy an intellectual feast.

"The programs that help the members most are those in which they themselves participate," says Mrs. J. P. White in The Women's Missionary Magazine. In preparing a program it is wiser by far to plan to use a dozen women than a half dozen. A subject that might be assigned to one person may often be subdivided and assigned to three or four. Ordinarily four ten-minute talks or papers on various phases of one subject are more interesting than a fortyminute paper by one person. Even if one woman is capable of presenting the subject more ably than the combined four the real benefit to the meeting may be less because the other three delegates would miss the blessing that comes from participation."

"To sit as passive buckets and be pumped into can be exhilarating to no creature."—Thomas Carlyle.

#### RESPONSES AT ROLL-CALL

In many societies one number on the program each month is the giving of short items on some pre-arranged topic in response to the names at roll-call. Sometimes the members are expected to provide their own items; sometimes, in order to insure a response from every one present, they are written on slips of paper or clipped from reports and papers and distributed before the meeting begins. The following list of suitable

topics has been compiled from a number of year-books:

- 1. Scripture texts along some special line of thought, such as giving, prayer, praise, promise or responsibility.
  - 2. Brief Bible prayers.
- 3. Verses from favorite missionary hymns.
- 4. New Year's thoughts. (Or Easter, Christmas, or Thanksgiving.)
- 5. A thought that has left its impress this year. (For an annual meeting.)
- 6. Current missionary news. (From the daily paper or the missionary magazine.)
- 7. News items from China. (Or any other country.)
- 8. Pointed paragraphs on Persia. (Or any other field.)
- 9. Facts about Japan. (Or any other field.)
- 10. Missionary statistics and their significance.
  - 11. Names of medical missionaries.
- 12. Names of missionaries in India. (Or any other field.)
  - 13. Names of pioneer missionaries.
- 14. Names of women who have left their impress on heathen lands.
  - 15. Names of missionary martyrs.
- 16. Names of famous native Christians.
- 17. Queer customs in China. (Or any other land.)
- 18. Why I would not like to live in Turkey. (Or any other non-Christian land.)
- 19. Quotations from great missionaries. (For these see The Missionary Review, July, 1903, page 522.)
- 20. Testimonies of great statesmen to the value of missions. (See The Missionary Review, January, 1903, page 24.
- 21. Names of mission stations in Africa. (Or any other field.)
- 22. My favorite missionary book and why.
- 23. The missionary in whom I am most interested.
- 24. A missionary question. (Such as, "Where do they bind women's feet?)

25. New ways of working for missions.

## SERIES OF RELATED TOPICS

The Best Methods Editor is frequently asked to suggest series of related topics to form one number on a missionary program running through six or eight months or even an entire year.

In many societies the chapters of some study book are used in this way. In others the text-books are studied in special classes meeting weekly for six or eight consecutive weeks, and the programs for the monthly meetings are made more general in character. For societies that prefer the latter plan (in the estimation of many leaders it is much the better one), the following series of topics is given. They are equally appropriate for Young People's Societies, for the church missionary prayer-meeting and for Women's Societies:

- I. Our Pagan Ancestors—How They Were Won to Christ. (Stories of Martin of Tours; Patrick in Ireland; Columba of Iona; Augustine of Canterbury; Boniface in Germany; and Cyril and Methodius, among the Slavs; given preferably by persons of French, Irish, Scotch, English, German, and Slavish descent, respectively.)
- 2. Blazing the Missionary Trail. (Stories of pioneers, in countries or in lines of work—Schmidt in Africa; Ziegenbalg in India; Morrison in China; Melinda Rankin in Mexico; Allen Gardiner in South America; Egede in Greenland; Whitman in the Oregon country; Thomas and Vanderkemp in medical missions; Clara Swain in woman's medical missions; Ulfilas in Bible translation; Cyrus Hamlin in industrial missions.)
- 3. The Task in America. (Work among the Mormons, Southern Mountaineers, Mexicans, Indians, Foreigners, or the frontiers, lumbermen, miners, the masses in the city, the neglected country districts.)

MedicalMissionaries. (John Thomas, Vanderkemp, Scudder, Livingstone, Peter Parker, Mackenzie, Hepburn, Clara Swain, Eleanor Chestnut.)

5. The Noble Army of Martyrs. (Lyman and Munson, John Williams, Bishop Patteson, Bishop Hannington, James Chalmers, Eleanor Chestnut.)

6. Eminent Missionary Women. (Ann, Sarah and Emily Judson, Fidelia Fiske, Melinda Rankin, Eliza Agnew, Mary Moffat, Madame Coillard, Isabella Thoburn, Mary Reed.)

7. Great Translators of the Bible. (Ulfilas, Eliot, Carey, Martyn, Morrison, Judson, Smith and Van Dyck, Pilkington, Schereschewsky.)

8. Conquests of the Cross. transformation of Hawaii; the pentecost at Ongole; the pentecost on the Kongo; the taming of the Tsimsheans; the crowning of Christ in Korea; the uplift of Uganda; the redemption of Fiji; the winning of Madagascar.)

9. Famous Missionaries to the Redmen. (Eliot, Brainerd, the Mayhews, Zeisberger, Whitman, Evans, Young, Bishop Whipple.)

10. Trophies of the Cross in Mission Lands. (Kajarnak, Africaner, Samson Occom, Crowther, Krishna Pal, Kekela, Kho-Thah-Byu, Neesima, Boon Itt, Pastor Hsi.)

II. Famous Women Converts on the Mission Field. (Kapiolani, Ranavalona II., Chundra Lela, Pandita Ramabai, Mrs. Ahok, Doctors Hue King Eng, Li Bi Cue, Mary Stone, and Ida Kahn.)

12. The By-Products of Missions. (Contributions of missions to commerce, exploration, industrial advance, language and literature, education, medicine, sanitation, temperance, and social progress along many lines.)

## JOURNEYS TO MISSION LANDS

In 1912-13 the program of the Woman's Missionary Society of the Bedford Presbyterian Church, Brooklyn, N. Y., consisted of a series of "Little

Journeys to Mission Lands," which proved very profitable. The printed announcement was in the form of a railway ticket with detachable coupons, each marked "Good for Two Passengers," to indicate that each member of the society was asked to bring a friend.

## LITTLE JOURNEYS TO MISSION LANDS

Personally Conducted Do Missions Pay? Come and See Sewing, 10.30-12.30. Basket Luncheon, 12.30. Journey, 2.30-4 o'clock

Good for 2 Passengers, Feb. 11, 1913 CAMEL TRIP IN ARABIA Conductor-Mrs. Saml. Zwemer News Bulletin-Miss Wakeley, Agent Good for 2 Passengers, Jan. 14, 1913 THROUGH JAPAN BY JINRIKISHA Conductor-Miss A. W. Pierson News Bulletin-Miss Wakeley, Agent •••••• Good for 2 Passengers, Dec. 10, 1912 A "DANDY" TRIP TO INDIA Conductor-Mrs. Voorhees News Bulletin-Miss Wakeley, Agent Good for 2 Passengers, Nov. 12, 1912 BY WHEELBARROW IN CHINA News Bulletin-Miss Wakeley, Agent Good for 2 Passengers, Oct. 8, 1912 BY CANOE IN ALASKA

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4 Conductor-Miss Dougherty News Bulletin-Miss Wakeley, Agent Good for 2 Passengers, May 14, 1912 BY TROLLEY THROUGH OUR 3 SLUMS Conductor—Miss MacColl News Bulletin-Miss Wakeley, Agent

.... Good for 2 Passengers, April 9, 1912 A TONGA JOURNEY IN AFRICA Conductor-Mrs. Garrett News Bulletin-Miss Wakeley, Agent

...... Good for 2 Passengers, Mar. 12, 1912 ON HORSEBACK AMONG THE MOUNTAINEERS

Conductor-Miss Pierson News Bulletin-Miss Wakeley, Agent

Conductor-Mrs. Dodge

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In this church, the Woman's Missionary Society holds all-day meetings, the morning being devoted to sewing for hospitals, schools and other missionary objects in this country and abroad. Both the sewing hour and the noon luncheon have afforded excellent opportunities for making the acquaintance of newcomers in the church. The ticket giving the schedule of programs is printed on the opposite page.

#### AN IMMIGRATION SALAD

At the beginning of their new year last April, the Woman's Missionary of the Union Presbyterian Church, Schenectady, N. Y., decided to try the experiment of omitting refreshments at the close of their meetings. Desiring, however, to retain the social hour, the president prepared a bowl of "Immigration Salad" and served it immediately on the close of the program. The topic had been, "America, God's Melting Pot." The receipt is as follows:

Typewrite the list of questions herewith given on strips of paper about one inch by eight, and cut them in two, preferably in the middle of some word.

Take green tissue paper and cut from it imitation lettuce leaves about three by five or six inches. Fold in the center lengthwise over a steel knitting-needle, and gather up lightly with the fingers along the needle to mark the mid-vein and give the crinkled appearance characteristic of lettuce. To the stem end of each leaf paste one of the half strips previously prepared and roll it (the strip) up. Arrange the leaves in a salad bowl with the rolled strips hidden from view.

Pass the salad at the close of the program and ask each person present to take a leaf and find the other half of the question which is held by some one else present. When all the questions are matched, read them, one at a time, and ask for the answers.

As a promoter of sociability, this plan

proved far more effective than the usual refreshments, and had the added advantage of arousing much interest.

## QUESTIONS

- 1. Who was the first "Dago" that ever came to America? (Columbus.)
- 2. How far removed are you from immigrant ancestors?
- 3. Are there any immigrants in our church?4. With what immigrants do you come into
- 4. With what immigrants do you come into personal contact?
- 5. When and where did the first immigrants settle in the United States? (Jamestown, 1607.)
- What immigrants were brought to America against their will? (The negroes.)
- 7. How many full-blooded Americans are there? (About 300,000—the Indians.)
- What socially exclusive organization of women was founded to commemorate immigrant ancestors? (The Colonial Dames.)
- 9. What women rarely, if ever, go out to domestic service? (Italian.)
- 10. When does an immigrant become an American?
- 11. How many nationalities are there in our city?
- 12. What proportion of our city's population is foreign-born?
- 13. What do the immigrants do for us? (Dig coal, construct railroads, pick cranberries, can fruits and vegetables, make clothing, work in kitchens, black shoes, etc.)
- 14. What would be the result to the United States if all the immigrants should suddenly leave? (Almost all industries would be paralyzed.)
- 15. What Jewish immigrant (now a Christian) has written our most fascinating books about immigration? (Doctor Edward A. Steiner.)
- 16. What famous Polish Jewess is the wife of a professor at Columbia University? (Mary Antin, author of "The Promised Land.")
- 17. What was the first great college in America founded by an immigrant? (Harvard.)
- 18. What poor Danish immigrant to the United States became famous for his philanthropic work? (Jacob Riis.)

#### NEW WAYS TO USE CURIOS

The Home Mission Monthly suggests a new use for curios at a missionary social as follows: "Have an observation table of labeled curios, a list of which is to be written from memory, after marching three times around." This is good suggestion for the society that wishes to do away with refreshments and yet retain the social hour at the close of the program. Another way is to have a table of curios numbered consecutively and ask each one present to guess what each curio is and where it came from. Then read the guesses and The result give the correct answers. is amusing and informing.

## SOME ANSWERS THAT SURPRIZED US

Mrs. B. C. Patterson, missionary of the Southern Presbyterian Church in China, sent to *The Missionary Survey* a contribution entitled "Some Answers that Surprized Us at Sutsien." These are so unusual and so illuminating that they are reprinted here for use on missionary programs. They can be used in several ways, as follows:

- r. Let the questions, written on slips of paper and numbered, be given to one set of persons, and the answers, similarly prepared, to another.
- 2. Write the answers on slips of paper and distribute them. Let the leader ask all the questions, and those who hold them give the answers. It would be very effective if those giving the answers could be drest in Chinese costume.
- 3. For a missionary social or the social hour at the close of a program, write the question on slips of paper of one color and the answers on another color. Red, the color for happiness, and yellow, the imperial color, would be appropriate. Give the questions to one set of persons, the answers to another, and have them matched by the numbers.

## SOME ANSWERS THAT SURPRIZED US AT SUTSIEN

- How did you happen to have a dollar to-day?—I sold my finger-nails.
- What have you done for this abscess?—
   I ate several scorpions, one of them alive.
- 3. Your boy has enlarged spleen, but why can't he walk?—We blistered both of his knees, as they are the root of the spleen.
- 4. What is the matter with your throat?—
  I swallowed a whole egg with a needle in it, because the witch told me I would have a son if I did.
- 5. Why can not that teacher of the primary schools control his temper?—It is very difficult. A teacher needs two stomachs, one to digest his food, the other to hold his angry breath.
- 6. What kind of medicine do you want?— Medicine for the "devil's disease." (Sometimes they merely hold up two or three fingers, which means malaria.
- What are you doing in town?—I came to worship my ancestors.
- Have you no money to pay for your medicine?—No; it was cloudy to-day, so I did not bring money.
- 9. Have you chicken for dinner?—No; it rained, so I could not buy a chicken.
- 10. How did this girl get such a terrible burn? She was sent to her betrothed's home. He died. His mother blamed her, and deliberately burned her.
- 11. What is that beggar singing at the front door?—The Buddhist chant for the dead. He hopes the superstitious inmates will give him something so that he will leave.
- 12. Who is in your inner room?—A woman prisoner, chained to the wall. I watch her here rather than in the jail.
- 13. You say your home is in another part of the country. How long have you been here?—Five hundred years.
- 14. Who is that crying in front of the coffin?—The chief heir. He broke that old crock with burning paper in it, which shows it.
- 15. Why are those men and children and soldiers collected at the compound door?—One of the missionary children is playing inside.
- 16. Why does she not acknowledge her fault, and ask forgiveness?—She said

she would rather go to the eighteenth layer of hell than "lose her face."

#### MISSIONARY FIRE-CRACKERS

For a meeting on China, or a meeting on or near the Fourth of July, missionary fire-crackers will afford a pleasing novelty. Tho they make a special appeal to boys, they have been used with great success in meetings for grown-ups also.

To make them, cut rectangles of any desired size from red paper, roll them around a lead pencil or any cylindrical stick, and paste the edge down. Write a number of short items on strips of white paper, roll them up and fasten a short piece of white twine to each one. Place these in the little red cylinders, with the string hanging out like the fuse of a real cracker. Distribute these before the meeting begins and call for them by number.

Missionary statistics, quotations, news notes, or brief missionary facts can be used for the items. For a Fourth of July meeting, the questions used in the "Immigration Salad" would be appropriate; for a meeting on China, "Some Answers that Surprized Us at Sutsien."

Missionary fire-crackers also afford a novel and most effective method of distributing leaflets. For this purpose they should be made quite large (regular cannon crackers) and the contents be leaflets rolled up with a heavy piece of twine for the fuse. Many a person who would not take a leaflet will be delighted to carry home one of these gay fire-crackers and read what is in it.

## A WAY TO USE "CLUES TO THE CONTENTS"

The "Clues to the Contents," printed on the back of the frontispiece of the Review each month, can be used to advantage on missionary programs. One way of doing it is as follows:

Select a number of the questions, choosing those best calculated to arouse interest and stimulate curiosity, and

write them on slips of paper with the date of the magazine in which they are found. Assign these to a number of persons with the request that the answers be searched out and given at the next meeting. This should be done some weeks in advance to give plenty of time. It will add to the interest to post a list of the questions on the bulletin board or print them in the church calendar with the announcement that they will be answered at the meeting. The following questions can be used:

- A father bought poison and tried to bribe a friend to put it in his son's food. Why? (November, 1913.)
- 2. Where, under the American flag, was a 13-year-old girl sold by her mother last year? (November, 1913.)
- 3. The name of what denomination, translated by the Chinese, becomes "The Church of the Kicking Overseers"? (December, 1913.)
- 4. Where, in the United States, did the Stars and Stripes float for the first time last year? (December, 1913.)
- 5. Who wore three suits to church? (January, 1914.)
- Where does ma mean "horse," "help," "mad," "dog," and "coming"? (January, 1914.)
- 7. "Pig collections." Where do they take them? (January, 1914.)
- A community of 6,000 children in the United States with no school privileges. Where is it? (February, 1914.)
- 9. What was the track-foreman reading to his men? (March, 1914.)
- Western shoes and Mohammedan worship. Do they interfere? (March, 1914.)
- 11. Who sent the postcard to the policeman? (April, 1914.)
- 12. What did the doctor find on the ashheap? (April, 1914.)
- What covenant did the owner of the nickel stores make with God? (May, 1914.)
- 14. The Bible is the most widely read book in the world. Which is next? (May, 1914.)
- 15. How did the Scotch elder convert the pastor to missons? (May, 1914.)



#### THE LIVING CHRIST

T HE only hope for darkest "Africa" is in the presence and power of the ever-living God. The same Christ of God who wrought miracles nineteen centuries ago is working to-day, and not only in Africa but all over the world. It is this fact that gives courage to those who face the apparently impossible task of dispelling the darkness of heathenism and overcoming the opposition of Mohammedans and Hindus.

From many fields in Africa come the good tidings, "Christ is here"—working in spirit, bringing new life, and overcoming all obstacles. In Egypt His presence is manifest in the the stirrings in Moslem circles; in Uganda and East Africa in the extension of the native church; in West Africa and Nyassaland in the large numbers of inquirers and converts, and in South Africa in the conferences to promote Christian unity and cooperation.

Every day lame and crippled children in mission-schools are learning to walk in the way of Christ; blind eyes are opened, and dumb tongues are loosed; the dead are being raised to life by hundreds every day, and are entering the service of God to die no more.

## THE INTERNATIONAL INSTITUTE IN CHINA

THE "International Institute," of Shanghai (Dr. Gilbert Reid), seems to be responsible for the proposed establishment of a Unitarian Mission in China. This is a clear indication of the type of work for which

the International Institute stands—moral, social, and educational, but not missionary from a Christian point of view. In a recent meeting in connection with the Institute Dr. Reid moved that persons of large means be urged to contribute to the work, and that men be appointed by different religious bodies to the religious department "in search for truth, and in efforts toward spiritual unity . . . whatever their tradition or creed."

It is evident that the Institute stands for no certainty in the revelation of God through Christ, but is a perpetual "parliament of religions." ligious department is a "friendly gathering of adherents of all religions" that presents "an unusual opportunity for developing this particular idea China." The Institute welcomes all other religious teachers to China without regard to their belief in Jesus Christ and the unique power of His Gospel for the salvation of men. there not a liberality that is in reality infidelity? God give us clearness of vision, positiveness of faith, charity in dealings with others, and zeal in preaching the gospel of Jesus Christ the Son of God!

## A STOCKBROKER'S CONVERSION

THERE are new evidences continually that indifference to Christian missions is due, in many instances, entirely to ignorance as to the facts. One instance of this, recently brought to light, is the case of a business man, a retired member of the New York Stock Exchange, and a constant attendant at church, who traveled in the Far East

and honestly sought first-hand information. He wrote to a friend in New York (January 27, 1914), in part as follows:

"For many years I was very undecided as to the usefulness and success of the work done in the foreign mission field, as I believed that most of the reports which I received in the churches were possibly of a prejudiced hature. In the fall, winter, and spring of 1910 and 1911, I spent about six months in India, China, and Japan, all of which time I was seeking information and data regarding the usefulness and success of missions. About go per cent. of the information I obtained was from railroad officials, Government employees, merchants, and guides (many whom were Mohammedans and οf Hindus). While in China I spoke to representatives of several different governments, and to some native Chinese. In every instance I induced them, so far as possible, to express their candid opinion, by stating that I was in no way interested directly in missions, but was trying to ascertain what the missionaries were doing in the different countries, and if they were making the great progress there many of them claimed.

"After weighing all the information which I could possibly obtain, eliminating what came from the missionaries themselves, and from the derelicts of America and Europe who float around the East, I have arrived at the conclusion that the missions are accomplishing much in the moral uplift of the people of the East, and that the opportunity has just begun, if the means are furnished them by the people of America, to carry on their many different benevolences, which radiate from the many different Christian churches which are working in the mission fields of the East. There is absolutely no doubt in my mind that the East has been greatly benefited by the efforts of

church missions in the past hundred years, and that the work is filled with hope, and, in my belief, has only begun.

"Faithfully,
"Paul G. McI----."

This letter might be put alongside of hundreds of others from travelers much more enthusiastic in their report on missions they have seen. The devotion of the missionaries, their sacrifices, their talents, their handicaps and successes are indications of their nobility and earnestness. Even the temporal results of their work are evident in the schools and hospitals, the churches and printing-presses. A few years ago a traveler may have had some excuse for saying that he had seen no sign of missionary activity, but to-day every intelligent observer must acknowledge the influence of Christian missions in the Godward uplift of mankind. The most important spiritual results, however, are often not visible to the unspiritual mind.

#### ANTI-MISSIONARY PUBLICITY

In the East, where religion and nationality are inseparably linked, every American and European is looked upon as a Christian. Consequently the many non-Christian travelers and residents in mission lands can do more harm and make more commotion than the comparatively few real Christians. Some do not fully realize the harm that they do by their idle gossip and evil example and others do not care. They are bound for pleasure or for money and have no thoughts of the trail of the serpent they leave behind them.

Among the baneful influences that are retarding the progress of Christianity are the newspapers and periodicals that find their way to non-Christian lands and give false impressions of life in America and Europe. The scandals, stories of graft and white slavery, far outclass the news of Christian progress,

and the illustrations are often a disgrace to civilization. The advertising enterprise of dispensers of cigarets and strong drink would lead those in foreign lands to believe that everyone in America is addicted to them.

One of the evils against which Christians contended is the introduction of Western forms of vice, and amusements that corrupt, into lands already reeking with immortality. Some of these amusements have ceased to attract much attention in the West, but their introduction into the Orient adds new zest to the search for vicious indulgences. righteous protest has been made by Christians in India against the visit of a famous ballet dancer. The performance is sensual and can not be justified in either the East or the West, but does double injury coming from the "enlightened West" to the "benighted East." It has a worse effect on India than the public performance of nautch girls or African dancers would have in America New York. and Europe should send only their best to Asia and Africa and not their worst in men, in morals, in amusements, in articles of commerce or in literature and ideals. The editor of the Indian Social Reformer says that such a perverted idea of Christianity has been disseminated in India by travelers and the press that he had difficulty in convincing an Indian woman that the thirty-first chapter of Proverbs presents a Christian ideal of womanhood.

The idea of race and nation must be divorced from the idea of religion before the people of the East will understand the universality of the Christian religion and the vital individual character of the Christian life.

## THE MISSIONARY MESSAGE—THE ONLY CURE

L EPROSY is a terrible disease—a living death. Two hundred thousand are suffering from it to-day. The

germ has entered their bodies through the blood by too close contact with leprosy. Then the disease shows itself in a loss of feeling and by other symptoms until more and more the body is destroyed, physical powers wane, natural beauty becomes ugliness, pain racks the sufferer and finally the end comes to what has been a living death. What would not a leper be willing to give or to do if only he might be cured!

Sin is moral leprosy—a living death. Millions of men and women are suffering from it to-day. Sin has taken hold on their spiritual natures through their appetites and by too close contact, and has shown itself first by a lack of sensitiveness to evil and to the will of God. Other symptoms and results of the disease follow-a lessening love for the right, a loss of spiritual power, loss of moral beauty, an increasing destruction of the image of God in the man. Finally, the last semblance of divine life departs and the spiritual decay follows which is the result of the lack of spiritual life.

The cure for spiritual leprosy is illustrated by the cleansing of Naaman. Many know that they have the disease but they do not know the Great Physi-Some one must tell them. Jew or Gentile, African, Chinese, American, must all come to the only One who can cleanse. If the leper believes the good news he asks the Great Physician for cleansing. Pride and prejudice, the simplicity of the remedy, may cause the sufferer to miss the cure. Money can not buy it, nor can incantations, nor mighty works. Man, even a king, can not cure this disease, but there is a God who can. Washing in fountains of culture and ethics can not take away the stain. There is only one cure, the God-appointed cleansing through the blood of Christ (Rev. 1:5). All sinners, rich and poor, white and black, must seek the same cure.



#### AUSTRALIA AND THE ISLANDS

#### A Brave "Sky-Pilotess"

NDER this title, the London Presbyterian tells the story of an unnamed deaconess-nurse who visits distant Australian ranches for the love of God and the relief of suffering pioneer families. "Her work takes her hundreds of miles from any railway to lonely mining camps or sheep-herders' huts, and when opportunity offers, she organizes a Sabbath-school, and even holds preaching services. At her principal station, Oodanatta, she conducts daily worship in the public school. The mission which she seems to have established upon her own initiative and without compensation has now been taken over by the Inland Committee of the Presbyterian Church, and a similar one is to be established at Alison Springs, said to be at the center of that great The Gulf States island continent." Presbyterian, commenting on record, says that those best acquainted with the history of our pioneer churches in America know that a very large proportion of them were begun at Sabbath-schools, in some good woman's kitchen.

#### New Zealand Centennial

N EXT December will mark 100 years since Christianity was introduced into New Zealand, 25 years before the annexation of the islands by the British. In 1809 England sent out the first missionaries-a joiner, a shoemaker, and a schoolmaster. Two of these men sailed for Sydney in August, 1809, in the transport ship Ann, and reached Port Jackson in February, 1810. There

they took passage in a whaling ship going to New Zealand, and eventually arrived in December, 1814, five years and three months after leaving Eng-Another year and three months land passed before the society at home heard of the settlement being founded. For eleven years there were no baptisms. The first conversion took place in 1825, but it was not till 1830 that the first public baptismal service for adults was Then followed the marvelous movement which resulted in almost the whole Maori nation being brought under Christian instruction and civilizing influence, and which led the first bishop, George Augustus Selwyn, on his arrival in his new diocese in 1842, to write: "We see here a whole nation of pagans converted to the faith."

#### Australian Methodist Centenary

THE centenary of Methodism in Australia is to be celebrated next year, August 10th being fixt upon as the date. On that day, in 1815, the first Methodist minister landed in Sydneythe Rev. Samuel Leigh-but Methodists had been holding meetings at least three years earlier. The Methodist brethren now claim to have 3,534 church buildings, costing over \$6,250,000, and a church membership of 150,000, with 621,000 adherents and 995 ministers and probationers. Considering that the population of the commonwealth is only about 4,750,000, Methodists have no reason for discouragement. Methodism is one of the great religious forces of the world, and is ever gaining ground. There is now but one Methodist body in Australia. Some years back there were three well established—the Wesleyan Methodists, Primitive Methodists, and Bible Christians—and the United Free Methodists and Methodist New Connection were also represented by a few congregations. These have all united under the one name of Methodist, and are about equal in numerical strength to the Presbyterians.

#### Opium in the Philippines

THE regulations relating to opium use, framed and enforced by the United States authorities in the Philippines, have resulted in very greatly reducing the consumption of the drug. An official report states that as a result of the law and its enforcement, "the use of opium is now confined to a comparatively small number of confirmed users of the drug, practically all of whom are Chinese, who can not give up the vice and who will go to any length to obtain opium." While there are in many parts of the islands scattering instances where Filipinos still indulge in opium, it is reported that less than 5 per cent. of the former Filipino users, who had numbered 40,000 in 1906, were victims of the vice in 1911. Since then conditions in Manila have greatly improved and conditions in the provinces are "fairly satisfactory." The report has this suggestive statement, presumably not written by a fanatical prohibitionist: "The only hope of approximating total suppression lies in making indulgence in the habit so difficult that the younger generation will not acquire it, and in this direction the progress made has certainly been most satisfactory."

#### A Woman Evangelist Among Savages

A T Tukukan, Philippine Islands, a village about an hour's journey out of Bontoc, and hostile to it from time immemorial, an American lady is sole white resident. Miss Waterman graduated with Wellesley's first class, and

her recognized standing as the best authority on the dialect of the Bontoc Igorot keeps up the traditions scholarship of her Alma Mater. lives in Tukukan, and already there are indications that one of the small villages is going to become Christian. Several of the leading old men, with their wives and children, have already been baptized, and others are at present under instruction. This seems to suggest similar possibilities for the Mayinit region, hitherto unopened. The people have been very hostile to Americans, Filipinos and neighboring Igorots alike. There are three large compact villages-Mayinit, Guinaang, and Dalican-and they boast that there is not a Christian in one of them.—Rev. Robert White.

#### A Chinese Missionary to Samoa

■ OW Christians in the South Seas  $\Pi$  are meeting their immigration problem is shown by the offer of students in Samoa to pay the salary of a Chinese teacher to work among the Chinese coolies on the plantations in Mr. Li Shue Kwai has that island. volunteered, and he is well equipped for this service to his countrymen. Mr. Li was educated in a small school in Hong Kong, in a boys' school of the American Presbyterian Mission in Canton, where he came under direct Christian influences, and in the Basle Mission Theological College, where he took a four years' course. He has also had extended pastoral experience for over 15 years. Many requests have been made to him to remain in Canton, but after many delays, which included arrangements with the Australian immigration authorities (for he can only get to Samoa via Sydney), he has sailed for the land from whence he has heard the cry: "Come over and help us." His wife is training as a nurse in the L. M. S. Hospital in Hong Kong and joins him in a year or two.

#### The Gospel Outlook in Fiji

OUT of a native population of about 90,000, in the Fiji Islands, over 83,000 are returned this year as claiming attachment to the Methodist Church, of whom more than 33,000 are in full membership. The missionary contributions of the native church last year amounted to over £10,700, and in addition to this amount, large gifts were contributed for the payment of native teachers and the maintenance of native It is most probable that within the next year or two the Fijian mission will be declared an independent district, and pass from under the control of the Wesleyan mission board.

#### **AFRICA**

#### The Nile Mission Press-Egypt

R. S. M. ZWEMER writes: "The statement made in the last report of the Press, that already no less than 55 societies and 37 countries, from Morocco to China, have ordered literature from the Press, is sufficient evidence that we must plan for a much larger development in the future. The work of the Press has only begun; both on lines of production and distribution we are at the first stage. The kind of literature sent out always awakens an appetite for more. It is life-producing; it arouses investigation; it awakens intellectual life; it can only satisfy by larger supply. Various missionary societies are already beginning to look to the Nile Press for printing and publishing on a scale which it is utterly impossible for us to undertake with the present equipment."

#### A Savage Trophy from Ashanti

THE work of the Ashanti mission, on the Gold Coast, is another instance of the power of the Gospel to transform savages. The brass bowl which was formerly used in Ashanti to receive the heads of human victims, of whom 20 were sacrificed every three

months to the shades of the king's ancestors-which sacrifices the king used to watch seated in a chair under the shelter of a large umbrella, with the queen mother on a stool by his sidehas been presented by Sir R. S. S. Baden-Powell to the museum of the Royal United Service Institution in Whitehall, which already owned the royal umbrella. The bowl came into Sir Baden-Powell's possession during the Ashanti expedition of 1896. It was fully described by Bowditch in his account of Kumasi, in 1817. That city. whose name means "City of Death," had three places of execution; one at the palace for private executions, a second on the parade-ground for public executions, and a third for fetish sacrifices at Bantama, where the bowl was found. The blood of the victims, after leaves of certain herbs had been added. was considered a very valuable fetish medicine.

#### The Girl Problem in the Kongo

N Africa, as in India, the custom of child marriage is a great obstacle to the proper training of the girls. But in the Belgian Kongo, according to Mrs. John Springer, of the Methodist mission, the lack of school facilities is an even greater difficulty. She writes:

"The girl problem, as ever, is a serious one. Several of our young men need wives and there are none for them except heathen girls, and all of those over 14 are already married. I have held girls' day school for the past two terms. Some 20 girls were enrolled. But the day school is not enough to fit a girl to be a native teacher's wife. Another young man came yesterday to enter the Fox Bible Training School. He has a 'wife' II years old, and wishes to bring her here. We do not know what to do. We ask you to make special prayer for these girls, and that there shall be a girls' boarding-school where they can be received ere very long."

#### Work for Lepers in Central Africa

THE Mission to Lepers has resolved to make a grant toward work among lepers at Mbereshi, in Central Africa, in connection with the London Missionary Society. There are many districts in that great country where the disease is seriously prevalent, especially in the Awemba country. appeal of the lepers has naturally come home to those who are carrying on this work, and for a considerable time past, certainly the last three years, a number of lepers—about 35—have been gathered together and ministered to. Leprosy is a serious factor in the life of some parts of Africa.

#### Church Union in Livingstonia

IN connection with the scheme for the union of the two great Scottish churches, it is important to remember that both churches have large missions in British Central Africa, and it has been felt for some time that these would be stronger if the native churches were united, so that all the converts would belong to one great organization. The proposal is to form a synod of the two Presbyteries of Livingstonia and Blantyre, with a common doctrinal basis and the Presbyterian forms of worship, discipline, and government. The name chosen for the united Church is "The Church of Central Africa Presbyterian."

#### Uganda Not Evangelized

THERE has been a very general impression that the work in Uganda is practically finished, and that the Gospel has spread all over the country, that it is a Christian nation, with Christian chiefs and a Christian king. The kingdom of Uganda has about 700,000 people in its kingdom, but the Protectorate of Uganda is quite a different thing. It stretches literally hundreds of miles beyond, and there are a great variety of different tribes, almost

entirely heathen at this time.—Bishop J. J. Willis.

#### Transformed By the Gospel

S an instance of the tranquilizing A effect of the kind treatment of patients in Mengo Hospital, Miss A. M. Brown wrote on December 29th: "Early in the year a poor girl came to us. I have never seen any one who looked and acted so like a hunted animal as she did. I think she had been so abominably treated that she had no faith in any one, and dreaded to be touched in any way by any human being. Fortunately, Dr. Cook was able to operate and physically to put her right. When she was really on the way to recovery we began to teach her, and slowly but surely the shrinking from us gave way to confidence, until she used to beg us to stay with her, to sit by her bed and teach her more. The hunted, wretched look soon disappeared, and when she was quite well she went back to her home promising to remember what she had been taught, and to pray to God every day. A short time afterward she came back to us asking if she might be trained as an assistant, and now she is the most lovable of our ward girls. Bright and happy and smiling all day, no one would recognize her as the miserable object who was brought to us less than a year ago."

#### A Visit to King Khama

F. H. HAWKINS, foreign secretary of the London Missionary Society, tells a wonderful story of a recent visit to King Khama, "the most distinguished native of South Africa." He says:

"At daybreak, on the morning after my arrival at Kgotla—Khama's capital—I attended a prayer-meeting for rain. These meetings had been held for weeks. About 800 men and women were present, in almost equal proportions. Most of the women sat upon the ground, and the men on low chairs

or stools which they brought with them. Khama sat on a deck-chair, under the shadow of a tree, in the middle of one of the sides of the oval into which the people had grouped themselves. young wife sat on his left hand. There was singing, reading, and prayer. chief himself led the meeting in the final prayer, which lasted about five minutes. I am told he compared his country to a wilderness where there was no river, and his people to a lonely dog in the desert crying for water. My week's intercourse with Khama made two impressions on my mind. first is that he is a Christian gentleman, and the second is that he is one of the most cautious and astute men I have ever met in my life. He has a remarkable mind, the working of which it is not always easy to understand, but of his desire to spread the light among the people over whom he rules there can not be a shadow of a doubt."

#### United Work in Zululand

THE Norwegian mission has united with the Berlin and Swedish Church mission for the education of native pastors, evangelists and teachers. A seminary has been placed in the Swedish station, Oscarsberg, northern Natal; the school for evangelists in the Berlin station, Emmaus; and the school for teachers in the Norwegian station, Umpumolo. A committee consisting of two men from each of these three societies, and with the Berlin mission superintendent, Minkner, chairman, is responsible for this united work, which is considered very significant for the future of the Lutheran Zululand.—Evangelisches Church in Lutherisches Missionsblatt.

#### A Revised Version in Zulu

T HOUSANDS of Zulus in South Africa are eagerly awaiting the revised Bible in their language, now being printed at the Bible House, New York. In 1882 the American Bible

Society printed the first complete Zulu Bible, translated by the American Board missionaries in Natal. then it has shipped Zulu Scriptures to South Africa literally by the ton. Every Zulu who learns to read seems at once to set about buying a Bible or a Testament. The final revision of this Bible, which is now nearly completed, is the work of the Rev. J. D. Taylor, an Amherst College man, who has been in South Africa fifteen years as a missionary. Mrs. Taylor has copied the whole revised Bible on her typewriter; the proofs were sent back to South Africa for close scrutiny, and when finally returned, corrected, they set the pressmen at the Bible House free to do their share of this great work.

In 1879 the Zulus were chiefly notorious for having cut to pieces a column of choice British troops at Isandula in Natal. One generation later we find some of them almost as eager for the revised Bible in their own tongue as were the English-speaking peoples to get their revised Bible in 1881.

#### MOSLEM LANDS

#### Moslems and Christianity

A STRONG appeal has recently been made by a Mohammedan in Mecca, the Moslem "Holy of Holies," for a Christian missionary to be sent to that district.

Christian converts from Islam in Egypt are being subjected to a peculiarly subtle temptation in the form of bribes of Government positions with good salaries on condition that they will abjure their faith in Christ. It is not, perhaps, surprizing that some have yielded weakly to this temptation. Khutbas (Christian tracts written in the style of popular Moslem sermons) are being translated into Russian and other languages for distribution among Mohammedans that do not understand Arabic.

#### The Bible Among Turkish Moslems

THE annual report of the American Board gives an illustration of the way the truth spreads in Armenia. native woman who had come from a village some distance away stopt the missionary on the streets of Adana and asked for a Bible. As a child she had learned to read at the Adana missionschool, and had gone to a distant village as a bride 23 years ago, where there was no school or religious service. was given a Bible and some tracts. She went back to her village, and on Sundays gathered the women together and read to them. This village is the center of about 30 villages within a 10-mile radius, all Moslems. One of the Turkish villages in this group recently sent a letter to the Protestant preacher, asking that a Christian teacher be sent to them, and intimating that "they desired, as a village, to accept Christianitv."

#### Y. M. C. A. in Constantinople

THE secretary in Constantinople reports that there are 481 members of 16 nationalities at the end of the first three months after organization. With only two small hired rooms for classes, there are yet 285 students in the night school. So anxious are young men to attend that they are willing to stand when all seats are taken. but two of the 16 classes are taught by volunteers. Some firms pay the fees of employees wishing to attend. The association has the cordial cooperation of the Greek Bishop of Pera, of a leading Roman Catholic priest of Constantinople, and of certain Turkish gentlemen of prominence. One suburb of the city has offered to furnish a building and athletic grounds for a branch association, and this is not the only quarter making application for a local association. Doors of opportunity are opening on all sides for this type of work in this great Moslem center.

#### Boy Scouts in Syria

HE many friends of the Boy Scout movement will be interested in hearing that there is in Syria and Palestine a Boy Scout Association, which was cordially endorsed by the Missionary Educational Union of those countries at a recent conference in Baalbek. in Turkey, too, the movement has. gained great headway. A recent number of the Association Quarterly, published in Constantinople, contains good reports from several of the troops and patrols; and there are many more, both in the capital and probably elsewhere. It has taken hold on boys of all nationalities, and often in an international way. There are in Constantinople patrols among Armenians, Turks, Germans, in the French College of St. Benoit, as well as in Robert College. One of the significant characteristics of both the Y. M. C. A. and the Boy Scout movement, both of Western origin, is the way they have proved their adaptability to the youth of Oriental lands.

#### Baalbek Missionary Conferences

THE fourth annual conference of the Missionary Educational Union in Syria and Palestine was held in Baalbek, April 15th to 17th, inclusive, and 15 societies, representing Irish, Scotch, English, American and Danish missionary boards, had delegates present. Last year a deputation was appointed to visit the boys' secondary schools in Syria and Palestine, to investigate all matters pertaining to this phase of missionary education. delegation visited 15 schools, and their report and recommendations became the basis for most of the discussion and action of the conference. During this present school year there are 1,837 boys in secondary schools in this country, 1,190 of them being boarders. the number, about 500 are non-Christian, including 200 Moslems, 150 Druze, and 150 Tewish students.

#### INDIA

#### Growth of Christianity in India

THE census of India, taken as a whole, deals with 22 divisions including the Protected States, and dwells in a uniform manner on movement of population, birthplace, religion, age, sex, marriage, education, language, infirmities, caste, tribe, race, and occupation. This compendious information is supplied in two volumes, one of which is wholly taken up with tables of statistics, while the other embodies remarks and comments on the results exhibited by the various tables.

The chapter on religion deals with the rapid increase in the number of Christians. The total number of Christians in India at the time of the census was 3,876,203, or 12 per mille of the population. During the decade since the previous census, the increase was 32.6 per cent., and the number of Christians has more than doubled since 1881. The proportional increase is by far the greatest in the Panjab, where there are now three times as many Christians as in 1901, and where the Presbyterians have grown from 5,000 to 95,000 in the 10 years. In the Central Provinces and Berar the increase is 169 per cent., and in Hyderabad, Assam, and the United Provinces the increases are 136.89 and 75 per cent., respectively. Friends of missions in India may well take heart.

#### An Agricultural Mission for India

PROFESSOR SAM HIGGINBOT-TOM of Ewing Christian College at Allahabad, India, is returning to this country at his own charges to spend the summer here in the interest of the agricultural department of the college, of which he is the head.

The 200-acre farm which Mr. Higginbottom works is pretty fairly equipped, but he has no teaching facilities at all, and no way of taking care of the young men who would throng to the farm at once if quarters were prepared for them. Not only from the various missions and from the Y. M. C. A., which is eager to organize rural work on a large scale, but from several of the great rajahs, applications have come for opportunities to place young men in the school.

The special urgency for this scientific agricultural teaching consists, from the missionary standpoint, in the vast mass movements which are bringing into the Church countless thousands of low caste people who are skilled in no occupation, and who can best serve the necessities of their country by employing themselves in the extension and development of agricultural processes which will grow more abundant food in a country that hitherto has been periodically stricken with famine.—The Continent.

#### The Colporteur's Perseverance

COLPORTEUR YOHANN, of the Bible Society, was working at a great heathen festival in South India, attended by thousands of pilgrims, when he was set upon by a crowd of roughs, who pulled off his turban, snatched his books away, and tore them up. He writes: "Some pelted me with plantain-skins, cocoanut-shells, and other missiles. All the police constables were on their side." The character of the man shines out in the words that follow: "However, I sold that day 45 Portions, and during the three days I sold altogether 23 Testaments and 123 Portions."

#### The Bible for Tibet

E FFORTS of missionaries, Government officials in India, Indian scholars, and others have resulted in the production of good grammars and dictionaries of the Tibetan language. The New Testament, Genesis, Exodus, and the Psalms have been translated, and tracts, books, and hymn-books in Tibetan have been distributed and sold in various places in the Dalai Lama's

domains. Four Tibetan young men, sons of high officials, and some Tibetan lads from Darjeeling have gone to England for education at the Government's expense. They will stay 10 years and will study language, handicraft, and law, as well as other educational branches. Also a cinematograph company, financed and managed by Tibetans, is said to have started for I.hasa. So the opening up of closed domains continues.

## How Ceylon Students Supported a Mission

T a mission college in Ceylon, Dr. A John R. Mott found a band of students so poor that 16 of them occupied one room. Nearby he saw a banana plantation which these youths cultivated in their spare time. On being asked what they did with the money they earned, the students pointed to an island far out at sea, and explained that two years ago they had sent there one of their graduates to start a Christian school. Since then a church had grown up. They were supporting this worker, and were going to send him to another island that year. These students also required the cook to lay aside every tenth handful of rice, and sold it in order to carry on their Christian work.

#### A Missionary Decorated

A THIRD missionary of the Presbyterian Board, Marcus B. Carlton, M.D., has been given the Kaiser-i-Hind medal for services rendered to the people of India.

#### Things Siamese

A PAMPHLET setting forth the latest news from Siam has been published, and may be had by writing to 156 Fifth Avenue, New York. In Siam is a force of 46 American missionaries and 73 native workers. In the 13 churches are 662 communicants and 667 in the Sabbath-schools. In the 11 hospitals and dispensaries 8,455 pa-

tients have been treated during the year. The Laos American force is 55, with 92 native helpers. In the 26 churches there are 6,299 communicants and 6,269 in the Sabbath-schools. In the 42 schools are 1,568 pupils, and in the 14 hospitals and dispensaries 21,877 patients have been treated during the past year.

#### **CHINA**

#### Millions to Receive the Gospel

CHENSI is the province lying west of Shansi, with the Chinese Wall on the north. It is very rich in natural resources, the greatest coal, iron, and petroleum field in Asia. The north section of the province, larger than the State of Massachusetts, contains a population of several millions, without missionary work of any kind. That 1,900 years after Christ such a populous region should remain without the Gospel is a fact Christian people can not contemplate with complacency. But at last the light breaks in. The American Board is asked by the All-China Committee on Comity to assume responsibility for evangelizing this region, and a promise of \$1,000 per year from a Boston business man makes possible the opening of a great new work.

#### Mission in a Buddhist Monastery

EV. E. H. SMITH of Inghok, K Fukien province, writes: "Through the district we are being urged to take over the direction of the public schools that the Chinese know they can not run. This is, to-day, presenting one of our most pressing and attractive opportunities. Already one village has given me the deeds of its local endowed Buddhist monastery and the proceeds are to be used perpetually for the support of a Christian school. The school is already organized and flourishing. 'Our Monastery' will be one of our problems, for it is likely to be the forerunner of many other similar projects. The Gov-

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ernment is helpless in the face of its educational problems, and they are seeking our aid in supervising their schools. We are desperately working out plans for educational committees of the local communities, with the preachers as presidents and principals of the schools. I am also insisting that the schools must be held in our chapels, where they can be properly supervised, and be subject to our course of study and examination. We call them cooperating schools, but in reality we insist we must have full authority over teachers, pupils, and curriculum.

#### Three Hundred Days of Evangelism

REV GEORGE H. SEVILLE writes, in China's Millions, of a special evangelistic effort in Wenchow district at the time of the Chinese New Year: "A band of 70 workers engaged in this, and they reported unusual readiness to hear on the part of the people. Soon after this special work had ended, about 50 of those who had taken part in it met and pledged 300 days of evangelistic work; some promised money instead of time, to be used for traveling and other expenses connected with this special work. The proposal came from two or three of the Chinese brethren, so is especially encouraging. This promising to give so many days of work preaching the Gospel is new to Wenchow, but we feel it is absolutely necessary if the whole district is to be evangelized in a reasonable length of time."

#### Great Gifts for Educational Work

A MERICAN 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 Shangtung 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. Shantung University 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.

#### A Notable Chinese Convert

AI PING SHAN FUNG is a Chinese philosopher who for years has thought upon the mysteries of life with a mind open toward truth, and who is said by those who have come in contact with him to have one of the keenest minds to be found in China at the present day. He was one of the leaders in the revolution in the province of Szechuen, and is said to have shown "the zeal of a tiger."

As soon as the revolutionists had secured their demands and the turmoil had subsided. Mr. Hai went to Wuhu, where he accepted a position in one of the modern Government schools which had been established in that city. Early in 1913, a native pastor of the American Episcopal mission of Wuhu led him to consider the claims of Christianity. He gave the same thorough, careful study to the Bible that he had given to the Buddhist writings. months after he began the study of the Bible he was induced to attend one of the summer conferences held by the Young Men's Christian Association for

Government school students, and there made a public confession of his discovery of the truth. The concluding words of his testimony are: "Our Savior, Jesus Christ, is the Great Miracle. A belief in Him gives us power to live the victorious life."—The Bible Magazine.

#### Progress in the Plans for Shansi

WE have already announced that the American Board has accepted the proposition of the officials of Shansi to undertake the supervision of the educational system of the province. The special appeal for this object has brought in \$12,500, in gifts ranging from one dollar to one thousand dollars. It is gratifying to know that the uniqueness and the urgency of this great opportunity has thus been recognized.

The Board has appointed Mr. Arthur W. Hummel of Chicago, and his fiancée, Miss Bookwalter, to take charge of the Government high school at Fenchow, under the joint arrangement with the Government, and is looking for another educator to supervise the village schools. Mr. Hummel is graduating from the Divinity School of Chicago University after a career as teacher in the Government schools of Japan. His training and experience fit him finely for the work in Shansi.

#### A Setback for Opium Suppression

REV. H. S. FERGUSON, of the China Inland mission, writes from Ying-Chow-fu that China is in a distressful condition. "The revolution does not appear to have accomplished anything for liberty or order or stable government. It is much easier to throw down than to build up. I tremble for the work of opium suppression, which would have been accomplished by this time but for the revolution. With opium fully four times the value of silver, it is no wonder that multitudes are eager to grow it, and are ready to take advantage of

disorder to do so; perhaps even hoping for disorder that they may have that opportunity. Pray for the peace of China, and for those in authority, that we may lead a quiet and peaceable life in all godliness and gravity, and that the work be not hindered."

#### JAPAN-KOREA

#### Old Japan in the New

THERE is much in the news that comes from the Mikado's Empire that might lead one to think that the new Japan has thrown off entirely the superstitions and customs of the past, but the following item from a Japanese newspaper shows the hold that these have even upon so intelligent a body as the Japanese Parliament:

"The three opposition parties in the Lower House, according to the Yomiuri Shimbun, have decided to put forth a second attempt to secure the adoption of a motion expressing want of confidence in the Cabinet. Should they fail a second time, their next step will be, not an appeal to the people, to the ballot box, but to the spirits of the departed ancestors! They will despatch messengers immediately following the vote in the Lower House, in case of defeat, to the tomb of the late emperor at Momoyama and to the National shrine at Ise. The spirits of the dead will be duly informed of the result."-The Japan Evangelist.

#### Eager for Improvement

A CCORDING to latest statistics Japan has almost 7,000,000 pupils in her elementary schools. In the secondary schools nearly 200,000 students are enrolled. In addition to these, various technical schools are maintained, including agricultural, commercial, industrial, and nautical institutions. These send out yearly about 90,000 graduates. Institutions of higher learning for both men and women are supplemented by effective mission schools. There are

also four Imperial universities. In spite of all this provision, the demand for modern education is so great that neither the Government nor the missions working in Japan have been able adequately to meet the situation. As to religion, Doctor Sato says the Japanese have come to see that Christianity supplies a great moral need. Respect for the missionaries increases. The schools are crowded with applicants for admission. Young men come to America 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 land 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.

#### The Association Movement in Korea

IF the institutions which a people I transplant to the country of their adoption are any indication of the type of their civilization, it is suggestive that all through Korea, where the Japanese have gone in large numbers, there are found Young Men's Christian Associations as centers of culture and influence. At Fusan, Taikyu, Seoul, Chemulpo, Peng Yang, and New Wiju, are fully organized city associations doing a splendid work. They have a total membership of 700, with good quarters and strong volunteer leadership. Only the Seoul Association enjoys the presence of regular secretaries. Related to the regular association movement are the railway associations, which enrol 3,000 members out of a little more than 6,000 employees. There are also 9 student associations throughout Korea, with 587 members.

One is much imprest by the evidence of Christian fellowship between the leaders of the Korean and Japanese association, a fellowship based on mutual respect and confidence in Christian love.

#### Remodeling Korea

DEV. E. H. SMITH writes in the N Pittsburgh Christian Advocate: "Now, after five years of Japan's protectorate and three years of annexation, what do we find? A few years ago men were writing of 'The Passing of Korea.' They must now bring their records up to date by writing of 'The Remodeling of Korea.' The railroad has been finished from Fusan in the southeast to New Wiju in the northwest. The Japanese proudly refer to Fusan as 'the gateway to Europe.' It has an up-to-date pier, a magnificent station and custom house. Last year the completion of the \$1,000,000 bridge across the Yalu River perfected the connection with the South Manchuria and Siberian railroads. The inland cities, which were accessible only over bridgeless cowpaths, have been connected with highways from 12 to 24 feet wide, and a system of roads aggregating 6,500 miles is being constructed. Automobile service connects with the railroad the inland cities of Haiju and Kongju. Korea is still under military rule; but a civil government is gradually being formed, which doubtless will soon replace the military. Governor-General Terachi is attempting to assimilate the Koreans by humane rather than forcible means. It is against the law to strike a Korean, and the Japanese are treating them as younger brothers. Speaking at a service in a Japanese church not long ago, the preacher created much comment by accidentally calling the people 'dojin'meaning 'natives' or 'aborigines'-instead of 'Chosenjin,' or 'Chosenese.' A well-known missionary in Seoul, who is regarded as somewhat anti-Japanese,

frankly says that he finds nothing to criticize in Japan's administration of Korea."

#### Progress in Korea

T is 17 years since I arrived in I Korea. What changes I have seen! Then there was hardly a rift in the cloud of heathenism. Among 12,000,-000 people there were less than 700 Christians. The Methodist Episcopal Church had 220 members, and the Presbyterians rather more. The first service of the Southern Methodist mission in Korea was held in April, 1897, the first convert was baptized two or three weeks later by Dr. C. F. Reid. In May, I went on to Songdo, but it was not until December 4th of the following year that I baptized our first two converts. From the Songdo work alone 2,828 were reported to the annual meeting held last fall. Here is a suggestion of "God's Arithmetic," it took 18 months of work for the first two converts, and 16 years later there are 3,319 Christians (2,828 members, 401 probationers).-Rev. C. T. Collver, Wonsan.

#### **AMERICA**

#### Gifts to Charity and Philanthropy

THE amount contributed to philanthropic and charitable purposes for the year 1913 is given in the press as \$169,841,443. It is also thought that these figures do not cover all the gifts actually made during the past year. The total mentioned is classified as fol-Charities, \$85,109,640; education, \$27,776,997; to religious bodies, \$21,232,300; to art museums, galleries, and municipal improvements, \$23,560,-505; to libraries, \$2,162,000.

#### An Armenian's Bequests

THE will of Mr. Sarkis G. Telfeyan, the well-known rug merchant of New York, who died recently, is a remarkable document. It gives a notable example of the return of the "bread cast upon the waters" in foreign mis-

sionary effort. It also probably represents the largest sum ever given by an Armenian in America to philanthropic work in his own country, and ranks among the most splendid gifts that have been made through the American His estate is divided into Board. shares expected to yield the following amounts to these several objects: To the Armenian Evangelical Church of Manhattan, of which he was a devoted member, and upon whose services he was a regular attendant in recent years, \$10,000; Evangelical missionary work in Turkey under the American Board, \$15,000; Central Turkey College, Aintab, \$15,000; Euphrates College, Harpoot, \$15,000; Anatolia College, Marsovan, \$10,000; the American Board for the following several objects under the charge of the American Board, \$35,000, vis., Adabazar Girls' High School, Bardizag Boys' High School, Brousa Girls' School, hospital in Cesarea, Boys' High School in Talas. Mr. Telfeyan's object, as may be seen from these bequests, had distinctly in view the training of native leaders among his people to do teaching and evangelistic work in their own country. He had grown to be deeply interested in this aspect of the work of the American Board in Turkey. He came to America 25 years ago a poor man, and with other members of his family has built up one of the largest rug businesses in the country. While under the influences of missionary work in his native land, his open and active connection with the Church has been in New York, where he was a member of the Armenian Evangelical Church.-Congregationalist.

#### Home Mission Institutes

I INDER the general direction of the Home Missions Council, a deputation of seven specialists and experts, representing the Baptists, Congregational, Methodist, and Presbyterian denominations, has, during the past winter, held institutes of two days' duration each in central cities of six Western States—South Dakota, North Dakota, Montana, Oregon, Utah, and Colorado. From 38 to 75 home mission workers, representing different denominations, have been in attendance in each place. There was no attempt to attract popular audiences, but only the earnest, serious workers.

As some of the results of these conferences one may name:

- I. In Montana, Oregon, and Utah, initial steps were taken for the formation of State Federations of Churches. In South Dakota, North Dakota, and Colorado, federations already existing were quickened to better methods and closer cooperation.
- 2. Knowledge of methods was disseminated and church efficiency promoted.
- 3. Problems and tasks were lifted out of their narrow provincialism and seen as parts of a great divine whole, in which many workers doing separate parts are linked and united.—Missions.

#### Union Training Institute

URING the past 28 years, 193 missionaries, trained in the Union Mission Training Institute of Brooklyn, N. Y., have gone to foreign lands under the direction of the different denominational missionary boards, including the Baptist, Congregational, Evangelical Alliance, Mennonite, Methodist Episcopal, Presbyterian, Protestant Episcopal, Reformed Church of America, etc. The president-elect, Dr. Jesse W. Brooks, announces several subscriptions already made by generous friends toward the new building fund of the institute.

#### Two Denominations to Unite

THE proposed union of the Methodist Protestant and the United Brethren churches seems likely to be effected. More than three-fourths of

the annual conferences of the former denomination have voted in favor of such union, and the General Confercuce of the United Brethren having voted that when this proportion had approved the plan it should be submitted to the members of the denominations for final action, the next step toward union is the taking of such a referendum. Formal action to that end was taken by the General Conference at its meeting in May, and the joint commissioners of the two churches are to come together to canvass all questions preliminary to the referendum of the syllabus and plan of union to a vote of the people, and to arrange for said referendum.-Methodist Recorder.

#### Italian Protestants in America

New York City alone, there are now 25 Italian Protestant churches. Roman Catholics have 19. One Chicago church has 461 members, and one in New Haven has 500 members. two Italian Presbyterian churches of Philadelphia have a combined membership of almost 600. The Baptists, the Methodists, and the Presbyterians of America have each about 60 ordained In some quarters Italian ministers. congregations are being formed as the result of a single evangelistic campaign by Protestant home missionaries. The harvest truly is great among the Italian immigrant, and the great need is that of laborers for the harvest. "Yes," says the American Messenger, "there is one other need, and that is an awakening of the Christian churches of America to the fact that there is destiny in this opportunity-destiny for America in that we must save the immigrant from infidelity if we would save ourselves, and destiny for Italy in the fact that by the influence of returning immigrants the character and the faith of Italy will be finally determined by the Italians of America."

#### "Go-to-Church" in Hawaii

WORKERS in the American Missionary Association report that the observance of Go-to-Church Sunday, throughout their entire field, has proved a stimulating experience. A contributor to the Congregationalist writes from Hawaii:

"With the advent of 1914 the Go-to-Church movement in Honolulu began in carnest. Its chief feature has lain in getting before the people the claims of religion. In doing this it has been using modern methods."

All successful advertisers know the importance of following up an advertisement, and in connection with Go-to-Church Sunday this pertinent comment made: "Certainly the Christian forces of the United States are waking up on the question of getting their wares before the eyes of men by persistent advertising. The question is, Will the churches meet this campaign of advertising by a corresponding welcome and an enthusiastic endeavor to make their services winsome and helpful?"-The Congregationalist.

#### Bible Institute in Venezuela

THE Hebron Bible Institute in Venezuela is fitting Latin Americans as evangelists in Spanish-speaking countries. At present there are five choice men from Porto Rico and four Venezuelans in residence. While the school is a faith enterprise, it is a works enterprise as well. After 10 years of residence it has replaced an old ruined building with an entirely new one, and a good start has been made on the cultivation of its 500 acres of land. students contribute by labor toward the improvement of the home and farm, and toward self-support. The value taken out of the ground in stone, lime and building material equals the contributions from outside. It is expected that within two or three years there will be some 15 graduates occupying as

many central towns in Venezuela as evangelists and colporteurs.

## EUROPE—GREAT BRITAIN Student Volunteers in 1913

THE Student Movement publishes a list of 128 British Student Volunteers who sailed in 1913, a larger number than in any of the five preceding years. Twenty-eight of these went out under the Wesleyan Missionary Society; 14 under the C. M. S.; the same number under the S. P. G.; 12 under the London Missionary Society; and 10 under the United Free Church of Scotland.

## The Metropolitan Tabernacle and Its Missions

M. SPURGEON set large numbers of his converts to carry missions established near the With the passing Tabernacle. the years, certain of the halls, unhappily, have succumbed of financial support. There still remain a dozen, however; some, like Haddon Hall and Surrey Gardens, Memorial Hall, large and flourishing; others comparatively small, and needing substantial help to carry on their work efficiently. Between seven and eight thousand persons, young and old, are weekly brought under instruction, in services and meetings which are officered and carried on by nearly 600 members of the Tabernacle Church.

#### Books for Soldiers and Sailors

THE Gospel Book Mission to the Army and Navy, under the direction of Mr. Brider of Bristol, England, has completed its fortieth year of service.

The objects of the mission are to receive bound volumes, magazines, tracts, to be forwarded to friends who undertake the work of distribution among soldiers and sailors at home and abroad; to collect funds for purchasing Gospel literature and general expenses; to seek

out and correspond with missionaries and Christian soldiers and sailors at home and abroad.

During the past year 1,824 parcels and boxes of reading matter have been sent out, many of them to British soldiers in India, and the letters of thanks from the recipients show the deep need existing for the circulation of truth among the men. Surrounded as we are by book-shops, we do not know what it is to be without a book; but many men who spend weary weeks and months on the ocean, and others who are in foreign lands, could tell a different story.

#### THE CONTINENT

#### A Notable Day in Spain

A CABLEGRAM from Barcelona, Spain, dated May 4th, says: "The greatest Protestant meeting ever held in Spain, with more than 4,000 present, was addrest by Rev. Francis E. Clark, LL.D., president of the World's Christian Endeavor Union. The corporation of Barcelona granted the use of the Fine Arts Palace, the largest auditorium in the city, a concession absolutely without precedent in the history of Spanish Protestantism. Dr. Clark will address conventions in Madrid, Valencia, Zaragoza, and Bilbao."

#### France Coming Back to Religion

A<sup>N</sup> article of very great interest appeared in *The Times*, the other day, written by a correspondent who was on a visit to France. He tells how he noticed everywhere indications of a religious revival. The Times itself goes further than its correspondent, and states that for years a progressive change has been taking place in the attitude of certain classes of Frenchmen toward religion. The class in which the movement is most unmistakable is that of the educated young men. It is already influencing the literature of the country. Even among the ablest of the unbelievers it is recognized that

there is more in heaven and earth than the laboratory can reveal. The Times discusses the various explanations of the reaction from atheism, but expresses its belief that its real cause lies deep in the nature of man. He has spiritual instincts that can not, in the long run, be stifled. All friends of France will rejoice to hear that at last the tide has turned, and will hope that the new religious spirit will take a less mechanical form than in the past.

#### Mormon Propaganda Frustrated

N Bergen, Norway, the Mormons had been carrying on an energetic propaganda for several years. Some time ago, they secured a rather valuable property in a prominent place of the city. But in this transaction they came in conflict with a law of the country with reference to foreigners holding real estate. They applied for concessions from the Government, which, however, were refused, and so no good title to their property could be secured. They were anxious now to sell out. It so happened that the Cathedral Church congregation was looking for a property, and finding the Mormon property suitable, purchased it for 80,ooo crowns.

#### Balkan Christians Stand the Test

A LETTER has come from Rev. W. C. Cooper, of Salonica, Greece, telling in detail of relief work in Macedonia during the winter, and of the terrible slaughter of non-combatants which took place in city and village between and after the two wars. He says:

"As for pillage, one might truthfully say that the people took part in it almost universally. Almost the only people who did not kill or steal were our Protestant Christians. I myself saw last summer apparently whole villages hauling plunder in ox-carts from deserted Turkish houses, and rejoiced to know that in these same villages our

people stood true to righteousness in spite of the solicitations of their neighbors. True it is that II of our 239 communicants in this Plain took part in plundering, much to our shame and sorrow, but we rejoice in the 228 who withstood temptation. Those sinned were disciplined and we have reason to believe that no stolen goods are now in their possession, they having returned same where the owners could be found, and paid into the relief fund for the things which had no The public discipline which we gave will, I am sure, be a lesson in ethics to many, both inside and outside the Church."-American Board Bulletin.

#### Were I An Old Missionary

I N the April number of the Korea Mission Field, were enumerated, under this caption, the following points, which are equally applicable to workers in other fields:

"Were I an old missionary, I would "I. Put first things first.

"2. I would soon find out that the first of first things, considering the future of the work, is the undisputed necessity of leading the new missionary into the walk he must walk and teaching him the talk he must talk.

"3. I would not entrust him with several grown-up men's work immediately, and then feel offended if he seems to try to run the mission.

"4. I would seek him out at Conference, at his hearth, and in the byways, grasp him affectionately by the hand, and say: 'Brother, my word to you is this: Get the language. Without it you are only half a man. Get it at the sacrifice of anything below your health and your honor.'

"5. I would make it a point to rap on the head (figuratively) any and all persons who, officially or otherwise, burden the shoulders of the raw enthusiast to the detriment of his language study.

"6. Finally, I would pray for the

baptism of the newcomer with all divine powers of Love, and Patience, and Enthusiasm. In other words, I would lay hands on him so that he receive the Holy Spirit."

#### MISCELLANEOUS

#### The Mission to Lepers

THE Mission to Lepers in India and the East," founded by Mr. Wellesley C. Bailey of Edinburgh, 40 years ago, has so enlarged its field of service that the name has been changed to "The Mission to Lepers." have now leper asylums in India, Burma, Siam, Malaysia, China, Korea, and Japan. This mission supplies funds for building, equipment and maintenance for asylums, while various denominational boards and societies provide the salaries for the missionary or superintendent. Thus the work is distinctly a union, interdenominational work, and should be generously supported by the churches at home. headquarters are in Edinburgh, with branch offices and committees in London, in Canada, and in the United Wm. M. Danner, 105 Cambridge Street, Cambridge, Mass., is secretary for The United States committee, of which Fleming H. Revell is treasurer.

#### **OBITUARY**

#### F. S. Arnot of Africa

S. ARNOT, the well-known missionary to the Garenganze in Central Africa, recently died at Johannesburg. In 1911 he made a pioneer journey to the Kabompo River, and was so greatly imprest with the need of the people, and with the openings for work among them, that he built a huthouse, and laid his plans to return there for more permanent work, but his health prevented him. After a brief visit to England, he set out again for Kabompo with two young brethren, but had not been long at work when he was again laid aside.



Stories of Missionary Leadership.. By Robert E. Speer. 12mo. 283 pp. \$1.50, net. Presbyterian Board of Publication, Philadelphia, 1914.

Robert E. Speer, the able and versatile secretary of the Presbyterian Board of Foreign Missions, is becoming recognized as the "Boswell" of missionaries, known and unknown. These lectures take up the lives and lessons of such men as Walter Lowrie, who laid the foundations of the Presbyterian Board; Jeremiah Evarts, of the American Board; Paul Sawayama of Japan, Nehemiah Goreh of India, David Trumbull of Chile, and Rufus Anderson, an early missionary statesman of the American Board.

The studies are full of suggestion as to wise missionary policy and of encouragement to faith. They prove our debt to many pioneers who are not always sufficiently honored for careful foundation laying, and as those who have borne the burden and heat of the day.

The Passing of the Dragon. The Story of the Shensi Revolution and Relief Expedition. By J. C. Keyte, M.A. Illustrated. 12mo. 311 pp. Hodder and Stoughton, 1913.

History has perhaps never been made or recorded with such rapidity as in the last two years in China. In spite of many books on the theme, the study of the revolution would be incomplete without the intimate account which Mr. Keyte has given us of its darkest episodes, in the province of Shensi. No bloodless revolution was here. Days of massacre followed nights of terror, and women and little children were victims of relentless butchery. The boundaries of Shensi enclosed as great a

tragedy as the Black Hole of Calcutta. 'The 'glorious' Republic was bought at heavy cost.' Through Mr. Keyte's vivid narrative we enter the stern realities of the experienced and comprehend the contending influences through his interpretation of parties and leaders.

The second section of the book relates to the foreigners who came face to face with brutal death in Shensi. In all the noble army of martyrs there are no brighter names than those of the missionaries of Sianfu in the dark days of 1911. What an evidence of the presence of Christ in the world is the spirit of divine forgiveness with which they met their murderers!

In spite of the untoward events of the transition period, the author's confidence in the high destiny of the Chinese people is unshaken and his reliance is based upon the ordinary peasantry, in whom he discerns "the elements of true national greatness." "It is a knowledge of, and intimacy with, this great class, the backbone of the nation, which give the lie to pessimism as to the future of China."

A Study of the Thlingets of Alaska. By Livingston F. Jones. 8vo. 261 pp. \$1.50, net. Fleming H. Revell Co., New York, 1914.

The Thlingets are one of the original Indian tribes of Alaska and inhabit the southeastern portion of the great land. Livingston Jones, who has lived among them for over twenty years, believes that they are of Mongolian origin. His description of their characteristics, customs, industries, vices and religion, is most illuminating and entertaining. The book is an excellent first-hand and authoritative study of an

interesting people. There is a striking similarity in many of their characteristics and customs to those of Pacific Islanders and to Japanese. Some quaint legends are given and some amusing anecdotes pertaining to native judicial procedure. The work of Protestant missions receives scant mention but is highly endorsed. The Indians are being educated, and are learning the true meaning of Christianity and the value of a Christian life.

The Alaskan Pathfinder. The Story of Sheldon Jackson for Boys. By Rev. John T. Faris. Illustrated. 12mo. 221 pp. \$1.00, net. Fleming H. Revell Co.

True life stories well told are after all the best for boys. Sheldon Jackson lived a strong, brave life of varied adventures of hardship, and bravery, and achievement in the Western plains and in the Alaskan wilderness. The story must appeal to boys and stir them to admiration and emulation.

In Red Man's Land. By Francis E. Leupp. Illustrated. 12mo. 162 pp. 50 cents, net. Fleming H. Revell Co., New York, 1914.

Francis E. Leupp, as former United States Commissioner of Indian Affairs, had unusual opportunities for the study of the progress and needs of American Indians. He here gives a well-drawn picture of the Redman as a man in his relation to the Government, to his white neighbor, in modern society, and education. The chapter on missions to the Redman is written by Dr. A. F. Beard, who briefly reports the work and fields of the various denominational missions. As a home mission text-book this will be found reliable and attractive.

Goodbird, the Indian. His Story told by Himself to Gilbert L. Wilson. Illustrated. 12mo. 80 pp. Paper, 25 cents, net. Fleming H. Revell Co., 1914.

The autobiography of this good live Indian is very entertaining and impressive. It is a story for juniors that all will be delighted to read. Goodbird was "born on a sand-bar near the mouth of the Yellowstone, seven years before the battle in which Long Hair (General Custer) was killed." The narrative of his childhood, beliefs, contact with the white man and its result, will reveal the Red Man and his possibilities more clearly than would be shown in many pages of description.

The Child in the Midst. By Mrs. Mary Schauffler Labaree. Illustrated. 12mo. 272 pp. 50 cents, net.; 30c., paper. Central Committee on the United Study of Foreign Missions, West Medford, Mass., 1914.

The kinship of the many branches of the human race is seen in childhood the world over. In many lands the little ones are neglected, abused, untrained, become prematurely old or abnormally wicked, but everywhere their natures and their needs are practically the same. With good parentage, careful training, an opportunity to play in wholesome surroundings, they develop into strong men and women; with the lack of these they are stunted and deformed, physically, morally, and spiritually.

Mrs. Labaree's study book on the childhood of the world-especially of non-Christian countries—makes a strong appeal to interest and sympathy. It is crowded with stirring facts and incidents such as can not fail to move deeply any one who reads. The childhood of the world is carefully studied and presented in infancy, in the home, at work and play, at school, at worship and in service for Christ. None of the deservedly popular United Mission Study text-books have struck such an appealing The classes that take up this study and the individuals who read the book are to be envied-but they will be hard-hearted, indeed, if they can read it without doing more to relieve and save the children of the world these are to be the men and women of to-morrow. Read it prayerfully.

Up and Down the North Pacific Coast. By Canoe and Mission Ship. By Rev. Thomas Crosby, D.D. Illustrated. 8vo. 403 pp. Methodist Mission Rooms, Toronto, 1914.

Few outside of Canada know much of this work on the western coast of Canada. Dr. Crosby tells here of the work among the Indian tribes of Canada and Alaska. He also contributes some valuable information about Indian customs and beliefs. The volume might have been condensed to advantage, but is a readable account of the Indians and work among them.

Among the An-ko-me-nums. By Rev. Thomas Crosby. Illustrated. 16mo. 243 pp. William Briggs, Toronto, 1907.

"What are Christians in the world." for but to achieve the impossible with the help of God?" This stirring question of the hero of Hampton might have been asked with equal fervor by the English lad of twenty-two years, who set out in 1862 from his Canadian home, to preach the Gospel of salvation and civilization to the Flathead Indians of British Columbia. Already. like John Wesley at Oxford, burning zeal to be helpful to others," he had visited the sick, the prisoners, the deprayed, and the same desire which led John Wesley to Georgia, "to convert the Indians," became the ruling motive of his courageous and selfdenying life. The story of that life Mr. Crosby is relating in a series of volumes, the first of which, now before us, concerned the pioneer years. It is an essential chapter of the modern Acts of the Apostles.

Great Heart of Papua (James Chalmers). W. P. Nairne. Illustrated. 12mo. 229 pp. 2s., net. London Missionary Society, 1913.

Like the life of John G. Paton, the career of James Chalmers, the great missionary to New Guinea, abounds in adventure and in heroic achievement. This story of the most striking incidents is told for young people, and can

not fail to interest them. Many times this brave and beloved hero, who never carried weapons, was face to face with what seemed certain death. The New Guinea mission is a monument to his labors, and many bless his name and worship his Lord.

The Spiritual Conquest of the Rockies. By Rev. Wm. N. Sloan. 8vo. 242 pp. \$1.25, net. Hodder & Stoughton, New York and London, 1914.

The Western States of America are the fields of heroism, of sacrifices, of opportunity. None can ever measure the debt that we owe to those spiritual pioneers who have faced privation and danger to establish the Church of Christ in frontier towns. These are the men and women who have saved the land from degradation and spiritual death.

Rev. Wm. N. Sloan, a home missionary from Montana, has recounted here the results of his observations and ex-His picture of the lure of periences. the West shows its attractions to young and virile men, and the story of home missionary heroism and progress calls for volunteers. Dr. Sloan denies that Western towns are over-churched, for Western fields are in general pitiably undermanned. More incidents of actual missionary experience would added life and power to these lectures. Students for the ministry should read them before deciding to settle in the Eastern States.

Presbyterian Medical Missions. By A. W. Halsey, D.D. Pamphlet. Illustrated. 127 pp. Presbyterian Board of Foreign Missions, New York, 1914.

Here is an effective presentation of medical and philanthropic work of the Presbyterian missions around the world. The illustrations impress the facts of suffering and of relief even more forcibly than the verbal descriptions. "Before and after" are used with striking effect. The pamphlet is worth reading, and will be very useful in missionary meetings.

#### NEW BOOKS

Our Task in India. Shall we Proselytise Hindus or Evangelize India? By Bernard Lucas. 12mo. x-183 pp. The Macmillan Co., New York, 1914.

Recruits for World Conquests. By Lee Sarborough 12mo, 124 pp. 75c., R. Scarborough. 12mo, 124 pp. 75c., net. Fleming H. Revell Co., New York,

Glory of the Pines. A Tale of the Ontonagon. By William Chalmers Covert. Frontispiece, 12mo, 245 pp. \$1.25, net. The Westminster Press, Philadelphia, 1914.

A Master-Builder on the Nile. Being a Record of the Life and Aims of John Hogg, D.D., Christian Missionary. By Rena L. Hogg. Illustrated, 12mo, 204 pp. \$1.50, net. Fleming H. Revell Co.,

New York, 1914.

Herbert Stanley Jenkins, M.D., F.R.C.S., Medical Missionary, Shensi, China. With some Notices of the Work of the Baptist Missionary Society in that Country. By Richard Glover, D.D., LL.D. Frontispiece, map, 12mo, 154 pp. 2s., net. The Carey press, London, E.C., 1914.

Lo. Michael! By Grace Livingston Hill Lutz. Illustrated, 12mo, 369 pp. \$1.25, net. J. B. Lippincott Co., Philadelphia,

The Ways of the South Sea Savage. By Robert W. Williamson, 8vo, 308 pp. 16s., net. don, 1914. Seeley Service & Co., Lon-

In Far New Guinea. A Stirring Record of Work and Observation Among the People of New Guinea, with a Description of their Manners, Customs, and Religions. By Henry Newton, B.A. Illustrated, demy 8vo. 16s., net. Seeley, Service & Co. London, 1914.

The Coming and Kingdom of Christ. Report of the Proceedings of the Prophetic Bible Conference, Moody Bible Institute, February 24-27th. 252 pp. 50 cents, net. Bible Institute Colportage Association, Chicago, 1914.

The Romance of Modern Missions. By Joseph Ritson. 315 pp. 2s. 6d., net.

Hammond, London, 1913.
Sociological Progress in Mission Lands. By Edward Warren Capen, D.D. 8vo. \$1.50, net. Fleming H. Revell Co., New York, 1914.

Studies in the Religions of the East. By Alfred S. Geden. 904 pp. 12s. Kelly,

London, 1913.

My Life Among the Eskimos. By Vilhjalmur Stefansson. Illustrated, 438 pp. 17s. Macmillan, London and New York,

By Nippon's Lotus Ponds. Pen Pictures of Real Japan. By Matthias Klein. Illustrated, 12mo, 228 pp. \$1.00, net. Fleming H. Revell Co., New York, 1914.

#### **PAMPHLETS**

Madagascar for Christ. Impressions of Nine Missionary Visitors to Madagascar, July to October, 1913. 68 pp. 6d., net. Friends' Foreign Mission Association, London, <u>1</u>914.

Conscience and Truth. A Help to Bible Study for Evangelists and Enquirers. By Rev. R. Frölich. 164 pp. 6d. Rev. E. Brutzer, L. E. L. Mission, Kilpauk,

Madras, 1914.

Conference of Federated Missions. dresses, Papers, and Reports of Committees, Together with Minutes of the Thirteenth Annual Meeting, January 7, 8, 1914, Tokyo, Japan. 40 pp. Federated Missions, 75 Bluff, Yokohama, Japan, 1914.

Missionary Women and the Social Question. By M. Katharine Bennett. 47 pp. Council of Women for Home Missions, 600 Lexington Avenue, New York,

1914.

The Cathedral Church of All Saints, Khartoum. 48 pp. A. D. Acland, 186 Strand, London, W.C., England, 1914. A Retrospect and Survey of Mission Work of the Advent Christian De-

nomination. Collected and compiled by George E. Tyler, Z. C. Beale, Maude M. Chadsey. 96 pp. American Advent Mis-

sion Society, Boston, 1914. Handbook of Foreign Missions of the United Presbyterian Church of N. A. for 1914. 112 po. \$1.00 per dozen, \$5.00 per 100 copies. C. R. Watson, 200 N. 15th Street, Philadelphia, 1914.

The Chinese Review. April, 1914. Subscription, 14s. per year. The Chinese Review, 42 Hillfield Road, London, N. W.,

England.

Findings of the Third Hunan Missionary Conference, including an Account of the Conference, an Historical Sketch of Mission Work in Hunan, Statistics of Present Missionary Occupation, with Map and Missionary Directory. 48 pp. Hu-Continuation Committee, Hunan, Changsha, 1913.

The First Bulletin of the Federation of Women's Boards of Foreign Missions of the United States. March, 1914. Central Committee on the United Study of Foreign Missions, West Medford, Mass.

Missionary Education and Church Efficiency. Report of the Missionary Education Movement of the United States and Canada. December 1, 1912, to November 30, 1913. By Harry Wade Hicks. 38 pp. Missionary Education Movement, 1914.

Report of the Visit of the Corresponding Secretary to Egypt and the Levant. With a Discussion of the Missionary Situation and its Problems. By Charles Roger Watson. Illustrated. pp. 87. Board of Foreign Missions, 200 N. 15th St., Philadelphia, Pa.

### Clues to the Contents

THE MISSIONARY REVIEW OF THE WORLD, AUGUST, 1914
SOME QUESTIONS ANSWERED IN THIS NUMBER

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

- 1. What astonishing petition did the Japanese spies hear in the prayer-meeting?
- 2. In some homes in the Orient labels from match-boxes are used to decorate the walls. What interesting work has been started as a result of a knowledge of this fact?
- 3. In what historic gathering were the "interviews of Heaven" said to be anticipated?
- 4. Where were forty-eight pistols recently taken from those who were going to attend a Christian Endeavor meeting?
- 5. When the missionary shoots his pistol at the paper, what is said to happen to the one who signed it?
- 6. What was hidden between the leaves of the old Buddhist books?
- 7. Why did the municipal council refuse to obey the orders to repair the crucifix?
- 8. Why does a Japanese congregation hold their Sunday morning service at five o'clock?
- 9. What became of "the two greatest rogues in the Japanese student body"?
- 10. How did the Indian chief tell the superintendent that the Government could strengthen its influence over the people?
- 11. What African king has his own motor-car?
- 12. For what purpose did the African chief say that God had raised him up?
- 13. Why should dolls sent to the Orient never be drest in white?
- 14. What Christian customs have been imitated by modern Confucianists?
- 15. What special danger confronts the Christians in Papua?
- 16. Among the Karens, what is the proportion of native Christian workers to foreign missionaries?
- 17. In what community, a few years ago almost entirely unevangelized, did 6,000 people recently attend a communion service in rainy weather?
- 18. How many pupils attend the girls' high-school in Uganda?
- 19. When the Japanese refused to rent or sell, how did the Christians in Omi obtain their corner lot?
- 20. When was a meeting for women broken up by a man with a whip?

AMERICAN West Africa, India, Burma, China, The BAPTIST FOREIGN Philippines, Japan MISSION FIELDS

Vol. XXXVII, No. 8 Old Series

AUGUST, 1914

New Series Vol. XXVII, No. 8

# M SIGNS OF THE TIMES M

#### THE TIME TO FAVOR ZION

NEVER has there been in history so momentous and universal a movement among Christian Jews as the present united effort to win their brethren to Christ. A true consciousness has been awakened, and the converted Jew is no more relying on outside aid, not even on the Gentile Christian Church, but they feel that this consummation must come from among themselves.

Never in history have the Jews so mixed themselves among the nations, with a complete desire for annihilation of their peculiarities and national claims, as at present. While many leaders who have given their lives to aid Israel proclaim that assimilation is the only remedy, yet there are more Jews reading the Scriptures than ever before. Even Jewish women have been awakened to seek the Lord in His own Word.

During the past eight months, throughout the United States, the cry among the Hebrew Christians is: "Let us unite in one bond of union":

Ist. That our testimony may win Israel with a message of love for Christ, and may awaken the Church to her extraordinary privileges and opportunities at this crisis in Israel's history.

2nd. To protect the Church. The Hebrew Christian has never before been so awakened to his duty to protect the Church from "the little foxes that spoil the vines."

A Hebrew Christian Alliance of America has been formed after mature, prayerful thought and conference. In order to make the work effectual they have called as secretary, Rev. A. R. Kuldell, to give his whole time to this work. Mr. Kuldell is a Hebrew Christian, who has been a pastor for more than twenty-five years in one congregation. He will visit his Hebrew Christian brethren in an effort to bring them together and to infuse enthusiasm for united testimony and service.

The Alliance has decided to hold

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 exprest, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

a conference in New York near the end of next April, to elect officers and adopt a constitution and by-laws. In the meantime brethren will work to bind all America in one bond of prayer.

While this has been going on in America, similar movements have been taking place in Europe, as was wonderfully manifested at the ninth International Jewish Missionary Conference, at Hamburg, Germany (June 3rd to 5th). Prof. Herman L. Strack, D.D., LL.D., of Berlin University, was president, and there were delegates representing 26 different countries and 43 different Christian Jewish missionary societies. The whole conference was practically devoted to two purposes:

ist. Cooperation, which means not only the unifying of missions, but the uniting of brethren. All the delegates present pledged themselves to carry out the resolutions adopted.

2nd. A study of the Jews themselves, where they congregate in largest numbers. Therefore, the Jews in America and the Jews in Russia received most attention.

With regard to the United States, the following resolution should be pondered by every Christian.

The ninth International Jewish Missionary Conference, Hamburg, June, 1914, sends greetings to the whole evangelical Church of Christ in America.

Convinced of the urgent need to bring the gospel to the Jews in America in a more effective way than hitherto, we have resolved to bring to your earnest, prayerful consideration, the following, and thus to urge you on into definite, sympathetic activity.

No other country in the world receives so many Jews to its shores, through the annual inflow of immigration, as America.

Through coming in contact with west-

ern civilization and education, many of these Jews are naturally leaving the traditions and customs of their fathers, as they themselves admit; many are Zionists; still more are becoming avowed enemies of Christianity, owing to the awful persecutions they or their brethren suffered from the hands of so-called Christians in Europe.

We, therefore, plead that each church should place the cause of missions to the Jews in their midst, as a part of their aggressive missionary propaganda.

This, and other resolutions, will be forwarded to the moderators and leaders of the different communions, but the Church of Christ as a whole must assist the work with their sympathetic prayers—then the consummation will be a reality. We believe that a new era is dawning for Christian work among the Jews.

#### RELIGIOUS CONFLICT IN SPAIN

W HEN the Christian Endeavorers of Barcelona secured the use of the Palacio de Bellas Artes, the largest and finest hall in the city, accommodating more than four thousand people, for meetings during the recent visit of Dr. and Mrs. Francis E. Clark to their city, they aroused the wrath of the Carlists, the extreme Catholic party. The archbishop tried to forbid the meeting, and the Governor of Catalonia begged the Mayor to rescind his permission, but he would not yield.

Then the Catholic party threatened a serious riot, and the Mayor called out all the police and civic guards, more than five hundred men, mounted and unmounted, to guard all the approaches to the hall. Every suspicious character was searched at the door, and forty-eight pistols were taken away from scores who were not allowed to enter.

The hall was crowded with more

than four thousand Endeavorers and their sympathizers, and many more stood throughout the exercises, which were concluded without interruption. It was the largest and most notable Protestant meeting ever held in Spain, for, until recently, Protestants have been obliged to worship in obscure places, and the law has forbidden them to have a church door opening on an important street.

After the meeting, an unexploded bomb was found in the hall, and while the meeting was going on, an attempt was made to burn down a Protestant church in another part of the city.

The Mayor and Chief of Police did everything to protect the Protestants, and sent a squad of police and plain-clothes men to escort Dr. and Mrs. Clark to their lodgings at the American Girls' College, some five miles from the hall.

Since the meeting, the papers all over Spain have been full of the incident; the republican papers denouncing the intolerance of the Roman Catholic party, and applauding the Mayor and the police, while the Carlist papers threaten worse things for the Protestants.

Excitement has been intense in many places, and it is hoped that the incident will promote religious freedom, or, at least, a larger tolerance.

#### AN AWAKENING IN FRANCE

S IGNS of a religious revival in France are referred to in the London *Times*, the editor of which says that there is a revival, both in Roman Catholicism and among men of other views. Religious and moral movements are in a state of transition, and are difficult to gauge and

to appreciate. They can be judged only by their fruits, and their fruits usually lie hidden until the roots which nourish them have had time to strike deep into the soil. The class in which revival is most unmistakable is that of the educated young men. It is said that of the students at the École Normale Supérieure about a third are Roman Catholics, while as many more are "spiritualistes," with a craving for supernatural belief of some kind, and the rest are active or passive unbelievers. There is plenty of evidence that the movement extends to other bodies of the youthful "intellectuels."

In some quarters the causes of the change passing over French society are attributed to fashion, in others to the fear of social convulsions. Whether the present religious revival in France will expand and develop no man can foretell, but there seems to be a genuine recoil from the flood of skepticism which threatened to kill some of the deepest and the noblest instincts that are imbedded in human nature.

Another interesting feature of the religious work in France is the tent evangelism carried on by Pastor Ruben Saillens and a group of evangelical Christians called Les Amis du Christ, in Paris. The audiences, tho sometimes composed of noisy elements, have exhibited a deep interest. More than 500 asked for prayer during last summer's campaign, and 180 confest Christ, most of them former Romanists. The workers say that the people of Paris seem at present very accessible to the Gospel. They are tired of atheism, and have little confidence in the Roman Church. Among Pastor Saillens' helpers has

been Senator Réveillaud, a gifted lawyer and politician, whose whole heart is in the people's evangelization.

#### A RELIGIOUS CRISIS IN IRELAND

RRESPECTIVE of the political unrest in Ireland, due to the passage of the Home Rule Bill, there is a great religious crisis impending. This is the opinion exprest by the Rev. William Corkey, a minister in Belfast, who says that it is solely on the ground of religious fears that the Protestants of Ulster County are so determined in their opposition to the Home Rule Bill, and the consequent Romish domination of the country. The early settlers of Ulster were Huguenots, Covenanters, and soldiers from the Netherlands, and their modern descendants will not easily give up their religious independence. "You can not blot the history of the past out of the memory of the Evangelical Christians of Ul-These people are the children of men and women who suffered bitterly in the past, and who do not wish to return under the Church of Rome."

#### **EDUCATION FOR GIRLS IN TURKEY**

NEW era in the higher education of women in the Near East was marked on June 3rd by the dedication of the five new buildings on the property of Constantinople College for Women, on the European shore of the Bosporus. This has been made possible through the liberality of Americans, and the gift to Turkish youth is of incalculable The value. institution has been moved from across the Bosporus, at Scutari, and the buildings have been erected at a cost of \$750,000.

The United States Ambassador to Turkey, Mr. Morgenthau, presided. and delivered an address, and Armenians, Bulgarians, and Greeks also took part. The minister of education represented the Sultan, while local government officials, representatives of the civil and ecclesiastical bodies and members of the foreign diplomatic corps were present. five buildings dedicated form a semicircle on a hill-top, overlooking the village of Arnautkeuy and the Bosporus. The campus of fifty-four acres was acquired in 1908, and the construction of the buildings was begun in 1910. Among the contributors was Mrs. Helen Gould Shepard, who donated \$200,000 for the construction of Gould Hall, the main administration building; Miss Olivia \* Phelps Stokes gave, for the erection of the refectory, known as Mitchell Hall, and Mrs. Russell Sage, for the construction of Russell Sage Hall, a dormitory. The two remaining buildings are the School of Education Hall and the general academic build-During the forty years since the school began, the attitude of the Ottoman Government toward the education of girls has entirely changed.

Dr. Mary Mills Patrick, the president of the college, has been decorated by the Sultan with the order of Shefakat, in recognition of her services to higher education for women of the Near East. Dr. Patrick also received the honorary degree of Doctor of Laws from Smith College. In our October number we plan to publish an illustrated article written by Dr. Patrick, on the Constantinople College and the Education of Women in Turkey.

#### UNITED EVANGELISM IN CONSTAN-TINOPLE

THE missionary forces on the foreign field are not only uniting for conference and for division of territory, but for aggressive evangelism. In Constantinople, the evangelical forces have determined to make a systematic effort to make the city feel the power of the Gospel of Christ. Accordingly, a Constantinople Evangelistic Committee has been organized, composed of three representatives from each of the native Evangelical churches in the city and of three representatives from the Constantinople station. The pastors of these churches and the treasurer of the mission are ex-officio members of this committee; the other members are elected for one year by their respective institutions. The duties of this committee, says the Orient, are to take general charge of the missionary work of the city, leaving the outstation work of the station to the Constantinople Conference. committee will be ready to cooperate in any city missionary work that seeks its cooperation; it will attempt to increase the funds available for such work; and it will try to organize new work as opportunity and funds will permit. The committee will hold regular bi-monthly meetings, and, later, it is hoped that some plan may be devised for a united evangelistic campaign to be conducted under its auspices or in connection with other similar organizations.

## THE TEMPERANCE MOVEMENT IN RUSSIA

THE temperance movement is gaining ground, not only in America, but in Europe as well. There is a

growing sentiment in Germany, which the Kaiser has done much to promote, against the use of intoxicants, and in Russia the Czar is making an effort to reduce, if not to end, the consumption of liquor. The first attempt to pass a new law has not been successful, but the public are learning the facts. The Russian people spent \$45,000,000 more on vodka (their national whisky) last year than the year before, and \$250,000,000 more than they did ten years ago. This is sufficiently arresting to have awakened the Russian Government, which has a monopoly of the sale of liquor. In addition to regulations previously made, the administration also desires to reduce the output of vodka; to increase the penalties for illicit selling; not to recognize drunkenness in extenuation of crime; and to teach the people the advantage of temperance through the medium of churches and schools.

One educational scheme is the plan of the Russian minister of ways and communications, to fit up a large railway car with exhibits and charts showing the results of alcoholism. These exhibits are being taken throughout northern Russia by a lecturer and several assistants, the plan being to sidetrack the car at principal towns, and give illustrated lectures on the drink evil to the railway employees.

#### CONTINUED POWER IN AFRICA

A NOTHER communion season in the Presbyterian Mission at Elat, West Africa, shows the power of the Gospel. A missionary, Rev. Fred Hope, writes that in some ways it was not as large as usual, for all morning it rained, as it can in the

tropics. "That cut down the crowd, for only a little over 6,000 people were here. Yet there were three overflow meetings held, and, really, 6,000 was about as many as could be handled. Three days preparatory metings were held, two services a day, while Mr. Dager and the elders were busy examining candidates for church-membership. hundred and ninety-three were received and baptized into the church. Sixteen others were taken in by letter, and 34 children were baptized. This brings the membership of the church up toward one thousand.

An important movement is also reported from the Western Sudan, where two years ago a whole tribe (the Yegbas), with their king at their head, abandoned idolatry. Since then they have built their own churches, and the British officials report an extraordinary change in the life of the people. The Sudan Interior Mission is working among them in Northern Nigeria.

Note also: "In nine months the Presbyterian Mission on the Kasai received 64 delegations of natives asking for Christian instruction. They have come from a radius of 500 kilometers, and represent a population of 120,000. The king of the Bakuba, one of the most intelligent of the Kongo peoples, is urging his followers to attend religious services, and to send their children to school."

Again: The Rev. Alfred Stonelake reports that on a recent tour among the Basengele of the Lake Districts of the Kongo he examined and accepted candidates for baptism in 23 villages.

#### AN AWAKENING ON THE NILE

ONE of the most difficult mission fields of Africa has been the country of the Upper Nile, North of Uganda. Here live the Nilotic-speaking tribes—a people divided into independent communities, more or less antagonistic to each other. For twelve years the Church Missionary Society has been endeavoring to work among these tribes, but the task has seemed almost hopeless. Recently, however, a remarkable awakening has occurred in Kavirondo (see picture on the cover). This comes as a result of the patient years of labor by the pioneer missionaries, and following the ministry of Bishop Willis, of Uganda. For eight years past a native Evangelist from Uganda has been working among the Lango tribe-a people of fine physique and strong personality. Mrs. A. B. Fisher writes of a visit, one year ago, when the people crowded together to hear the gospel. There was an impressive mass of dark brown-skinned natives, without clothing or ornaments, and the unintelligent faces made the preaching seem almost hopeless. This year, however, Mrs. Fisher writes that Dora, the chief, has received baptism. The little mission church is now too small to hold the crowds who come, and many show a wonderful knowledge of the Bible. Another blow has been struck at Fetishism, and the gospel has taken root in a new tribe of dark-skinned A fricans. Other chiefs are asking for baptism, and other tribes are crowding to hear the good tidings. Inquirers and students are multiplying. The dawn has broken; pray for the day.



CUSHING MEMORIAL BUILDINGS, RANGOON BAPTIST COLLEGE, BURMA

## A Contribution to Christian Missions

## ONE HUNDRED YEARS IN THE WORK OF THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY

BY REV. THOMAS S. BARBOUR, D.D. Foreign Secretary of the American Baptist Foreign Mission Society, 1899-1912



HE General Convention for Foreign Missions of American Baptists was constituted at Philadelphia, May 21, 1814. The occasion

was given unique interest by the fact that the work of the first missionaries of the new organization had begun many months before. Two earlier days are memorable in the story of the birth of this movement—the first, that on which Adoniram Judson, a student at Andover Seminary, read Buchanan's "Star in the

East," and paced the floor in uncontrollable excitement; the second, that of the arrival in Boston of a vessel from British India with letters through which Baptist leaders learned that Mr. and Mrs. Judson had become virtually representatives of American Baptists in the Far East.

#### The Beginnings

Like the American Board of Commissioners for Foreign Missions, constituted four years before the meeting in Philadelphia, the Baptist Convention was linked in its origin



A GROUP OF HEATHEN KACHINS, BURMA

with the group of young men Andover whose minds imprest with the duty of personally attempting a mission" to the non-The later work, Christian world. like the earlier movement, was the product of forces long active in the life of American churches. From an early time Baptist churches had been characterized by evangelistic zeal, and in the increasing interest in which at the beginning of the nineteenth century Western the world was reflecting the glow of the missionary awakening in England, they had prominently shared. With most, if not all, of the interdenominational organizations constituted at this time for work in the home fields, Baptists were identified. worthy illustration of this is afforded in the fact that, in the founding in 1800 of the "Boston Female Society for Missionary Purposes"—the first woman's society known in the history of the country—the originator and seven others in the total membership of fourteen were connected with the Baptist churches of Boston. And in distinctively foreign work, among Baptists as in other bodies, interest

was steadily growing. The correspondence maintained by a number Baptist leaders with William Carey ensured this. A significant manifestation of this development was seen in the city in which the young men of Andover were set apart for their life-work. A few days after the memorable service in the Salem Tabernacle, there was constituted in the Baptist Church of Salem the "Bible Translation and Foreign Mission Society," the first known organization in America established by a single local church for promoting the work of foreign missions.

It was thus to a body in which the beginnings of a true missionary fervor had appeared that the summons to active enlistment in the great enterprise came suddenly from the forefront of the conflict. Yet the influence of the change of conviction reached by Mr. and Mrs. Judson and by Luther Rice, with the resulting change in their denominational relations, was very powerful in promoting the action taken by Baptists. "Your letter awakened pro-



A GROUP OF CHRISTIAN KACHINS, BAPTIST MISSION SCHOOL, BURMA

found emotion," Rev. Daniel Sharp writes to Mr. Judson. "We considered it the voice of God," So a Southern leader, Rev. Dr. W. B. Johnson of Savannah, Georgia, in informing his constituency of the proposed convention in Philadelphia, having referred to the signs appearing in England of a new Messianic era, and to the action taken in America, "to the immortal honor of our Congregational and Presbyterian brethren," adds: "That our brethren of these denominations should not be alone in this great work, God, in the arrangement of infinite wisdom, has been pleased to bring some of their missionaries over to the Baptist persuasion."

The incident was of large influence also in the internal development of the body of American Baptists. For the first time they met in a national fellowship. Indeed, this drawing together of churches widely scattered, independent, and acutely apprehensive of the loss of independency through development of organic ties, may be regarded as one of the most notable of the early results of the missionary awakening.

The churches thus united with the growing missionary enterprise were a less prominent body than that represented four years before in the constitution of the American Board. numerical strength of about 180,000 was for the most part of recent development. Thirty years before this time, at the close of the War of the Revolution, Baptists numbered but 35,000; at the beginning of the war, there were but twelve Baptist churches in Massachusetts. Yet the meeting in Philadelphia was truly memorable. For this delegated company of twenty-six ministers and seven laymen was gathered out of a territory extending from northern New England through the State of The great distances, the Georgia. modes of travel, primitive seemed at first a truly formidable difficulty. But the significance of the occasion was powerful in its appeal—the united response to the Lord's command—the meeting brethren hitherto known to each other by name alone. "It was as if the interviews of heaven had been anticipated," the Missionary Magazine said in its report of the meeting.

The delegates to the convention at Philadelphia were appointed by local



JOHN E. CLOUGH, APOSTLE TO THE TELUGUS

missionary organizations established mainly through the labors of Luther Rice. The organization thus constituted was known popularly as "The Triennial Convention." The name "The American Baptist Missionary Union" was adopted in 1846, to be succeeded in its turn, in 1910, by the name "The American Baptist Foreign Mission Society."

#### Historical Landmarks

Certain dates are landmarks in the history of the society.

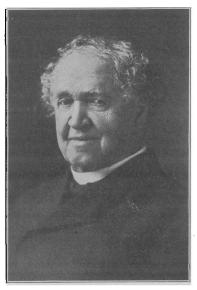
In 1846, as a result of influences then pervasive in the country, Southern Baptists separated from the society and began an independent work, which has proved of continually increasing extent and influence. In 1872, the distinctive work of Baptist women in foreign missions was initiated. Separate organizations were maintained for a time in the eastern and western sections of the country. A new era of farreaching activities has now been entered upon by the united body.

In 1908, in the organization of the Northern Baptist Convention, the work of the Foreign Mission Society, together with that of other missionary organizations, was brought into close relation with the churches and formally recognized as representing an obligation of their entire membership.

In 1909, the missionary work of the Free Baptist churches was united with that of the larger body of Northern Baptists.

#### The Fields Occupied

The work in foreign lands was begun in Burma, where Mr. and Mrs. Judson had landed, July 13,



WILLIAM ASHMORE, APOSTLE TO THE CHINESE

1813. This country had attracted the attention of Mr. Judson in his first thought of missionary work. But on the arrival of the missionary party in India, hostile conditions in Burma had seemed to compel the choice of another field, and it was only through extraordinary providential circumstances, resulting in a con-

service by this country to the world's civilization which it would be difficult to overestimate.

Work for the American Indians was entered upon by the Convention in 1817. It embraced tribes in the State of New York and on the western frontier, but reached its largest development among tribes in the



DR. CATHERINE MABIE HOLDING A BABIES' CLINIC, BANZA MANTEKE, BELGIAN KONGO

viction of divine leading which never left them, that the two young missionaries passed beyond the protection of European governments under the rule of a despotic and cruel king. "Our sole encouragement to remain," wrote Mrs. Judson, "is in our conviction of dependence in a peculiar way on the interposing hand of providence." The strategic position of Burma has been recognized from the beginning by missionary and official. Its great river constitutes the most direct highway to Western China and the territories lying still farther in the interior of Asia, and gives promise of an ultimate

With South. the Cherokees of North Carolina and Georgia a remarkable success was realized, which continued even in the long journey to the Indian Territory to which this people were compelled to remove in One hundred and seventy converts made Christian profession during this journey. In the new territory a prosperous work was conducted for the Cherokees and other This work, in 1865, was tribes. transferred to the American Baptist Home Mission Society, by which organization it has been continued with very gratifying results

The peculiar claim of Africa re-

ceived early recognition. This work in its origin was connected with an interesting movement among freedmen in Virginia. In 1820 a station was opened in the Sierra Leone section of West Africa; this was soon removed to Monrovia, where a precious offering of heroic lives was made. The fatal climate compelled withdrawal from this work soon after 1840. In 1884, in response to

rule at the close of the first Burman war was extended to Assam, Mr. and Mrs. Nathan Brown, with a companion missionary under appointment as a printer, removed from Burma, and, dragged in native boats against the swift current, made the two months' journey up the Brahmaputra. The work in Assam presses close upon the boundaries of Tibet and gains importance both



A BAPTIST CHAPEL AT ONGOLE, SOUTH INDIA

a proposition received from Dr. H. Grattan Guinness of London, the work of the Livingstone Inland Mission, in the Kongo region, was taken over by the society. Its missionaries, with others, were prominent in the movement for relief of the Kongo people from the heartless oppression of King Leopold, and the improved conditions now reached in the Belgian Kongo are in part attributable to their courage and fidelify.

A work in Siam, largely directed to the Chinese immigrant population, was entered upon in 1833.

In 1835, by invitation of the British East India Government, whose

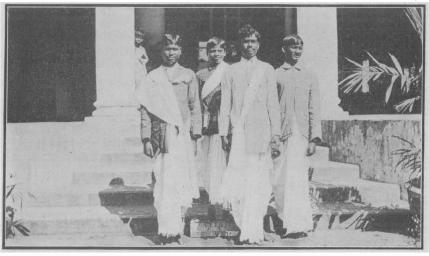
from the sturdy character of the peoples reached and from its relation to neighboring parts of Asia, whose millions offer a field for future service by Christian converts.

In the same year, 1835, a work was opened among the Telugus of southeastern India, and American Baptists were brought thus into participation in the great conflict with the Hindu faith. Of a population of twenty millions of Telugus, eight millions are in the immediate field of the society.

The work of Free Baptist churches, while quite independent of the work of the Triennial Convention, began in British India in the same year in

which the mission to the Telugus was opened. This work has been conducted in the densely populated district southwest from Calcutta in the Bengal and Orissa provinces. The character of the population in this stronghold of Hinduism and Mohammedanism has made the service one of peculiar difficulties, but while thus unavoidably restricted in

recognition of changing conditions in the country and conviction of the importance of early occupation of advantageous positions. Two missionaries were supported for a few years by young men of Minnesota; in 1893 a strong reinforcement was sent by the society to this field. Favor toward this work was heightened by recognition of a pur-



FOUR BOYS RECENTLY BAPTIZED AT BALASORE ORPHANAGE, BENGAL-ORISSA MISSION

results for a time, the work has presented strong features and is rich in promise.

Four fields have been occupied in China. Two of these were entered at the time of the opening of five port cities after the first war with England. A mission in Southern China, opened in Hongkong in 1842 and afterward transferred to Swatow, was an extension of work in the dialect used by the Chinese in Siam. Ningpo in Eastern China was occupied in 1843. In 1889 a work was entered upon in the great Szchuen province in the far west of China. This step was taken as a result of

pose in view at the time of the opening of work in Assam—that of entrance to China through its western provinces. As a connecting link between the eastern work and the far western field, a station was established in 1895 at Hanyang, in Central China, a city which, with the neighboring cities of Hankow and Wuchang, constitutes a great center of population and industries.

In Japan a beginning was made in 1872. A feature of this work of exceptional interest is that conducted by a mission vessel among the islands of the Inland Sea and the Goto Islands. Those familiar with the

plans followed in this work and with the steady advancement which has characterized it, confidently anticipate for it, in the not distant future, results to which the history of missions offers few parallels.

The responsibility laid upon American churches in the acquisition of the Philippine Islands by the American Government was recognized by the society in 1900 by the establishment of a mission in the central or Visayan group of islands.

In addition to the missions among non-Christian peoples, the society has conducted an extended cooperative work in many countries of continental Europe. In this work concern for the spread of a vital, spiritual Christianity was reinforced by sympathy for those engaged in the conflict for religious liberty. The work was opened in France in 1832, and in Germany in 1834. From these centers it has extended, in the one case into Belgium, Switzerland and Spain; in the other into well-nigh all countries of northern Europe. work was begun in Greece in 1836, soon after its achievement of national independence; but like other Protestant work entered upon at this time, it was fatally impeded by the opposition of the established ecclesiastical order to the principles of religious liberty as formulated in the national constitution.

#### Statistics

The results reported at the close of 1913 for the work in non-Christian lands are as follows:

Mission stations	127
Missionaries	701
Organized churches	1,575
Church members	166,330
Native workers	
Native contributions (1913)	\$160,253

The number of missionaries and church-members by countries is:

ı		- Church Members.
Burma	. 191	65,912
Assam	. 113	13,317 66,826
Bengal-Orissa	. 25	1,621 6,339
Japan	. 58	3,978 4, <b>5</b> 06
Philippine Islands [Not in active services	. 29	

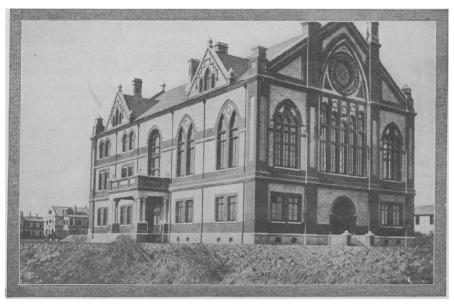
The membership of Baptist churches in Europe resulting from work in which the society has cooperated is: Germany, 42,930; Sweden, 54,268; Finland, 3,190; Denmark, 4,196; Norway, 3,599; France (including parts of Belgium and Switzerland), 2,123; Spain, 64. Russia 28,000 members are nected with the Russian Baptist Union, which represents in the main Germans and other immigrant peoples, while native Russians organized in Baptist churches are believed to be much in excess of these figures. The total Baptist membership in Europe, pure exclusive of Russian the churches, is 139,270.

Financial contributions for the first three years of the history of the Convention were in excess of \$10,000 annually. Through various causes the total of contributions declined for a time and an advance was not reached until a little before 1830. In 1834 donations were \$23,-941.20. In 1844, \$63,062.29. In 1864, the Jubilee Year, \$109,519.74. In 1874, \$261,530.90. In 1894, \$465,-943.73. In 1904, \$738,585.02. In 1912, \$1,150,474.47.

#### Characteristics and Ideals

An outstanding feature of the history of the organization has been its work among primitive peoples

and among classes socially deprest. The choice of Burma, a country with a great commingling of races, the original field of effort made this development practically inevitable, and the tendency was confirmed through the entrance upon work in Assam. Of the mountain region forming the connecting territory of the two counsides the people for whom it was originally designed, has included the Karens, the Talaings, the Shans, the Kachins, the Chins and, during recent years, the Lahu and Wa races. It includes also a work for the immigrant Telugus and Tamils, the Chinese and English-speaking peoples. In Assam, work has been conducted for the Garos, the Rabhas. the Nagas,



YATES HALL OF THE SHANGHAI BAPTIST COLLEGE

tries a leading ethnologist writes: "Few of the wilder parts of the world possess so vast a variety of savage tribes of so great ethnological Scattered detachments interest. from China. India. Tibet and Burma have developed into innumerable tribes differing widely in appearance, customs, language, but al! alike engaged in bloodthirsty feuds, head-hunting, and murderous raids." Through this call of the wild, reinforced by a series of remarkable providences, the work in Burma, be-

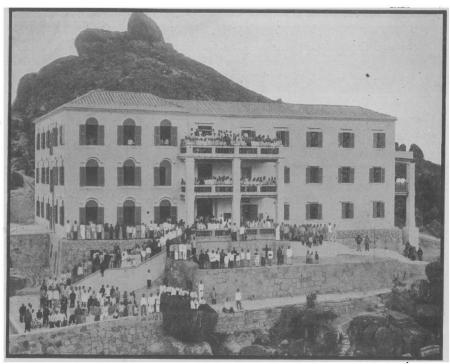
the Mikirs, the Abors and Miris, in addition to the work for the Assamese and for the immigrants from Central India who form the laboring population of the tea-garden dis-Thus the work in these tricts. oldest fields of the society has included labors in the most isolated sections of Asia, perpetuating all the romance and calling for all heroism of the earliest physical periods of the missionary enterprise.

In Southern India circumstances equally controlling resulted in a

large development of work among a people of the lowest social position. When the prejudices of the caste peoples forced upon the missionary a choice between loss of their patronage and rejection of outcaste converts he was true to his trust.

These labors among humble peo-

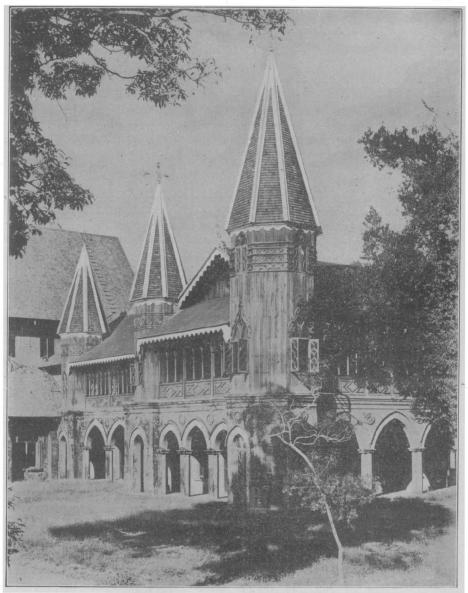
missionary annals. The record has been continued by notable revival movements in the Kongo mission, among the Visayans, and, later, among the Lahu and Wa races in the Kengtung State, Burma, and adjoining districts of China, where it is believed that 10,000 persons have sincerely embraced the Christian



ASHMORE THEOLOGICAL SEMINARY, SWATOW, CHINA

ples have been identified with some of the most extraordinary results witnessed in missionary history. There have been great ingatherings. The remarkable movement among the Karens of Burma, which began during the lifetime of Dr. Judson, was followed in 1877, and subsequently, by ingatherings from the Telugus recognized as constituting one of the most remarkable triumphs in

faith. And other proofs of the power of the Gospel have appeared among the aboriginal and lowly peoples, in the renewal of individual lives and the transforming of civilizations. Indeed, the work for the lower classes of India is promising to solve the baffling problem of the spiritual conquest of the land which has seemed so hopelessly bound in the fetters of Hinduism.



VINTON MEMORIAL HALL, RANGOON, BURMA

Already the surprizing results witnessed among the outcastes are proving a disintegrating force among the caste peoples. Missionaries of the society concur fully in the conviction exprest so strongly by the English

Bishop of Madras that it is the design of providence that India shall be regenerated from the bottom upward.

A foremost characteristic of the work of the society is apparent in

even the most cursory view of its history. In a preeminent degree the work has been that of evangelization by direct preaching of the Gospel. Mr. Judson, when deeply engaged in the work of translation of the Scriptures, writes in 1829 to the Mission Rooms: "We beg still to be allowed to feel that our great work is to preach the Gospel viva voce." Of seven "Resolutions" which he wrote

resolution thus shown are expressivof the inmost spirit of the missionary body. A profound conviction of the indispensableness of personal regeneration as the condition of all true advancement for individuals and peoples, of the possibility of this experience for every human soul, and of the promise of the direct working of the Spirit of God in connection with the preaching of the Word has



SOME OF THE WASEDA DORMITORY BOYS, TOKYO, JAPAN

in 1837, the fourth reads, "Embrace every opportunity to preach the Gospel to every soul," and the seventh, "Preach the Gospel every day." The history of one hundred years has no more representative scene than that of John E. Clough making his way, soon after his arrival in India, to a public place in Madras and repeating over and over the single verse of Scripture which he had mastered in the Telugu tongue, "God so loved the world that He gave His only begotten Son." The definiteness of aim and the fixt

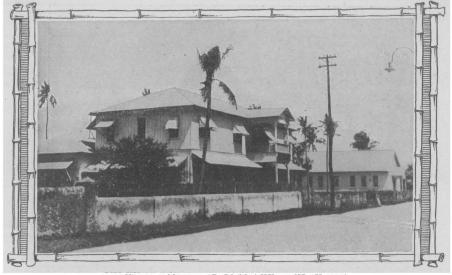
been the basis of this representative practise.

This central ideal determined the early characteristics of the work. The missionaries mingled with the people. Multiplying of stations rather than a large development of work at single centers found favor. Personal conversation, wayside preaching, tours in the jungle, were habitual features. Confidence in the power of the Gospel to reach the old as well as the young was strong. "The first profession of the religion of Jesus," President Wayland wrote

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in commenting upon Dr. Judson's fidelity to this ideal, "must of necessity expose the disciple to obloquy and persecution. No one can suppose it to be the will of God that these are first to be borne by little children."

Stress was laid very definitely upon mission work as germinal in some instances, been maintained for a time, after the manner of the Israelites of old, this has been recognized as temporary; local churches bearing full responsibility of administration and work, with no human authority above them. have been fundamental factors in the policy observed. Stewardship in



THE UNION HOSPITAL AT ILOILO, PHILIPPINE ISLANDS

rather than comprehensive and complete. It was a planting of the acorn, "the egg of forests." While the Gospel holds within itself the potency and promise of every form of social national good, these were thought of as later products, to be realized in the development of regenerated peoples.

Emphasis has been constant upon early establishment of the local church as the divinely appointed agency for Christian nurture and development of efficiency in Christian service. While under extraordinary conditions of large ingathering resort to a single place of worship has,

the use of money and the importance of development of self-support have been strongly emphasized. Recognition of this obligation appeared, in an almost unexampled degree, among the Karens; almost from the beginning a great section of this people have maintained worship without pecuniary assistance. Recent statistics show a ratio of native workers to missionaries of eight to one, and a ratio of native workers to ordained missionaries of twenty-one to one.

A gratifying development of missionary activities by the native churches has been seen particularly in the older fields. Home and foreign missionary organizations have been constituted. The Karen churches support missionary workers in remote districts of Burma and in Siam. The Telugu Christians sustain a work in Natal, Africa; two of their number have gone as missionaries to this land. The new development of self-reliance in the evangelization, and their aim has been mainly that of development of the Christian community.

Elementary and intermediate education have had marked attention, particularly in the more western fields. In Japan and the Philippine Islands the presence of a public school system has modified this de-



CAPTAIN BICKEL AND WORKERS ON THE "FUKUIN MARU," INLAND SEA, JAPAN

native Christian bodies, which is appearing so strongly at the present time, is hailed by representative missionaries as the fulfilment of ideals cherished in all true missionary work from the beginning.

### Educational Work

The ideals cherished in respect to the central aim and method of missions were certain to affect plans in educational work. These ideals, at an early time, led to disfavor for a large use of schools as an agency for gaining access to non-Christian peoples. As a rule, schools have followed rather than preceded the work of

velopment, and in China, until recently, the number of converts was small and development of schools was correspondingly restricted. India, elementary British work-the type of education to which the Government is now giving so conspicuous attention — has been widely extended in the work of the society. Schools for girls have been favored for all fields and are now showing a flourishing development.

The schools have been openly and strongly Christian; of no other society is this more true.

Schools for ministerial training

have been opened in all fields. The type of work for a time was adapted especially to the needs of the common people. But, while retaining this ideal, a number of the schools have reached now a high intellectual standard.

The convictions primarily determining the work of the society were unfavorable to an early development of institutions of higher education. The absorbing demands created by the extraordinary results which at-

highly developed educational work in the supply of native teachers for the schools so rapidly multiplying, it is seeking to cooperate strongly with the general movement by provision of American teachers and by financial support of this work. It is recognized that a claim of extraordinary urgency has developed through the sudden overflowing of Western influences and Western institutions upon the life of China. Through these conditions, indeed, the work of



THE BAPTIST CHAPEL AND BELL TOWER AT NOWGONG, ASSAM

tended the work of evangelism, particularly in the fields first occupied, strengthened this tendency. The beginnings of collegiate work appeared in Burma in 1872, in South India in 1894, in China in 1906. Development of this work is now strongly enlisting the attention of the society. Establishment of a comprehensive educational work is sought in general and in the more advanced lands the maintenance, or joint support, of a Christian institution of higher education for each section of its work. In China, while the society can not compete with organizations with a

higher education is brought into direct relation to a permanent universal evangelism since diffusion of Christianity through China is largely dependent upon the Christianizing of her schools. And this work, throughout the East, is related obviously to the work now disclosed as belonging to an adequate discharge of the duty of the Christian Church—the full Christianizing of non-Christian lands by the transfusion of their life with Christian ideals and forces.

The higher educational work of the society is represented by the Rangoon Baptist College, which for many years has conferred incalculable benefits upon the peoples of Burma, and by the Shanghai Baptist College, founded jointly by Northern



SAW MILL, JARO INDUSTRIAL SCHOOL, JARO, PHILIPPINE ISLANDS

and Southern Baptists of America in 1906, and doing already a work of large promise. The society cooperates in the work of Madras University in India, and is about to enter into cooperation with the collegiate work of the Presbyterian and Dutch Reformed bodies in Tokyo, Japan. In China, the society is represented in the University of Nanking, and is one of four missionary organizations conducting the work of the West China Union University at Chengtu, in Szchuen Province. Participation in the work of Canton University is in contemplation in South China.

The Theological Seminary for Karens, which together with a Seminary for Burmans and other races is conducted at Insein, Burma, is said to be the largest institution for ministerial training in the East. The Telugu Seminary at Ramapatnam is one of the largest in India. A theological school in Tokyo, Japan, is conducted in conjunction with the South-

ern Baptist Board, and, in the Belgian Kongo, a Biblical Training School is supported jointly by the society and by English Baptists.

Educational statistics are:

Pupils in colleges, 143. High schools, 8; pupils, 3,676.

Secondary schools 98; pupils 10,-717.

Primary schools 2,092; pupils 57,-686.

Theological and training schools 23; pupils 869.

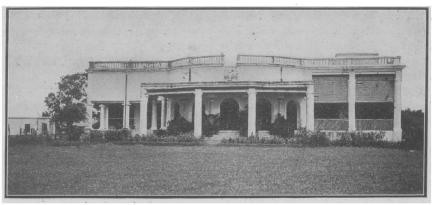
Total number under instruction 73,091.

The opening of the hostel, or dormitory, as a Christian home for students in Government or private schools, has formed a valued adjunct of educational work in several of the society's fields. In the Philippines and in Japan these institutions have been notably influential in work for both young men and young women. Peculiarly favorable conditions have been enjoyed in Japan, through the friendliness of the authorities of Waseda University, in which the missionary under whose guidance this interest has developed holds an appointment as a lecturer in the department of religion.

#### Other Forms of Work

Statistics in medical work are: Missionaries 58, hospitals 27, dispensaries 57, patients treated in 1913, In-patients 6,232, Out-patients 94,-234. The Society cooperates in three of the union medical schools in China.

Industrial work has been maintained at many stations as a means of partial self-support for pupils. In India the entire service of one missionary has been given to the problem presented in the industrial



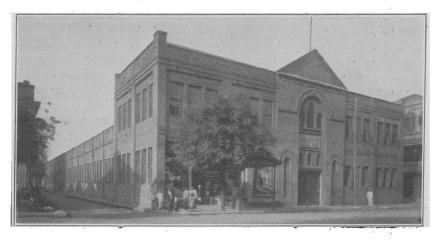
SINCLAIR ORPHANAGE BUNGALOW, FOR GIRLS, AT BALASORE, BENGAL-ORISSA MISSION

depression of the people. In the Philippine Islands solution of the industrial problem is sought through a flourishing school which has won high commendation from the people and from American officials—a school of industry rather than of technical training, which by development of habits of work seeks to meet a fundamental need in the islands.

From the outset the Press has been widely utilized. Three printing and publishing plants are now maintained;

the Rangoon Press, which, from an early period, has done a widely influential work; the Iloilo Press, established in 1906, and the press at Canton, China, strongly developed by the Southern Baptists, with whom the Northern Society is now cooperating.

A remarkable succession of gifted men has contributed to a wide linguistic work. Languages have been caught from the lips of unlettered races and reduced to writing. The



THE AMERICAN BAPTIST MISSION PRESS AT RANGOON

Bible has been translated, as a whole or in part, into upward of thirty languages and dialects. Thoroughness and accuracy have characterized this work in a marked degree, Dr. Judson's recognized "lust for finishing" having been shared by his successors.

In general, a review of the history of the society indicates that it has prized greatly, and has sought to enrich, the fellowship maintained by the brotherhood of missionary organizations. It is now widely repre-



MR. BILLINGTON AND HIS MONOCYCLE, IN THE BELGIAN KONGO

sented in cooperative work. In all new undertakings inquiry is made habitually, in the interest of economy, efficiency and fraternity, as to the practicability of conducting the work jointly with other bodies.

It may be noted as a singular fact that the annals of the society show no record of martyrdom through violence. While the early history presents a story of suffering and perils almost unexampled in their severity and duration; and while, in later years, representatives of the society have been brought repeatedly into positions in which escape from death seemed humanly impossible, it would appear that not one member of the mission force has received formal enrolment in "the glorious company of martyrs."

If a general characterization of the work of the Society be sought, it may be said that it has had to do, perhaps in an unusual degree, with peoples who are yet in the making, but who, through their native endowments and their Christian development, give promise of filling ultimately a place of large influence in the divine world-plan. It represents a great service for the uplifting of deprest classes. It is bearing an important part in the spiritual conquest, not only of Hinduism, but of Buddhism, to which at the outset it laid siege in a central stronghold. In its work in the farther East it has laid a sound substructure and has secured a vantage ground for a strong cooperation in the use of all agencies through which the triumph of Christianity is to be achieved.

The past reveals much that is inspiring to the constituency of this organization as it is observing its centenary. Opportunities of illimitable reach invite. With a devoted and confident body of missionary workers, with increasing emphasis at home upon the missionary obligation as binding upon the entire church, with a strong body charged with the task of missionary administration, and with reminders in which no other organization can have surpassed them, that all success is conditioned upon recognition of dependence upon Almighty God, the North-Baptists of America should make a genuine and ever-enlarging contribution to the spread of the Gospel through all the earth.

## The Religious Confusion in China

BY NG POON CHEW, LITT.D., SAN FRANCISCO
Editor of the Chung Sai Yat Po



N China things are pretty well mixed up at the present time. This is shown both by the political and the religious situation

throughout the whole land, but I desire to draw especial attention to the religious confusion, its cause and the effect upon the future of my country and people.

The present situation can not be better illustrated than by an incident that occurred during my last visit to my native village: In the fall of 1910, after a continuous absence of thirty years in America, I returned to visit the village of my birth. expected to see great changes, but was not prepared for such a radical transformation. In 1879, when I last worshiped in the temple which housed the patron god of that district, it was crowded to the doors: now I found it deserted save for the temple keeper, who happened to be a relative of mine. He said to me, "The time has changed wonderfully since you were a boy here; then everybody worshiped at this temple, but now none come except the old men and the old women, and they visit the temple stealthily, to worship as tho they are ashamed. Only a few weeks ago, the elders of the district gathered here and discust the feasibility of changing this temple into a modern school. They did not succeed, only because they had not the money." The tone of the old man's voice indicated a sense of despair and disapproval, for to him this loss of faith in the religious ideas of our fathers was an indication of the decadence of the time which sooner or later would bring ruin to the social structure of the land.

In the interior I have seen a group of Chinese, who were not Christians at all, ridiculing a number of their countrymen who were performing heathen religious rites. This abandonment of the observances of our fathers is almost universal among the young, who are gradually drifting away from all religious restraint and influences.

There are several causes that have led to this situation: First, the spread of Christianity throughout the land: second, the contact with Western civilization; third, the gradual growth of independent thinking among the people.

#### The Spread of Christianity

In recent years the spread of the gospel of Jesus Christ has been truly remarkable. To a great extent the truth that makes us free is permeating Chinese society. Chinese evangelists and pastors have gone into the highways and byways throughout the great provinces of China, and in season and out of season have preached the gospel of religious emancipation to the masses of the Chinese people.

The effect of their labor is making itself felt in the present religious upheaval. Ignorance is fleeing from the approach of intelligence, and superstition from the advance of truth as darkness disappears before the rising sun.

As the Chinese and the Westerners mingle in constant association through travel, trading, and social intercourse, the views of the Chinese in many directions have undergone a great transformation. They have become imbued with some of the spirit of the West and are now regarding the religious observances of their fathers as mere superstition.

In recent years many of our people have obtained their education in the schools established by the missionaries and from the modern schools established by the Chinese themselves. Many young men and young women also have gone to the Western lands, and on their return have diffused the knowledge obtained throughout the whole country. the modern ideas have been spread in the forms of new schools, newspapers, lectures, new books, telegraph, railroads, and other forms of modern civilization. The result has been that independent thought, which was wanting in our people, has been aroused, and as this increases, superstition loses its strength, and old religious ideas fade.

The political upheaval has at last shaken to the foundations not only the political and social conditions, but also the religious; therefore, to-day in my country confusion and the religious atmosphere is shrouded in the clouds of spiritual chaos.

This is not a healthy condition,

for no people can endure and be prosperous in such a state of spiritual chaos. The intelligent Chinese are conscious of the danger and are striving to avert it. But the methods adopted are varied and conflicting, so that the dissension arising from the controversy over a national religion is causing much discord.

An enlightened faction of the conservative element of Chinese desire to establish Confucianism as the state religion, in order to preserve the moral and spiritual life of the people by the ethical teaching of the sage. This effort is espoused by a few leaders of the old school, and is approved by a large majority of the less enlightened Confucianists.

Among the leaders in this movement are such well-known scholars of the old school as Kang Yu-wei. Liang Chi-cho, Chen Huan-chang, all Cantonese, who were reared amid Confucian environment, educated in Confucian ethics, and whose whole being is tinted with Confucian thought. Therefore they are Confucianists through and through and to them the establishment of Confucianism as the State religion is essential to the safety of the State and the preservation of Chinese civiliza-These people have seen during the last few years the tendency among the young to cut loose from the religious influences and restraints of their fathers; to disregard rules of law and order, and to drift toward radical socialism. They attribute this to the decline of Confucian teaching and not to the powerlessness of the teaching of the sage to avert such confusion.

Through the personal influence of these leaders, a strong movement was

started some time ago toward the establishment of Confucianism by the State to help maintain law and order in the land. Before the second revolution, which was a movement to drive Yuan Shih-kai from power, the leaders were men of more progressive tendency and enlightened views, but the failure of the ill-advised attempt to unseat the President by force of arms brought forward a new set of leaders, recruited mostly from the old school, tho not necessarily reactionary. The officials now in power are, therefore, under the influence of such men as Kang Yu-wei, Liang Chi-cho, and Chen-Huenchang. Kang Yu-wei, tho not occupying an official position, is the teacher of Liang Chi-cho, the Minister of the Board of Justice in Peking, and Chen Huen-chang is a pupil of Liang Chi-cho. Thus immense influence is being exerted on the Government for the State establishment of Confucianism. Kang Yuwei is now the president of the National Confucian Society of China. which was established a few years ago by the same set of men for the revival of Confucian teaching in the schools. It was because of this same pressure that President Yuan Shih-kai issued his remarkable edict on the virtue and necessity of the ethical teaching of Confucius. Contrast with this edict the Government's appeal to the Christian churches of China to set apart April 27, 1913, as a day of prayer for the welfare of the Republic of China.

These Confucian leaders take pains to assure those of different faiths that it is not their intention to entertain any religious bigotry, but rather religious toleration. They urged the Committee on Constitution to insert in the new constitution of the Chinese Republic this clause: "That Confucianism shall be the National religion of China, but religious liberty is still guaranteed to all."

Through the personal desire and direction of these men, branch societies were organized in different parts of the country, and in other parts of the world where Chinese gather in large numbers, and many cables and telegrams were sent to the committee urging the adoption of the clause of declaring Confucianism the National religion in the Constitution.

Meanwhile, a counter movement is developing to resist the idea of a National religion. This was started by the Christian Chinese, both Protestants and Catholics, in Peking, and many mass meetings were held in different parts of the Republic, and Buddhists, Mohammedans, Lamaists, and a section of liberal-minded Confucianists, joined the movement against the adoption of the obnoxious clause in the Constitution.

Through the united influence of these adherents of the various faiths, the committee wisely rejected the clause which would have brought on serious strife in different parts of the Republic.

Among the Confucianists, the liberal section does not favor Confucianism as a State religion, altho they would like to have the ethical teachings of the sage taught to the young in the schools. That counter faction of the Confucianists not only want to have Confucianism established as the State religion, but they also want to establish a Confucian church for China. In this movement they have imitated certain customs

connected with Christian churches. They have opened chapels or churches where they gather to listen to the discussion on the teachings of the sage, and the singing of hymns composed for their services. They also set a day apart each week for the observance of Confucian rites.

This faction is actuated by two motives, namely, jealousy of the rapid spread of the Christian faith, and desire to perpetuate the moral teachings of the sage. In its zeal to urge the establishment of fucianism, it fails, however, to realize that Confucianism is of the earth and earthly, and that any vitality that Confucianism may ever have possest in the past is now extinct, and can never be resuscitated. Furthermore, it does not realize that Confucianism is not a religion, and was not intended by its founder to be a religion. but that Confucianism is simply an ethical and political system of philosophy. Religion teaches not only man's relation to man, but also his relation to God. Confucianism well supplies the former, but is absolutely silent on the latter. One of Confucius' pupils, who felt keenly the aching void in his mind as to the life beyond the grave, asked him: "Master, teach us about death." The master replied, "Not knowing all about life, how do I know about death?" Throughout the whole life of Confucius he never discust on the extraordinary things nor spiritual beings.

Confucianism is not a religion, and therefore its followers, even if they succeed for the time being in having Confucianism declared the State religion, must fail in the end. Confucianism can not satisfy and has never yet satisfied the longing of the human soul for something more than human. Man is a threefold being intellectual, moral, and spiritual. Confucianism only supplied moral and intellectual needs of the Chinese, and our people have never had the taste of spiritual food from the bounty of Confucianism, so that they have been spiritually dead. It was because of the lack of spiritual teaching in Confucianism that Buddhism and Taoism flourished China.

Confucianism is absolutely unable to regenerate the Chinese race or to kindle the spark of spiritual fire that has been dormant so long in the breasts of the patient, toiling Chinese. Something more than mere moral ethical teaching is needed. So that, even if the Confucian religion is declared the State religion of China, and Confucian churches are established for proclaiming the teachings of the great master of China's past, the longing and groping after truth in the human heart can not be satisfied.

As the activity of the conservative element, before the fateful days of 1900, in attempting to stamp out the spirit of progress and reform through the Boxer movement and to preserve things Chinese, sealed the fate of conservatism in China.

Nothing can solve the moral and spiritual chaos in China but the gospel of Jesus Christ. Indeed, even in our political confusion and gloom, which has so completely enveloped the whole land, nothing can solve it but the light from the gospel of Jesus Christ. So then, Christ is our only hope for the ultimate salvation of China.

# The Trend Toward Cooperation in Home Missions

RY THE REV. WARD PLATT, D.D., PHILADELPHIA

Corresponding Secretary of the Board of Home Missions and Church Extension of the

Methodist Episcopal Church



BROAD, deep, irresistible current is sweeping Protestant American forces into a gigantic cooperative campaign of mission-

education and advance. streams which feed this river are re-The first rill started from a cent. slope on Lake George little more than a decade ago. There an older "saw visions" and a few men "dreamed dreams." vounger Thus was born the Young People's Missionary Movement—the systematic effort on the part of American Missionary Boards in constructive cooperation. While in this they barely touched corners, and that through the young life of the Church, it was the first visible link in the golden chain which God is forging for the uniting of all holy agencies to His eternal purpose which He hath purposed in the earth.

Some years before the Silver Bay meetings, an organized conference had been formed among American Foreign Missionary Boards, and more recently the Home Mission Council brought together some thirty home boards. The Laymen's Missionary Movement has also reenforced missionary education.

The latest expression of the oneness of the world task of American Protestantism is the United Missionary Campaign, which grew out of Home Mission Week, promoted by the Home Mission Council.\* The overtures made to this Council by representatives of the Foreign Boards resulted in the appointment of a central joint committee, which has systematized the general task of missionary education and has insured a definite part of the year to the campaigns for home and foreign missions. One objective for the present year is the rounding up of delinquent churches in an every-member canvass for the denominational benevolent boards, with payments on a weekly basis.

Preparatory rallies and concerted gatherings have been held in some hundreds of places. The most ambitious effort was the centering of Protestant leaders upon Philadelphia for two weeks (January 18-31). The whole city was so districted that not only was the message sounded from the various pulpits, but churches were so grouped as to gather the laity into institutes for preliminary training for the coming canvass. Noonday meetings were also maintained, with national speakers, in a central down-The possibilities of town theater. so large a venture are such an arrest of public attention and such impact on the churches through a mass

<sup>\*</sup> See the story of this campaign in THE MIS-SIONARY REVIEW OF THE WORLD for December, 1913.

movement and the publicity given by the press as to arouse the indifferent and to open the way for more productive efforts by separate denominations.

Broad statesmanship is seen in another feature of the united movement. A committee of twenty-eight has been formed with representatives from the conference of Foreign Mission Boards, the Home Missions Council, the Federation of Women's Boards of Foreign Missions, and the Council of Women for Home Mis-This committee has agreed upon a common theme, "The Social Force of Christian Missions," to be kept before united Protestantism during the coming year, and home and foreign text-books have been prepared.

#### The Home Mission Survey

These unified movements suggest the wider trend, which does not blur denominational lines and programs, but rather brings them to a cutting edge. Take, for example, the larger movement as exprest by the Home Missions Council. Here we find. within a quadrennium, a most comprehensive and masterly analysis of the home field. The Protestant program for the Indian has been unified. Its Immigration Committee has secured a man to make an investigation of conditions at our twenty ports entry. While denominational activity is in no case curtailed, the Council has further made the work of its Immigration Committee effective by allotting to the several denominations for investigation such unchurched foreign peoples as are now unshepherded.

Possibly the most striking experi-

ment in cooperation is the work of the "Neglected Fields Survey Committee" of the Home Missions Council. About two years ago this representative committee traveled together through some fifteen Western States. By pre-arrangement they met in a one-day's conference the Protestant missionary leaders of each State. There was a frank exchange of views concerning neglected fields, agencies at work, conditions of success, overchurched centers, and missionary appropriations. A movement was begun for state-wide comity under local guidance. Also each State undertook a canvass by school districts, making the returns to the Council in New York on a standardized blank. vast amount of voluntary service was given to this effort, and while the returns are far from complete, bulletins based on this information have already been published on Oregon, South Dakota, Colorado, California, and western Washington.

Last January the committee revisited those States where most progress has been made. The points selected were Huron, South Dakota; Jamestown, North Dakota; Helena, Montana; Portland, Oregon; Salt Lake City, Utah; and Denver, Colo-The aim of these visits was twofold-to observe the advance made in the broad comity plans growing out of the earlier visitation, as well as to reenforce the workers with a constructive program of advance. Each meeting covered two days of three sessions, and the subjects discust were such problems as immigrants studied by nationalities, the country church, church finance, a program of State-wide comity, and the spiritual quickening of the churches.

These discussions were introduced by specialists, and no attempt was made to popularize the sessions as they were intended for the men responsible for general State movements.

The advance made during the two years, especially in comity, was marked. The various field men had become better acquainted and are in most cases working in a fellowship advantageous to the several boards and to the Kingdom.

One bane to be averted is the field man who is bent on making a record. A slogan of the gathering was, "No boards spending missionary money in the same community." The neglected fields vastly outnumber those where there is unwise duplication of effort. Voluntary State commissions in which most denominations are represented are getting rapid and wholesome control of erratic movements. Union or federated churches are not in favor, and where elimination occurs it is with the purpose that what remains shall be under denominational control.

The meeting in Utah was worth the entire trip. State workers there have formed an alliance which, while it in no way lessens denominationalism will mightily increase the efficiency of Protestantism in its impact on Mormonism. This provides for not only a careful training of workers in an annual institute, but also incites to closer fellowship.

While the trip was a strenuous one, yet the members of the deputation were unanimous that the results, both of this visit and those visible from the one of two years ago, were fruitful beyond all expectation. The whole atmosphere has changed.

Possibly the most significant fact might be termed a by-product of these two trips, namely, that the secretaries of leading boards, traveling in continuous fellowship and consultation for seven weeks, have been welded thereby into a closer acquaintance than the secretaries of the several boards of any one denomination. If the same process might take place among all the secretaries of the benevolent boards of a denomination the millennium would be hastened.

The Spirit of God finds in our interdenominational life a larger vehicle of expression than can be possible in more organic union. That diverse life by cooperation is making more efficient the working program of each denominational board. One can not afford to blind his eyes to the providential indications in these vast interdenominational movements. home boards are being borne in a single movement toward a common goal. This fact holds the chief opportunities for our several boards. Team work by board secretaries of various denominations more than hints at team work by home boards for the country church as well as toward an adequate program for our American cities. This is our way to Why should there not be denominational team work of all boards in a world campaign so planned as leave no human being shepherded? The broader spiritual interpretation of the present United Missionary Campaign is prophetic. It suggests an answer to the prayer of Him who commands all detachments of this militant host, "That they all may be one, that the world may believe that Thou hast sent Me."

### Italy and the Waldensian

BY FRANCISCO ROSTAN, GENOA, ITALY



HE great changes that have taken place in the religious life and sentiment of Italy are most clearly seen when we compare the pres-

ent time with the conditions sixty years ago. We have seen great things, and our hearts are glad. fore the year 1848, the Waldensian Christians were not allowed to step out from their narrow valleys; they were not allowed to enter an Italian university; they could not be raised to the rank of officer in the Italian army; they were nobody. Now they recently completed a magnificent church in a square of Rome which bears the name of Count Cavour. This was the great statesman who proclaimed the maxim: "A Church in a free State." steps from the church is the Ponte Sant' Angelo, where Pastor Gian Luigi Pascale was burnt at the stake by Pope Caraffa, on the sixteenth of September, 1560. Not far away is also the Vatican Palace, where so many edicts against the people of God have been framed and issued.

The fine, new Waldensian church in Rome is the gift of Mrs. John Stewart Kennedy of New York, who erected it to the memory of her father, the late Cornelius Baker. The Waldensian church building at No. 107 Via Nazionale, altho well situated in the heart of Rome, was

far too small for the growing congregation, but the new building can accommodate from 1,200 to 1,500 worshipers, and on the day of dedication it was full to overflowing with church-members and friends from the principal towns of Italy.

Friends and foes have said: "The work of evangelization does not prosper more in Italy because your chapels, your church buildings, are too naked, too simple for the artistic taste of the Italians. Improve the decorations of your auditoriums and you will see that the people will come to listen to the preaching in larger numbers." The interior ofchurch in Piazza Cavour has met that demand-it is pleasing to the eye and inclines the hearts of the people to meditate and to adore God. The church is institutional, and beside the main auditorium there is a large hall for lectures during the week; three rooms for the soldiers of the neighboring barracks where they can read, write and play. second floor there are several rooms where women will be taught sewing, dressmaking and embroidery, there is a room for surgical firstaid.

In a word, beside the preaching of the pure Gospel, a great social work will be going on all the time. The Gospel preached and the Gospel practised are to be found under the same roof. The Gospel is progressing in Italy.



THE MC ALL MISSION BOAT, "LA BONNE NOUVELLE," ON THE MIDLAND CANAL, FRANCE

# The Decaying Churches of France

BY REV. HENRI MERLE D'AUBIGNÉ Correspondent of the McAll Mission in France



UNDREDS of beautiful Romanesque and Gothic churches in France are slowly but surely decaying. The rain trickles through

the roof, blasts of wind blow through the broken windows, the joints of the arches are being loosened. The day will soon come when they will collapse and nothing will remain but ruins. This day has already come for some.

M. Maurice Barrès, one of the most distinguished Frenchmen in letters and in politics, has taken up this question in parliament, and has published a series of articles entitled, "La grande pitie des églises de France." Joan of Arc, thinking of

the pitiful state in which the country had been put by the hundredyears' war, deplored "La grande pitie du Royaume de France." Similarly Barrès, the gallant twentieth century knight, deplores the pitiful state of the French churches. He mentions as typical an incident which happened last year at Moulins-les-Noyers, a small town in the department of the Yonne, east of Paris.

The principal sight of this town is what we call in Paris "Un Calvaire." Most of these "calvaires" consist of a number of stone figures representing our Lord's crucifixion. The one at Moulins is a wooden crucifix, carved by Bridan, a distinguished sculptor of the early eighteenth cen-

tury. Two years ago it was noticed that this crucifix was in need of re-The municipal council, every pair. member of which is, nominally, at least, a Roman Catholic, refused to spend any money on it. The Catholics of the town gathered nine hundred francs by subscription for the proposed restoration, but the council refused to authorize it. M. Barrès was notified of this extraordinary decision, and at once published in the daily papers an illustrated article, which was even reproduced in an American journal. This publicity had its effect, for in November, 1912, the "ministre des beaux arts" decided to put the Moulins crucifix on the expense list of the public buildings that are kept up by the State. Immediately the local council met and passed the following resolution:

Considering that the separation law forbids the erection in public places of any monuments or emblems of a religious character;

Considering that the demand that the crucifix in question should be repaired comes from the parish priest alone, and that the greater part of the people of the town show no interest in the matter, and being of opinion that the project is perfectly useless;

Considering that the municipal council, desiring that religious neutrality should be observed, can not approve of the proposed restoration (the purpose of which is solely that of religious propagandism).

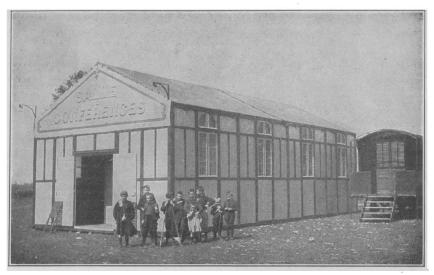
Circumstances being such, and for the reasons mentioned, the council refuses to approve the demand that the crucifix be repaired, as well as the further demand that it be put on the official list of art.

The public monument committee held to its purpose, and made an appeal to the supreme court (Conseil d'Etat), and in September last, after a fight which had lasted twenty months, the resolution of the Moulins council was reversed, and the crucifix has since been repaired.

This incident simply shows the feelings in many towns concerning religious monuments. Before separation of Church and State the churches were kept in repair by the parish councils, with the help of the municipalities of the State. there are no more recognized parish councils, the Pope not having permitted the formation of "church associations," such as were proposed by Accordingly, the separation law. neither the towns nor the State are responsible for the repair of the churches unless they have been classie-that is to say, put on the list of public buildings which are to be kept in repair because of their historical or artistic interest.

Hundreds of beautiful structures in France are going to decay, and yet in ninety-nine cases out of a hundred, they are the only meeting places in the towns where they stand. The reason why many wish the church to fall to the ground is that they consider it to be a symbol of religious oppression and are praying that the school, in which the name of God may not be pronounced, may succeed to the place of moral They hate the Roman supremacy. Church and keep on fighting religions of any sort, because they think that in no other way can ecclesiasticism be eradicated.

It is essential that something be done to scatter the illusion in consequence of which the people of France confuse Christianity and



THE NORTHERN SEMEUSE, OR PORTABLE CHAPEL, OF THE MCALL MISSION, FRANCE

Romanism and oppose Christianity because they hate Romanism.

There was a time when many supposedly intelligent people did not believe in foreign missions, and declared that it was foolish and even cruel to disturb the innocence of the charming African savages by preaching the Gospel to them. This nonsense has long since been exploded, and the time has now come when we should put an end to the legend of the submissive flock in France led by its parish priest. You may find that legend still in the novels that are written, but very little of it in actual The fact is, that there is a great breach in all Roman Catholic countries between church and school, between reason and submission, between religion and free thought. This breach is widest in France, because here it has been in the process of widening for the past hundred years or more. Is it not the duty of those who know the truth that makes free to spread it broadcast?

The power of the Roman Church over some sections in France is still considerable. Most Roman Catholic capitalists, for example, and great landed proprietors, still support the church and oblige their working-men and tenants to submit to it.

The State Secretary for Public Instruction has just issued the following figures concerning the primary schools of France. There are 70,646 public primary schools, with 4,973,-179 scholars. There are 14,464 schools. with private 1,148,704 scholars. Therefore, the proportion is five to one. Nearly all the private schools are Roman Catholic, the number of private Protestant, or secular schools, being insignificant. The Roman Catholics pay more than half the taxes, pay against their will in the same proportion for the public secular schools. Beside this, they pay for their own priests' schools. extreme radicals propose that the latter should be closed and that the monopoly of teaching should be

given to the State—a course quite worthy of Louis XIV., who closed the Protestant schools and gave the monopoly to those of the Roman Catholics.



MCALL AUTO-EVANGELIST AT WORK

It is significant that the districts where the Roman Church is lowest now are precisely those in which the Reformation was put down before its great extension in 1558-1560-the district east of Paris, for example, where the churches are falling to the ground. The king was too near, and supported the Roman Catholic clergy too well! On the contrary, the department in which the Roman Catholic schools are now teaching the great majority of the children, and where there are one hundred and fifty public schools without any pupils, is the depart de la Lozè, in the Cevennes mountains, where there was a tough fight between Protestants and Catholics in the sixteenth and seventeenth centuries, and where there are still a dozen small towns which are largely Protestant. Evangelistic work is generally impossible in such places. Our business is to go where the people have broken away, or are breaking away, from the system which, to-day, represents their only idea of Christianity.

If the ministers of God are to have an influence over the people, there must be some point of contact between them and the people. The present policy of the Vatican will not help the French churches. The Pope has dishonored Father Lemire, one of the best and most popular priests in France, the only cleric in the French Parliament, and has dismissed the three leaders of the "Brethren of St. Vincent de Paul," the priests who have the greatest influence over the people of the working class.

The churches of France need saints-not carved saints-but sanctified men and women. Wherever a Protestant mission is started, the lazy, wine-bibbing and gormandizing old priest, or the young priest who is "not a saint," but too intimate with the wife of one of his parishioners, is immediately sent to the other end of the diocese, and "a saint"—a clever, energetic, earnest priest-put in his stead. Therefore, to "rescue the perishing"-not only the perishing stone churches, but perishing souls—we must go from place to place, as Wicklif and Peter Valdo did, plant or moor our movable Bethels, and give a taste of the Gospel truth to the thousands among whom, as the French Catholic author and statesman says, "Catholicism remains a stranger that one suffers and rejects." This is the work that is being done by the McAll mission in France.

### What the Buddhist Priest Wanted

BY KITTIE WOOD KUMARAKULASINGHE, NUWARA ELIYA, CEYLON



OT long ago there was in Ceylon a boy who had been consecrated as a Buddhist priest. He had been well trained in the tenets

of the Buddhist religion, and, in fact, he knew nothing else-it filled his whole horizon. When a missionary entered that region and established a village school, the Buddhists were furious. It had not before occurred to them to establish a school, but now they opened an opposition school, organized a committee, and subscribed funds for its maintenance. The missionary went quietly on with his work, but was able to gather only a few children. After a time the Buddhists wearied of their subscriptions, and the priest, whom they had made their manager, appealed to them to do what they had guaranteed. Some gave a little, but gradually the subscriptions fell off.

In the course of his visits to this, among his many other stations, the missionary occasionally visited the village, distributing tracts, preaching, and conversing with the people, and he never left out the priest and temple, but gave to him as to others.

This priest was very courteous, and, altho he did not like to receive the tracts, he could not bring himself to tear up what another had given to him. But, as he was ashamed to be seen with them, as soon as the missionary's back was turned, he hid them under his robe, went into the

temple, rolled them up very small, and put them between some of the old Buddhist books, written with stylus, on the long leaves of the Palmyra palm. The priest never intended to look at the tracts again, but one day, when he felt very downhearted because the people could not be persuaded to give any more money, he began to feel that the Buddhists did not live up to their re-Some time before he had taken to the high priest a very good book in Buddhist Singhalese, and had asked about it. The high priest replied: "This is a very good book; but if you trouble your head about these doctrines you will go mad. No man has ever yet been able to live up to them, and never will." This was all the comfort that he received, and now as he sat meditating alone by the light of a small lamp, he thought, "I will see what these Christians have to say about it." So he took out one of the tracts from its long concealment, and read. as the first one proved good, he read another. So he continued until he had read them all.

"I would like to see some of their books," was his next thought. But he did not know where their preachers lived, and was ashamed to inquire. One day there was a "Pinkhama" (festival) at the temple, and among the people he saw one man who did not join in the ceremonies with the others. His curiosity was aroused, and when the festivities

were over, he went up to the man, and, after the usual questions for opening a conversation: "Where have you come from?" and "Where are you going?" he observed:

"I saw that you did not join in with the festivities."

"No; I am a Christian," the man answered.

"Why, then, have you come to this festival?" asked the priest.

"I was traveling with some friends, and as they are Buddhists, and stopt here, I stopt with them. We are going on to-morrow morning."

"Could I ask a favor of you," said the priest.

"Yes; what is it?"

"Will you stay with me to-night, in the Bana Sala? (hall of instruction) I shall be alone, and I have something to say to you."

"All right," responded the traveler, who wanted a sleeping place.

The two spent the night together, and the priest secretly asked where the "padres," especially the native pastors lived, and where their books could be obtained. The traveler gave the names of six or seven native ministers, all of them far off, and the next morning went on his journey.

Selecting one of these names (and God certainly guided the selection), our *Hamuduruwa* ("His Honor," as a priest is always called) wrote to him, and promptly received an answer, with the *Book* (a New Testament). He carefully hid this and read it in private. Then he wrote again, and after some correspondence

the priest determined to leave the temple. It was a bold step to take, and altho no one in the village knew his thoughts, he trembled and feared. The minister invited him to come and stay with him.

The priest had no money of his own and no clothes, except his yellow robe. If he let his thoughts be known the whole village would be up in arms, and he would be detained. What was he to do? Go he must; so with much trembling he put the temple money in an envelope, hid it, and left a letter telling where it was. Then, leaving the key on the outside of the door, he started for the railway station.

"Even while he was musing the fire burned," and by the time he had reached the mission-school, he was ready to testify for Christ. Tho he still wore his priestly robes—for he had no other dress—he spoke to the children, many of whom were Buddhists.

The news spread through the village, and Buddhists came with stones. The priest was hurried into the pastor's house, was given plain clothes, and with a covering over his shaven head he was sent away by train to another minister's house.

This man now openly declares himself a Christian, and from Christian pulpits, but there had to be first a time of waiting and instruction, as with Saul. The Gospel was all new to him. To-day he is the pastor of the Singhalese church in one of the most difficult Buddhist districts of Ceylon.



A HEATHEN CONGREGATION LISTENING TO THE GOSPEL IN UGANDA

# Wonderful Progress in Uganda

BY THE REV. H. T. C. WEATHERHEAD, M.A., UGANDA
Missionary of the Church Missionary Society



HE Uganda Mission still bulks large in the vision of the missionary enthusiasts, and its statistics, even more than formerly, show

huge numbers, as compared with most other missions. For instance, a certain district, staffed by one European clergyman and his wife, and two lady missionaries, is subdivided into six native pastorates, containing 163 churches, with an average Sunday attendance of 12,810, and an average attendance on week-days of 2,522 in the various classes and services. There is a working staff of 323 to be trained and superintended, and in the district are 49 schools, with a roll of 8,655—a much larger number than

is to be found in the combined Church Missionary Society schools in all China. The baptized Christians in this one district number 12,471, and of these 3,000 are communicants. The baptisms during 1912 numbered 1,116, of whom 837 were adults.

Numbers may mean anything, but they must mean something. Those are not the numbers for the whole Uganda Mission, but for one district. They are quoted so as to give the most striking impression of the work to be done, and they are the figures for the best-established district. Further out from the center the numbers of Christians are not so great. But the work facing the missionary is not less, only it is more of the nature of pioneer work, while further afield

still the pioneer missionary is engaged in his labor on the language, and learning to know the people and gathering the lads into school. Those numbers give some idea of the progress of the Church in Uganda, and serve to show how impossible it is for the missionary, after evangelizing one generation, to pass on to the regions beyond. Look at the figures, and examine them. There are a goodly number of native clergy, and the Christians seem all to come to church on Sundays, and many unbaptized as well. But the proportion of communicants is rather small, especially for a primitive church into which so many are baptized as adults, and, therefore, go on naturally from baptism to classes preparatory for admission to full membership. we here lay our finger on the spot giving anxiety? Is there a keenness to obtain baptism, to be known as Christians, but not to go on to take the full responsibilities of Christianity? Is there a readiness to go to church, but with no great depth of feeling in the worship, or practical response to the sermon?

To those on the field the figures only confirm their fears, as well as encourage their hopes. The danger with so great numbers is plain, and if we only exult optimistically over them, we shall find disappointment ourselves or leave a harder task to those who follow. At the same time there is no need to wear blue spectacles any more than rosy. We can not fail to see God's working in this enterprise.

Let us look, then, at the present condition of the country, and of the people, and the work of the Church. The country is being opened, from a

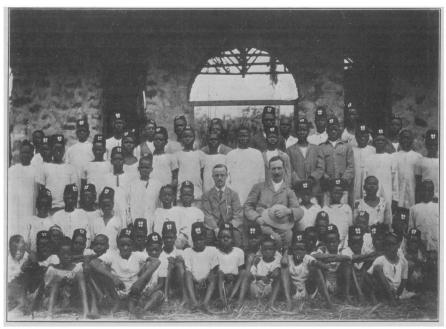
European point of view. Cotton was planted, and was soon found to yield rich harvests in certain parts of the Protectorate; then coffee was grown successfully nearer the center of trade and administration. If they could obtain land, hundreds of Europeans would plant in the country, As it is, in one county there are now over fifty planters, and many more are scattered here and there in other Kampala has become the abode of real-estate agents, architects, trading companies, and the inevitable "local rag," as the undergraduate at home irreverently names the organ of public opinion. A railway has been built for forty miles, joining up a port on the lake (called Jinja) to the navigable part of the Nile, and tapping a good cotton coun-Another little railway is being built joining Kampala with its port six miles distant. Transport is also arranged by trading companies, connecting Europe with the Kongo Free State via the Uganda Railway and Uganda. -

All this means an inpouring of wealth into the country. dians, who are numerous as petty traders and artizans, carry a good deal of wealth out of the country, but the Europeans are bringing in far more. Thousands of workmen on the estates are regularly receiving their four and more rupees a month, where occasionally they used to work for three. The more educated in technical work or in book work are finding posts more numerous than they can fill, in which they receive from Rs. 10 (\$3) to Rs. 25 (\$8) a month; the chiefs are developing their land here and there, and the peasants in many districts have their plots of

cotton. Bicycles swarm on the roads, and a dozen or so motor-cycles are possest by natives, while the Kabaka (King of Uganda) has his motor-car.:

The testing time, foreseen by the missionaries for their converts, when the railway from the coast was still a-building, has come. There is in-

old tribal control. The thefts are not generally by Christians, but the drinking of native beer and of whisky, and the immorality, are indulged in by many who wish to appear as Christians, or who feel the force of Christian public opinion against them, and for shame would keep their deeds secret. For the mass of the people,



PIONEER WORK IN UGANDA-THE FIRST SCHOOL IN KAVIRONDO

creasing contact with the European and the East Indian, and possibilities of wealth have opened out in vision to many who dreamed not of such things a very short time ago.

Among the evil effects are the increase of thieving by Baganda; the secret drinking of whisky by many chiefs and young men, who obtain it from traders, altho it is forbidden to sell it to natives; and increasing laxity in morals, as the young men and girls obtain more freedom from the

the general advance in civilization, as shown in increase of wealth, has chiefly emphasized what was before that the danger of a mass movement. Many want a Christian name as a certificate of progress, and press into the Church through the baptismal classes, with no conviction reaching down to an awakened spiritual nature.

Yet we must not expect too much, and while we recognize the danger of merely nominal Christianity we hope that through the land becoming more and more Christian in point of numbers, it will go forward in the next generation, if we strengthen our schools and pastoral organization. Two instances recently met with will exhibit this difficulty of the mass movement.

A clever potter, who makes all the school pottery, is a man of about forty. At the exhibition of native industries held by the Governor, Sir Henry Hesketh Bell, a few years ago, this man gained distinction for his work. About two years ago, now, I asked him why he did not enter our classes and become a Christian.

"Of course I want to read," he replied. "Is there not my neighbor there, Yokana (John), and my neighbor on the other side, Kezekiya (Hezekiah), and I only have my name Baitawala (a heathen name)?"

The man is clever in his line, and he felt aggrieved that others should have a certificate of progress which he had not. Some time later I induced him to attend a class with some other men rather too old to learn to read, taught by one of our senior scholars, and when I came to question him for baptism he had a delightfully vivid idea of the Gospel stories, and after further teaching in the Catechism he was baptized.

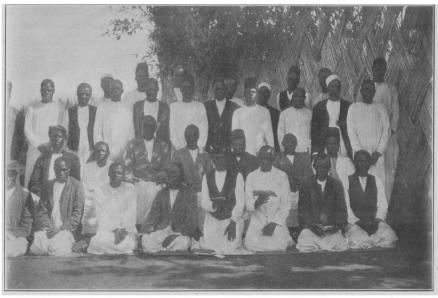
Another youth, of about twenty, who works on the school grounds, has been too lazy to learn to read. Now he wants to be baptized and goes off to the village school daily to learn to read, but he finds it difficult. Meanwhile I allowed him to attend a class, but when I came to question him I could get nothing out of him but "One must believe." Of Christ's life he could tell very little, and of his

teaching nothing but that one word, which, moreover, in the language of Uganda is far more vague than it is in English. The difficulty is to make such as that youth see that they are not simply "plucked in exam," but that we are trying to find some conviction of Christ's message in them.

Such is the daily work of all our district missionaries, and of the native clergy and teachers. That brings us plainly to the crux: What of the native clergy and teachers, and the few not only "called" but "chosen"? There are now thirty-eight native clergy in the diocese and an army of over two thousand lay agents, men and women, called "teachers," of Local Certificate, First Certificate, Second Certificate, and Bishop's Certificate grades. The clergy have some position, it is true, as "chiefs" in church organization, but their pay is still Rs. 5 (\$1.67) a month, while young men are leaving our schools and starting with at least Rs. 10. So that there is no great worldly inducement for them to seek Holy Orders. For the most part these clergy are kept busy from morning till night, teaching and questioning and sitting in church council. Recently they came together for a fortnight's retreat, coming from all parts of the diocese, some of them traveling over two hundred miles on foot or on bicycle, to Budo School, while the boys were away for their holidays. For that fortnight they received solid instruction in courses of lectures on the Old Testament and New Testament and pastoral theology, as adapted to their circumstances, while they were also taught by a native schoolmaster how to do their church accounts. struck one was the readiness to be

taught, both in the Scriptures and in the methods of their work, and that is no insignificant sign by which to judge an African (or any human being) who has been through classes and attained some position. Such a meeting of workers from the daughter churches of Uganda, some of them Baganda and some natives of

come out of heathenism into the Church of Christ; and the questions are discust, and many of them raised, by the people themselves, altho the Europeans, naturally and rightly, have still much to do behind the scenes, and a good deal in the actual discussions. Further, the Synod helps to keep vivid the extension into the



A NATIVE CHRISTIAN COUNCIL OF A DISTRICT IN UGANDA

This district is superintended by a native clergyman

the more recently evangelized countries, Bunyoro, Toro, Ankole, etc., emphasized the lesson which is also taught by the annual meeting of the Synod, which meets again in July. It is the lesson of corporate life and work for the advance of the Kingdom of God—the lesson of the Church. That is a "force which is stimulating in developing a spirit of righteousness of Christian life," for there are discust practical questions of the ethics of Christianity and their application to these nations whose rulers have

surrounding countries. This, indeed, is a stimulating force which may be the good leaven of a mass movement, and it is a strong reason for making every effort to supply European recruits for the Uganda Mission, that the Christians who are zealous for extension, may have the leadership and help which is necessary for them, and so both keep the Church of Uganda healthy, and extend their very great help to the regions we long to evangelize.

Altho there is a good deal of cause

to beware of the drawing of a too rosy picture of the Christian Baganda, since there are grave moral falls to deal with, yet all Christian workers should certainly be encouraged and not discouraged by "the wonderful story of Uganda." I firmly believe that Uganda is a "chosen vessel" to spread the light to the surrounding nations, and make a great barrier against further spread of Mohammedanism.

The great opportunity, and the obvious force to employ, is now undoubtedly education. This does not mean "Europeanizing the native," but, as the Edinburgh Conference put it, "Christianizing the nation." The inrush of civilization and wealth is not all a testing, in the sense of a temptation to evil; it also means an awakening of the people, and there are evident powers of growth, which are only unto death, if misdirected. There is a desire for the white man's knowledge, and it is our business to give them Christian education. is all in the hands of the missions, Anglican and Roman Catholic, to whom the Government appears to be glad to leave the task, giving the Protestant Society £850 per annum in grants, a sum for which we are grateful, but which is very small in proportion to the numbers in our schools. Under the Constituted Church of Uganda there is elected, to be in charge of diocesan education, a Board of Education composed of five European missionaries and four native members, with the Bishop as chairman, and at the monthly meetings the amount of business dealt with testifies to the continual growth of educational needs. At many villages the children and adults are

taught to read by the church teacher, appointed, apart from the Board of Education, for the work of evangelizing the village or district, and preparing candidates for baptism. Other villages, where there are more children, have lads trained to be schoolmasters for a few months at the district mission station. lads are called locally trained pupilteachers, and many of them go on afterward to be trained in the normal Larger villages have more school. organized schools under a schooltrained at the Normal School. Then at certain mission stations there are higher grade schools, for boys who pay fees of Rs. 12 (\$4) a year. These schools are taught by more highly educated natives of the country, under the supervision of the European missionarv.

some centers the boys are boarded in houses in the village; in other cases these schools are being made boarding-schools. But in each more fully evangelized country in the diocese there is a high school. These are at Mengo in Buganda, Kamuli in Busoga, Hoima in Bunyoro, Kabarole in Toro, Mbarara in Ankole; while there are, indeed, similar schools in the less evangelized districts of Bukedi and Kavirondo. which come under a Board called the Missionary Board of the Church of The Mengo High School Uganda. is more advanced than the others, and the fees are now over Rs. 75 (\$25) a year. In the kingdom of Buganda there is also a high school for girls, where there are now over eighty pu-Finally, there is for boys a school near the capital, at a place called Budo, which is in some sense

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a college for more advanced education—only, be it remembered, that the education is still very elementary. The fees at this school, called King's School, because it is on the King's Coronation Hill, are Rs. 100 per annum. The boys enter at 16 or over, after an entrance examination, and they remain at the school for three years. It is from this school that schoolmasters for the higher grade and high schools are supplied, but the majority go into Government or business clerkships, where the pay rises higher; or they help their fathers sometimes, if chiefs, while some enter straightway into chieftainshipsno sinecure under the British Government, which confirms and uses the chiefs as judges and tax-collectors. None have yet gone on to the class for ordination, but it is probably partly because it is not clear to them whether they will be expected to go through the grades as "teachers" first. The Normal School has about sixty pupils, selected from various parts of the diocese, but if

only the money can be raised, normal schools will be built in the Eastern and Western Provinces of the The supply, at pres-Protectorate. ent, is quite sixty short of the demand annually, partly owing to the fact that at present many of the Normal School boys are aiming, each year, at going to Budo, and they are only bound to do two years' teaching before they may leave the work for which they have been trained.

Space forbids us to give in detail the story of the progress of the Uganda Mission in extension to the surrounding countries. Rather, we have here tried to estimate the condition of the Church at this time, and the adequacy or otherwise of the organization. Our conclusion is that there is great need of keeping up the strength at the base, so that the borders may be extended by natural, strong expansion of a Christian na-Above all, we need continual reliance upon supernatural power, while we daily consider problems and organization.

### IMMEDIACY

"Now is the accepted time."

The Wicked Perish-Now

The Doors Are Open-Now

The Church has Power---Now

The Lord Calls You to Help-Now

"We must work the works of Him that sent Me, while it is day: the night cometh, when no man can work."-John 9:4, R. V.



A PANORAMA OF HACHIMAN, OMI, JAPAN

### Moving Mountains in Japan

### THE STORY OF THE FOUNDING OF THE OMI MISSION IN AN UNOCCUPIED PROVINCE\*

BY PIERSON CURTIS, ESSEX FELLS, NEW JERSEY

"He will read this narrative to little purpose who does not find in it the lesson that God can take the most unpromising of tools and temper it with fire and water and heavy blows, till it may be used in planting the seeds of His Kingdom where He wills."—"A Mustard Seed in Japan."—WILLIAM MERRELL VORIES.



V the chilly windswept platform of a railway station in the heart of Japan stood a young American college graduate. He

had come as a student volunteer to this province of Omi to teach English in the Hachiman Academy and had obtained permission to hold Bible classes in his leisure time. The province was isolated from foreigners, had never been occupied by any missionary, and was one of the last strongholds of the once all-powerful Buddhism. The common people were priest-ridden beyond approach, and the students were agnostic or opposed to all religion.

With everything against him, literally facing 800,000 hostile beings, of whose language he knew nothing,

it was not remarkable that a sense of defeat crusht and almost routed the young American. No wonder that in this bleak February afternoon a sense of his inadequacy and solitariness swept over him. He had not yet learned that the question was not "How can I win out?"

In a few weary days he had rented a small Japanese house, decorated it with American furnishings and many picture post cards. At his invitation the students of his classes came to view the person and habitat of a real live American. When curiosity waned, games were forth-coming—wonderful American games, such as flinch and ping-pong—and the house was nightly crowded with interested and noisy visitors.

But William Merrell Vories was not merely entertaining the students

\*"A Mustard Seed in Japan." Wm. M. Vories. For sale by Mrs. John Vories, Glenwood Springs, Col. 25 cents.

and driving away his loneliness. He was gaining their confidence and was studying his field. Of those who seemed leaders he soon asked a strange question. "Will you join a Bible class if I have one for students?" Tho not understanding the new words, partly to please him and partly out of curiosity several agreed to come.

Once more as he faced his first Bible class came that sense of impotence. Without their language, how could he make interesting, even intelligible, these studies of an entirely new conception of life?

But here the young teacher learned his first lesson. Two years before this time, a young student in the academy had adopted Christianity. Left without a spiritual guide among faculty or students, the young Japanese prayed daily in his solitude for a Christian teacher, and asked that his fellow students might also have the Light. He was graduated, but, because of his especial ability in English, was retained as an instructor.

For this hour of need God had been preparing the young Japanese Christian. He stept eagerly into the gap. Not only did he translate the English paragraphs explaining the Bible lessons skilfully, but sympathetically, in the true spirit of the original.

Forty-five young men came to that first Bible class, and crowded the little house. Soon the number grew to 112, and later 320 students were enrolled in four classes. These re-



CHARTER MEMBERS OF THE STUDENT Y. M. C. A., OMI Young Japanese who experienced persecution from their fellow-students

strained and quiet people were so affected by the simple incidents and parables that tears and sobs were not infrequent. For the first time in their lives what was best in them was appealed to, and the teacher began to be asked, "What must I do to be saved?"

It soon became apparent that mere talk could not carry the whole message. There were no people in all the province to whom Mr. Vories might point as typical Christians. So the young volunteer and the Japanese instructor invited one of the older boys to come and live with them, hoping that they could "help him to app'y the principles of Christianity hour by hour, to the practical problems of student life, and thus develop from their own number an example that would help solve the dilemma." Then, one after another, five others asked to be admittedand lastly, two came to room in the "disused and rat-infested attic" rather than stay away.

So successful was the experiment that a larger house was sought—but in vain. So a Y. M. C. A. building was determined upon. American friends were called upon for help, and presently plans and money were secured. But not a foot of land could be bought for a Christian building. Human endeavor could not find the smallest lot on a back street. In their despair they prayed to God, and there came another demonstration from the real Source of the work.

A middle-aged Japanese from Kyoto, who for fifteen years had planned to give a Christian church to this, his boyhood town, came to them with the deed of the most de-

sirable corner-lot. Half was given for the Y. M. C. A. and half for a church. They had toiled and sweated in vain for a meager back-lot, but God had been preparing for many years the best spot in town.

It is no wonder that with so favorable a start and such definite results already attained, and the prospect of a speedy spread of the Word before them, that they began to be enthusiastic and to anticipate an unhindered growth of the work.

But before the beginning of the church another movement had begun. There were in Omi many Buddhist temples with their cohorts of ignorant, indolent priests who relied for a secure and fat income upon the costly and pompous burial of the dead. Their whole priestly duty was a routine of official ceremonies, and this ignoble ease was disturbed by the advances of the new religion, now proving itself a force. They endeavored to stop the activities of the American teacher, both by direct threat and by protest to the school authorities. When this proved without effect they commenced to incite the people to riot.

The unruly and law-breaking element in the school now found a legitimate outlet for their energies. Two bullies, notorious for the invention of mischief, formed and headed an opposition party leading a systematic and resourceful campaign of abuse and persecution.

In early stages a Bible class student was greeted with a torrent of ridicule and invective as he entered the school grounds. This had little effect, tho keenly felt. Next came harassing in classrooms, the mutila-

tion of books and the examination papers of the Y. M. C. A. boys. Lastly, force was resorted to, and the time came when a mob of the opposition would attack a single one of the group and after serious hazing leave him by the roadside at night.

In this lonely situation, Vories felt again that first-day panic. There was no one to appeal to; no one older to consult. And when the students came for advice, he could only refer them, with wavering assurance, to God as the only help.

The Bible study group met together to plan, and the result of their planning was to make the opposition howl with derision. They determined upon the use of *prayer* to fight physical force. Each morning they were to meet in Vories' study for 15 minutes of united prayer.

It seemed that there must be some answer to the stammering, heartfelt prayers of the first meeting of twelve. But the result was that persecution was doubled that day. Next day four more were added to the first 12, and so despite the continued and severe persecution, throughout the month there was a gradual increase in attendance to more than 40.

The answer was not a "lessening of the abuse but in a change in the praying men themselves." Conversions were occurring in these meetings. Other prayer circles were holding special sessions here and there. Deep stirrings of dormant spiritual natures were becoming daily occurrences. And altho all this was done unobtrusively, almost secretly, the effects could not be hidden. Their faces showed the change; and the

fortitude of the Christians under persecution could not but impress even their tormentors.

So curious did these men become as to the mysterious rites performed



THE CHURCH BUILT BY MEMBERS

This building was erected within three years of the

"First Sunday"

to obtain such results, that two of the leaders came to spy upon the praying band. Their astonishment may be imagined when they crept behind the large circle and heard these men whom they were injuring by every means in their power, pray not for vengeance and cunning or even for the lightening of their sufferings, but for the forgiveness and salvation of their oppressors. "That was too much for the spies. were overcome and melted to tears in the very meeting which they had come to report upon."

Within a month each of these men came separately to Vories to confess, and to learn if there was hope of Life for him also. Later they stood before the whole group of students whom they had so bitterly persecuted, and with tears asked for



HIS PRAYERS BORE FRUIT
B. C. Miyamoto, whose prayers started the Mission

pardon and for prayers that they also might be worthy to be Christians.

So ended the student opposition through this same "childish, futile means of prayer." Furthermore, the spectacle of the sudden transformation of the two greatest rogues in the student body into models of industry and earnestness was witnessed by the amazed community. The lesson of respect for the power of God so manifested was not to be unlearned.

This faith so strengthened was soon to be sorely tested. The Buddhist priests whose influence had started the opposition were not to be easily silenced, but they were on the contrary only spurred on to greater efforts as they saw the cause they opposed gaining ground. articles were published against Christianity and against Vories' band in particular. Political wheels were turned until it became an issue whether the American teacher could give evidence of any religious convictions. Advice came to him from the "Commissioner of Education" to . give up the mooted work temporarily. And when he refused, a bill went through the local assembly to cut off the academy's appropriation unless it dismissed him.

The principal, until now not disturbed by the demands of the opposition, was forced to ask for his resignation, but this he would not give, holding by his contract for two years.

After the end of the two years, however, he was dismissed with a certificate that he had left only because he persisted in teaching the Bible against the wishes of a Buddhist community.

With this summary act of dismissal it seemed that the ax had been laid at the roots of the mustard-tree. The signs of promise, the members, the new building—all the results of sowing and cultivating, seemed lost. How could Mr. Vories remain there without financial support, and in disfavor in the community?

But all thoughts of seeking a more comfortable field were banished by the memory of the fortitude, faith and victory of his student friends. After they had so nobly stood their ground their preceptor could hardly desert as soon as the first gun was turned toward him.



JOHN VORIES (CENTER OF FRONT ROW) AND MEMBERS OF THE OMI MISSION

Vories stayed, and prayed. The building was finished and was paid for with the last cent of money subscribed. He moved into the new quarters and began the fight for the Omi Mission with a balance of zero in the treasury.

Here first, in days of real need, he learned how true were his student friends. He learned, too, that God was not deserting him. Twenty-five dollars a month began to come regularly to him anonymously from a tourist who had heard of the situation in Omi. This small sum gave him enough to live on, tho not enough to extend the work.

Back in high-school days in America Vories had determined to take up architecture, to become rich and to send out missionaries. This, he argued, would excuse him from answering the call that he had heard to give himself. But after three "lost

years," spent in studying architecture, he dealt honestly with the question and turned to definite preparation for foreign mission work. Now this "wasted time" was clearly seen to be a part of God's plan for his work at Omi as a means of earning his living.

The many inconvenient and costly buildings of various Christian missions in Japan suggested to Vories that he might earn money for his own mission and serve others at the same time.

From this beginning, through aid of increasing numbers of friends in America and Japan, the mission has grown. Two other young architects of like mind joined the mission, and Japanese friends left positions offering large and assured incomes to aid in the Omi work.

Many missions experience difficulty in retaining really efficient native helpers, because of the inferior position given such men in church councils, not to mention salary. Vories' helpers are all on an equal footing with him, and they know that he will see their wants provided for before his own. Therefore they are willing and glad to be associated with him.

The mission has developed in many directions. With a plant worth \$20,000, and over 20 workers, there is great usefulness. At least one self-supporting church with a native pastor, and other groups of Christians working toward the same goal are direct results of the work. Bible classes among students. Sundayschools among the children, Bible women and evangelists in outlying towns and country plant the seed. Village Y. M. C. A.'s for the young farmers, and two railroad Y. M. C. A.'s at Baba and Maibara reach neglected classes.

A Gospel boat, run by motorpower, now visits small and otherwise inaccessible districts around Omi's 60-mile lake. A department of correspondence evangelism, reaching all parts of Omi, sends information and Christian literature to any who care to answer advertisements in the provincial newspaper. Visitors to the central mission plant at Hach-

iman are made welcome. The means of an otherwise expensive hospitality come from the mission farm, which not only is a great help to a force with an uncertain income, but puts them in touch with all the farmers of the province, who are curious of methods new and improved. plants. Finally, the publication of a monthly paper, The Omi Mustard Seed, keeps the multiplying friends of the mission in contact with the advancing work.

The plans for the future include a much-needed tuberculosis sanitarium on the high hill above the farm; a publishing plant, a training school with a kindergarten for the outcasts, the degraded descendants of Korean captives, and the building of institutional village churches which shall be social centers for their communities. This means a doubling of equipment and workers.

The work of the past seven years, the growth of the mission from one worker in a small rented house to a force of over twenty and a large plant is told in detail by Mr. Vories in "A Mustard Seed in Japan." The early lessons of faith and prayer can not be forgotten, and the mission continues in the plan of God to grow and flourish, a living witness to the living God.

Laid on Thine altar, O my God divine,
Accept my gifts this day, for Jesus' sake.

I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring, within my trembling hand,
This will of mine—a thing that seemeth small,
Yet Thou alone, O Lord, canst understand
How when I yield Thee this, I yield mine all.
—Found in the Bible of a Missionary who died in Africa.





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

#### PRACTICAL WORK FOR SUNDAY-SCHOOLS AND MISSIONARY SOCIETIES



OME years ago the young superintendent of an Ohio Sunday-school found himself in an embarrassing situation. He had a great desire to see his school at work

for Christ, and every Sunday made strong appeals to the members to undertake some definite form of Christian service. But one Sunday, when a young high-school girl came asking for something to do, he found to his dismay that he had nothing to give her! He went to work to discover something suited to her capabilities and soon pointed out a service into which she gladly entered. For a number of years she has been a teacher in the high-school of which she was then a pupil, and her service for Christ has been varied and effective.

Finding practical work for Sundayschools and missionary societies is by no means an easy task; yet it must not be neglected. "Arousing the emotions without opportunity for expression tends to weaken character," says Miss Susie E. Ramsey of the Hartford School of Religious Pedagogy. "Every course of missionary instruction should, then, provide this opportunity. With children and youth something concrete is necessary. With the young child, it will be acts of helpfulness to those in his small world-his immediate environment. In the case of older children and youth, whose world has been enlarged by the study of geography and

history, the aiding of a missionary in some concrete way will furnish the opportunity."

"Aiding a missionary in some concrete way"-this will furnish amount of practical work and is one of the best solutions of the problem.

#### Utilizing Surplus Material

The Department for Utilizing Sur-Material connected with World's Sunday-school Association, has done more than anything else toward solving the problem of providing practical work for Sunday-schools and missionary societies. It has been in operation about five years and is under the care of the Rev. Samuel D. Price, a Presbyterian pastor of Camden, N. J. (until recently of Chicago, Ill.), who devotes to it every minute he can spare from the care of his congregation. It costs him some pleasures, but he regards it as well worth the sacrifice.

The purpose of the department is to introduce workers at home to missionaries on the field and arrange for the forwarding to them of left-over supplies of various kinds that might be useful in their work. Sunday-schools and other workers are invited to write to Mr. Price for "introductions" to missionaries, and missionaries are urged to make known their wants and state what they can use.

The work began with a vision of the tons of pictures going to waste in the homeland that came to Mr. Price

when he heard a missionary from Laos say that "frequently the only decoration in a native home was the label cut from a match-box." At first, only pictures were sent, but now almost everything is included. "New and larger possibilities are being constantly discovered," says Mr. Price. "More than 13,000 individuals, classes, or Sundayschools in North America have been put in touch with mission stations on the foreign field, and testimonials and letters of appreciation have been received from hundreds of grateful missionaries." Among the supplies most needed are the following:

- 1. PICTURES.—The call is especially urgent for colored lesson picture cards and the large picture rolls illustrating Bible stories and Bible lands. Next to the Bible itself, few things are of greater value. No matter what the language, all but the blind can be instructed by means of them. dreds of natives have never seen a picture of any kind," says a missionary from Assam. "A small card, even, is a great help in bringing people together for an open-air meeting in the villages, and gives us splendid opportunities to preach Christ." Picture postcards, Christmas cards, and bright pictures cut from magazines and mounted on thin cardboard are also acceptable, and scrap-books filled with pictures are invaluable.
- 2. Dolls.—These are in great demand for rewards in the mission schools and for gifts at Christmas time.
- 3. Sunday-school Lesson Helps.—In some mission fields, notably the Philippines, where the International Lessons are studied later than at home, quarterlies and other lesson helps are wanted. Copies of "Peloubet's Notes" and "Tarbell's Teachers' Guide" are especially valuable where there are English-speaking native helpers. From some fields there are calls for Christ-

- mas, Easter, and Children's Day exercises, such as are used in the Sundayschools in America.
- 4. ILLUSTRATED PAPERS.—Such papers as The Youth's Companion, The Christian Endeavor World, Forward, and The Classmate, can be used in some fields. In the Philippines, where there are 600,000 public school children, they are in great demand.
- 5. Pedagogical Publications. — A missionary from China asks for books and magazines useful to a teacher. Here is an opportunity for Christian teachers to mail their magazines, after they have read them, to teachers on the mission field. Used or first copies of Missionary Review of World are greatly prized by missionaries on the home and on foreign fields. Many of these can not afford to subscribe. Kindergarten materials are also needed.
- 6. STEREOPTICON SLIDES.—"I would be delighted to have old lantern slides of Bible stories," says a missionary in India, "for I have only a few, and the calls for stereopticon talks are urgent. We get not only the Christians at such meetings, but Hindus and Mohammedans, as many as can see even from a distance."
- 7. OLD-AGE SPECTACLES (not eyeglasses).—The call for these is especially urgent from India and Ceylon, The chapter, "The First Book and the New Eyes," in "The Story of John G. Paton," illustrates their value.
- 8. Cabinet and Folding Organs,—Twelve of these have been sent to different fields, but more are needed. There are also calls for typewriters, church bells, musical instruments, talking machines and records.

The cost of this work is slight—four pounds of pictures can be sent for thirty-two cents—and the supply of material is almost unlimited. "Just think of the material that goes to waste!" writes a Sunday-school worker

from Iowa. "In looking through our closet we found about ten charts, numerous other pictures, and Classmates, Dewdrops, and other picture lesson papers by the basketful."

Nor is there danger of sending too much. "Will not my friends in America send me some of their left-over Sunday-school cards?" asks a missionary in Japan. "I want to use them in schools, hospitals, and everywhere. A tobacco factory just beside me has

Write your name and address clearly and inclose at least a two-cent stamp. In return you will receive an "introduction" to a missionary of your own denomination who is in need of what you can supply, and a circular giving full information how to proceed. There are, too, many calls from workers in interdenominational missions, such as the China Inland Mission, and the African Inland Mission. If you are willing to help one of these, say so in



HOW MISSIONARIES UTILIZE SURPLUS MATERIAL FROM HOME

5,000 women and girls; the poorhouse, visited to-day, 1,000 inmates; the children's poorhouse, 500; the lepers' home, 400. You need not be afraid of sending too many."

All supplies are sent direct to the field by the donors themselves. The mode of procedure, for those who are willing to help, is as follows:

Collect your material and write to the Rev. Samuel D. Price, 216 Metropolitan Tower, New York, N. Y., stating what you have to send and the name of your denomination in full, not forgetting to designate whether "North" or "South," where this is necessary.

your letter. It will be an advantage to have a "secretary for surplus material" in each Sunday-school and society.

#### Watch Your Waste-Basket

"Your waste-basket has made you sin more than once," said William Ralph Hall, secretary of Young People's Work in the Presbyterian Church, in a recent number of Forward. "It makes little difference whether your waste-basket is of finest willow, whether it is the kitchen range, a barrel in the cellar, or a box in the attic—it has led you into sin. There are large waste-

baskets belonging to churches, Sunday-schools, and Young People's Societies. Sometimes the furnace room serves that purpose, sometimes the room under the bell tower. Into these waste-baskets, in both homes and churches, go colored lesson picture cards, lesson picture rolls, picture postcards, Sunday-school quarterlies, and so forth. That is a sin. Do you ask in amazement, why?

"In India, China, Japan, in mission fields the world over, there is a great demand for pictures and illustrative material. Material which is out of date, and which may have been used, but not spoiled, will meet the need. Now, do you see where the wastebasket has made you to sin?

"Clearing out the waste-baskets and sending of the material therein is a task which is open to every one. It costs little, and gives large returns."

#### That Old Communion Set

Every newly organized church counts its most solemn service that one when the members meet at the communion table. Dan Crawford, the African missionary, whose fascinating book, "Thinking Black," is arousing such enthusiasm, tells how the converted chief of a heathen village came to him one day.

"Might we not celebrate together the Feast of Memories?" he asked.

Then, remembering who makes the third when two are thus gathered together, the missionary and the African chief, there in the jungle, celebrated the Lord's Supper.

"We had an old battered box upside down," says Mr. Crawford, "and a mug minus a handle, but what of that? Is it not written that all the vessels shall be holiness unto the Lord?"

Certainly the reverent spirit and the prayers do hallow the commonest utensils, but with hundreds of churches at home renewing or changing their communion vessels, why should not some of the old sets be sent to the churches on the mission fields?\*—The Missionary Herald.

#### Christmas for All the World

Christmas seems a long way off. But to those who wish to participate in the joyful work of providing gifts for the children of missionary lands, it is not very far away.

Teachers of home missionary schools, as well as foreign, are grateful for such help. If you are willing to share in it, write either to Rev. Samuel D. Price (at the address already given) or to your denominational Women's Home or Foreign Missionary Board, and ask for the name of a missionary and a list of things needed for Christmas.

The gifts need not be expensive. Almost the only cost is the time it takes to collect and prepare them, and the postage or freight to send them to the field. Pictures can be had for the asking, and in many a foreign mission field a picture is regarded as a great Christmas gift. "Nothing has ever been done for the children at Christmas time," a missionary in Bolivia wrote to Mr. Price last year. "But this year we are going to have a Christmas tree for the Sunday-school children, and thanks to your 'Department of Utilizing Surplus Material,' we have enough cards to go around. Really, children in the United States can not understand about children who never had a picture card. There is not even a calendar here, as the merchants do not give them away or have them for sale."

Whatever is done should be done without delay. Otherwise great disappointment is likely to result. Last year, some of the boxes sent by freight to home mission schools did not reach

<sup>\*</sup> Mr. J. G. Hosmer, at the rooms of the American Board, Congregational House, Boston, will gladly forward such gifts if the donors wish to send them through his office.

their destination until long after Christmas, and at a meeting of Baptist women, held in Hamilton, N. Y., last spring, the story was told of a little girl in a foreign mission school who worked faithfully all year to win a doll at Christmas time. She started off in high glee to the Christmas party, but returned with empty hands and tear-"What is the matter? stained face. Where is your doll?" her "I did not get it," she sobbed. "The ladies in America didn't send any this year."

To be in time, packages for the forcign field should start not later than October 15th, and carlier would be better. October 1st is a safer date. Boxes for home mission schools, if sent by freight, should start not later than November 1st. Packages sent by parcel post might go a little later, but not very much.

#### Christmas for the Lepers

Last year, through the efforts of the Department for Utilizing Surplus Material, every known leper home in the world was supplied with a gift of pictures and a Christmas greeting. four hundred Sunday-schools and individuals participated in this beautiful work, and it is to be repeated this year, if God's children will respond to the call. If you are willing to help, Mr. Price will be only too happy to give you an "introduction" to a leper Sunday-school lesson pictures home. but Christmas best gifts, make the pasted and picture postcards back to back, are also acceptable.

Whoever is neglected at Christmas time, it should not be the lepers. There is no class of people in the world more in need of Christmas cheer than these poor creatures afflicted with a loathsome disease from which there is no hope of release in this life, and which separates them from home and loved ones.

#### A Glimpse of the Need on the Field

"The little gifts have their place," wrote Mrs. Helen Barrett Montgomery, to The Bulletin from India. "Patchwork quilts made in obscure villages America are decorating beds and delighting by their bright colors the tired eyes of many patients. Dolls have a missionary message; so have little leaflets, picture postals, and Sunday-school cards. It has been a surprize to me to see how great are the possibilities of usefulness of the Sunday-school picture rolls. They are taken out on jungle trips, used in the day schools and in street preaching. When old they are given to the Christians, who hang them on their walls.

"The Bulletin will come out just in time to suggest the having of summer Christmas trees\* on which to hang gifts that should start early in order to reach the missionary at Christmas What fun the classes in the Sunday-school could have getting things ready! Dolls, scrap-books, little work-bags, pens and pencils, erasers, safety-pins, little toys, bright ribbons. remnants of bright-colored prints, and a hundred other things would give such pleasure. Then all the gifts could be hung on some living tree on a beautifu! There could be missionary stories, pictures and songs, and a good time that would never be forgotten!

"If every mission could receive such a box, it would hearten and encourage the missionary, and anchor missions in the love of the children in our Sunday-schools as nothing else could.

"Experiences that some of the missionaries have told me make me hasten to add a paragraph on prepaying the charges on everything sent. It is better to do nothing than to send parcels for which the missionary must pay out of his own pocket."

<sup>\*</sup> Added information about summer Christmas trees will be found in the Best Methods Department of The Review for May of this year.—B. M. B.

#### Preparing Postcards

Before sending picture postcards to the foreign field, they should be prepared in one of the following ways:

- 1. Paste clean, white paper on the back to cover the writing.
- 2. Paste them back to back, two and two, so that the writing does not appear.
- 3. Make them into postcard chains. Mr. Price gives directions for these as follows: "Take a yard of narrow ribbon or tape and cut it in two. Select twelve cards that have writing on the address side only and string them together, back to back, with the ribbons inside about one inch from each edge. The distance between each pair of cards should be about one-sixteenth of an inch, and a loop of ribbon should be inserted at the top to hang it by. These postcard chains will be joyously received at any hospital or school on the foreign field. When not in use, they may be folded up or kept hanging by the loop."

The favorite cards are madonnas, angels, Bible scenes, children, babies, and scenes from life. Very few care much for scenery, but pictures of famous buildings, and those illustrating mining, farming and other industries, are useful in the class-rooms as the basis of conversation lessons. There is practically no end to the uses to which they can be put.

Cards that are objectionable in any way should not be sent. Missionaries can not, of course, use advertisements for strong drink or tobacco, no matter how attractive they are, nor pictures of women in corsets or low-neck dresses. The Chinese, especially, are particular about the body being fully clothed. Comic cards that might be misunderstood should not be sent.

#### How to Make Scrap-Books

The making of scraps-books is a delightful work, which boys enjoy as well as girls, and they are a great help in children's hospitals and orphans' homes, both in this country and in foreign mission lands.

It is better to send a large number of small scrap-books than a few large They can be easily made at small cost, as follows: Take four sheets of stiff paper of any kind (eleven by seventeen inches is a good size), fold down the center and stitch to-This gives sixteen pages on which to paste the pictures. Colored pictures give the most pleasure, but those in black and white will do. Bible scenes and those typical of America and other Christian countries-pictures of children at play, churches, homes, railway trains, street cars, etc.-always arouse interest. One page might be filled with canceled postage stamps. Do not write anything in the book, as this would increase the postage.

A good plan is to give a scrap-book party and make the admission a package of pictures or a penny or two to help pay the postage.

#### All About Dolls

Dolls are in universal demand and are greatly prized in all mission fields. They should be from nine to twelve inches in length, and simply drest in clothes that will wash and are provided with buttons and buttonholes. They should be drest in gay colors; never in white, as this is the symbol of mourning throughout the Orient. As a rule, they should be all about the same grade, as no favoritism can be shown in the distribution unless they are used as prizes.

To almost all countries they can now be sent by parcel post at the rate of twelve cents a pound or fraction thereof. The limit in weight is eleven pounds, but experience proves that they carry better in four or fivepound parcels, any number of which can be sent at one time. The dolls should be well wrapt in cotton batting and packed close together in a pasteboard box. The box should be wrapt first in corrugated pasteboard, then in heavy paper, and be securely tied with stout cord.

The following stories will be found useful in arousing interest and securing the dolls:

"Dolls from Chicago to Fatehgarh, India," Louis Atherton Dickey, *The Continent*, March 27, 1913.

Baptist Church, Cincinnati, Ohio, was the loading of a ship with dolls for China. In response to our request, Mrs. H. T. Crane, the wife of the pastor, describes it as follows:

"The idea came to me when we were leaving for our summer vacation. I suggested to the Sunday-school that we should each bring a doll on Rally Sunday, to be sent to our Miss Sollman (a Cincinnati girl), at Swatow, China, for her Christmas tree.



PREPARING SCRAP-BOOKS TO SEND TO MISSIONARIES

"The Happiest Girl in Korea," Chapter I in the book with this title, by Minerva L. Guthaphel.

"The First Dolls in Toro," page 126, and "The Dying Child's Doll," page 102, in "The Child in the Midst," by Mary Schauffler Labaree.

"Missionary Dolls in Turkey," by a missionary of the American Board at Adana, Turkey, The Sunday-School Times, October 4, 1913. It is estimated that this one story, and the appeal which accompanied it, resulted in the sending out last Christmas of 5,000 dolls to the various mission fields through the Department for Utilizing Surplus Material alone. What it did through other agencies can not be known.

#### A Shipload of Dolls

Two years ago the principal feature of the Rally Day exercises of the Sunday-school of the Mount Auburn

The suggestion was received with great enthusiasm, and when we returned in September I heard many encouraging reports from the 'doll dressing parties' that had been held during August.

"Rally Day was the first Sunday in October, and I called for all dolls to be sent to the church the Saturday before. We borrowed a large ship, made of wire that had been used by a florist, and by the use of yellow and white bunting (our Sunday-school colors) and cardboard, we made it into a regular ocean liner, with three decks, smokestacks, sails, etc. We removed a large swinging blackboard from its frame, and this made a fine place to The frame was wound suspend it. with yellow and white cheese-cloth. On a table below, a sheet was puffed out over some boxes. and with

crayon we made blue sea with white waves, 'breakers and all.' I have a large class of young ladies (about fifty in all) and I called on them to help. About a dozen came, and we made long strings of ribbon penants, and put a beautiful silk American flag at the stem and a Chinese flag at the stern.

"I can not express our joy when the dolls began to pour in, and we arranged the passengers 'ready for sailing.' We made the railing of wire, wrapping it with ribbon, and then stood the dear little things close together along the three decks. Some were large, some were small, and some were 'middle-sized,' and such a variety-young men and young women in traveling suits; brides and grooms in veils and dress suits; babies in long clothes, and sailor boys in middy suits; Red Cross nurses and doctors with medicine chests, and countless others.

"When the ship was unveiled and the breezes from the window caused it to sway and the flags and penants to flutter, it was, indeed, a beautiful sight. Our exercises were something like this: A speech of farewell to the ship, Good Will; a word-picture of the land the dolls were going to; the boys and girls they would cheer, and a description of Miss Sollman's school. There was, of course, appropriate music interspersed through the whole.

"The ship was between four and five feet long, and we had about two hundred dolls, counting many small ones."

#### A Doll Reception

Some years ago the Alexander Proudfit Mission Band of the First Presbyterian Church, Springfield, Ohio, drest a number of dolls for a missionary in Syria. When they were ready, a reception was arranged for them in the church parlor, to which each member of the band was allowed to bring her parents and one other friend. The

dolls were arranged on a large table, in the middle of the room, and each girl named her own, pinning a strip of paper with the name to the dress.

After a short, bright program of missionary music and stories, refreshments were served. Then each girl wrapt her doll in a sheet of tissue paper and placed it in the large box in which it was to travel to Syria. Of course, the packing had to be done over again, but placing the dolls in the box gave the girls a real sense of the journey on which they were going. The evening was much enjoyed, both by the girls and their parents, whose interest in the band was greatly augmented thereby.

#### A Doll and Scrap-Book Contest

In *The Chronicle* (organ of the London Missionary Society), the Rev. R. W. Newlands tells of a novel doll and scrap-book contest held in his church at Checkheaton, England.

The girls had been asked to dress dolls to send to the foreign mission field, and so much interest developed that the boys began to ask, "What can we do?" So it was decided to have them fill scrap-books to be sent with the dolls. When they were all ready, an exhibition was held that was attended by a large number of people.

"It was a success beyond our expectations," says Mr. Newlands, "and I am sure will lead to a great increase of interest among our people, old as well as young. We had one hundred and eighteen dolls and forty-five scrapbooks exhibited. We decided to send one-fifth of both dolls and scrap-books to each of the five London Missionary Society missions—in Madagascar, India, China, Africa, and Samoa. doll and scrap-book had a number to be used by visitors in voting for the favorites. A frame in front showed the location on maps of the five missions to which the dolls and books were to be sent."



# EUROPE—BRITISH ISLES Missionary Gifts and Deficits

HE Society for the Propagation of the Gospel (S. P. G.), like the Church Missionary Society, has achieved a record, having received nearly £34,000 in 1913 more than in 1912, and also more offers of service than ever before. The London Missionary Society, which began its financial year with an accumulated deficiency of some £70,000, acknowledges £73,000 received to a special fund to expunge these arrears, and also an increased income of nearly £10,000 toward the ordinary expenditure of the year. The Baptist Missionary Society ended the year nearly £10,000 short, but in a few days the deficit was reduced to about £2,000and notwithstanding the fact that the Baptists have just raised a sustentation fund of a quarter of a million pounds. The Wesleyans have completed their special £250,000 for missions; the United Methodists and the Primitive Methodists have surpassed previous "records."

The United Free Church of Scotland makes a fine showing with an increase of £52,778, and a total of £14,-000,000 raised for church work in the thirteen years since the union.

#### A Missionary Press Bureau

A N office has been established at No. 3 Tudor Street, Blackfriars, London, E. C., for the supply of reliable missionary news to the daily press. This is under the control of a joint committee of the National Laymen's Missionary Movement and of the Conference of British Missionary Societies. At the head of

the organization is an experienced journalist, Mr. Charles T. Bateman, who will gather the news direct from the missionary societies and present it to the newspapers with the aim of giving to the public reliable and interesting news concerning missions.

#### Giving a Tenth

THERE is a certain church (the Christian Sun assures us) which gives, not a tenth of its money merely, but a tenth of its membership for the furtherance of the Gospel. "This church has 1,995 members, from which membership there are now in the field 196 pastors and evangelists. Of this number the church itself supports 92, the remaining 104 being volunteer workers who support themselves or are supported by the people among whom they labor. Last year this church established 52 other churches or regular preaching-places."

#### Need of Missionary Nurses

A<sup>T</sup> the twelfth annual meeting of the Nurses' Missionary League, it was stated that 31 members of the League had gone to the mission field since March, 1913, to work under 16 different societies—a larger number than in any previous year. The number of new members who had joined during the year was 272, and there had been encouraging improvement in many of the branches in hospitals—which now numbered 65 in the British Isles-while new branches had been formed in Canada and Australia. The League had been well received by the matrons of many hospitals, and the link between

it and the missionary societies was becoming stronger.

The great need for more nurses in the mission field is strongly emphasized by Dr. White of Persia. In his own Society, there are 90 hospitals and dispensaries, 87 doctors, and only 67 nurses. The nurse has an immense sphere of influence—all kinds of men, from princes to brigands, coming to the hospital, and the object-lesson of the nurse's life is often the strongest proof to them of the love of God.

#### For London Young Women

GREAT scheme for raising 2,000,-A ooo shillings for Young Women's Christian Association work was recently launched in London, when a meeting was held at the Mansion House. to explain the urgent need of extending the work among business girls in London. There are 522,000 wage-earning women in London under the age of 35, and of these, 300,000 are under 25 years of age, and an increasingly large proportion are in need either of safe and inexpensive lodgings or of restaurants where inexpensive meals can be obtained. The Young Women's Christian Association, which has already several hostels in London, is now anxious to open a model hostel for business girls in the West Central district, and clubs with restaurants in Bloomsbury, Kensington, and Kilburn. With the whole sum for which it is appealing, it hopes to establish similar institutions in many of the large towns.

## THE CONTINENT Norway Foreign Missions

THE Foreign Missionary Society of Norway is operating in South Africa, the Island of Madagascar, and in China. In the year 1911 no less than 5,359 persons were baptized in these different fields. In Madagascar, the work has been considerably hindered by the interference of the French Gov-

ernment, which has sometimes closed the schools and the churches and has thrown the native Christians into prison. But the work could not be stopt. Many of these native Christians imitated the Christians of the first centuries, and rejoiced to be cast into prison for Christ's sake. In South Africa the native Christians contributed 4.800 crowns for the work, in Madagascar 41,500 francs, and in China 1,400 crowns. In the home country the income of the Society for the year was 795,000 crowns.

#### Students of Southeastern Europe

THE commission appointed by the World's Student Christian Federation to study the colleges of southeastern Europe met in Vienna, in December, and outlined a plan of work to cover two years. It is now expected that the next meeting of the General Committee of the Federation will be held in that part of the world, probably in Prague, soon after Easter in 1915. The quincentenary Huss celebration is to be held in Prague that spring, and the Czechs, at least, will be especially susceptible to religious impressions. This commission will report at that time, and make its recommendations for future work. Simultaneous with the meeting of the Federation Committee, it is planned to hold a conference of student leaders from all southeastern Europe, including Russia and Turkey. Racial and national prejudices make all this field a particularly difficult one, but some far-reaching spiritual results have followed the visits of Miss Rouse and Mr. Wilder to the student centers of Austria-Hungary, Poland, and Bohemia, and the work is being built upon the sure foundation of Bible study.

#### The Liquor Curse in Russia

A LCOHOLISM and its resultant evils have awakened the Russian bureaucracy to the necessity of taking measures against the ever-growing con-

sumption of liquor by all classes of the population. The Council of the Empire, the Russian Upper House, has been considering the Duma's project dealing with this scourge, and the debates that attended the consideration of the bill are highly illuminative of the financial policy of the Government. Count Witte, the author of the State liquor monopoly, was very frank in his condemnation of it. The monopoly of vodka has not reduced drunkenness, and he made an impassioned appeal to save the country from the clutches of alcoholism. After several days' discussion, the Duma's project was deprived of all its vital features and reduced to a minimum of effectiveness. new law merely limits the sale of vodka to the hours betwen 9 A. M. and 11 p. m. in cities and towns, and to 6 p. m. in the rural districts, and forbids it in public places, such as government buildings, theaters, etc. The press are unanimous in their criticism of the new law, and predict its complete failure to remedy conditions in the least, but disagree as to the best means of eradicating the evil.

#### A Model Prison in Siberia

THE reports concerning the treatment of prisoners in Siberian prisons usually speak of cruelty and barbarity, so that it is refreshing to read in Evangelical Christendom concerning Mr. Adam Podin's visit to the great prison in Tomsk, in which he preached to about 1,000 inmates. He says, "The prison could be called the model prison of Russia, and perhaps it would not be too much to say, a model prison of the world." The Governor is like a father to his children and has found work for each one. They have factories within the prison, and their own electricity everything done by electric power. Dutch tiles are made on the premises, and the best bricks are produced in their kilns. They make their own boots

and shoes, weave all kinds of cloth, and clothe 600 soldiers from head to foot. Besides, they have two farms, where the criminals are working in the field. The prisoners are not guarded by soldiers, but all answer to roll call. It works well, and they do not run away.

#### Methodist Magic in Russia

ILLUSTRATING the ignorance and superstition that prevail among the Russian class, Dr. George A. Simons, of the St. Petersburg Methodist Mission writes that the story is circulated that everybody who becomes a member of the Methodist Church must sign a paper with blood from his or her own These papers, it is said, Dr. Simons collects and hangs on the wall in his home. So long as the members who have thus pledged themselves remain true to the Methodist Church and live according to its rules, they are safe. But if any one goes astray, Dr. Simons knows it immediately, wherever that person may be. Accordingly, he takes a revolver and shoots the paper that person signed, with the instant result that the backslider drops dead, no matter where he or she may be.

#### NORTH AMERICA

## Changes in Presbyterian Home Mission

THE Presbyterian Board of Home Missions, as reconstituted at the Chicago Assembly, held its first meeting in New York, June II, and received the resignation of the president, Dr. D. Stuart Dodge, whose age and health make his retirement necessary. The resignation of the general secretary, Dr. Charles L. Thompson, was also accepted and he was named as the representative of the board to advocate the home mission cause throughout the church.

The General Assembly authorized the appointment of three coordinate secretaries, for which the board has named

two former associate secretaries, Dr. John Dixon and Joseph Ernest Mc-Afee, and Dr. Baxter P. Fullerton, its field secretary for the southwest. The duties of the secretaries were designated only tentatively, and later readjustment is probable.

#### A Study of Denominational Responsibility

A N interesting report was given at the General Synod of the German Reformed Church (in May), by four commissions appointed last August. These commissions considered the following themes: The world task of the denomination; the membership and distribution of the denomination; the history, organization and administration of the denominational work, and, finally, the material resources of the denomination, with plans for financing the Church's work.

The first of these four commissions has the whole world under review and it passes on the judgment that the German Reformed Church is responsible for 10,coo,ooo heathen. Their particular share is three and one-half million Japanese, three and one-half million Chinese and three and one-half million Mohammedans. The Church is already conducting extensive missions in Japan, spending \$50,000 anually. Chinese work should be extended, the Commission finds, to an expenditure of \$300,000 annually. It is recommended that work be undertaken in the Sudan.

Within the field of home missions the Commission accepts responsibility for a large number of German immigrants into the United States and Canada, for 125,000 Hungarians, for 125,000 Bohemians and for 15,000 Japanese on the Pacific coast. It agrees to share with other denominations of the Presbyterian group responsibility for 4,000,000 negroes. At present \$200,000 a year is being spent for home missions, and an almost fourfold increase is desired.

#### New Presbyterian Recruits

THE Presbyterian Board of Foreign Missions (North), has recently held its Seventeenth Annual Conference with newly appointed missionaries. One hundred and eighteen have been sent out during the past year and 72 more are expecting to sail during the year ending April 1, 1915.

#### Southern Baptists Reorganize

THE Foreign Mission Board of the Southern Baptist Convention has been reorganized, and the following secretaryships established: Dr. R. J. Willingham, General Seretary; Dr. William H. Smith, Corresponding Secretary; Dr. J. F. Love, of Dallas, Texas, Home Department Secretary; Dr. T. B. Ray, Foreign Secretary.

The duty of Foreign Secretary shall be to conduct the correspondence with the missionaries and keep in close, intelligent and sympathetic touch with all the work on the foreign field, making occasional visits to the mission fields and bringing recommendations to the Board concerning its missionary policies on the field.

#### Work of the "Living Links"

N the foreign missionary work of the Disciples of Christ there are now 163 churches and 28 individuals that are "Living Links," i.e., supporting their own representatives on foreign field. Rev. Robert G. Frank, in the Missionary Intelligencer, illustrates this system by the case of a church in Liberty, Mo. Each member was asked to subscribe. No one was asked for more than \$15 or less than 25 cents annually. There were only two gifts of \$15, and only 29 of \$5 or more. The \$600 was in this way easily raised. The remainder of the missionary's salary, and the expenses of his work, are provided out of the general fund of the Foreign Christian Missionary Society. Dr. Paul Wakefield is the representative of this church as a medical missionary in China. He and his family are located in the Christian Hospital at Lu Chow Fu—the largest hospital of the foreign Christian missionary society in the heathen world. Last year 28,204 cases were treated in and through this hospital.

#### Foreigners in American Universities

T may be to many a surprize to learn that during the last year nearly 4,000 students from foreign countries were enrolled in 275 different American colleges and universities. One is prepared to read that China had 594 and Japan 336 students here, but the following items are unexpected:

Great Britain and Ireland represented by 212 students, Germany 122, Russia 124, France 45, Sweden 41, Italy 38, Austria-Hungary 34, Switzerland 29, Norway 26, Greece 22, Spain 20, Netherlands 19, Bulgaria 15, Rumania 6, Belgium 4, Portugal 3, Montenegro 1. New Zealand represented by 56 students, Egypt by 15, Liberia by 2, and South Africa by From the American possessions, Hawaii sent 108, Porto Rico, 215, and the Philippines, 111. India had 162 students, Turkey 143, Korea 13, Persia 21, and Siam 13. Of the Latin-American countries, Mexico, with 223 students, heads the list-The Christian Intelligencer.

#### Roman Priests in the Episcopal Church

THERE is a feeling that the Roman Catholic Church has been, to a considerable extent, the beneficiary of neo-Catholic tendencies in the Episcopal Church. The Churchman, however, reassures us categorically as far, at least, as the American Episcopal Church is concerned.

"We know," it says, "that there are more Roman Catholic clergy desiring to enter our ministry to-day than clergy who have gone to them from us in a generation. We know that hundreds of persons, baptized in the Roman Church, are confirmed in our Church every year, and with no attempt on our part to proselyte."

#### New York's Non-Churchgoers

T is estimated that over three million of the population of Greater New York do not attend church or Sundayschool. This is not necessarily an indication of antagonism or even of indifference to Christianity, but is largely due to ignorance. Underneath that ignorance is a great heart-hunger for a vital and vitalizing experience of God's power and love.

Last summer 680,000 of these hearthungry people listened to the Gospel message from the workers of the Evangelistic Committee of New York City in the shops, tents, and halls and on the steps of churches. Nearly 100,000 of these were boys and girls. In the shops, 32,498 men and women heard the Gospel. The Gospel was preached in eleven foreign languages.

In the public squares and on the street corners men and women gather daily to listen to the message given both in song and address.

This summer the Committee is planning to reach 1,000,000 people, but they need financial support. The treasurer is Mr. John Nicolson, 541 Lexington Avenue, N. Y. City.

### A Visit to the American Bible Society's Agencies

REV. WILLIAM I. HAVEN, D.D., one of the Corresponding Secretaries of the American Bible Society, will sail from San Francisco in August, to visit the important fields of the Society's work. Accompanied by Mrs. Haven and Dr. and Mrs. A. F. Schauffler, he will visit Japan, Korea, China, the Philippines, Siam, and the Levant.

In the Far Eastern Agencies last year the Society circulated 2,261,597 volumes; in the Levant Agency, 156,- 926 volumes; making a total in all these Eastern Agencies of 2,418,523 volumes.

For a considerable period the appropriations for these Agencies have been in the neighborhood of \$200,000 a year, and in addition to the agents of the society at headquarters in Yokohama, Seoul, Shanghai, Manila, Bangkok, and Constantinople, 601 other workers, colporteurs and correspondents, have been engaged in the work of distribution.

#### What the Gospel Did for an Indian

WOLF CHIEF in the reservation of Elbowoods, North Dakota, a man of sixty years of age, talked with the Government superintendent of reservation as follows: "I used to be a wild Indian with bad works, taking scalps, hunting women, stealing horses and the like. Christ's teaching and our following His Spirit has changed ussome of us. You say that many of our young men have bad habits and make trouble. You should give yourself up to Christ and follow Him, and He will help you as He has changed us, and your influence would have strength to save our people."

#### A Notable Negro Achievement

B OLEY, one of the several colored towns of Older towns of Oklahoma, is often writ-The latest report claims a ten of. population of 4,000; a bank with a capital and surplus of \$11,500, and deposits of \$75,804.44; twenty-five stores; five hotels: seven grocery restaurants: water-works worth \$35,-000; electric plant worth \$20,000; four drug stores; four cotton gins, ranging from \$8,000 to \$12,000 in value; one bottling works; one steam laundry; two newspapers; two ice-cream parlors; two hardware stores; one jewelry store; four department stores; a \$40,000 Masonic Temple; two colleges; one high-school; one graded school; two city school buildings; one telephone exchange, costing \$3,000; 842 school children; ten teachers; six churches; two livery stables; two insurance agencies; one second-hand store; two undertaking establishments; one lumber yard; two photographers; one bakery, and one of the best city parks in the State. The post office here is the only third-class post office controlled by negroes. Its postmaster is the highest-paid negro postmaster in the United States. The sidewalks throughout the city are constructed with the best cement and the streets are well lighted by the electric plant.

#### A Missionary Magistrate in Alaska

M ANY a missionary has found that the work of bringing the Kingdom of God to earth has led him into unexpected lines of activity. When Dr. Grafton Burke went to Fort Yukon, Alaska, as a medical missionary, he did not expect to become justice of the peace. But the presence of dissolute white men, "low-down whites," as they are called, was so corrupting the morals of the place that application had to be made to the Federal judge at Fairbanks for a resident magistrate, Dr. Burke was appointed.

When he set out to drive the liquorsellers out of business because they were poisoning the ignorant Indians, he had a big fight on his hands, and the odds were against him.

The chief commercial power in Alaska is a company that are also the largest wholesale liquor dealers in the country, and indirectly as well as directly the liquor interests in the country, subordinate and principal, are opposed to the laws framed for the protection of the Indian.

Dr. Burke has fought a brave and—as it seems at present—a losing fight. But he is still justice of the peace, still resolute to suppress the drunkenness and flagrant immorality that often disgrace that place.

## LATIN AMERICA A Brazilian Pastorate

DEV. HERBERT S. MANCHESTER, K D.D., of the Presbyterian Church in East Boston, has been appointed recently to take charge of a new union church in Rio de Janeiro, Brazil. The Conference of the Foreign Mission Boards of North America has one committee composed of six members of various denominations, of which Robert E. Speer is chairman, with the responsibility of nominating and sending pastors to English-speaking congregations in the foreign field. Ten or more churches are now under the care of this committee, in Japan, China, Mexico and South America. In the beautiful city of Rio de Janeiro are about 5,000 Englishspeaking Protestants without a pastor, and it is to them that the committee is sending Dr. Manchester. A union church is being organized, and the promise of success is great.

#### "The Doctrine of Demons"

A SHORT time ago," says Rev. Eduardo Zapata, a native Methodist preacher in Mexico, "the State of Oaxaca was visited by a group of Romanist missionaries who, when they arrived at the towns where we have well-established work, announced that Protestantism is the doctrine of demons, and a sect which is anti-patriotic and full of immorality. Some of the more fanatical families withdrew their children from our schools, preferring that they should remain without instruction but 'blest,' and deciding that they should not attend Protestant schools 'where their innocent souls would be condemned.'

"In the town of Santa Inez del Rio, also in Oaxaca, the people, seeing that the authorities did nothing in their favor last year, but everything for the priests, have just elected new officers, all of whom are Protestants. The Catholics themselves declare that these are good and progressive people."

#### **AFRICA**

#### Modern Education in Tunis

THE effectiveness of the indirect approach to the Mohammedan problem, which modern education is making is pointed out in an article by Frank Edward Johnston, in a recent number of the National Geographic Magazine.

"The French have made public instruction compulsory throughout Tunisia, and even in the far-away Troglodyte villages, small schools are to be found, which as a rule, are attended only by the boys, but some of the broad-minded and intelligent Arabs are sending their daughters. These public schools have both Arab and French instructors, who teach history, geography, reading, writing, and arithmetic.

The result of these public schools is that the younger generation can speak, read, and write excellent French, whereas most of the older men do not understand a word."

With access to French literature the hitherto circumscribed horizon of the Arab's vision is immensely enlarged. The forces of civilization can not fail to direct attention to the spiritual power which underlies them.

#### Bishop Lambuth's Prayer Answered

HEN Bishop W. R. Lambuth recently established a mission of the Methodist Episopal Church, South, in the Kongo some members of the Southern Presbyterian mission accompanied him on his journey to select a site for the mission. Before they started, the people came together, and prayed that the Lord would lead Bishop Lambuth and his party to the right place, and "help them to know it." On the fortyfirst day of their journey, they walked into the largest village they had visited, and were greeted with great cordiality by the chief, who recognized in the leader of the Christians accompanying Bishop Lambuth his old boyhood friend. He begged him to stay in his village and asked the significant question: "What has your God raised me up for but to help you in your effort to establish a mission?" Bishop Lambuth said that the entire incident served as an unmistakable indication that God had led them directly to the right place, and He had "helped them to know it."—Christian Observer.

#### Presbyterians at the Front

NE-THIRD of the members of all Christian churches in the Kongo are in missions conducted by the Southern Presbyterian Church. The population of the four stations in which this church is working-namely, Ibanche, Mutoto, and Lusambo-is 1,700,000. Sixteen ordained ministers and one physician, 2 single women and 14 women who are wives of missionaries, making a total of 33, are engaged in this work. The total number of communicants in all the churches of this mission is 10,360. The total number of the Christians in the entire Kongo is only 30,000. From this will be seen how great is the responsibility of the Southern Church for the work on the Kongo.

#### Waiting 25 Years for a Missionary

REV. JOHN M. SPRINGER, a missionary in South Africa, says that many years ago two men from the Blaauw Berge Range traveled 700 miles to Port Elizabeth, where they worked on the docks shoveling coal by day, and attending the Wesleyan mission school evenings. They were both converted, baptized, and joined the church.

When, after three years, the time came for their return to their own people, they asked the missionary if he would not send a teacher to their country.

He promised them he would do his best and send them the first missionary available. But the years wore on and the missionaries were few, and each one was needed elsewhere more than there; and then the man of God who made the promise died and the men from the Blaauw Berge were long since forgotten. Twenty-five years later a young missionary named Lowe, was passing through that district to open up new work. As he approached one kraal the people came thronging to meet him with shouts and excitement, which left him in doubt whether they meant peace or war.

Soon two elderly men came forward and said:

"We knew God would send us a missionary. All these years we've been praying for a teacher to come, and every day we have watched this trail for him."

#### Zulu Politics and Missions

REV. JOHN L. DUBÉ, the founder of the Zulu Christian Industrial School, is now president of the "South African Native National Congress," an organization which represents the interests of ten million natives in South Africa. These natives have no direct representation in the Parliament, and they have recently elected Mr. Dubé to lead a deputation of six men to go to England and appeal to the King for the repeal of the Natives' Land Act which has been passed by the South This Act prac-African Parliament. tically reduces many natives to serfdom by forbidding them to buy or lease land except as servants to European landowners. Such legislation can not fail to hinder greatly native progress, as it prevents the development of home life and takes away the highest incentives to industry, thrift and education.

Mr. Dubé's political work has brought him into contact with many influential chiefs, who have been eager to commit their sons and daughters to the care of his Christian school at Olange. In the superintendent's absence, this school has been in charge of Mr. Charles L. Dubé, who has proved an

efficient manager. The number oſ pupils has made enlargement imperative, since the Government inspector recently said that if the school was to retain Government aid, a larger chapel must be built. A girls' dormitory has just been constructed at the cost of \$7,500, and money must now be secured for a chapel and a trade building. Books for the library, an endowment fund and scholarships are also needed. The buildings are erected entirely by native labor, and the boys of the school do much of the work which would be a credit even to skilled white labor. The other departments of the school are proving a boon to the natives, and a recent visit from Rev. David Russell, an evangelist, led to the conversion of forty boys. Many former pupils hold important positions in various parts of South Africa.

#### MOSLEM LANDS Recent Statistics

ROFESSOR D. WESTERMANN and Dr. S. M. Zwemer collaborate in producing a New Statistical Survey of Mohammedanism, wherein they give the figures in great detail, the summary of which is:

	TOTAL	UNDER CHRIS- TIAN RULE
Asia	156,690,110	123,690,310
Africa	42,039,349	41,836,344
Europe	2,373,676	1,373,676
America	174,061	174,061
Australia	19,500	19,500
Total	201,296,696	167,093,891

#### Teachers Needed in Turkey

YOUNG TURKEY has awakened to the need for education and is willing that its women should have their share, and the young women are eager to be taught. There is an opening for teachers who will go for periods of two, three and five years. With 54,546 girls of college training (the same

proportion would have given China six), one would suppose that our young women would be eager to avail themselves of this unique opportunity to combine the experience of life in a foreign land with the possibility of helping forward a movement of such great significance.

It is strange that it does not meet with great response from Christian American girls who are eager for a share in big and important things. One board needs twenty-five young women to go at once and fill places where history is visibly enacting before the eyes, and where they would have a share in shaping permanent civilization. This board has been searching for a long time, in many places, but still these places are unfilled.

#### Islam Turning to the Lord

A MISSIONARY who has traveled much in Moslem lands, writes:

"The day has come for the redemption of Islam. Two hundred million people, one-seventh of the world's population, burdened with the accumulated superstition, stagnation and oppression of 1,300 years, are beholding a new vision. The old system has had its day, and has become effete and worthless. Millions are plunging into a deeper night over the precipice of doubt. The political events of the past eighteen months in the Moslem world have foreshadowed the collapse of the Ottoman Empire and the social disintegration of the Moslem's religion. There is abundant evidence that this conviction is strengthening in countries where Islam has been supreme. The downfall of the supremacy of the state carries with it the dissolution of the Koran faith. where they have been one and inseparable. The loss of Morocco, Tripoli, the Aegean Isles and Turkey in Europe has shocked the dominion of the Sultan. Failure in diplomacy, bankruptcy in finance, and the loss of 7,500,000 subjects have destroyed the prestige of Islam as a church. Its strongest supporters are dazed and unnerved by this sudden blow. Revolution in Arabia and Persia, with serious dissension in the home government, threaten disaster, so that people on the streets not only in London, but in Beirut and Damascus—now discuss the partition of these countries among European nations.

#### Chaos in "European Turkey"

WHAT was once described as European Turkey continues to be a center of angry strife among the impulsive peoples of different races who make up the population of the nations, and between the governments of the different nations. What is to be the outcome of the Albanian uprising is not vet apparent. The attitude of Turkey and Greece toward each other appears to promise renewal of war. is unwilling that Greece should retain the territory which fell to her as spoils of the Balkan war. Both nations are in the market for warships of modern This may be interpreted as implying purposes of reprisal, or it may mean, as our statesmen declare is the result of our dreadnaught extravagance, an assurance of peace. Greece has paid \$1,250,000 for a cruiser which had been built by Americans for the Chinese Government. Greece would also buy two American warships, the Idaho and the Mississippi, if Congress will consent in a bill now pending. is further represented as negotiating for two dreadnaughts being built at New York for Argentine. Turkey has just bought a Brazil dreadnaught which is building in a British shipyard.

#### The Caucasian Provinces

"A GREAT part of the Armenians are scattered through the Caucasus provinces of Russia, and I had

an interesting trip in that region last The Caucasus is next door to Asia Minor, and the peoples of the two are quite similar and quite intimate in their relations. We are within the Russian sphere of influence in Turkey. A good many workmen go over the border for a time, and come back with Russian money in one pocket and a Russian transport in another. surprized to find so many evangelicals in the Caucasus-Lutherans, Baptists, Molokans. Armenians. and perhaps There is a real Gospel leaven there, especially in many Armenian communities, where a connection is traced with the Paulicians of early Christian history."-Rev. G. E. White.

#### INDIA

#### Great Joy in Christianity

TO show the power of a truly Christian life, the Rev. W. Booth, who is in charge of the northern division of the Tamil Coolie Mission, Kandy, relates the following: The father of a lad named Stephen who was baptized in 1911, went to the catechist after he had preached at "muster," one day, and said: "Sire, there is a great joy in I opprest my son Christianity. much for becoming a Christian, yet he did not leave off going to church or worshiping God. Before he became a Christian there were always complaints about him on the estate, and he was very wicked; but now there is not a word against him. He does not touch liquor. Tho we hate him much, he obeys and loves us. The present life he leads is wonderful. What is the cause of all this?" The catechist explained to him the state of the sinner and his end-salvation through Christ; and the eternal joy in heaven. The father said: "Through ignorance I walked in the wrong path of eternal perdition.

#### Open Door for Untouchables

ISHOP F. W. WARNE writes: B "Imagine yourself in the heart of India, and surrounded by sixty millions of people capable of Anglo-Saxon development, and then weigh these facts: Hinduism, through a number of active organizations, is exerting itself to save the people of India for Hinduism, and is using two powerful weapons-one, intense persecution if they become Christians; the other, offering to lift them into caste privileges if they remain in Hinduism. Mohammedans, to get them into their fold, are using the enthusiasm and fanaticism that has caused Mohammedanism to conquer and spread so mightily. Over against 250,000 Hindus and Mohammedans who are now waking to the urgency of the situation, all the Christians in India are but a little company. Both Hindus and Mohammedans recognize now that if these millions accept Christianity and Christian education in India, the land will become Christian. In the findings of the recent National Conference in India are found these significant statements: "The widespread movements toward Christianity among the deprest classes of Hindu society and many of the aboriginal tribes during the last fifty years have recently assumed greater proportions, and have thus opened a great door of opportunity for the Christian Church. There are about fifty millions of these people, and the experience of the past has shown that in many parts of India they are extraordinarily open to the message of the Gospel. There are also many indications that the movements among these classes are spreading to the caste people.

#### Progress in the Panjab

A MONG the forces working for the transformation of the five million people of the Panjab in India, are the 75 missionaries of the United Presby-

terian Church of America. A college, a theological seminary, four highschools, 20 lower schools and four hospitals are included in their equipment.

The people are increasingly open to the Gospel. Rev. W. T. Anderson says that where two years ago they were stoned in Hazro, one of the large cities visited, and last year the opposition was strong, this year a banker asked the missionaries to open a school. The missionary went—preached in two banks, the police station and the home of the magistrate, and in the bazaar.

The need of Christian education is clearly indicated in the Indian opinion of women, revealed in the proverb: "Woman is a great whirlpool of suspicion, a dwelling-place of vice, full of deceit, a hindrance in the way of heaven, the gate of hell." The difficulty of reaching the women, so despised by men, is noted by Miss Corbett, one of the missionaries, who says: "We stayed for a little while in the street, where some women gathered about us, but a man came along and drove them away with a whip." When some of them had listened to Christ's invitation to the "weary and heavy laden," they turned away, saving, "There is no such good news for women in our religion."

There are, however, many incidents to show that the Gospel is bringing new light and hope. In one year the United Presbyterians alone received nearly three thousand in the Panjab mission on confession of faith, and now they have a Christian community of over fifty thousand.

#### A New Edition of Judson's Dictionary

T is highly appropriate for this centennial year that the Baptist mission press at Rangoon should be publishing a new ediion of Judson's Burmese Dictionary, enlarged by the late R. C.

Stevenson, a Government official. Dr. Evelyth, of the Baptist Mission, is responsible for the final revision. This press has grown to the point that its annual gross business amounts to \$140,000. Its last report showed the publication of 76 titles during the year, 49 of which were religious literature and 20 school books. The languages used are Burmese Karen, Talain, Kachin, Taungthu and English.

#### Lowering the Flag of Paganism

THE Rev. William Peters of the North India Methodist Mission writes:

"Recently I visited the work on Ujhani circuit where lives an old Hindu more than seventy years of age. All his life he had been an idolator and had done everything in his power to prevent the spread of Christianity. He built a great heathen altar in front of his house, and hoisted over it a large pagan banner. Revival meetings were held by the Christians in this village. The power of God took hold of his soul and he pulled down his flag, broke down the altar, and with all his heart accepted Jesus Christ as his savior."

#### CHINA

#### Population of the Republic

HE most recent and, in fact, the only trustworthy enumeration of the population of China shows that in the limits of China proper there are 302,000,000 people six years old and over. When those under six years are added, it brings the population up to about 320,000,000. Taking the country as a whole, the density of population averages that of the State of New York, or 208 to the square mile. In some provinces it is greater, but in some parts of the country the population is relatively as sparse as that of Maine. If the United States had as many people to the square mile as

China, however, our population would be over 600,000,000.

#### Cheering Signs of the Times

R. W. E. STRONG writes in the May number of The Missionary Herald: "China has moved. been compelled to see and hear new things. There is a new spirit astir,; many of her boys and girls are slowly being educated to a broader and nobler view of life. Some of her people, altogether a good many, are enfranchised from old bondage, but the task is little more than begun. China has not yet, in the mass of her life, clearly broken with her past. The great body of her people cling dully to the old ways. At Nanking, the Y. M. C. A., following up certain ministrations of aid rendered after the revolution to the abandoned literati of that ancient educational center, opened for them some Bible classes, sending invitations to those whose names they had. Out of 600 so addrest 300 were on hand the first Sunday; the number has now grown to 500. The teachers are Chinese students in the Union Theological Seminary connected with Nanking University. This university has another lar-e group of these literati enrolled in its normal school, where under Christian influences they are being prepared to teach again in China's new day. It is such reports that one gets everywhere he goes-definite facts as to new lines of approach. new influences set in motion, a fresh zest to the old tasks."

#### Chinese Break with Idols

THE Shanghai District Conference was held recent'y at Tsaung Lien Daung. At the love feast on Sunday, a man testified to the great blessing he had received during the conference. Before, he had been a sorcerer and made his living by selling paper gods. When he finished his testimony the presiding elder asked him if he was not willing to give up his old trade. He said he

was, and went home at once, brought his entire stock of idols, and burned them before us all. Some one asked him how much they cost him and he replied a half month's rice for himself and family. The presiding elder made up the money to reimburse him, but he refused to take it, saying it would be no sacrifice for Christ if he allowed us to repay him; that if we would only permit him to sell Bibles he would be perfectly happy, and thought he and his family would not suffer. From an idel vendor to a Bible colporteur. As the flames which consumed the empty vanities died away we all stood around and sang, "Onward Christian Soldiers," and that bugle blast of the living God meant more than it ever meant before. The elders of the city turned over the City Temple to us for the evening evangelistic service for men. Think of it! The Gospel preached within the very shrines of heathenism! The preachers stood on the side of the temple opposite the idols, and facing them, while in between stood some 400 men quietly, intently listening to the story of Jesus. Their backs to the idols, their faces toward the Gospel-that is prophetic of the future of this great nation. Can one refrain from exclaiming "Hallelujah! The Lord God Omnipotent reigneth."

#### Kalgan Burned by Troops

A DISPATCH from Shanghai says that the town of Kalgan, 125 miles northwest of Peking, was sacked, but the foreigners in the city were not harmed. The Chinese garrison at Kalgan, composed of 6,000 soldiers, are said to have mutinied and then looted and burned the city, killing all who resisted them.

The population of Kalgan is estimated at 70,000. There are five missionaries in the city, which is a walled town of Chihli Province. The missionaries represent the British and Foreign Bible

Society, the Methodist Protestant and the North Chihli Missions.

#### Multiplication of Girls' Schools

THE first school for Chinese girls was opened by Miss Aldersey of the Society for Promoting Female Education in the East, in 1844. One of her first pupils, Mrs. Lai-sun, was present at the centenary of Protestant missions in China, in Shanghai in 1907. pioneer girls' schools in China were missionaries' schools, and, as a rule, the children were the poorest of the poor, whose parents had to be bribed to send them by promises of food and clothinghomeless foundlings whom none but the missionaries wanted, and despised little slave girls. By degrees in the boardingschools the girls themselves began to do something toward their support; the course of study became broader, and it became manifest to an ever-increasing number of the Chinese that women not only could be taught, but were the better for being so. Nevertheless, for fifty years the education of girls was left practically entirely to the missionaries. In 1898, a pioneer girls' school was established by the Chinese in Shanghai, with over thirty carefully framed rules, and partly under the tutoral care of "learned women" from mission schools, probably because no others could be found equally competent in Western subjects. But the Empress Dowager frowned upon it, and within two years it had been closed. To a certain extent, however, the views of the Empress changed with the times; for a few years later she summoned Dr. Headland of Peking University to her, and giving him a chair inquired at length into the system of female education in America. "I have heard," she said, "that in your honorable country all the girls are taught to read." "Ouite so, your Majesty." "And are they taught the same branches of study as the boys?" "In the public schools they are." "I wish

very much that the girls in China might also be taught." Yuan Shih Kai, then the progressive viceroy of the province of Chihli, pushed schools for girls in his territory with great energy, and they have since multiplied throughout the empire. The great difficulty was to find teachers, and one suspects women's normal school opened by Chinese with the avowed purpose of furnishing "quickly made teachers" was not a real success.

#### Preaching the "Foreign Doctrine"

N one of the cities of the Peking district, the district superintendent was greatly interested to be told that the magistrate of the district was preaching the "foreign doctrine." He had issued a proclamation prohibiting the opium traffic and gambling, and was exhorting the people to abandon idolatry and footbinding, declaring them to be foolish and hurtful. He had also opened a reading-room in the city, supplying it with magazines and daily papers, and had made arrangements for teachers to read and explain them to those who could not read for themselves, but who were sufficiently interested to come and listen. Some of the leading literati go there regularly to preach reforms. One in particular is very earnest and enthusiastic on the subject of reforming evil customs, and commends the church for advocating doctrines that benefit the people.

#### JAPAN-KOREA

#### Training Sunday-school Leaders

PLANS are being considered for the erection in Japan of an educational building of unique character. To meet the need of trained Sunday-school leadership, the World's Sunday-school Association purposes to erect, as part of the proposed Tokyo Christian University system, a school of Sunday-school method, similar to the Hartford School of Religious Pedagogy at Hartford, Conn. This school will serve admirably to

make permanent the Sunday-school spirit and impulse which may be generated in Japan by the Tokyo Conven-Rev. Horace E. Coleman, of the Friends' Mission, who was chairman of the committee of arrangements for the Oriental Tour Party of the World's Sunday-school Association, has been chosen Sunday-school educational secretary for Japan. This is a new office, whose purpose is to develop a Sunday-school leadership in among the students of theological seminaries, Sunday-schools, and other Christian institutions.

#### Eminent Japanese in Sunday-school

ANY influential Japanese in Korea are now becoming Sunday-school scholars. An encouraging result of one of the conferences held in Japan and Korea by the World's Sunday-school Commission to the Orient last year has just been reported in a letter from Dr. H. G. Underwood, of Seoul. As a result of a conference the members of the Presbyterian Japanese church in Seoul were called together, and the head of the national forestry department, after addressing all the members of the church, announced that he was going to become a scholar in the Sunday-school. Judge Watanabe, of the Court of Appeals, made the same announcement. As a result, a large number of the members of the church are now also members of the Sunday-school.

#### Japanese in Rescue Mission Work

THERE is an Episcopalian church in Tokyo, called "The True Light Church," which is carrying on a strikingly successful rescue work.

Mr. Kagawa, a Presbyterian, is carrying on a similar work in the Shinkawa slum in Kobe, and in this unpromising field a church of fifty Christians has been won, many of these being persons of unusual activity and spiritual power. The Sunday morning worship is held at five o'clock, as the only really quiet time

in the day! Mr. Kagawa and his converts preach nearly every night in the week.—Record of Christian Work.

#### A Special Commission on Japan

NOTABLE step has been taken by A the Federal Council of the Churches of Christ in America in the appointment of a Commission on American Relations with Japan.

The scope of its service is defined as the "study of the question of the application of the teachings of Christ to our relations with Japan, and the promotion of such influences and activities as shall lead to the right relationship between the peoples of these two countries."

This action has been taken, after due deliberation by a preliminary Committee, in response to memorials received from American missionaries in Japan, and among the fifteen members already appointed are Bishop F. J. McConnell, Hamilton Holt, of The Independent, Robert E. Speer, Dr. William I. Haven, Prof. Jeremiah W. Jenks, and Dr. John R. Mott.

The Federal Council has made arrangements for Dr. Sidney L. Gulick, of the Doshisha University, to speak before representative bodies in leading American cities.

#### Child Evangelism in Korea

THE revival spirit which dominates the new converts of Korea has caught even the Korean children. The Sunday-school children are gathering in from the streets the boys and girls who are non-Christians. This is a new departure for Korea, for until recently only the children of Christian parents were in the Sunday-school. Under the leadership of Rev. M. L. Swinehart, Rev. J. G. Holdcroft, Dr. Underwood, Dr. Noble and others, the campaign for bringing in the heathen boys and girls has been going on aggressively. Over 2,500 were brought into the Sunday-school in the Southern Presbyterian Mission alone, through the efforts of Mr. Swinehart.

#### ISLAND WORLD

#### Good News from Papua

HE London Missionary Society reports:

Nearly all our Papuan work during the last year gives the impression that it is trembling on the verge either of a wonderful new epoch of progress or of mountainous difficulty. The evidence seems throughout to be in the more hopeful direction. The adult Papuan, who has hitherto been quite immovable for the most part, has now come to the position that "the old life is as good as gone," and that his children must be allowed to live in the newer environ-This is all to the good, but the extraordinary swiftness of the commercial development of Papua in rubber and cocoanut plantations and in other directions has come upon the people almost immediately after the introduction of Christianity, whereas the South Sea Christianity has had generations in which to exercise its influence. Some of the missionaries, therefore, naturally tremble at the possible effects of the commercialism.

#### A Marvelous Change in Samoa

MORE than sixty years ago two Samoan Christians contemplated to evangelize Niue, or Savage Island. They were seized, their clothing was torn off in order to see the color of their skin, and the fowls and pigs brought with them were butchered and eaten, but the Book which they carried and with which they seemed to converse frightened the savages. They thought it had magic powers, and feared to kill those under its protection. Seven years later there was a strong church on that island. In 1861 the Gospel of Mark was translated. When it was brought from England the natives sat up the whole first night reading it. During recent years the natives of the island have maintained a number of evangelists in New Guinea, who come home at intervals and, telling

of the blessings of God on their work, strengthen the faith of their brethren.

#### MISCELLANEOUS

#### Let the Pessimist Take Note

"I ET those who think Christianity is L a spent force ponder the following: When Carey, the first Protestant missionary of the world, went to India, the whole number of nominal Christians in the world was about 200,000,000. Now there are 500,000,000. When he, in the eighteenth century, went out from Christendom as a missionary to the dark world of heathendom, the population of the world was about one thousand millions. It is now supposed to be about fifteen hundred millions, which is only another way of saying that while the population of the world has increased during this period 50 per cent, Christianity has increased 150 per cent, and the ratio shows that the cause of Christ advanced more within the past 25 years than it did in the 75 years preceding. Our God is marching on."

#### The Meeting of the Coins

N allegory in the Outlook tells of a "special meeting of coins held in the offertory plate." The pennies attended in large numbers, and the three-penny pieces were well represented. The chairman, a three-penny piece, was understood to have attended offertory-plate meeting in every part of the Several sixpences Metropolis. shillings stated that altho they had been in the habit of fattening offertory meetings with fair regularity, they had of late been so much employed at the cinematograph shows, even on Sundays, that they, too, found it increasingly difficult to attend the offertory. One sovereign wrote that he was so incessantly required at the golf-club, that he had retired from offertory-plate duties, but hoped occasionally to send his half-brother in his place. A telegram was received from A. Cheque,

Esq.: "Fully prepared to come, but detained to settle motor-car transaction." A farthing, who had been sitting unnoticed between two halfpennies, said he had been brought to the meeting by a poor widow who, tho she could ill spare his services, gladly gave him up out of love.

#### OBITUARY Robertson of Erromanga

E RROMANGA, an island of the New Hebrides, has well been called "the martyr isle." John Williams was the first missionary to fall a victim to the A few years cannibal inhabitants. later, George M. Gordon and his wife, Canadian missionaries. were killed, and as soon as the news reached home, his brother, James Gordon, offered to take his place. He also, was killed. The subsequent history of Erromanga has, however, been unsurpassed as a testimony to the transforming power of the Gospel. the false and cruel Erromangans, sincere and loving Christians have been made.

After James Gordon's death, Rev. H. A. Robertson went out from Nova Scotia and has been in the island for many years, gathering a rich harvest. When he started home this year on furlough, he left an island wholly Christianized and so changed that the spot where once a stranger would have been killed and eaten, has become a safe place of residence for the unprotected women of his own family.

Dr. Robertson died on his way home, and with his death, a chapter in the missionary annals of the New Hebrides has been closed.

Some years ago it was decided that in view of the distance of the New Hebrides from Canada and their comparative nearness to Australia, no more Canadian missionaries would be appointed to that field after those who were still living had finished their work. That time has now come.



How Europe was Won for Christianity. Being the Life-Stories of the Men concerned in its Conquest. By M. Wilma Stubbs. Illustrated. 8vo. 309 pp. \$1.50, net. Fleming H. Revell Company, 1913.

"History is an excellent cordial for drooping spirits." It is good for the courage of those who are in the heat of to-day's conflict to realize that the alternations of victory and apparent defeat, the problems and difficulties of their own campaign have marked the Christian conquest of the world in all ages, and that in spite of obstacles the far-flung battle line is advancing ever nearer to the gates of the enemy and the final triumph. To tell the story of this conquest in the lives of its heroes is an effective method. The first part of the book relates to the missionaries who brought the Gospel to Europe, but, as the author wisely says, "Europe was not truly won for Christianity until she was awakened to 'the marching orders' of her Commander," and the record of that slow awakening completes the narrative.

The life-stories of the bearers of "the lamp of Christ" into dark placesfrom Paul the Apostle to William Carey—are adequately told, and the honor-roll includes the names of many who have been too little recognized by the Christian Church. Ulfilas, Patricius, Ninian and Kentigern, Columba, Paulinus and Eadwine, Aedan and Cuthbert, the laborers in Friedland, the martyrs of Bohemia and the Black Forest—these "companions of Christ," and others of like precious faith, turned Europe from heathen altars to serve the living God.

Heroes of the Faith in Modern Italy. By J. S. Anderson. Illustrated. 12mo. 115 pp. 2s. 6d., net. Pickering & Inglis, Glasgow; Gospel Publishing House, Binghamton, N. Y., 1914.

Those who think of Italy only as the home of Romanism and of art, and of the Italians as Papists and "Dagos," have much to learn from this little book. It is a collection of eleven biographical sketches of modern Christians who have left Romanism to find religious life and liberty in Protestant faith. Among the most noteworthy biographies is that of Rossetti, the Italian Christian poet. It is a good book to place in the hands of any who do not see a reason why men and women should leave the Church of Rome in order to live a full Christian life.

The Evolution of a Missionary. By Charlotte B. De Forest, Introduction by Prof. Harlan P. Beach, D.D. Illustrated. 8vo 309 pp. \$1.50, net. Fleming H Revell Co., 1914.

Rev. John H. De Forest, of whom this biography treats, was for thirty-seven years in Japan as a missionary of the American board. He was gifted and faithful, a scholar and a saint, interested in the progress of Japan and especially in the advancement of Christianity. Miss De Forest's story of her father's life is an entertaining and impressive record of the inception and growth of his missionary spirit and convictions, and a faithful record of his achievements. The book has many helpful lessons to young missionaries and while Dr. De Forest was not very conservative in theology, he was eminently Christlike in character and

service. The first missionary seed seems to have been planted through his father's prayers and, this was developed later when he confest Christ as a soldier in the army and bore fruit in a spiritual awakening in his first parish at Mount Carmel, Connecticut.

Dr. De Forest was the son of William Albert Hyde and took the name of De Forest with the Yale scholarship under that name. He went with his wife to Japan in 1874, and settled in Osaka. Later he removed to Sendai and engaged in educational work. His missionary days were eventful and fruitful and many interesting dents enliven the narrative. Its sane and wholesome record will bring any reader into sympathetic touch missionary life, with its trials and joys, its temptations and opportunities, and successes. disappointments The book makes an especially strong appeal to thinking men who are interested in human progress.

Beyond the Panjab. By Dr. Ernest F. Neve. Illustrated. 8vo. 178 pp. 2s. 6d., net. Church Missionary Society, London, 1914.

Dr. Neve is one of the foremost medical missionaries of the Church of England in India, and this new and popular edition of this highly esteemed work is most welcome. His twentyfive years of medical work in Kashmir has been exceedingly fruitful and the changes he has seen in the spirit of the people, is very marked. The illustrations from photographs are excellent, the descriptions of country and people are most entertaining and the stories of mission work are unusually impres-It is a volume that holds the reader's interest and is a strong argument for the effectiveness of medical missions under the control of a Christian physician. The great contest in Kashmir is against Mohammedanism, but there is also some conflict with Buddhism. Dr. Neve's work in Kashmir compares favorably with that of Dr. Pennell on the borders of Afghanistan.

Recruits for World Conquest. By Lee R. Scarborough. 12mo. 124 pp. 75 cents. Fleming H. Revell Co., 1914.

The missionary call is unheard only the spiritually deaf. Professor Scarborough of the Southwestern Baptist Theological Seminary, has heard the Call and has seen the vision of the world's need. He here describes in a ringing message what he has heard and seen-the dearth of men for the ministry at home and abroad; the need of a larger response, the preparation needed for service; the qualifications of a successful messenger, and the rewards of sacrifice. This is a book that should be in the hands of students and of fathers whose sons may be called out for service in the Master's Kingdom.

The God Juggernaut and Hinduism in India. By Jeremiah Zimmerman. Illustrated. 8vo. 319 pp. \$1.50, net. Fleming H. Revell Co., 1914.

Hinduism must be seen in its home and studied in its sacred books in order that it may be understood in practise The beauties of Hinand in theory. duism are in some of its ideals and sacred laws, but these are obliterated by the practises that daily destroy beauty and happiness and purity in the lives of its devotees. Dr. Zimmerman does not by any means present the most attractive sides of this manysided system of ethnic religion, but he tells graphically and plainly some of the things he saw on his 5,000 miles of travel in India and that he learned from the study of the sacred Many of the things he saw were too indecent to describe, but he tells enough to prove to the most charitable, the need of regeneration for India and the Indians.

This book is an excellent side-light

for the study of missions. It contains full descriptions of the God Juggernaut with the temples and festivals at Puri; the sacred precincts and unholy practises at Benares, Cocanada and other cities: the customs connected with caste and temple worship; the characteristics of the sacred books and the contrast between Christianity and other world religions. While Dr. Zimmerman's volume is not a valuable contribution to the study of religion in India it is a most interesting and impressive picture of the view that Modern Hinduism presents to the intelligent traveler and reader of literature.

Asia at the Door. By K. K. Kawakami. Illustrated. 8vo. 269 pp. \$1,50, net. Fleming H. Revell Co., 1914.

The question of the Japanese in the United States is a vital one of very present interest. It has to do not only with the admission and rights Japanese in America, but with the whole future relationship between the important nations on the two sides of the Pacific—and possibly the question of peace or war. missionary progress in Japan is involved in the attitude of a so-called Christian nation to one in the state of religious unrest and transition.

Mr. Kawakami, the author of "American-Japanese Relations," writes English fluently and makes a strong plea for the recognition of the rights of his countrymen and the extension to them of the privileges of the open door in America. It is exceedingly wholesome to read this book, in order to see the Japanese point of view.

By the Equator's Snowy Peak. By E. May Crawford. Preface by the Bishop of Mombasa. Illustrated. 8vo. 175 pp. 2s. 6d., net. Church Missionary Society, London, 1914.

British East Africa is famous because of the remarkable progress of Christianity and civilization in Uganda. In this volume Mrs. Crawford gives the

story of medical missions and of travel in Kenia province—a district near to the east coast. She describes the growth of the Christian church and of British influence, and gives many interesting details in connection with the work of the missionary in combating superstition, healing diseases, training minds and saving souls. With sympathetic heart, a keen mind and skillful pen, Mrs. Crawford has given us a most realistic account of life in East Africa, and one that will well repay the reading.

Three Boys. By Janet Sinclair. 12mo. Illustrated. 191 pp. 1s. 6d. Society for the Propagation of the Gospel, London, 1914.

The three boys became interested in missions by hearing about foreign lands and peoples from three missionaries. It is a good book for boys to read, and one that will dispel the idea that missionaries are dull and unsoldierlike. The style is boyish, and the statements are convincing to any earnest reader.

When God Came Down to Earth. By Rev. Grant Stroh. Introduction by Rev. James M. Gray, D.D. 12mo. 220 pp. \$1.25, net. Bible Institute Colportage Association, Chicago, 1914.

The remedy for social evils and the prescription for an ideal world, presented by the Socialist and by the Christian, are radically different. one bases his hope in men and in reformation, and in the enforcement of law; the other believes that the only hope is in God, in regeneration and in the gift of Eternal Life. Herein lies the difference between two missionaries often sent out by the same board. One works with material forces, through the environment, and tries to improve existing conditions by changing externals; the other works by the spiritual forces through the inner nature and aims to change conditions by the introduction of a new principle of life. There is need for both kinds of work, but for permanent transformation, our

dependence must be on a new birth through the Spirit of God.

Mr. Stroh gives here a study of the epochal crisis of the earth and God's methods of dealing with man. It is a good antidote to many modern manmade vagaries.

The Great Acceptance. The Life Story of F. N. Charrington. By Guy Thorne. Illustrated. 8vo. 272 pp. \$1.00. Hodder & Stoughton, London and New York, 1914.

Here is an inspiring story unskilfully told. Frederick N. Charrington is the son of a millionaire brewer in East London, who gave up his inheritance and his business prospects for conscience sake. From a home of wealth and luxury he went to live in simple lodgings among the poor of the East End, and there devoted himself to the cause of temperance and Christian evangelism. Why he made the choice and with what results, is told sympathetically and with many interesting details. The author's personality is somewhat too prominent and the quotations from other writers are not always skilfully introduced. There is, however, much of heroism, of romance and of inspiration in this story of faith, courage, and achievement.

#### NEW BOOKS

The Gods of India. A Brief Description of Their History, Character, and Worship. By the Rev. E. Osborn Martin. Illustrated. 12mo. 330 pp. 4s. 6d., net. E P. Dutton & Co., New York, 1914.

A Central African Parish. By Egbert C.

Hudson, M.A. Illustrated. 16mo. 96 pp. Paper cover. 1s., net. W. Heffer & Sons, Ltd., Cambridge, England, 1914.

The Study of the English Bible. By Louis Matthews Sweet, M.A., S.T.D. 12mo. 214 pp. \$1.00. Association Press, New

York, 1914.

The Coming and the Kingdom of Christ. A Stenographic Report of the Pro-Moody Bible Conference held at the Moody Bible Institute of Chicago, February 24-27, 1914. Including a List of Some Exponents of Premillennialism. 8vo. 252 pp. Paper cover, 50 cents; cloth cover. \$1.00, net. Bible Institute Colportage Association, Chicago, 1914.

Heroes of the Farthest North and Farthest South. By J. K. McLean. 50 cents, net. Thomas Y. Crowell Co., cents, net. Tho New York, 1914.

Horizon of American Missions. By J. N.

McNash. \$1.00, net. Fleming H. Revell Co., New York, 1914.

Winning Men to Christ. By Rev. Robert L. Selle, D.D. 50 cents, Pentecostal Pub. Co., Louisville, Ky., 1914.

Missionary Programs and Incidents. Second Series of "Five Missionary Minutes." 50 cents. Missionary Education Movement New York 1914. cation Movement, New York, 1914.
The American Japanese Problem.

Sidney L. Gulick, D.D., M.A. Illustrated. \$1.75. net. Charles Scribner's Sons, New York, 1914.

The Hand of a Cruel Lord. By George Innes. 25 cents. United Presbyterian

Pub. Society, Pittsburgh, 1914.

The Last Frontier. By E. Alexander Powell. \$3.00. Charles Scribner's Sons, New York, 1914.

#### **PAMPHLETS**

An Ideal Missionary Volunteer. A Sketch of the Life and Character of William Whiting Borden. By Rev. Charles R. Erdman, D.D. 6d., net. The Secretary, South Africa General Mission, Wimbledon, S.W., London, 1914.

Missionary Vocation and the Declaration

of the Student Volunteer Missionary Union. By Tissington Tatlow, M.A.

35 pp. Student Christian Movement, London, 1914. Maps of Missions. American Board of Commissioners for Foreign Missions,

Boston, 1914.

Foreign Missions Conference of North America. Being the Report of the Twenty-first Conference of Foreign Missions Boards in the United States and Canada at Garden City, New York, January 14-16, 1914. 20 cents. Foreign Missions Conference 156 Fifth Avenue. Missions Conference, 156 Fifth Avenue, New York, 1914.

Missions of the Dutch Reformed Church of South Africa. 3d. General Mission Secretary, Stellenbosch, Cape Province,

South Africa, 1912.

Around the World with a Pocketbook.

Why I Should Invest in Presbyterian
Foreign Missions. Board of Foreign
Missions of the Presbyterian Church,
New York, 1914.

"Glorious Liberty." The Story of a Hun-

dred Years' Work of the Jamaica Baptist Mission. By Leonard Tucker, M.A. Illustrated, 8vo, 168 pp. 2s., net. The Carey Press, London, 1914. The American Jewish Year Book 5674, October 2, 1913, to September 20, 1914. Edited by Herbert Friedenwal and H.C.

G. Friedman. Illustrated, 620 pp. \$1.00, net. The Jewish Publication Society of America, Philadelphia, 1913.

## Clues to the Contents

THE MISSIONARY REVIEW OF THE WORLD, SEPTEMBER, 1914.

SOME QUESTIONS ANSWERED IN THIS NUMBER PREPARED BY MRS. F. M. GILBERT, BROOKLYN, N. Y.

- 1. What historic use was made of the little Japanese basket?
- 2. In what oriental country has a woman president of a life insurance company taken up evangelistic work?
- 3. To what country did Cecil Rhodes say that the world would look in the future for its gold, silver and copper?
- 4. What was the "Stone of Persecution" and what did it commemorate?
- 5. Why was the Bible for Uganda made only three inches long?
- 6. What errand of the Japanese emissaries so greatly astonished the Chinese Viceroy, Li Hung Chang?
- 7. In what mission field has the feminist movement gone farthest in the church?
- 8. Who were fined at the Sunday-school Christmas party?
- 9. What "two little white devils" have recently come into China?
- 10. Why did the Japanese say that he felt unworthy to be called a "Christian Traitor?"
- II. What imitation of the Bible is being issued by the Buddhists of Japan?
- 12. What price was asked for the copy of the Roman Catholic Bible in Mexico?
- 13. To what great task did Li Hung Chang set himself before he died?
- 14. Over how many sessions of the Japanese Parliament has a Christian been the presiding officer?
- 15. Why did the Christian worker never ask God to bless his plans?
- 16. What modern invention is largely used in the suppression of the opium traffic?
- 17. How were the prayers of the young Japanese answered after his death?
- 18. What one English word could the young Japanese say when he visited Perry's ship at midnight?
- 19. What is the "slogan" of the British-American Tobacco Company in China?
- 20. What peculiar reason made the father so anxious to have his daughter attend the mission-school?



MEXICAN INDIANS DREST FOR A RELIGIOUS FEAST



MEXICANS AS ROMAN SOLDIERS IN THEIR PASSION WEEK PARADE SAMPLES OF SPECTACULAR RELIGION IN MEXICO

Vol. XXXVII, No. 9

SEPTEMBER, 1914

NOT MARKET 1905 TO DESCRIPTO DE LA PRODUCTION DE LA PRODU

Vol. XXVII, No. 9 New Series

# M SIGNS OF THE TIMES M

#### A FORWARD STEP IN MEXICO

ITH the resignation of Huerta and the drawing together of the warring factions in Mexico, the prospects of peace and prosperity are brightening for the harassed people of the republic. It is eminently fitting, therefore, that the missionary forces should also come together in conference and plan for better cooperation and greater efficiency. From June 30th to July 1st a most important meeting was held in Cincinnati at the call of the Latin-American Committee of the Foreign Mission Boards of North America. Sixty delegates, represented eleven Boards and Societies engaged in evangelical work in Mexico, and included leading secretaries and missionaries of all the important Protestant organizations having work in Mexico.

A most careful study was made of the location of all the Protestant Mission Work in Mexico, and the facts concerning the population, schools, churches, and various other mission activities. Five Committees were appointed to whom was referred all questions to be taken up by the Conference.

- (1) Press and Publications
- (2) Theological Education and Training Schools
- (3) General Committee on Education
- (4) Territorial Occupation
- (5) General Committee to consider all other questions

The spirit of unity, of harmony, of brotherly love, of willingness to cooperate, was so pronounced that a practical unanimous vote was obtained on nearly all the recommendations.

The following are among the recommendations for cooperation that will be made to the various Boards and Societies, and which we hope will be adopted by them as the basis for future work in Mexico.

1. In publication work a Joint Depository and Selling Agency at Mexico City; the present Church Papers united into one; an illustrated

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 exprest, nor for positions taken by contributors of signed articles in these pages.—Editors.

Young People's Paper; a joint publishing plant in Mexico City.

- 2. In Theological Education the establishment of a Bible Institute. to be known as "The Bible Institute and Theological Seminary of the Evangelical Church in Mexico," under the control of a Board of Directors elected by the Missions or churches cooperating in its support. A complete course of Theological Instruction. Courses in Methods of Church Work, Music. and for those who wish to serve as Evangelists, Y.M.C.A. and Y.W.C.A. Secretaries, Deaconesses and Workers. It was recommended that the Institute be located at Coyoacan, Federal District, on the property now used by the Presbyterian Mission for its College and Seminary.
- In General Education Domestic and Manual Arts be taught in all schools; that Elementary Mission Schools be carried on wherever there are organized congregations. At least one high-school for boys and one for girls in each missionary territory: a joint committee on education, to supervise and unify all the educational work; a consolidation of the higher grades of the primary schools in places occupied by two or more denominations; a union college for men and women at some central place; normal, industrial and kindergarten training schools some central place.
- 4. Possibly the most important discussion centered about the question of territorial occupation. There was at the outbreak of the recent revolution an average of one foreign missionary (including wives) to 70,000 of the population, but fourteen states of Mexico, with a popu-

lation of over five millions have no resident foreign missionaries. In same states there is one missionary to each 12,000 people; in others not one to a million. There are thirty-nine mission high-schools in fifteen states, while in the other fifteen, with a population of six millions, there are no such institutions.

In view of these facts a resolution was presented, calling for the redistribution of all the work of all the Boards so that the entire territory should be occupied; that there should be no congestion of schools or churches; and that denominations closely affiliated, like the Northern and Southern Baptists, Northern and Southern Presbyterians, should be given distinct sections of the country contiguous, so that the work might be carried on more efficiently.

In closing its report this Committee on Territorial Occupation recommended that in the development of the work in Mexico, and in the effort to provide for the occupation of the whole country definite denominations be regarded as primarily responsible for the occupation and missionary cultivation of the States indicated.

The delegates were ready to yield personal preference and even denominational advantage, if thereby the work of the Kingdom might be advanced. (See Map facing p. 661.)

5. The General Committee on Mexico recommended the appointment of a Committee of five, to prepare "A Message to the Mexican People," patterned after the "Message to the Japanese People," published last year, and signed by seven hundred missionaries at work in Japan.

Another important recommendation was that while the various evangelical bodies of Christians at work in Mexico should each retain its own denominational name, that henceforth all the churches should be known by the common appellation of "The Evangelical Church of Mexico," the special name of the denomination being added in brackets.

If these plans are adopted by the Mission Boards and are put into effect with the full cooperation of the various missionary bodies a new era will dawn for Mexico and an example will be set to the workers in other lands.

# THE EUROPEAN CONFLICT

ITH scarcely a moment's warning six of the so-called Christian nations of Europe have turned from the pursuits of peace and friendly intercourse to engage in a deadly conflict that would seem not only unreasonable, but impossible in this enlightened age. Diplomacy has been futile, the Hague Peace Tribunal is an empty farce, the intermarriage of European sovereigns not only fails to prevent conflict but makes this a patricidal strife. Expediency, cost in men and money, business interests, even the profest religion of Jesus Christ have all failed to prevent this dreaded and deadly conflict.

The combined populations of Servia, Austria-Hungary, Russia, Germany, France and Great Britain (not including Colonies), amounts to over three hundred and forty millions. The available armies and navies number seventeen million men, and it is estimated that the conflict will cost not less than \$10,000,000 a day, in addition to all

the property destroyed and the business losses. In addition to this, Italy and Greece, Holland, Belgium, Denmark and other countries may be drawn into the conflict. In that case 800,000 more men would be added to those bent on the needless murder of their fellows.

The immediate occasion for all this flaming passion and destruction was the assassination of the Crown Prince of Austria, for which Servia was charged with responsibility. Austria determined upon revenge, Russia stept in to protect her protege, Germany as an ally of Austria joined against the Great Bear, while France and England have come to the aid of their ally Russia. The whole conflict seems useless, suicidal, murderous, criminal. What the end will be only God can tell. Is it the beginning of the end-the wars of Nations-the conflict at Armageddon, the final cataclysm? Some so prophesy, as they have prophesied before. Even the wisest may not be able perfectly to read the signs of the times, but we believe that even in this the final good purpose of the Almighty will be wrought out. God rules the universe, tho for a time men and nations may refuse to follow His leading and to obey His principles. After the storm will come peace, and the time will come when men shall learn and practise war no more. Experience teaches what the Gospel proclaims, that neither self-interest nor expediency, the terrible destructiveness of modern warfare nor the financial influence of commerce, the friendly intercourse of nations, nor the growth of intellectual culture will prevent men from entering upon foolish and useless conflicts—the only hope for the world

is absolute surrender and full obedience to the will of God as revealed in the life and teachings of Jesus Christ our Lord. May He come quickly whose right it is to reign. "Even so come, Lord Jesus."

## PLANS TO EVANGELIZE JAPAN

A S a result of the Continuation Committee Conference in Japan last year definite plans are being worked out for a more adequate occupation of neglected fields, and a combined and systematic effort to reach classes in that Empire. It is important to note that while the population of the islands (not including Korea and Formosa) is 51,287,091, four-fifths are living in rural communities, and 96 per cent. of these are as yet untouched by direct Christian influences.

There is a general spirit of cooperation among Protestant Christian workers in Japan, and in country districts there is little overlapping or duplication of effort. While only one-fifth of the population live in cities threefifths of the missionary force is now located in eight of the large cities.

The classes among the Japanese most neglected are the agriculturists, merchants, coolies, military and naval forces, priests, nobility, prisoners, geisha girls and prostitutes.

The plans now under consideration, or in process of promotion include an increase of Christian missionaries; a division of unoccupied territory; an effort to increase the number and efficiency of Japanese Christian workers; eminent Christian speakers from abroad to conduct meetings and conferences for the deepening of Spiritual life, and a three-years' united evangelistic campaign to reach all classes and communities (this be-

gan in April, 1913) in Japan. March 1, 1914 was appointed as a special day of prayer for work and workers in the Sunrise Kingdom.

The resident Protestant Christians (according to the census) now number 52,972, or a little over one in 1,000 of the population. The goal set is more than 100 per cent. increase in the missionary -or from 406 to 1,000, or about one to 50,000 of the population, and a fourfold increase of Japanese workers-from 1,366 to 5,000-or one to every 10,000 of the people. An urgent call also comes for a Union Christian University, and a federation of the Christian schools already established.

Japan is not yet adequately occupied for Christ. The doors are wide open, the hearts of men are prepared as never before, the people and the Government alike are confessing their need of a new moral basis that the old religions do not supply, and are tacitly if not openly looking to Christianity to furnish this basis. Now is the accepted time for Japan.

## THE BAPTIST PROGRAM

A NOTABLE series of meetings of Baptists was held in Boston, when over three thousand representatives came to celebrate the one hundredth Anniversary of the American Baptist Mission, and for the Annual Northern Baptist Convention (June 17-25). Among other steps taken for an advance movement was the appointment of a strong United Missionary Campaign Committee, with Rev. Emory W. Hunt, D.D., as Chairman, to conduct an extensive and comprehensive campaign: (1) To recover lapsed mem-

bers and win others to Christ; (2) To study the social needs of the various committees and make an effort to meet them; (3) for the missionary education of the whole church.

The American Baptist Foreign Mission Society appropriately celebrated the centenary by electing as Honorary President for life the Rev. Edward L. Judson, D.D., son of the famous pioneer American Baptist missionary.

According to the reports given at the Convention the Baptists are doing a "billion dollar business." church property is valued at \$167,-000,000, and the current expenses annually amount to over \$20,000,000. There are now seven hundred Baptist missionaries of the Foreign Mission Society on the field, and the contributions have increased \$1,000 of one hundred years ago to over \$1,000,000 during the past year. In one hundred years about 330,000 converts have been gathered from Baptism in European heathenism. stations brings the number up to 585,000. 60 per cent. of the native mission churches are now self-supporting.

During the coming century the Baptists propose to emphasize the development of native churches and leaders on the mission fields.

The Baptist Home Mission Society plans in future to cooperate more closely with state conventions, and with city mission societies. Two great problems are the foreigners settled in New England, and the supply of pastors for churches speaking foreign languages.

The increase in missionary statesmanship, both in home and foreign missions is a marked sign of the times.

# AMERICAN UNIVERSITIES AND MISSIONS

COLLEGES and universities were originally founded to train Christian scholars and ministers, and the missionary enterprise has drawn on them for a majority of the missionaries sent out. To-day, however, the relationship is even more vital. The movement among the universities toward direct representation on the mission field, sometimes acting through the boards, and sometimes independently, is a comparatively recent development, and is steadily growing. The first in the field was the British Universities Mission of Central Africa. Princeton both mans and finances the Y. M. C. A. work in Peking, and to-day the Princeton building is the most imposing modern edifice in Harvard men have made Peking. themselves responsible for the upbuilding of a medical school at Shanghai, now a noteworthy and widely known institution. The University of Pennsylvania's work is of the same kind, till recently at Canton, now to be carried on elsewhere. Oberlin, some ten years ago, undertook a work in the province of Shansi, where Oberlin missionaries perished in the Boxer insurrection, and where Oberlin now is in charge of educational work through all grades in a large district. Dartmouth men have raised sufficient funds to support a Dartmouth representative in the High School at Mardin, Turkey, and are sending out Mr. Edward Jahn, a direct descendant of the founder of Dartmouth. men have a mission in Hunan, at Changsha, in the heart of China, for "Ya-Li" opened as a collegiate school

in 1906; a hospital and dispensary was started in 1908. The University of Michigan has also undertaken the support of a medical mission in Arabia, and other colleges and universities are linking up to this forward Christian movement. The reflex influence on college men is helping to develop them in character and practical Christian service.

# MISSIONARY CONFERENCES FOR TEACHERS

N various parts of the world, the student movement is paying special attention to a class of professional students who have hitherto had little consideration, namely, those preparing to be teachers. The British Student Movement, in addition to the two general summer conferences, has held for the first time a special conference for students in Normal Colleges, i.e., for those who are preparing to teach in elementary schools. This is designed to help them in their preparation for their life-work by raising their ideals concerning their profession, by helping them with some of their special problems, such as the teaching of Scripture, and by bringing them the spiritual help which it is the aim of the Summer Conferences to give to the students who attend. In Ceylon also a new feature in the student movement this year has been a Conference of Christian Teachers. Teaching hitherto has been looked upon as a profession only to be entered if the door to law or medicine or the civil service was not open. At this conference those who were present realized, many of them for the first time, what a noble calling is theirs and what opportunities they have for Christian service in the classroom and outside.

## GERMAN UNION IN CAPE COLONY

FOR some time overtures have been made among the three German mission societies. Berlin Barmen and Brudergemeinde, in the western part of Cape Colony, seeking closer union. These overtures were furthered through a conference of the superintendent of the three societies at the Berlin Station, Riverdale (December 9-11). The superintendents found that the three societies desired not only to work together, but entire church union. It was resolved to form a committee of six, who would work out the necessary plans. The proposals of this committee are then to be presented to the several conferences for approval. If possible, a general conference of all missionaries of the three societies is to be called in 1915.

One great need is a union school for the education of native helpers and preachers. The Seminary of the Brudergemeinde in Gnadenthal has been considered for this purpose.

The publication of a union weekly paper is also planned, to be printed in Gnadenthal, and edited by missionary Marx of the Brudergemeinde, and by the Rhenish missionary Holzapfel. A new union hymn book is also under consideration.

A conference of representatives of the home administrations of the societies in question, which took place in Berlin in February, heartily agreed to the proposals of the Cape Conference.

#### CHINESE PROVERBS

"The deeper your cave, the smaller is your heaven."

"Do no wrong by light and you'll see no devil at night."



WHERE ANTI-CHRISTIAN EDICTS WERE POSTED IN JAPAN

The Tokiwa Bridge over the outer moat of the Castle. The old edict-board prohibiting Christianity is behind the fence, under cover

# A Missionary Statesman of Japan

# GLIMPSES OF THE LIFE AND WORK OF DANIEL CROSBY GREENE

BY WM. ELLIOTT GRIFFIS, D.D., L.H.D.



OD works not in one land and age only, but His Holy Spirit moves, in all ages and in many lands, to bring about one result. Nearly a

century ago, a stream of influences began to flow out in Japan to meet the rill from "far off" America. When these united they were to become like the river of Ezekiel's vision—a life-giving stream.

On January 7, 1828, at the home of William Ropes in Brookline, Mass., a little company of Congregationalists assembled to pray for the conversion of the world. A tiny basket, made in Japan, was placed on the table to receive the offering. It may have been bought from a sailor on a Dutch ship, the

only foreign craft then admitted into the waters of Japan. The offering on that day amounted to fifteen dollars. In this company was probably a young man, Mr. David Greene, who that year began two decades of service as Secretary of the American Board of Commissioners for Foreign Missions. His wife, the granddaughter of Roger Sherman, a signer of the Declaration of Independence, was a daughter of Jeremiah Evarts, also the Board Secretary and its Treasurer during twenty years.

To David Greene and his wife were born twelve children, one of whom, Daniel Crosby Greene, saw the light at Roxbury, near Boston, on February 11, 1843. In 1848 the family removed to Westboro, Massachusetts, where, and at Windsor, Vermont, young "Crosby" spent the early years of his life. His mother died in 1850 and his father in 1866. Three years later he himself became the first missionary of the American Board in the Empire of the Rising Sun.

In the meantime, in this hermit empire, seven thousand miles away, was breaking the rosy dawn of a new day. Even then a few far-seeing minds saw that Japan had retrograded by isolating herself from the world. It was on a biography of one of these Japanese "morning stars of the reformation" of 1868, named Takano, that Daniel Crosby Greene spent the last hours of his life, translating into English, in 1913, the native biography. In the line of spiritual succession to Takano was a scholar named Yoshida Shoin, who after rowing in a fisherman's boat many miles in the darkness, stood at midnight on the deck of Commodore Perry's ship. To the officer of the deck, he could utter but one intelligible word: "America! America!" The bosom and sleeves of this passionate pilgrim on the road to knowledge were stuffed full of paper and writing materials to take notes of what he should see in the United States.

Under the ban of a government that excluded all aliens and included all its people in the prison of ignorance, Yoshida Shoin was thus risking life and limb, braving torture and punishment. Commodore Perry, in honor bound, remanded him to the authorities, and he was thrown into prison and was afterward handed over to the authorities of his clan in the far south. There, in domiciliary

confinement, he set up a school to which flocked admiring pupils. On President Garfield's theory as to what constitutes a university\*—here was one of the greatest schools ever known on any continent. Its graduates, inspired and kindled by the fire of their master's spirit, created a nation. Later, they became leading princes, ambassadors, premiers, ministers of state, eminent jurists, and military leaders. There were such well-known men. Ito, Kido. as Yamagata, Katsura, and others who have made and guided the new Japan that has surprized the world.

So it came to pass that, in God's plan, the two streams of influence in the East and the West united to form one river for blessing the world. Katsura, mightiest of Dai Nippon's modern premiers, and Daniel Crosby Greene, the "father of the American mission in Japan," were born within four years of each other. After forty years or more of service on the same soil, they died at nearly the same time and within a few miles of each other. In the world's harvest field, tho with variant methods and ideals, they were binding the Which was selfsame sheaf. greater? Some, who are well able to judge, think that the excellency of both dignity and power belongs to the missionary.

My own remembrances of Dr. and Mrs. Greene began at 9 A.M., on Washington's birthday in 1871, at Kobe, where, as bride and groom, they were making a new home in a four-roomed bungalow. On my way from Tokyo, to the west coast, I stopt at the new seaport, then hardly

<sup>\*</sup> A log of wood, with Mark Hopkins as teacher at one end, and a pupil at the other.

five years old. There was then no railway or telegraph, milled coin, or postage stamp, or indeed hardly anything which might suggest the Japan of to-day. Both animate and inanimate objects had a strange and medieval, as well as an oriental look. Within that Christian dwelling place, however, it seemed as if all the glory and brightness of the western homeland had found their focus. My hosts were hospitable and charming in manners, and there was also an aroma of refinement and high ideals that captivated one. I recall with what fine spirit, yet with true courtesy, this patriot (who had been a soldier in the Rhode Island Cavalry during the Civil War) defended his country against the cynical diatribes of a woman who attacked indiscriminatingly all things American. There, too, I met a very winsome young Japanese scholar, Ichikawa, of whom I shall speak again. After two days I left Kobe with regret, to disappear—by boat up the river and by horseback over the mountains into the great northern Buddhist stronghold, Echizen. For a year the Greenes were my nearest Christian neighbors, tho scores of leagues awav.

On the 13th of July, 1869, after Joseph Neesima had pleaded with Congregationalists to open a mission in his country, the Prudential Committee of the American Board recommended the Commissioners to begin the work in the Sunrise Land. At Pittsburg, Pa., next year, the proposal was ratified by the Board, and Daniel Crosby Greene and his bride were chosen to go as pioneers.

Where was the money to be ob-

tained with which to start the mission? Now emerges a romance of missions! That little Japanese basket before the praying company at Brookline, in 1828, no doubt redolent with an "Oriental fragrancy," proved to be in 1869 "a golden vial,



DANIEL CROSBY GREENE

full of odors, which are the prayers of the saints." The gifts of coin dropt into that basket, with the idea of having Japan some day open to the gospel, continued for several years, and amounted to \$600. The American Board added \$600 and put the total, \$1,200, out at interest. In 1869 this money, with added sums and interest amounted to \$4,104.23, enough to pay the passage of the two pioneer missionaries and start the mission in Japan. The original members of the band kept on praying, and one left \$500 in her will for further work.

The pioneers sailed, November 4th, from San Francisco, on the *America*, and after a voyage of twenty-six days, sighted Fujiyama and landed at Yokohama.

They spent the winter at Tokyo and opened services in English for the few foreigners in that city of a million people. In the spring they decided to settle at Kobe and arrived there on March 31, 1870. With the exception of Rev. (afterward Bishop) C. M. Williams, in Osaka, twenty miles away, the Greenes were the only missionaries between Yokohama and Nagasaki.

In 1871 no organized Christian church yet existed in Japan, tho nine believers had been privately baptized. Some daring young leaders had carried the boy Mikado to Tokyo and had there set up a new government, whose stability was as yet very uncertain. Over two hundred daimios, some like independent princes, traveled with armed retinues and before them the common people prostrated themselves by the roadside. capital was thronged with twosworded clansmen only too ready to use their murderous weapons. No national army or navy was yet in existence. The Government made slight concealment of its hostility to the foreign religion. In all the cities, towns and villages, by the ferries and in the market places. there glittered the fresh, black ink of the notice-boards on which were renewed the old edicts against "the evil sect called Christian." With my own eves I saw bands of native Roman Catholic Christians, roped together by scores and hundreds, sent under armed guard to distant mountain prisons. This spectacle of suffering humanity, in which the tradition of the old faith had been kept secretly for two centuries, imprest me mightily.

I had been in Fukui less than four

months, before Dr. Greene's teacher, Ichikawa, was seized in the dead of night and thrown into a hidden prison. Undaunted by the menace of death, he confest himself a Christian, and tho the sword did not fall, he died in prison November 25, 1872. These were the days of brutal persecution that makes Japan of 1914 hang her head in shame.

Afterward, in discussing this matter with the American minister. De Long, a rough but noble specimen from Nevada, I heard him predict the failure of the great embassy then starting to the Treaty Powers and round the world. long as the Iapanese practised barbarism, the nations would mock at their claims to be reckoned as civilized. The embassy heard the same sentiment from Secretary Hamilton Fish in Washington, and every other capital of Christendom.

Through bitter experience they discovered the fact, and splendidly . did they acknowledge their mistake and make reparation. On the 19th of February, 1872, as tho by the waving of a magician's wand, the Ko-satsu disappeared. The way in which the Tokyo statesman induced the blood-thirsty Shinto and Buddhist fanatics to cease their open persecution was by saying: people are already sufficiently acquainted with the matter." To-day only a few of the once terrifying wooden edict boards survive in the museums. This persecution of 1870 was fairly attributed to the abused dogma of Mikadoism.

Dr. Greene was first of all a scholar, and yet he possest intense penetrative sympathy. Throughout his adult life he was a humanist. He

attended college at Middlebury and Dartmouth, and studied theology in Chicago and Andover. Tho saturated with scholastic theories, he was yet never frightened by the newer learning that unhorsed many a doughty pulpiteer at home and made others juggle with their consciences

the conservative views melted together as in dissolving film pictures, and the result was a most successful version, smooth and luminous.

Besides the classics of the ancient worlds of thought, Dr. Greene read easily French, German, and Italian, often refreshing his mind by un-



A RURAL TOWN IN JAPAN

It was such towns as this that Dr. Greene visited on his missionary journeys

(Notice the fire-bell on the ladder)

between pelf and truth. To Daniel Greene there was no "new," no "old" theology, but always eternal truth freshly apprehended. He could distinguish between the windmills of speculation and the masonry of solid reasoning. He sat for years with Hepburn and Brown—men of the older day and scholarship—in the translation of the Holy Scriptures. Without clash, the progressive and

shackling it from his own inherited mental molds and his own vernacular. French helped him in translation to shake off the too strong influence of the English version—which becomes the snare to so many missionary translators. He sought, as a prospector for gold, and often waited long for the right, the supreme word. He insisted his children should know Cæsar and other

classic authors, not only as texts or instruments of torture to young minds, but as real history and literature. He encouraged his Japanese brethren to be familiar with the best currents of the world's thoughts, recommending Bergson and Eucken. In a word, he belonged to the cosmopolitan world of letters and of the literature that endures beyond kingdoms and empires.

After organizing a foreign and a native church at Kobe, the Greenes settled in Yokohama, in June, 1874, and there the doctor issued an edition of the Chinese New Testament for Japanese readers—a work of vast value, especially in that critical epoch.

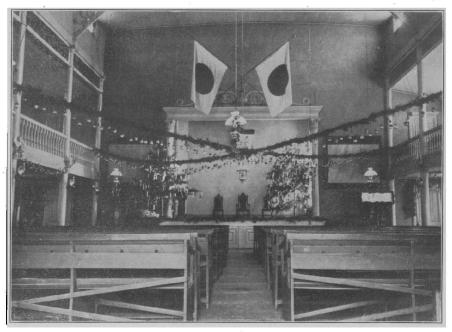
No educational institution America had so vital a hold on modern Japan, at its beginning, as Rutgers College, and probably none was in such close touch with the old home in Europe. The motto of the college on the Raritan is that of Utrecht on the Rhine, in the Netherlands-"Sol justitiae illustra," with the addition of "et occidentem"-or, in full, "Sun of (Divine) Justice, illuminate also the West." In 1866, the first Japanese students sent to study in America arrived at New Brunswick. N. J., the educational capital of the Reformed Church in America, and for several years Rutgers was the focus of the new hegira from the Far East, piloted by Verbeck. On the other hand, the Rutgers graduates in Japan, a dozen or more in number, from Ballagh, to the last one sent out, have made no mean record; Dr. Hamilton W. Mabie, "exchange professor" in 1913, being one of the latest witnesses. By Rutgers Mr. Greene was honored with the degree

of Doctor of Divinity, and in later years, his own alma mater, Dartmouth, conferred the degree of LL.D.

A revelation of Dr. Greene's daily habits of exercise, and one secret of his vigor, is seen in his celebration of the completion of the New Testament in Japanese in 1880, when he and Mrs. Greene walked to Yokoska, thirteen miles from Yokohama.

Dr. Greene's constant and penetrating sympathy with the people among whom he lived enabled him to see the Japanese side of things. For over forty years he was the wise and generous interpreter of Japan to the world. Once, on visiting a temple, when a native was praying, he led his friends aside until the suppliant's devotions were over. He was a true statesman in seeing into the heart of movements that seemed at first to hinder the growth of the Kingdom, but which often proved dynamos driving it toward the goal. Yet Dr. Greene was not blind to the faults of the canny islanders. He knew how these people despise flatterers, especially those who seek thus to gain their ends. No people excel Tapanese in the discernment of true friends. Ben Franklin's story of the man with "an ax to grind" is as a household word in Japan, and both the jokes and the subtle wisdom of poor Richard are highly enjoyed. They also have a keen appreciation for Abraham Lincoln.

A Christian home is a stedfast and easily comprehended argument for Christianity. Into the home of Mr. and Mrs. Greene, with its high ideals, were born five sons and three



THE PRESBYTERIAN CHURCH AT KOBÉ, DECORATED FOR CHRISTMAS

daughters,\* yet Mrs. Greene was ever, in public and private, a noble helpmate for her husband. Tho the dust of father and mother now lies in Blue Hill Cemetery (Aoyama) in Tokyo, to the children the memory of their lives is still ever present.

Like Milton's deathless book, with "life beyond life" this home has, through nearly two generations, by spiritual induction, lifted others to the same lofty level. One of the missionaries of the American Board declared in 1913 that "'Pa Greene'... had much to do with kindling

and keeping alive that strong family feeling and loyalty that has prevailed among us."

The summary of Dr. Greene's life is as follows:

Ten years labor (1869-1879) at Kobe; one year's furlough at home; six years in Kyoto at Doshisha University, teaching theological students who were unable to read text-books in English, leading the devotional services, planning the architecture of Chapel, Hall and Library, with touring and evangelical work in Tamba, (1880-1886); furlough in Germany for Mrs. Greene's health, (1887in Tokyo (1890-1913). 1890); During these twenty-three years he was virtually Bishop of the mission, serving on almost every important committee; was trustee of several Christian institutions; was for years editor of the Mission News

<sup>\*</sup> The roll of these children reveals their parents' influence: (1) Evarts Boutell, Professor and Dean in the University of Illinois; (2) Mary Griffin, widow of Charles S. Griffin, Champaign, Ill.; (3) Elizabeth, Champaign, Ill.; (4) Roger Sherman, U. S. Consul, Hankow, China; (5) Fannie B., Hankow, China; (6) Daniel Crosby, M.D., Newton Center, Mass.; (7) Jerome Davis, General Manager of the Rockefeller Institute of Research in New York City; (8) Edward F., Judge, Bend, Oregon,

(monthly), and "The Christian Movement in Japan" (an annual volume): was the constructive and inspiring leader in almost every new enterprise, including the organization of the mission into a juridical body holding real estate under the laws of Japan; supporter of the School for Foreign Children in Tokyo, and of the Language School for the training of new missionaries in the vernacular: President of the American Peace Society of Japan, etc. He led in urging the native churches to assume self-support, and during his last weeks was preparing a plan to celebrate in Japan the centennial anniversary of peace between the two great English-speaking nations. Dr. Greene was, materially spiritually, a wise master-builder.

A woman missionary who herself has been a noble and untiring worker in the field during forty years, recalled, at Dr. Greene's graveside, her own folly of 1869 at Andover. the Old South Church, "a young man was pointed out to her as a Mr. Greene, who was going to the then almost unknown country of Japan." She acknowledged that she said to herself, "How foolish to give and life in up country, friends, America for Japan." Three years later, as a missionary's bride, she was welcomed into the home of Dr. and Mrs. Greene in Yokohama.

Do Japanese rightly appraise good work and unselfish effort for the uplift of mankind? Do they know

true friends, and can they distinguish between flattery and service? For an answer count up, not only the memorials erected on the soil, but also the decorations awarded by the Emperor to gospel heralds and true servants of mankind. Attend a funeral, like that of Verbeck's or Greene's, and gather there an antidote for the venom dripping out of the ten thousand fangs of yellow journals or vote-seeking demagogs.

In the audience that overflowed the Ban-cho Church, in Tokyo, September 17, 1913, sat or stood nobles, statesmen, philanthropists, business men, pastors, church officers, and some of the famous Kumamoto band. For one hour and a half they remained, while verbal, written and fragrant offerings poured in from saddened and grateful hearts. The Emperor's tribute, the Decoration of the Third Order of the Rising Sun. told how, from peasant to sovereign, all Japan felt the loss. Christian unity was finely illustrated by the presence of speakers and auditors of many denominations.

Let us say, of the life thus ended, what is told of the best native sentence-poems—"The words stop, but the thought goes on." Treasured up to "a life beyond life" is the volume closed on earth. His race is run, but it behooves us to take up the torch that has been relighted at the waning flame.

"Looking unto Jesus, the author and finisher of our faith."

# The Japanese Evangelistic Campaign

BY REV. S. H. WAINWRIGHT, M.D., D.D. Executive Secretary of the Christian Literary Society of Japan

Dr. John R. Mott, in sending us this letter for publication, says: "The three years' evangelistic campaign which has recently been inaugurated in Japan and in which all the missions are united, is a result of the Conferences held in Japan last year by the Continuation Committee. This letter throws interesting sidelights on what is now transpiring in nearly all parts of Japan as a result of this carefully planned and wisely led effort. This campaign is the best illustration with which I am familiar of the leaders of all the churches uniting in an effort to proclaim Christ to all the people of a large nation within a measurably short period of time."



N May 15th, I left Tokyo by express train for the Okayama Prefecture, a district rich in agriculture and manufacture in central

west Japan. A week had been set apart by the Committee of the Western Section for meetings in Okayama and auxiliary cities, as a part of the National Evangelistic Campaign. A number of speakers, lay and clerical, had been drafted into the service, two of whom were assigned to each public meeting.

#### Service at Takahashi

Leaving the main line of railway at Okayama, I passed through Inari, an important center of superstitious worship, and reached Tatai, where I took a jinrikisha and followed the winding course of the Takahashi River along a picturesque road, between high mountains and by the side of a clear stream, flowing over a bed of gray pebbles. As evening drew on, the valley ahead became lustrous with a silver mist and the crest of the mountains glowed with a fringe of light from the rays of the de-

clining sun. It seemed that I was traveling, not toward the old military castle at Takahashi on the top of the highest summit, but to some enchanted region with golden castles of which the Japanese dream. To what passions and struggles in the internal history of feudal Japan these castles throughout the country bear witness! Not only so, the patient toil of a subject population has left here a monument to itself. What a gigantic task to bring such massive stones from a distance and chisel them into suitable forms, and before the days of modern machinery to raise them to their place in the castle walls on the tops of high mountains! The Takahashi castle is on the crest of a mountain three thousand feet above the level of the sea, a castle in the air, an impregnable fortress reached only through winding approach along the Takahashi Valley. Stone slabs along the wayside bearing the inscription "God of the Land," monuments to the noteworthy dead, shrines and temples, and thatched cottages, in which could be heard and seen the domestic looms weaving matting for

the export trade, added quaintness to the scenes.

About three miles this side of Takahashi, the pastor and one of the official members were waiting to meet Professor Koyama and myself, and a little further on six or seven members were stationed to give us a welcome to their community. sooner were we seated on the floor in a good Japanese home, than other members of the church (Congregational) called and extended to us a cordial greeting. The bustle at the church when we entered made still more certain the favorableness of our opportunity. The church building was filled by eight o'clock, and about seventy-five boys sat in front on the floor. Every seat was occupied below and in the gallery, while men were standing at the back of the room and outside every window. When the second message had been delivered, it was a quarter to eleven o'clock, and yet all remained. No one seemed to be wearied or inclined to hurry away.

I remained over for the service the next morning at eleven o'clock, it being the Sabbath, and spoke to a good-sized congregation theme of "The Cross." On the platform there lay a rough stone, the size of a man's head, into which had been chiseled in Japanese "Stone of Persecution." In the foundation of the building similar stones had been laid, gathered up after an attack on the first preaching place in that community which had been demolished with these stones. leading men in the community are members of the congregation, and enjoy in peace the word which at first they received in much affliction.

## With Professor Hino in Kasaoka

From Okayama I went to Kasaoka, an important city by the shore of the Inland sea, and on the main railway line. Here the official members met us at the station. Professor Hino, of the Doshisha, was with me to speak, and again the church was filled; all listened until eleven o'clock without showing the least bit of weariness. In the audience priests drest Buddhist their characteristic robes, and many of the prominent people of the community. One who had resided in America spoke with pride of having heard D. L. Moody and Lyman Abbott.

The Salvation Army, the Metho-Congregationalists had and united for the meetings at Kasaoka. Enjoying a good degree of popularity among the Japanese, the Salvation Army is extending its work into the interior, and, without the ordinances, is assuming the form of an ecclesiastical body or church. I asked the young officer, a Japanese, if the ordinances were administered to those who united with them. He replied that they had nothing but a "swearing in" ceremony. The preaching service was most effective, and much enthusiasm was felt by the local Christians for the cause. results of the meetings can not be fully known, as the net was not cast. the plan being to follow up the work with personal visitation.

# Madam Hiraoka at Tsuyama

On the 18th I returned to Okayama and took a light railway to Tsuyama, a castle town in the hills on a high plateau. Madam Hiraoka with her valet was on the same train,

and was to be my co-worker in the meetings at Tsuyama. She is a daughter of the Mitsui family, one of the wealthiest in Japan, and best known in industrial circles. She herself is very wealthy and has large investments. She was converted two and a half years ago, at the age of sixty-one. She wore foreign attire, including a foreign hat, spoke a little broken English, and proved to be a most interesting companion. hundred women gathered in the church for an afternoon meeting, and listened with profound interest and attention to the addresses, especially to that of Madam Hiraoka. night, she told the mixed audience which filled the church the story of her conversion. It was a beautiful testimony to Christ, related with sympathy of style-the thankful expression of one who felt she had trifled away time and come near losing heaven and her own soul. have heard no Japanese Christian speak who had a truer perception of the significance of the word "grace," the strictest test of one's understanding of the genius of the Christian religion.

Fortunately, I had chosen for my theme the Christian salvation. In the meetings in Japan they insist upon having a subject for one's sermon, and this and the name of the speaker are written on a long strip of paper in perpendicular writing and suspended in the front of the room where all can read them. At the close of the meeting the pastor asked all to retire who wished to do so, and others to remain for prayer. The solemnity of the moment was impressive. Scarcely more than ten persons left the room. All remained

seated. The sobs of women could be heard in the audience, and the men sat with bowed heads, as prayer after prayer, such as are fashioned by the Spirit, went up to God for those present, for the community, and for the nation.

Madam Hiraoka has a message on her heart, born of deep convictions. She proclaimed the failure of the Bushido morality. The corruptions exposed recently were most scandalous in naval circles where Bushido was strongest. I recalled while she was speaking a stupid article written by the editor of the Hibbert Journal in praise of Bushido at the close of the Russo-Japanese war, entitled, "Is the Moral Supremacy of Christendom Threatened?" Another striking point in her address at Tsuyama was the warning she sounded that the Japanese people were in danger of committing the error that brought destruction upon the Jewish nation. "If we," said Madam Hiraoka, "continue to regard ourselves as a peculiar people and fail to embrace God's world religion, the nation can not escape its doom."

### With the Mayor of Kurashiki

From Tsuyama we returned to Okayama, and thence took a train on the main line to Kurashiki. Here there are modern factories and wealth, and some of the leading business men and officials are Christians. Rev. T. Miyagawa, Chairman of the Evangelistic Committee of the Western Section, and one of the foremost pastors of the nations, was with me. His preaching was earnest and courageous. He did not spare the nation's sins, the corruptions recently exposed in the navy, in one of the

greatest Buddhist sects, and in the Household Department. In fact. Tapanese preaching has undergone a change recently in the presence of national evils. Hitherto, the preachers have not been inclined, as Bunyan would say, "To roar against sin." Now, like Savonarola, their cry to their nation is: "Your sins have made us prophets." The inclination among Japanese preachers has been rather to inform the intellect. Now, they seek to grip the conscience by relating particular evils to the moral law.

After service, I accepted an invitation to spend the night with the Mayor of the city, Mr. Kimura. His residence is an elegant Japanese Yashiki, laid out in the style prevailing in feudal days. But within we found the atmosphere of Christian devotion. The family is large, with not less than ten children, an extraordinary number in Japan. The next morning I found poached eggs on the table for breakfast, besides other dishes that gave evidence of some knowledge of American cooking. Mrs. Kimura's younger brother, she told me, had been a student at Yale University. After breakfast, which I ate alone in the presence of my host, the Bible was brought by Mrs. Kimura for family prayers, and also a booklet printed by the Scripture Readers' Union, the plan of which they had been following in their daily worship. The Mayor I found to be a man of strength and Christian faith. He is a director in local cotton spinning companies. He remarked that the time has come in Japan when theories and speculations are no longer acceptable from the pulpit; they need the gospel of

Christ. As a result of the new industrial awakening, materialism has permeated Japanese society and institutions, but the prevailing worldliness gave no alarm until men saw specific forms of evil of which it has become the fruitful source. question now is, what will give ascendency to the spiritual over the material? Buddhism, like forms of Christianity, finds itself too negative as to primal truths to become courageous, positive or vital. The Christian religion is confronted with an opportunity parallel to that of the 'eighties; but it is a changed opportunity. Then, Christianity was sought as a good thing; now its acceptance is felt by many to be a necessity to save the nation.

## The Church at Takaya

Once more I left the main line of railway and traveled into mountains to one of the remoter districts. Takaya is what the Japanese call a "noson," namely, an agricultural village. Farmers in Japan do not live on their several pieces of land, but in village communities. When I reached Takaya by jinrikisha, the rain was coming down in torrents. We were received kindly by the postmaster, in whose home we were to be entertained. The official members soon called and extended a cordial welcome. Our fellow worker for this occasion was Mr. Kuwata. pastor of a Presbyterian Church in Osaka. Takaya is extremely interesting, because the leading men of the village are Christian, as well as many of the villagers. A church costing Y2,000 (\$1,000) has recently been built with local funds. There is a bell in the cupola, which was

rung at the church hour, after the manner of the temple bells. Tho the rain was pouring down, about a hundred people gathered and listened until after eleven o'clock to the gospel messages.

The story of the founding of this remarkable work is one of the most beautiful in the annals of Japanese Christianity. A young man named Okamoto went from the village to Kobe, and was baptized there in the Tamon Church. At the baptismal service he fainted, no one knowing why. He returned to his village prompted by a burning desire to bring a knowledge of Christ to the valley of which Takaya was the agricultural center. He met with stubborn intolerance, and could gather to himself the children of the street, whom he loved into loyal obedience to his own leadership. the top of the hill near the village he resorted daily for prayer. Looking over the fields and cottages below, he poured out his soul to God for the conversion of his people. attended the Kwansei Gakuin, where he sat in my class-room and that of the other members of the faculty, but little did we know of the mighty passion ruling his soul. He fell ill and died, and his body was carried back to the village and buried in the cemetery. His life seemed take hold of the leaders of the village in a peculiar manner. First one then another among those who had come in contact with him became a Christian, until now Takaya promises to be the first Christian village in the Empire of Japan. I had not been seated in the home of the postmaster but a few minutes when the story of this young man's life was

related to me by the official members of the church. They took a pride in the fact that a village lad had succeeded in breaking down traditional prejudices against Christianity, and in bringing into existence a Christian Church. prizing proportion of the members were persons of mature age. Among those who called on us were four or five aged women. I asked them how old they were when they were converted to Christianity. One replied that she was fifty-five, another was sixty-one, and a third was sixty-two. In the congregation a dozen or more women of this age had their Bibles and hymn-books, and were recent recruits to the cause of Christ.

My visit to this country community only served to deepen my conviction that the conquest of rural and agricultural Japan for Christ and the Church is the supreme obligation of the hour in this country.

## At Okayama

Our last appointment was at Okayama, this time at the Methodist preaching place. Meetings had been held in this city, first in a public hall, and afterward in the various denominational preaching places. Rev. T. Kugimiya, Pastor of the West Methodist Church in Osaka, was my yoke fellow, and Rev. G. Akazawa of Kobe followed with a most earnest exhortation, and again at the night service preaching continued until eleven o'clock. A number of hands were raised for prayer.

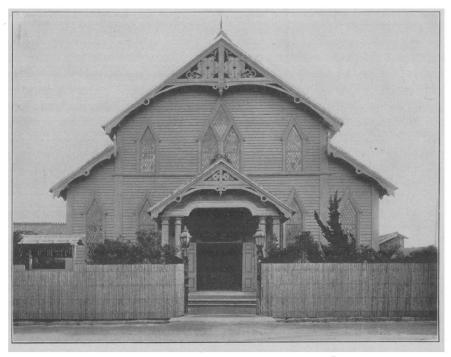
Apart from the unspeakable satisfaction we felt in being able to proclaim Christ, certain impressions sank deep into our minds, as a result of the week's campaign. We felt, for example, that the hour called for a larger conception of the opportunities for preaching, and that this opportunity was greatest in the country towns. We felt that a new epoch in Japanese preaching was at hand and that the need of redemption for the nation now recognized was leading to a firmer grasp of the truth of Christ's person and to a truer apprehension of His power.

After returning home, numerous letters came from the churches visited, expressing appreciation of the services rendered, in due Japanese style. One of these may be of general interest. It bears the signature of Hon. Chimata Tateishi, a descendent of Shinran, the founder of the largest Buddhist sect in Japan. Mr. Tateishi was a member of Parliament for many years. Tho his

re-election would have been easy, he chose to take the field as a lay preacher, and now devotes his time to the spread of the gospel among his people. Mr. Tateishi wrote:

Tsuyama, May 25, 1914.

We wish to extend to you our greatest thanks for your valuable help at the time of the religious campaign throughout the Empire. Despite the great distance, you were pleased to come to such a remote place and help us in the great evangelical movement. We were able to see larger audiences in the different places than we had expected. We are, therefore, expecting to reap a great harvest in the future. We can assure you that every person in this district is very much rejoiced to attribute all this happy prospect for the future to the earnest efforts of the preachers who came here to help us in the great attempt. We shall be much obliged if you will spare some of your thoughts for us and remember us in the time of your prayer.



A SAMPLE OF ONE OF THE MANY CHRISTIAN JAPANESE CHURCHES IN JAPAN



Drawn for The Missionary Review of the World

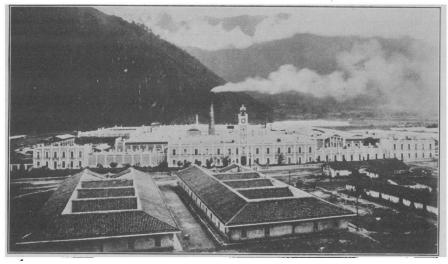
PROTESTANT MISSIONS IN MEXICO (BEFORE THE HUERTA REVOLUTION)
(See statistics and key on the other side)

# PROTESTANT MISSIONS IN MEXICO—OLD AND NEW PLANS DISTRIBUTION BY SOCIETIES IN 1913 AND THE PROPOSED READJUSTMENT

Location		Societies	Workers		THE WORK ESTABLISHED			FROPOSED
State and Pop.	Station	AT WORK	For'n	Native	Chur.	H.Sch.	T.Sch.	Division *
. Aquascalientes	Aquascalientes	Baptist (North)	0	1	1	0	0	Baptist
(119,000 pop.) Campeche	Aquascalientes None	Presbyterian (N.) None	5	24	<del>-4</del>	1G.	0_	Presbyterian (N.)
(86,000) Chiapas	Tuxtla	Baptist (North)			0		0	Presbyterian (N.)
(437,000) Chihuahua	Chihuahua	Congregational	4	-3		<u> </u>	0	Congregational
(405,000)	Chihuahua Chihuahua Chihuahua	Methodist (South)	3	5	3 3	1G.	0	Congregational
	Chihuahua	Episcopal Baptist (South)	0 2 2	0	1 0	1G.	0	
	Juares Sta. Rosalia	Baptist (South) Baptist (South) Baptist (South)	$\frac{2}{0}$	0	0	0	0	<b>.</b>
Coahuila	Parral Piedras Negras	Congregational	2	3	5	1G.	0	701
Coahuila (367,000)	Sabinas	Disciples Disciples	5 1	<b>6</b> 8	4	1	1 0	Disciples
	Sabinas Saltillo	Baptist (North) Baptist (South)	0 4	0	0	0 1G.	0	
	Saltillo Saltillo	Disciples Methodist (South)	0 2	0	1	1 1G.	0	• •
	Saltillo Torrean	Presbyterian (N.)	3	6.	7 0	1G.	0	
	Torrean	Baptist (South) Methodist (South)	4	1	2	0	0	
Colima (77,000)	Torrean None	Episcopal None	$\frac{0}{0}$	0	$\frac{1}{0}$	$-\frac{0}{0}$	0	Methodist
Durango	Durango	Baptist (South)	2	0			0	Baptist
(436,000) Guanajuato	Durango	Methodist (South) Methodist (North)	5	+	5_	1	0	*****
(1,075,000)	Guanajuato Leon	Baptist (South)	3	13	4 2	0	0	Methodist
Guerrero (605,437)	Chilpanango Chilpanango	Presbyterian (N.) Episcopal	1 0	11	4 0	0	0	Presbyterian (N.)
Hidalgo	Tula	Methodist (S.)	2	$-\frac{1}{2}$		0-	0_	Methodist
(642,000) Jalisco	Pachuca	Methodist (North)	5	15	5	11	0	
Jalisco (1,202,000)	Guadalajara Guadalajara	Methodist (South) Adventist	5 2 6 2 2	9	11 1	1G. 0	0	Methodist
	Guadalajara Guadalajara	Congregational Baptist (South)	6 2	2 0	5 3	2 1G.	1 0	
T	Guadalajara	Episcopal		1	2	0	1_	
Lower Calif. (52,000)	None	None	0	0	0	0	0	Congregational
Mexico (975,000)	Toluca Toluca	Baptist (South) Episcopal	5	0	4 4	1 0	1 0	Baptist
Federal Dist.	Mexico City	Baptist (North)	4	15	-5	1-1	0	Baptist
(719,000)	Mexico City Mexico City	Adventist Methodist (North)	10 13	19	1 6	0 2	0	Methodist
	Mexico City Mexico City	Methodist (South) Presbyterian (N.)	7	12 37	15 7	1	0 1	Presbyterian (N.)
Mish	Mexico City	Episcopal	4	2	5	1G.	0	
Michoacan (991,000)	Morelia Zitacuaro	Baptist (South) Presbyterian (N.)	2 5	0 3	6 10x	0	0	Methodist
Morelos (180,000)	Morelos (?)	Episcopal	0	1	-0	0	0	Presbyterian (N.)
Nuevo Leon	Monterey	Baptist (N.)	1	10	3	0	1	Baptist
(369,000)	Monterey Monterey	Adventist Disciples	1 2 7	17	1 5	0 1	0	-
	Monterey Monterey	Methodist (South) Episcopal	1	9	8	1 0	Ŏ	
	Linares Linares	Presbyterian (S.)	4 0	10	4	0	0	Presbyterian (S.)
	Monte Morelos	Baptist (North) Presbyterian (S.)	11	10	0	0	0	
Oaxaça (1,041,000)	Oaxaca Oaxaca	Baptist (North) Episcopal	0	1 0	0	0	0	Presbyterian (N.)
Puebla	Oaxaca	Methodist (North)	0	6	4	. 0	Ŏ	
(1,092,000)	Puebla Puebla	Methodist (North) Baptist (North)	13	23	4 2	2	1 0	Methodist
Queretaro	Puebla Queretaro	Episcopal	1	0	1	0	0	
(243,000)		Methodist (North)	0	9	3	0	0	Methodist
S. Luis Potosi (624,000)	S. L. Potosi	Methodist (South) Adventist	4 3	5 2 1	3	2 0	1 0	Methodist
	S. L. Potosi S. L. Potosi S. L. Potosi	Baptist (North)	0		6	0	0	
	Matehuala	Presbyterian (N.) Friends	3	11 8	6 5	0 1G.	0	Friends Methodist
Sinalga (323,000)	Mazatlan	Methodist (South)	1	1	2	. 0	0	Congregational
Sonora	Guayamas	Baptist (South)	3	0	0	1G.	0	Congregational
	Guayamas Hermosillo	Methodist (South) Congregational	0 3	5 4	7 7	0	Ŏ	06
Tabasco	Nacozari None	Episcopal	1_	0	1	0	_ 0	
(262,000)	rone	None	0	0	0	0	Q	Presbyterian (N.)
Tamaulipas (249,000)	Matamoros Matamoros	Presbyterian (S.) Friends	4	13	5	1G.	0	Presbyterian (S.)
(249,400)	Victoria	Friends	4 8	5 16	$\frac{1}{2}$	1G.	0	Friends
	Victoria Tampico	Presbyterian (S.) Episcopal	1 1	2 0	2 2 0	0	2 0	
Tenia (171 000)	Tampico	Baptist (North)	0	11	0	0	0	
Tepic (171,000) Tlaxcala	None Tlaxcala	None Methodist (North)	0	0	0	0	0	Methodist
(183,000)				2	0	0	. 0	Methodist
Vera Cruz (1,124,000)	Jalapa Jalapa	Presbyterian (N.) Episcopal	0	17	9	1	0	Presbyterian (N.)
	Orizaba	Methodist (N.)	2	4	1 2	0	0	
Yucatan (337,000)	Mindo	Presbyterian (N.)	0	0	0	0	0	Presbyterian (N.)
Zacatecas (475,000)	Zacatecas	Presbyterian (N.)	0	11	<u> </u>	0		Baptist
				1			٧	Pust

<sup>\*</sup>After peace is established, a division of territory is proposed by the societies that met in conference.

Note.—The American Bible Society has a number of color teurs in Mexico, and these travel and distribute Scriptures in many unoccupied fields. The Pentecostal Mission and the Brethren also have had a work in several stations. The Y. M. C. A. has branches in Mexico City, Chihuahua, and Monterey. The Protestant Episcopal Church, the Adventists, and some others have not seen their way to enter into the plans for a division of territory, tho they met in the general conference.—Editor.



MODERN METHODS-THE LARGEST COTTON MILL IN MEXICO

# After the Revolution in Mexico

BY REV. JOHN W. BUTLER, D.D., MEXICO CITY Missionary of the Methodist Episcopal Church (North)



EXICO is "a magnificent land, abounding in resources of all kinds—a land where none ought to be poor and where misery

ought to be unknown." So says the eminent French traveler and writer Lempriere. The first part of his statement is certainly correct. Official statistics for 1913 give Mexico's imports at \$97,495,000 and her exports at \$149,602,000, leaving, therefore, a favor balance of over fifty million dollars. Cecil Rhodes, not only of African but of world-wide reputation, said some years ago that in the future the world will look to Mexico, as to no other country, for its supply of gold, silver, and copper-and he might have added for its oil and If. in rubber, its coal and iron. addition to all this, we take into

account her boundless agricultural products and her immense industrial resources, we will readily grant the claim so often repeated that Mexico could easily maintain from four to five times her present population, and that all could prosper and be happy, while many would be rich, and, as Lempriere puts it, "there need be no poor."

But how lamentably far off the country is from such a happy state of things! When Senor Emeterio de La Garza, Jr., recently issued a call for a peace congress in his native land, he said "the Church and the Government have made of the Mexican people a people of paupers, a fold of beggars. The Mexican is obliged to live in misery and to die of hunger." Many will say that the cause of this lamentable state of things is to be found in the many

revolutions which have afflicted the country now for over a century. This is only part of the truth, for back of this oft-recurring disturbance les another, the real cause. Mr. de la Garza correctly lays part of the blame at the doors of the historic The Government even in church. these latter years has been the creation of the Church, for the Church made the men and the people that have made up the Government. During the period of Spanish rule, which lasted three hundred years, the viceroy and the archbishop were twin rulers, and when a viceroy died or was removed the archbishop held the reins of government until a new appointee came from Spain. So the Church has exercised the dominant influence and has made the people what they are, whether as rulers or private citizens. All through the centuries she has been on the side of the rich as against the poor, with the oppressor as against the opprest. The people at large in Mexico have never had an opportunity, and are more to be pitied than to be blamed for a situation not to their liking. Most of us forget that Mexico is at a great disadvantage in being judged from the standpoint of a superior civilization. Whatever may be our own opinion concerning late movements in Mexico, we can not be blind to the fact that the lamentable failure of the historic church to meet its responsibility to the millions of those unhappy people, through the four hundred years of its dominant influence (three-fourths of the time absolute), has created the very conditions that have made possible the deplorable events now passing on to the pages of history.

Some of the evidences of Rome's failure are evidenced by the following facts:

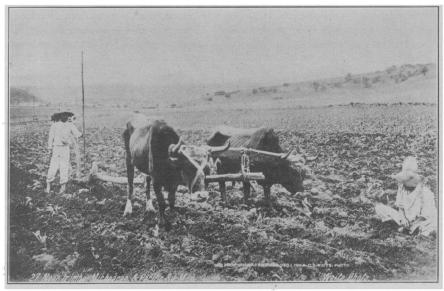
- (r) The Bible has always been and still is a prohibited book Mexico. If now and then it found on sale it is at a price so exorbitant and unreasonable as to be beyond the reach of the common people. The only edition of Bible ever printed in Mexico was offered to the public at \$150 a copy. We have known cases where the Bible distributed or sold by American Bible Society has been forcibly taken from people by the priest and recently one was burned on the streets of the third largest city in the country.
- (2) In every church of Mexico there are many representations of a dead Christ, but we hear almost nothing about a living Christ.
- (3) Indulgences are still sold publicly in many churches, even in the capital city of the country. Sacraments have their tariff, and the confessional lays its heavy price on the offending penitent. These things are all carried to such excess as to justify the charge that one frequently hears, "it is a religion of money."
- (4) In some rural churches are still found, on so-called Christian altars, the wood and stone idols of pre-colonial times, the only change being the substitution of the name of Roman Catholic saint for an Indian name.
- (5) The ancient idolatrous and superstitious feasts of the Indians are still mixed with services authorized by the Church, as may be seen at Guadalupe, Ixtapalapa, Amecameca and like places. Sometimes at these feasts drunkenness is added to

idolatry and superstition, to such an extent as to lead one to believe that such occasions are as offensive to Almighty God as like occasions are in Madura or Benares.

(6) Illiteracy and immorality are more the rule than the exception. Official statistics give 80 per cent. of the people as unable to read or write, while 30 per cent. of the births

on a rational wage. In their miserable little huts they are often herded like cattle, sleeping on the cold or damp earth with sanitary conditions entirely disregarded. Many of the people are no better off than they were four hundred years ago.

If this doleful picture is the best that the Roman Catholic Church can present to the world after four cen-



ANCIENT METHODS-THE ABRAHAMIC PLOW STILL IN USE IN MEXICO

are illegitimate, tho many births are never registered.

- (7) The almost universal desecration of the Sabbath with bull fights, cock pits, open gambling, horse racing, debauchery and other objectionable things reminds one of the terrible conditions in England just before the reformation of the eighteenth century.
- (8) The degradation and squalor of the people, living in mud huts, without the ordinary comforts of life, and compelled to support their families on a mere charity rather than

turies of opportunity, is it not clear that her failure makes an eloquent and irresistible argument as to the need for another church to uplift the poor in the spirit of self-sacrificing love, and see to it that they have a chance for betterment along the lines of social, educational and religious advancement? This is especially true since many of the Roman Catholic clergy of to-day are not only participants in all the above failings but are too often actual abettors in each and every one of them.

. Is it any wonder that the revo-

lution breaks out once in awhile or that the pent-up feelings of an opprest people should cry out against their wrongs? Did not our own nation do so in 1776 as they pledged to each other "life, fortune sacred honor" that they might prove to the world that "all men created equal?" Did not our forefathers do so in 1640 and 1688 till grand Magna Charta rescued from the battle-field of four hundred years and was made the constitution of a free and liberty loving people, "a model for all the free constitutions ofworld?"

We learned the lesson from our English forefathers and set the example to Mexico and to all Latin America—an example of which we have never been ashamed. However regretable some of the methods used in Mexico, many of which had their parallels in those English revolutions, we should not forget that the goal they seek is freedom and righteousness for an opprest people.

The agrarian problem, about which we hear so much in these days, is not only a most serious one, but is a problem that must be adjusted before permanent and lasting peace will come to Mexico. There are at least three phases to this question. There is the communal system which obtains in some parts of the country, and the arbitrary and cruel infringement on the rights of the indigeneous peoples who have small holdings. There are also the immense estates of the few rich who pay no land tax and yet so often prey upon their poor neighbors who inherited their small holdings from their ancestors. These rich land holders too often treat the peons who till their land and contribute to their fortune as mere serfs, for whose betterment they have little or no concern. In any case the land problem is most vital and is one that can not be satisfactorily adjusted by the mere *ipse dixit* of any government in Mexico or by the hasty action of any intervening government, however lofty and sincere its purpose.

Different administrations in Mexico have promised much relief in the past, but have accomplished little. Too often they have been accused of encouraging the greed and avarice of the rich hacendados. The revolution of 1910 lost much of its influence from the fact that some of its leaders, after gaining power, appeared unable to hasten promised reforms, and much less were they ready to divide up their own great estates. Yet the cry along this line has not been in vain. The opprest multitudes are awake to their rights as never before, and if the recent enactment of the National Congress. which proposes a land tax, light on the poor and heavy on the rich, shall become effective, it will be the greatest boon for the masses as well as a natural source of large revenue for the Government itself. The Republic also inherited from the Spanish regime the non-participation of the natives in government affairs, and this inheritance has never been effectively repudiated. The exceptions have thus far failed to establish the rule, hence the cry of the recent revolution in favor of effective suffrage. It is true that these two evils as well as others which might be mentioned wait on governmental

action, but, the historic Church made the people what they are and they in turn have made or submitted, through ignorance and meekness, to the shortcomings of a government which has been more in name than in fact a republic for nigh on to a hundred years with constantly recurring outbreaks of the revolution.

The secular press of the United States, which in these days teems contributed editorials  $\mathbf{a}\mathbf{n}\mathbf{d}$ articles on the "one and only cure for Mexico," in some cases takes the "wrong horn of the dilemma" by advancing the idea of annexation, and . seems to ignore completely the fact that in addition to other evils this would ultimately mean the addition of some three million illiterate Roman Catholic voters to an already perplexing situation. Such a course would thus create a balance of power fraught with great danger to our own Republic, to say nothing of the possible restitution of many of the former ills in the acquired territory.

Others mildly suggest education, labor, and other things, good, so far as they go, but falling short of the real remedy for the situation. It is here where we make bold to assert that Christianity as taught in the New Testament and interpreted by Protestant churches is the only infallible cure for the woes of Mexico. This Evangelical Christianity through its missions and by provoking the historic Church to good works, can alone bring permanent peace and increasing prosperity to our neighbors on the south.

Another class of American journals are asking the question if the Mexicans are capable of self-government. No one, not even their most

ardent admirers, would claim that every Mexican is thus capable. every thoughtful and intelligent student of Mexico's struggles and difficulties, as well as of her achievements during the past hundred years, must admit that if given a fair chance, untramelled by priestcraft, unfettered by political demagogs, and unopprest by the rich, Mexicans will give ever-increasing examples of their nobility, and will prove to the entire world that Mexico can be a happy and prosperous nation.

Lecky, in his history of the Scotch, says: "The character of large bodies of men depends in the main upon the circumstances in which they have been placed, the laws by which they have been governed, the principles they have been taught. When these are changed the character will alter too, and the alteration tho it is very slow, may in the end be very deep." The historian might have added that the alteration will be less slow where pure Christianity is a cooperating factor.

The revolutionary outbreaks 1810, 1837, 1857, 1873 and 1910 have all resulted in giving the people a larger perspective and loftier ambition, while the Napoleonic and papal intrigue of 1864 failed completely in its attempt to re-enslave the people either to Europe or to the hierarchy. The Diaz regime introduced tremendous material improvements and did much to prepare the way with its excellent normal schools for the education of the masses. The latest upheaval has given emphasis to the possibilities of democracy. Thus we see the dawning of a great opportunity unfolding before

the Protestant Church, such as has not appeared since the collapse of the French Empire in 1867. Then unfortunately our churches did not see their opportunity. Will they see it now?

God is calling and calling loudly to Christians to take advantage of this opportunity. On the 30th of June and the 1st of July last, in the city of Cincinnati, there met together some seventy-five earnest Christian men and women to face the facts, and to study the remedy. These men and women represented twelve evangelical bodies doing work in Mexico and included the official representatives of their Boards as well as missionaries from Mexico. For two days these men and women sat together in prayerful consultation about the best way to make the most of the golden opportunity before us. To this end such a readjustment of the entire territory is recommended to the Boards as will obviate overlapping of missionary effort with its consequent waste of men and money. By happy agreement all Protestant Christian churches will henceforth be called by the name Evangelical Church, and when necessary the denominational name will be added in brackets. In the greater work before us our differences will be lost sight of and the supreme effort will be to lead men and women to Christ, rather than to any particular branch of His church.

The new impetus to be given to educational work is evidenced in the proposal for a Union College for men and women, a Union Theological School with several churches represented in the Faculty, centrally conveniently located normal schools to serve all the missions. An attempt will also be made to so harmonize the curriculum of all primary and common schools as to lead up to the higher Union schools and at the same time not to conflict with the program of the government schools.

It is also recommended to establish a Union Publishing House which will send out one strong organ of Protestantism, a suitable publication for the rising generation, together with such tracts and books as conditions may demand.

In order to more fully measure up to the opportunity the Protestant churches in the United States are asked to increase their forces in the field 50 per cent. This will enable us to establish work in every state and not leave out one-third of them as at present. But the readjustment of territory and forces as unanimously agreed upon at the Cincinnati Conference will be equivalent to another 50 per cent. at least, so that within six months after the present political fermentation is over Protestantism ought to be worth more than twice as much as it is now worth to the Mexican people.

In the window of the American Bible Society in the City of Mexico, there recently hung a large poster on which were the ten commandments in Spanish. The poster has attracted remarkable attention. What would Moses have thought of his law being still a novelty in any part of the world nearly 3,500 years after it was proclaimed—and in a land which claims to be Christian.



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THE LATE LI HUNG CHANG IN HIS OFFICIAL ROBES

# The Self-Revelation of Li Hung Chang

# A REVIEW OF THE MEMOIRS OF A CHINESE VICEROY

BY THE REV. ARTHUR JUDSON BROWN, D.D., NEW YORK



eminent

HE world has long known that Li Hung Chang, late Viceroy of Chih-li and Grand Councillor of the Chinese Empire, was scholar, administrator

and statesman; but many had forgotten that he was once a great soldier and until the recent publication of his Memoirs,\* few realized that

<sup>\*&</sup>quot;Memoirs of Li Hung Chang," edited by William Francis Mannix, with an introduction by the Hon. John W. Foster; published by Houghton, Mifflin Company, Boston and New York,

he was also an author, a wit and a philosopher. During his long and eventful life he held a conspicuous position, not only in his native China, but in the public thought of the civilized world, and he probably received larger recognition from western nations and had a more conspicuous place in newspapers and magazines than any other Asiatic of his day. When we remember that he spoke no language but his own and that he was never outside of China until he was over seventy years of age, this is rather a remarkable fact. The Hon. John W. Foster. formerly American Secretary State, had remarkable opportunities for personally meeting and estimating the great men of the modern world, and he expresses the opinion in his Introduction to this handsome volume that Li Hung Chang was not only the greatest man the Chinese race has produced in modern times, but, in a combination of qualities, the most unique personality of the past century among all the nations of the world. He was distinguished as a man of letters; as a soldier in important campaigns he rendered valuable services to his country; as a statesman for thirty years he maintained a recognized preeminence over his countrymen in the oldest and most populous nation of the earth; and as a diplomat his achievements entitle him to a front rank in the international relations of all history. The last one hundred years have produced many men of scholarship, several great generals, a number of statesmen of distinguished ability and success, and a few diplomats of high rank; but no one of these can be singled out as having combined in

his person all these attainments in such an eminent degree as Li Hung Chang. Because of his distinction in all these fields of human activity, we should welcome these memoirs, extracted from his voluminous diary, as a valuable contribution toward the better understanding of his character and services.

It is true that there were vulnerable places in the life and work of Li Hung Chang. While having no disposition to defend or extenuate anything that was wrong, it is only fair to remember that one's judgment of such a career must be influenced to some extent by historical perspective. Li Hung Chang was a thorough Asiatic, not only in nationality but in temperament, ideals and methods. It is hardly fair, therefore, to apply to his every act those criteria which may fairly be applied to a man who was born and brought up in a Christian land. He had little opportunity to know anything about Western civilization except form ofit which characterized the diplomatic and commercial relations of European nations with China, and he can hardly be blamed for not having been particularly imprest by what he saw and experi-Of missionaries and Christianity he knew practically nothing until rather late in life. spite of these things, however, he manifested on the whole a breadth of view and a progressiveness of spirit which would have made him eminent in any land.

It appears that during his long and eventful life he was accustomed to keep a personal diary, and that he wrote voluminously in it, jotting down his impressions of men and movements, and quite freely expressing his mind on an immense range and variety of subjects. The editor of the memoirs, Mr. William Francis Mannix, says that the Viceroy was by no means a careful diaryist, that his manuscripts were not only amazingly long, but that they were left in several widely separated cities, and that, while the writing was beautifully done, the dates and annotations were so confused as to make the task of the translator and collator extraordinarily difficult.

One reads this volume with wonder and delight. He finds most interesting and piquant observations upon historical presentations and events. There is a chapter upon Li Hung Chang's relations with the famous General Gordon: there are discussions of war and peace, of literature and philosophy, of science and religion, of agriculture and opium, of politics and personal habits. A flood of light is thrown upon a number of important questions. chapters are devoted to Li Hung Chang's observations and impressions during his tour of Europe America in connection with the coronation of the Czar of Russia, when the great Chinese was seventy-five years of age, and the salient characteristics of the white race have never been more keenly analyzed or more wittily described. The chapters on the Boxer Uprising, the China-Japan War, and the celebrated Empress-Dowager, are also of absorbing interest and of large value.

While Li Hung Chang was a thorough Chinese, he was too intelligent and broad-minded to imagine that it was possible to keep foreigners out of China and to beat back the tides of modern life. exceedingly interesting to note the way in which this veteran Oriental estimated the relentless and inevitable contact of China with western nations, saw the impossibility China's maintaining the isolation of former centuries, and used his influence, altho not always successfully, to persuade the Empress Dowager and his countrymen to accept the inevitable and to readjust China to the exigencies of the new era. spite of all dislikes," he wrote, "if we truly have the best interests of China at heart, we will no longer oppose the coming of the foreigner, for he is bound to come anyway, even if he must ride behind a bayonet or sit upon the big gun of a warship."

Toward Christianity and missionaries, the attitude of Li Hung Chang changed in a way that was significant in character and indicative of the greatness of the man. In the earlier part of his career, he was vehemently anti-missionary and anti-foreign. He shared the popular belief that missionaries were "foreign devils," and he cynically blamed Christianity for the vices and treacheries of white men. "The French hate the Germans, and the Russians kill the Jews, but they are all Christians when they come to China!" He refers to the action of Great Britain in forcing opium on the Chinese as one of the impediments to the progress of Christianity, and he cuttingly remarks: "A great nation, a Christian nation above all things, has given this awful blight to the Middle Kingdom. What are our people to think?"

As the years passed, however, and he had better opportunities for coming into contact with missionaries and for judging the real purposes and character of their work, he was large-minded enough to disavow his former prejudice, and to speak of missionaries with real respect. We read in one place in his diary that he said of one of his contemporaries, Viceroy Tseng-Kofan: "Like myself, he has changed his views exceedingly in the past five or six years, and is no longer a hater of the Christians."

I well remember the great Viceroy's visit to America in 1906, and his address to a delegation which called upon him at the Waldorf-Astoria Hotel. In response to an address of welcome in behalf of the missionary boards of America. he said:

"I fully appreciate the philanthropic objects the missionary societies have in view. . . . The missionaries have not sought for pecuniary gains at the hands of our people. They have not been secret emissaries of diplomatic schemes. Their labors have no political significance, and last but not least, if I might be permitted to add, they have not interfered with or usurped the rights of the territorial authorities. . . . You have started numerous educational establishments which have served as the best means to enable our countrymen to acquire a fair knowledge of the modern arts and sciences of the West. As for the material part of our constitution, your societies have started hospitals and dispensaries to save not only the souls but also the bodies of our countrymen. I have also to add that in the time of famine in some of the provinces, you have done your

best for the greatest number of the sufferers to keep their bodies and souls together."

Nor was this merely a perfunctory reply to an address of welcome. Abundant evidences appear in his diary that it represented the feelings which he entertained during his later years. Profoundly significant are the following extracts from his diary of February 17, 1886:

"I am more and more convinced that the Christian religion is not so much hated in itself, but that the animosity which is found to a greater or lesser extent throughout China against the 'foreign devils' is because they are 'foreign.' several years I have given quite careful study and thought to the religion of the West, and I can not see that it is in conflict at all with our own philosophy. On the contrary, the teachings of Confucius and the doctrine of Jesus appear to be on one exalted plane, conceived and promulgated for the betterment of all mankind, 'heathen' and Christian. I know this, that if my lot in life were cast in England, France, or America, I should want to call myself a Christian, for that is the religion of those countries; and a man who would order his life by its tenets would keep out of trouble and be respected. He would not think of Confucius, because he would have no need for him or his teachings. And it is the same way, reversed, in China: I have no need for Christ if I will but follow our own great sage and philosopher. simply because I feel no personal call for the Christian religion, I will not therefore oppose it, since I believe that there are thousands, per-

haps millions, in China who would be somewhat benefited by a knowledge of Jesus, especially as they trouble themselves not at all to follow in the ways directed by Confucius. Therefore, I would sum up the feelings of the more intelligent officials and literati to-day-for my own sentiments appear to be largely shared by this class in all the eastern provinces from Canton to the northern Capital -it is the foreigner who is disliked, not because of his religion, but because he is otherwise feared. He is feared not at all in this year because he may be the agent of Jesus Christ or a follower of that great man, but as a possible enemy to the political and industrial independence of the country."

The book abounds in "human interest." Is there anything in literature more touching than the following extract from his diary in his old age when his health was feeble:

"July 28.—I can not think that all people are bad, even the worst of the Christians, for to-day I had an experience that makes me think that outside of office and business, outside of riches and honors, there are small happenings which touch a man's heart, and make him feel that humanity is not all iron and gain and falsehood. For to-day this yamen, which for twenty-four years had been mine, was the destination of a great mission such as never came within the compound before. I nearly wept to receive them. Two native Christians all the way from that miserable town in Japan to bring me here medicines for my head, and to see if I was getting better! I wonder if this is because Christianity teaches such things?...Sato (one of the visitors) said that all the native Christians in a little mission at Ketuki—the mission that had at first sent the delegation to my sick-room with flowers—had talked about me every day since I was there, and had prayed to the Christian God for my recovery.

"I took the medicines and had my two visitors served with the nicest kind of boiled chicken, some chicken tongue on crackers, rice-cakes, and tea. I wanted them to stay with me for a few days, telling them that I would treat them well; but Mr. Sato said he was already almost sick unto death to get back home, and that he had once or twice nearly turned back, especially as his son was so lonely.

"When they were ready to go I gave them a big bundle of presents of all kinds for their friends back at Ketuki, two hundred taels for the mission, and as much more to reimburse them for the outlay of the journey. This last he did not want to accept, saying that as he had funds sufficient to take him home he was fearful that the friends who had sent him might not like it. But I prevailed upon him to take the money.

"I think this Christianity makes poor and lowly people bold and unafraid, for before Mr. Sato and his boy left he wanted to know if they might pray for me. I said they could, expecting that he meant when they got back home again; but he said something to the little son, and they knelt right there at the door and said a prayer. I could not keep my heart from thumping in my bosom as I watched that poor ma and his frightened little boy praying to God—the God that will deal with

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me, and with them, and all mankind—that I might be well of my injuries. I was sorry to see them go.

"In this old yamen, which for twenty odd years was mine, strange scenes have been enacted, great councils held, and midnight conferences affecting the whole world have taken place. I have received royalties and dukes, ambassadors, ministers, murderers, robbers and beggars. Men have been sentenced to death from here; others have been made glad with leases of lands, railroad contracts, or the gift of public office. But during each and every occurrence, whatever its nature, I have been complete master of my house and myself-until an hour ago. Then it was that for the first time did I believe the favor was being conferred upon me. . . .

"Poor, good Mr. Sato, all the way from Japan to offer a Christian prayer for the 'heathen' old Viceroy! I did not know that any one outside my own family cared enough about me for such a thing. I do not love the Japanese, but perhaps Christianity would help them!"

Such an incident is worthy to be enshrined in the literature of the world. It shows that the great Viceroy was, after all, a very humanman as well as a very great one.

Altogether, this is a remarkable book—one of the most remarkable, we think, of the present day. It describes a character of whom no intelligent person can afford to be ignorant, a man who had an extraordinary influence upon the development of China and the relations of China to the world. It is a fascinating book to read. The old Manchu

Dynasty heaped extraordinary honors upon its distinguished subject, who, altho a pure Chinese, was loyal to them to the end. If the arrogant and wilful Empress-Dowager had been more amenable to her wise and faithful counselor, it would have been better for her and for the dynasty which she represented. As it was, after her flight from the capital to escape the allied armies who relieved the besieged foreigners and occupied the Imperial City, she turned to him and besought him to save her the throne, and to extricate the Government from the ruin which threatened it. Li Hung Chang was then a very old man, seventy-eight, and in feeble health; but he heroically set himself to the herculean task. He pathetically wrote in his diary: "I fear the task before me is too great for my strength of body, tho I would do one thing more before I call the earthly battle over. I would have the foreigners believe in us once more, and not deprive China of her national life."

All the world knows how well he But the task was too much for his health, and soon after he had affixt his signature to the agreement with the powers of Europe and America, which ended the struggle and enabled the Empress-Dowager to return to Peking, the aged Vicerov peacefully breathed his last. was at once the last statesman of the old era in China and the first statesman of the new era. He marked and personified the period of transition, and the perspective time is but lending added height to the massive and dignified figure of China's greatest Viceroy of Manchu Dynasty.

# The Unfinished Task in Japan

BY REV. H. B. NEWELL, MATSUYAMA, JAPAN



HE "unfinished task" relates primarily to the task of nation-wide evangelization, in which all the churches and the allied mission-

ary bodies in Japan are enthusiastically interested, but which is as yet far from completed.

Two strange criticisms upon the Christian propaganda in Japan come frequently to one's ears. One is that after a half century of work by the missionaries, no impression whatever has been made, and that they might better withdraw and stop this waste of money. The other is that Japan is already practically a Christian nation, and there is no further need of sending foreign men and money to this enlightened and progressive people. The missionaries might therefore better go home and stop this useless expenditure of money.

It is interesting to note how large the money problem bulks upon the horizon of both of these diametrically opposite views. It might be interesting to study the underlying motives of these criticisms, but we are concerned here with facts rather than with opinions, and the fact is that the truth lies about half way between these two extreme opinions. Considerable impression has been made by Christianity, but Japan is yet far from being evangelized.

On the average about eighteen thousand people visit Japan every year. Of these many, possibly the majority, pass through the country

along the well-beaten paths without having looked into any of Christian churches or schools, which are really not hard to find. If many travelers and commercial men fail to see evidences of Christian life and growth in Japan, there are, on the other hand, many whose interest opens their eyes to see these things, and they return enthusiastic over what they have seen. It is easy to note the evidences of material progress, as seen in railroads, steamships, telegraphs, trolleys, army, navy, factories, foundries, schools, arts, agricultural pursuits and products: but when it comes to discerning spiritual progress and development, the ancient words are still true for many an observer, "he can not know them, because they are spiritually judged."

## The Struggle in Japan

"Society, Religion, and Nature! These are the three struggles of man," says Victor Hugo; and in his trilogy of novels, "Notre Dame," "Les Miserables," and "Toilers of the Sea," he depicts the three great conflicts. To a nation no less than to the individual comes this triple experience, which will be more or less intense, according to the development of the national consciousness. Japan as a nation has a well-developed consciousness, and it follows that her history records a struggle in these three fields that scarcely finds a parallel elsewhere.

In her struggle with Nature she has conquered a place of abode on these beautiful yet terrible islands that, for all their beauty, are subject the devastations of volcanic terrifying eruptions. earthquakes, tidal waves, destructive floods and desolating snow storms, and agricultural made of herself an nation of first rank. By her struggle with society, she was first developed into a community fit to come at last into contact with the nations of the earth from whom she had been isolated during the centuries of domestic conflict, and by which she has succeeded in forging her way, until she has come into the front ranks of the nations of the earth.

There is, however, the equally real struggle with Religion, the turmoil of which has shaken at times the very foundations of the Government, and which is to-day agitating the heart of the nation.

The whole background of Japanese national life is religious. Born amid the mists of prehistoric antiquity, offspring of the same divine power that formed the earth and the seas, the forebears of the Japanese race began their life on earth, according to their ancient mythology. By this same token, reinforced by the dicta of early and later poets, a halo of divinity has ever encircled the brow of the imperial family not only, but has rested upon all the people. The assumed name of "The Land of the Gods," even to-day not uncommonly used, indicates something of the atmosphere in which the Japanese mind dwells. An ancient poem runs (in translation) thus:

Japan is not a land where men need pray, For 'tis itself divine.

Yet would I lift my voice in prayer and say,

"May all good things be thine!

"And may I, too, when thou those joys attain,

Live long to see thee blest."
Such the fond prayer that, like the restless main,

Will rise within my breast.

There is a deep significance in the fact that in the same breath in which the poet denies the necessity of prayer he utters one spontaneously. From the very beginning Japan has been face to face with the religious problem. Shinto, Bushido, Confucianism have each had their turn.

During the fifty-five years, since the first Protestant missionaries entered Japan in 1859, there have come representatives of thirty-five Protestant religious organizations, together with Roman and Greek Catholics, all working in their various way to make Japan a Christian nation.

The tabulated result of these various efforts is briefly this:

Roman Catholic churches and chapels, 232; membership, 66,689.

Greek Catholic churches and chapels, 265; membership, 32,246.

Protestant churches and chapels, 2,110; membership, 90,469. The Protestants also have 1,588 Sunday-schools, with 106,580 pupils, and 255 private schools of all grades, with 18,872 pupils.

There is thus enumerated an Christian community of 189,404 members, about equally divided between Catholic and Protestant, in a total population of about fifty-five millions, or an average ofone Christian to every 300, or Protestant to every 600 of popula-If these statistics are criterion it is evident that Japan has hardly been touched by the Gospel. Less than 200,000 nominal Christians

out of 55,000,000 would seem to justify the critic's contention that almost no impression has been made.

But statistics are often misleading, and unless read with a discerning mind are practically worthless. grain of wheat out of every 600 seeds, one nugget of gold out of every 600 lumps of earth, one diamond out of every 600 pebbles examined, while proportionately small may mean great increase in wealth. hundred and ninety thousand men and women of living, active faith set down in the midst of any nation of any number of millions of population is a force to be reckoned with. Even if this were all that could be shown in Japan to-day as the result of fifty-five years of Christian propagandism, it could hardly be called discreditable exhibition if obstacles that have had to be overcome should be taken into consideration. It indicates a live, active and progressive native church at work in the community.

But it must be remembered that many things prevented large numbers of those who sympathize with the Christian church and its ideals from actually becoming members. ties, social customs, religious perplexities, lack of opportunity, and a thousand and one difficulties present themselves, which are readily apparent to one who understands what it means to step out from one religion into another-especially into one that was outlawed in the community for centuries, and was spoken of with bated breath as "The Evil Teaching." So it happens that there is to-day standing at the threshold of the Christian church a great company of those who have come to reject

the idea that Christianity is an "Evil Teaching," and are imprest with the purity not only of the teaching itself, but of its teachers and professors (quite in contrast with what they have been accustomed to see elsewhere). These are ready accept Jesus Christ as their ideal of virtue, and to order their lives according to His teaching, and yet, they are not fully persuaded to cast in their lot with His church. It has been estimated that at least a million people in Japan belong to this class of "almosts." Should any situation arise to compel these to make the choice for or against the church, they would unhesitatingly cross the threshold.

Another thing to consider is the quality of the membership of the Christian church in Japan. It is the glory of the church that her teachings appeal to the humblest and most needy classes, but the appeal of Christianity is also finding a response in the higher classes as well, up to "those of Cæsar's household." Widows and orphans, laborers and merchants, students and teachers. farmers and artizans, editors and statesmen, lawyers and bankers. legislators and judges, men of the army and navy, men of the railroad and the steamship, all meet together in the Christian church in common fellowship. In the House of Representatives—an elective body of about 380 members—should the same proportion of Protestant Christians prevail as was noted above in the community at large (viz., one in 600 of population), only one such member could possibly be looked for here. As a matter of fact, however, there always found a little coterie

of from twelve to twenty Christian members who have had sufficient respect and confidence in their localities to receive election. Moreover, at nine of the thirty sessions of Parliament, the presiding officer has been a Christian.

A similar condition will be found also in the local Provincial Assemblies, where sometimes the proportion has been as high as one in seven or eight.

The Japanese Christians are not recluses, but are men active in all the good walks of life. They are interested in the legislation of the country, in the interpreting of the laws, in education, and doing much to build up a system of private schools from kindergarten to university grade, that shall give free play to the development of spiritual power, and not be shackled by the tyranny of bald materialism.

Not only has the more responsive element of the nation shown that it was profoundly imprest by Christian teaching and practise, but the more conservative bulk of Buddhism has not failed to give evidence that it has felt the impact. If "imitation is the sincerest flattery," then one may judge something of the extent to which this impact has been felt by noting the avidity with which those of the Buddhist faith have taken up the Christian methods of social service, in the more regular meetings at the temples for preaching, in the establishing of asylums and other eleemosynary organizations hitherto unknown among them, in the founding of religious schools and theological (?) seminaries, in the adoption of the Christian methods of nomenclature, which gives such terms as

Y.M.B.A., Y.W.B.A., and even Sunday-schools and Buddhist Endeavor Societies, and in the numerous attempts made to deduce a Buddhist Bible from the great mass of their sacred writings—the imitation extending even to the style of type and printing and binding, with marginal notes and references. There is no denying the fact that Christianity is influencing the thought and the method of the Buddhist world in Japan.

#### What Remains to Be Done

If there are approximately 180,000 enrolled members of the churches in Japan, there are still over fiftyfour millions of people to be reached. In the words of the report of the recent National Conference held at Tokyo last April, "Approximately 80 per cent. of the total population reside in rural districts, of which number 96 per cent. constitute an entirely unworked field. Of the remaining 20 per cent. of population residing in cities and towns, about one-fifth is still unprovided for; thus giving the result that above 80 per cent. of the population of Japan, or above forty millions, are not being reached by the evangelistic forces. . . . A gantic and yet most inspiring task, therefore, still lies before us in the Christianization of Japan, which calls first of all for renewed humiliation, deeper consecration larger life."

For the accomplishment of this "gigantic task" great reinforcements are needed, amounting to four times the present number of Japanese workers in order to give one worker to 10,000 of population, and twice the present number of missionaries to give one to 60,000. To coordinate

the whole work and secure the most effective distribution of these Christian forces, there is needed a definite and comprehensive policy that shall look toward a long future; also closer cooperation and union in educational and other forms of work as well as the closest cooperation between the different Christian bodies in planning and carrying out their evangelistic work.

There are signs that these conditions are to be met. Already there is an organization known as the Federation of Churches in Japan, composed of churches that comprise four-fifths of the Protestant Christians, and indications now point to a time in the near future when the other one-fifth shall enter the organization and cooperate in this work of common interest.

For the more efficient work in evangelization there is need of better training for both missionary and native worker. A beginning has been made here in the recent reorganization of the Language School at Tokyo, where better and more comprehensive courses are now offered to the new missionaries at the threshold of their work; and in the recent movements toward cooperation in theological teaching which give promise of greater efficiency and better results. Much more is expected along these lines. There remains to be developed a great and systematic body of Christian literature that shall command the interest and the respect of the reading public at large, and that shall rightly interpret the Christian life and experience, and give direction to religious and theological thought. A beginning has been made in the organization of the Christian Literature Society of Japan, which has a comprehensive program arranged for attempting to supply the need, but is greatly hampered for lack of funds. One of the important things to be accomplished in Japan in the near future is the securing of an endowment fund for the advancement of the great work of this Society.

In this connection, journalism is another field that awaits the more serious efforts of the Christian pen. While there are many denominational papers and magazines published, and while many of the editors of Japan's daily papers are Christian men, yet there is need of a thoroughgoing Christian daily newspaper that shall discuss current events from the Christian standpoint, report fully and unbiasedly the Christian Movement in Japan, and in the world at large, and provide a high grade of reading matter for use in the family.

Perhaps the greatest things yet to be accomplished in Japan will be along educational lines. More Christian schools are needed, of all grades and for both sexes, and all to be supplemented by a Christian University of the first rank. There are signs that the Government is weakening in its opposition to the general principle of private schools, and of Christian schools in particular, and is assuming a more favorable attitude toward Christian education. general public also is coming to appreciate the need of religious influence in the moral education of the young, and to recognize the good moral influence that Christianity exerts in its schools. What remains to be done is to remove all the ancient prejudices of both Govern-

ment and people by some positive, pragmatic exhibition on a large scale of the beneficent influence of a complete education, from kindergarten to university, gained away from the present materialistic surroundings of the public schools, and within the healthful and refining atmosphere of Christian influence. So great is the seeming necessity of such a Christian university that it is safe to say that until it is forthcoming the ultimate success of Christianity in Japan can not be predicted. A beginning in this direction has been made at Kyoto, where the historic Doshisha, founded by Dr. Niishima, has been advanced to a university, and where over one thousand students in all departments are now gathered within this positive Christian environment; but something larger and more appealing than this is needed.

#### Japan and America

Somewhat apart from the problem of evangelizing Japan, and yet intimately connected with it, is the question of friendly and intimate relations between that country and the United States. One of the great things yet to be accomplished is the getting rid of the strange misunderstandings and the petty prejudices that now disfigure the relations of these two nations, whose mutual welfare is so closely linked together. and who ought to join hands as man and walk together with man brethren. Happily, many efforts are now being made toward bringing about a better understanding and relationship; and the accomplishment of this desired result will go far toward depriving the anti-Christian forces in Japan of their ammunition.

The Church of Christ in Japan needs to-day, more than ever before, the sympathy and the prayers of Christendom. The same problems that face society in every land are in evidence here—problems relating intemperance, the social divorce, labor and capital, factory conditions, female and child labor, and such like. In spite of all criticisms against the church, it remains true that, notwithstanding its numerical weakness, there is no society in the Empire that can compare with it in its purity of motives and of life. and in its persistent efforts through social service to benefit the whole community. More and more it is feeling the immense responsibility that is resting upon it, a responsibility that was greatly augmented by the Three Religions Movement, inaugurated in 1911, when the Government gave its first favorable recognition to Christianity.

In the ancient struggle Buddhism largely replaced Shinto, because it had something superior to offer. Then Buddhism lost a large segment of its devotees, because Confucianism could offer something more satisfying to the reason, if not to the heart, and Christianity is bound to win its way because of the real value of what it has to offer toward the satisfaction of the cravings of the human heart to find the living God, whom Shinto veils, Buddhism denies, and Confucianism ignores. If not "in this generation," yet in God's own good time, as the truth in Jesus Christ becomes known in Japan through His human agents and through the Holy Spirit, He will surely "draw all men unto Him."



BURNING UP GOOD MONEY IN BAD TOBACCO

One of the colored posters used by the reformers in fighting the cigaret evil in China

## Moral and Social Reform in China

BY E. W. THWING, PEKING, CHINA
Oriental Secretary of the International Reform Bureau



HINA is passing through a time of great awakening. The upheaval that has led to the change of the government of four

hundred millions of people, from a monarchy to a republic, can not be without lasting effects on the nation. Many new forces have been put into operation, and altho China to-day may be in a sort of flux, yet these forces are molding the people, and social life and thought are bound to flow in many new channels.

The moral and social reform movements are not of less importance than the political ones. The Chinese postal and telegraph service bring the people of all parts of the country into close touch, as never before. These new impulses can therefore act directly upon millions of people.

#### Changing Social Customs

Modern education in China is introducing many changes among the social customs of the people, especially among the younger generation. There is now considerable talk in the newspapers against early marriages and others are advocating an acquaintance between the young people before marriage. Many of the rising students are objecting to having this matter managed entirely by parents and "go-betweens." Semi-foreign

marriage ceremonies are now being held in Peking and in the port cities.

The dress of the people is also changing. Foreign hats and shoes are worn very generally by the men among students and merchants in the large cities, and many modern school girls are proud of their foreign hats and daintily colored hair ribbons.

The anti-foot-binding movement, altho not yet strong in the interior among the uneducated people, is still having large influence in the principal cities. In most of the best girls' schools foot-binding is looked upon with disapproval, and a number of newspapers have not only published articles on the folly of the custom, but have printed pictures, showing the crippled and crusht feet of the women with the "golden lilies." This movement will mean much for the true advancement of China. The Chinese say: "For each pair of bound feet there has been shed a tubful of tears." Not only has this custom brought untold misery and suffering to millions of China's little girls, but it has dealt a great blow to the proper companionship of men and women, and has kept China backward. No nation that keeps women in degradation and ignorance can expect to be strong. Now, however, the natural foot movement is gaining in influence and is one of the signs of China's progress.

#### Temperance Work

While China's efforts to suppress opium, and her remarkable successes are surprizing the whole world, Western intoxicants are coming into China's ports in such large quantities as to present a very grave danger. Reports have been received that

cheap foreign whisky is being sold in the south as low as two dollars a case. Many of the modern Chinese believe that no feast or banquet can be complete without foreign liquors. On the other hand, Temperance Societies are being organized various places. Many of the churches are taking a strong stand, and are urging their members to give up entirely the use of intoxicating liquors. It is unfortunate that the missionary body is not a unit on this question. The Woman's Work. published in Shanghai, has a special department devoted to Temperance, and some Chinese publications also give considerable space to this reform. The danger is great, and far more attention should be given to Temperance work in the line of "Preventative Medicine." The beer halls and the prevalence of liquor drinking in Japan lead one to fear for the future of China. Missionary workers may well give much attention to this matter before conditions become as bad as they are in the Island Empire.

#### Cigarets and Morphine

Cigarets and morphine are two great pests which have been introduced into China in comparatively modern times. As the Chinese say, "Before the big black devil of opium is disposed of the little white devils cigarets and morphine coming in." Altho cigarets have only been used in China, to any extent, during the last twelve years, yet it is said that China now uses more cigarets than the people of the United States. The British-American Tobacco Company has been flooding China in a most systematic way with this pestiferous article, which China

can ill afford to buy. The slogan of this company is "a cigaret in the mouth of every man, woman, and child in China." They spend some two million dollars a year alone for advertising, and spare no pains to introduce their goods. They give large salaries, and employ many graduates of American universities and colleges, as well as many Chinese students from the mission-schools. A missionary in Shantung, while traveling recently on the railroad,

bacco Company to be a Government concern. It is estimated now that the Chinese spend more than twenty-five million dollars (gold) per year for cigarets. An agent of the company said to me, "We aim to make our cigaret business the largest business in China; there is big money in it." In 1912 the company reported returns of 37 per cent. on their capital in that one year. Last year it was more than 27 per cent. One often sees little boys and girls from six to



BURNING \$10,000 (MEX.) WORTH OF OPIUM IN PEKING

The opium was burned in nine large iron kettles, and opium pipes and outfits were destroyed, by order of the Government, February, 1914. \$50,000 worth was also recently destroyed in Fuchan.

met another gentleman whom he supposed to be a missionary. After talking awhile the missionary asked, "What is your work?" and received the reply, "Oh, I am in educational work." When they reached the next town the gentleman said that he was getting off to give away cigarets, as he was educating the people in the habit of smoking. The name America is connected all over China with the picture of a great "pirate" advertising a brand of cigarets. Chinese seeing the "great American," which is a part of the name often used in their signs, believe the Toeight years old, or even younger, puffing away at these cigarets.

The morphine habit is even more injurious than the cigarets. Seven tons of morphia are manufactured every year in Edinburgh, much of which is sent to China. Besides that which is sold directly to China we are informed that three and a half tons are sold to the Japanese. They manufacture the needles, and sell or smuggle large quantities of both needles and morphia into China. There is 100 per cent. profit in this business. Missionaries report seeing poor victims, with their arms

or legs covered with sores and scabs from the use of the needle. It is hoped that the coming Hague conference will ratify the opium agreement and do something to put an end to this morphine traffic.

A report just at hand states that the Ministry of the Interior has drawn up a new set of regulations, prohibiting students, soldiers, women and children from smoking cigarets. These regulations were to be enforced from April first, and punishment will be meted out to the offenders against these new rules. China may well take steps at once to preserve her children from this evil.

## Anti-Opium Campaign

The greatest of all the Chinese reforms is the campaign against opium. China has already made remarkable progress in opium prohibition, for both the people and the Government have taken great interest in the question. The fact that during the past year there have been more public opium burnings than ever before, shows how sincerely the effort has been to put down opium.

The cultivation of poppy has also been supprest vigorously, and in some places with the aid of soldiers. Some Provinces, like Kweichow and Kansuh, have taken special steps to prevent future poppy cultivation. Special presidential orders have been issued against the growth of the poppy, also urging strict enforcement of opium prohibition. The Provincial Governors have, as a rule, taken a strong stand against this evil. In spite of the distractions of a second rebellion, the Government has kept straight on in opium prohibition, and altho in certain places the temptation for "squeeze" may have been stronger than the desire to stamp out opium, yet on the whole the Chinese have shown a fixt determination to overcome this evil.

Nearly a year ago, at the invitation of The International Reform Bureau, a National Opium Conference was held in Peking. Official representatives of most of the Provinces met at this gathering. It resulted in the formation of a National Opium Prohibition Union, which has done good work through the year under the splendid leadership of General L. Chang. The Union also sent General Chang as its representative to England to bring the message of the Chinese people and to urge speedy opium prohibition. The Reform Bureau has been enabled, by the courtesy of the Chinese Government, to keep in constant telegraphic touch with the Governors of the various Provinces. Some hundreds of telegrams have been sent, urging prohibition, pointing out the weak places, and giving suggestions for practical work. Many telegraphic replies have been received, showing a spirit of appreciation and a desire on the part of China for real cooperation in the great Anti-Opium Campaign.

There are many indications that the work is to be earnestly prest forward. The Ministry of the Interior has just sent telegrams to the Governor-Generals and Civil Governors of the various Provinces, ordering that poppy cultivation must be strictly prohibited, all poppy plants found must be uprooted, and the reports of the destruction of poppy fields must be investigated and confirmed. Should any report prove to be

false, the local magistrate will be severely punished. Kansuh was the worst province for the cultivation of the poppy last year. About a week ago the Reform Bureau sent a telegram to the Governor of that Province strongly urging that, as now was the time of planting, strong action should be taken to prevent the recurrence

Chinese and foreign merchants) has been a serious hindrance to China's efforts at prohibition. Through the efforts of the opium trust there, and because of the strong measures taken by China to restrict the production of the native drug, the value of this foreign opium has greatly increased. During the past three months, the



THE FIGHT AGAINST OPIUM IN CHINA
A cartoon showing the arrest of an opium-smoker and the confiscation of his outfit

of the conditions of last year. A Reuter's telegram, published to-day, states that severe measures are being taken to prevent further planting of the poppy, and selling or smoking of opium. It also states that on March 6th, at the province capital, Lanchow, two thousand ounces of opium were seized by the authorities, and were publicly burned.

The presence of large stocks of opium in Shanghai (something like 13,000 or 14,000 chests, held by

price has riven from about T4,000 per chest to about T7,000 per chest. The increase in number of opium shops in the foreign settlements of Shanghai is another discouraging feature, but China is bound to push the work forward. A report just at hand states that the opium traders are becoming alarmed and the price opium has suddenly dropt ofT1,000 per chest. (T1,000 is equal to about 1,400 Mexican dollars or about \$700 U. S. gold). The strong

action of the Chinese Government and the expected ratification of The Hague Opium Agreement is giving the opium traders no little concern. If China can only keep firm in her prohibition efforts she may \$100,000,000 of her people's money. In that case the opium in Shanghai would have to be returned to the source from which it came.

## The Movement Against Gambling

There has been a general moveagainst the gambling evil ment throughout China since the establishment of the republican form of government. Gambling is recognized as one of the great evils in this country. At a recent opium burning, held north of Peking, quite a number of gambling cards and other accessories, which had been seized by the police, were burned with the opium. A telegram from Canton, which reached Peking a few days ago, is strongly opposed to the plan to allow gambling again in that Province. The telegram is from seventy-two Canton Guilds, and says: "The total suppression of gambling in the Kuangtung Province has been effected through our strenuous efforts. Altho we are at present

suffering from the serious effects of the depreciation of bank notes, we will not seek to suit our temporary convenience by suggesting the revival of gambling."

The President recently issued a presidential order, prohibiting any gambling by officials. The President. in many of his orders, has strongly emphasized the importance of good character, virtue and social reform. Altho these things can not be attained without a renewing of the heart, yet China's efforts in this direction are worthy of special attention. The missionary work, through more than one hundred years among the people of this nation, is bringing the real salt which will make vital and effective these reforms which the Chinese really desire.

China at this changing period has many social problems to meet, and the difficulties in the way are many, but there are many good men who believe in social and moral reform, and they will help forward an era of progress among the millions of What has already been successfully accomplished in the fight against opium shows what the people and the Government together can do in any reform movement.

## A CHINESE VIEW OF FOREIGNERS

This "old school" Chinese gentleman's description of "civilized" customs will be appreciated: "You can not civilize these foreign devils. They are beyond redemption. They will live for weeks and months without touching a mouthful of rice, but they eat the flesh of bullocks and sheep in enormous quantities. That is why they smell so bad. Their meat is not cooked in small pieces, but is carried into the room in large chunks, often half raw, and they cut and tear it apart. They eat with knives and prongs, so that one fancies himself in the presence of sword swallowers. They even walk the streets and sit down at the same table with women. Yet the women are to be pitied for on festive occasions they are dragged around the room half-drest to the accompaniment of the most fiendish music."—Indian Witness.

# Signs of Dawn in Darkest Africa\*

A REVIEW OF A BOOK BY REV. J. H. HARRIS



HE old order changeth, giving place to the new."
Of no other period in the history of modern civilization could this be said with greater truth

from a political point of view, than the first twelve vears the twentieth century. The rise of the Chinese Republic can only be regarded as the forerunner of even greater political upheavals in the Japan, still dizzy with the Orient. wine of victory, can not be expected to remain long inactive, or to confine her restless energies to her own borders, performing a mere sentinel duty at the gateway of the East. While certain Powers in Europe are seeking an opportunity for Colonial expansion, how long will the Republican States of South America, already so largely dominated by German influence, be permitted to maintain their political integrity under the shelter of the Monroe Doctrine?

It has been stated on good authority that for some months previous to the outbreak of war between the Balkan States and Turkey, certain eminent European statesmen were busily engaged in rearranging the map of Africa in the interests of one or another Great Power. These contemplated changes will probably not be attempted until the Turkish-Balkan

question is settled, and the peace of Europe is assured, but sooner or later a re-shaping of the African colonies seems ordained.

The so-called "Dark Continent" is seething with unrest, and the natives in many parts are awakening to the needs of a larger life of opportunity. Rev. John H. Harris recently made a 5,000-mile journey through Western equatorial Africa and he gained some important facts about industrial conditions and the prospects for the future of the subject races. He has relied on natives and traders for his facts rather than on information obtained from official circles. "A habit which I fear has sometimes entailed the appearance of discourtesy, but I know how reticent the merchant communities are, no less than the native. even the most untutored of them, if they see a man or woman holding friendly relations with the powers that be. This method of investigation I have always pursued, with the result that information of the utmost value has been supplied." And we may add that for this reason, among others, Mr. Harris's work is of unique value as a true representation of present-day conditions in Africa.

Before he entered missionary work, the author was connected with an important commercial house in London, which, among other advantages, gave

<sup>&</sup>quot;Dawn in Darkest Africa" is a work of importance on present conditions, by John H. Harris, F.R.G.S. Introduction by The Earl of Cromer. (E. P. Dutton & Co., New York,)

him a large insight into foreign and colonial questions. He has also been brought in touch with public men and statesmen, like ex-President Roosevelt, Sir Edward Grey, Sir Harry Johnston and others, and is, therefore, unusually well equipped to review African problems from the statesmen's and the native's standpoint.

Geographically speaking, Africa is no longer "The Dark Continent." Every river and forest has been explored, every desert crossed, and nearly every tribe is known and can be located. Furthermore, nearly every foot of territory is for the present under the control of some foreign power. Yet signs are not wanting that a change of rulers is imminent when nations seeking colonial expansion, by trading or purchase, will be enabled to extend their African possessions.

"In fifty years," writes Mr. Harris, "the map of Africa will bear little resemblance to that of to-day. And what of the natives? Are they to have no voice in their destiny?" While the rights of the native tribes are never considered by the eminent rearranging statesmen who are Africa, it is evident that the natives in many parts of the continent have their own views on the subject of being bartered and exchanged at the will of foreign nations. Mr. Harris notes that in West Africa they are awakening to the fact, that education is a mightier power than arms. "Education is advancing by leaps and bounds, and the more virile colonies are producing strong men, who will make themselves felt before many years have passed over our heads. The African is shaking himself free from the shackles he has worn so

long and is at last beginning to realize his strength. At present Britain leads the way in giving the native the fullest scope for his abilities. In British and Portuguese colonies alone in West Africa, has the free native the chance of attaining the full stature of a man. In German and French tropical territories the native is there, not as a citizen, but merely as a necessary adjunct to the production of wealth for the white man. How long will he be content with this position is a question, and the evidences of a coming change are everywhere apparent." Mr. Harris regrets that the Africa which he has known, and even loved, is being "hustled away" and that soon the rivers, forests and tribes will have lost the mystery which gave them charm. Commerce, too, is undergoing changes, and the trader who went forth single-handed to conquer, to bring the wilderness in touch with civilization, "has given place to the soulless corporation, with directors who are mere machines for registering dividends."

In no part of Africa have there been greater changes than in the Kongo. Only a few years ago this vast territory was a disgrace to civilized Europe. Under Leopold the population was reduced from 20,000.-000 to 8,000,000. The ruinous methods employed in gathering rubber and the wanton destruction of elephants for their ivory showed that the Leopoldian policy was as ruinous from a humanitarian standpoint. The author of the present work believes that the Kongo is too big for Belgium to manage alone; that she is not strong enough to carry out the reforms which she is sincerely anxious to

Some of the most flagrant make. abuses have been rectified, but as long as the Government itself is interested in commercial enterprises the main causes for these abuses will exist. Old officials experienced in the methods that obtained in Leopold's day are still employed, and the author is of the opinion that they keep out Belgian administrators of a higher type. Moreover, such radical reforms as the condition of the Kongo demands, can only be effected at a cost perhaps heavier than the Belgian taxpayers would be found willing to pay. For these, and other reasons, Mr. Harris believes the Kongo territories too heavy a burden for Belgium to bear, and suggests that Germany should take over the greater part, also a portion of French Kongo, conceding, "an adequate quid pro quo to France."

## Slavery in the Portuguese Possessions

Portuguese West Africa presents many anomalous conditions which are not found in any other colonies of the Dark Continent. Here the native races are accorded the best and the worst treatment. "The best for the free native, the best for the educated colored man, and the best for the colored woman. In every other colony—and in this respect the British colonies are becoming the worstrace prejudice not only prevails, but is on the increase. In the Portuguese colonies there is a pleasing absence of race prejudice; natives of equal social status are as freely admitted to Portuguese institutions as white men; the hotels, the railways, the parks, and roads possess no color-bar. Portuguese colonies could be purged of their foul blot of slavery, the natives of the other African colonies

might well envy their fellows in Portuguese Africa. Alongside of intimate social relations with the natives is a widespread plantation slavery in Angola, San Thomé, and Principe."

In Angola half of the population is said to be living under some form of slavery, and before the eves of the Governor, the Bishop, and high officials are to be found "bridewells" for the production of slaves, where they are bred after the methods of the stock-farm. "In San Thomé the contracted laborer from Angola is a slave; he calls himself a slave, and the Mozambique free man holds him in contempt as a slave; either he was captured, or purchased on the mainland with cash by the plantation owner, just as men purchase cattle, or capture wild animals."

Of the pathetic, the tragic features of slavery in the Portuguese colonies Mr. Harris has many deeply moving stories to tell. He was not content to accept the reports of others, or hearsay evidence, but personally investigated the slave question for himself. One story which he heard from the lips of a poor bond-woman is but one of many.

"She had not been long on the coast, for only a few months ago she had for the first time witnessed the Atlantic breakers tossing themselves with impetuous fury on that strip of rocky shore. The hour was that of the mid-day rest and the woman was sitting sadly apart from the other laborers. A glance at her attitude, coiffure, and other characteristics rendered her a somewhat singular figure in that group. Somewhere in Central Africa those cicatrized arms, that braided hair, had a tribal home.

"'True white man I have come

from far; from the land of great rivers and dark forests.'

"'How were you enslaved?' I asked.

"'They charged me with theft and then sold me to another tribe, and they in turn to a black trader. This man drove me for many moons along the great road until a white man at D—— bought me and sent me here. Where am I going now? Who can tell. I suppose I shall be sold to another planter.'"

Torn from family and friends she had been nearly ten months marching down to the coast, a distance from her tribe in the Kongo of not less than 1,500 miles.

Mr. Harris describes the rise of a great slave-owner, who from being a ragged urchin running about the streets of San Thomé now owns elegant mansions in three European capitals and is the sovereign lord over thousands of slaves. He lives in almost regal state, the center of a crowd of admiring sycophants and parasites who give no thought to the miserable creatures who toil in blood and tears to enrich their master. From 5:30 in the morning until sunset the wretched human chattels labor in the tropic heat, cultivating cocoa. "That their master may fare sumptuously every day in Europe, and finance dethroned royalty, which is not ashamed to use these ill-gotten funds in half-hearted endeavors to regain a discredited crown."

Why, it is often asked, does the Government of Portugal, so loud and vehement in proclaiming its devotion to human freedom, permit slavery to exist? The answer always is, that the colonies are beyond the Government's control. The planters treat "regulations" sent out from the Tagus

as so much waste paper. Portuguese statesmen have unwillingly acknowledged that the power of vested interests in the colonies can nullify every attempt made by the government to introduce reforms. Such being indisputably the case it seems impossible that Great Britain should continue an alliance with a Power "which by a persistent violation of international obligations exposes not only herself, but her ally, to a defense of slavery and the slave trade."

The all-important question of the "repatriation" of the slaves is discust in detail by Mr. Harris and deserves more consideration than we are able to give it in this article. is of course claimed by the planters that their human chattels are much better off working for them, than if they were returned to their old homes. Also, they argue, many of the laborers have forgotten the districts from which they were originally "recruited" and they might come under evil influences, and perhaps starve, if dumped down on the main land. It is true the "repatriation" question presents many difficulties, but Mr. Harris believes they are not insurmountable, and by no means so numerous as the planters try to make out. "Repatriation" was begun tentatively in the year 1908, not always with the happiest results, but this was owing, says our author, to the barbarous and inhuman methods employed.

It has been mooted in high quarters that Portugal's treatment of the natives demands the transfer of her African territories to some such progressive power as Germany, for a financial consideration. Mr. Harris expresses a doubt that the natives

would fare any better under German rule than they do now, for while a number of colonial Portuguese are slave-owners and traders "the Portuguese have a kindly nature, to which we can appeal, and signs are not wanting of an awakening of the conscience of the Portuguese nation in a manner which may lead to a thorough cleansing of the colonial possessions of the Republic."

Germany, says our author, is in many respects a progressive power, but she has never shown any philanthropic consideration for the wellbeing of the native races. A single word from Germany signifying a willingness to cooperate with Great Britain during the Kongo agitation, would have saved thousands, if not millions, of lives. That word was never spoken; the Kongo tribes were left to perish, and German public opinion maintained a cynical attitude to the end.

Portugal has declared very emphatically, that she will not part with her ancient colonies, but unless she begins at once to purge her administration and abolish slavery, there is every reason to believe that she will be forced to do so. In other words she must "Get on, or get out."

#### The Progress of Christian Missions

"Of all the forces which have made for real progress in West Africa," writes Mr. Harris, "Christianity stands, some say first, others second, but none can place it last. To it belongs primarily, in point of time at least, the economic prosperity of the Gold Coast. To it belongs, almost entirely, the credit for the native clerks, and educated men of the Coast. To one section of the Christian

Church at least belongs the honor of having saved on the spot the Kongo natives from extermination."

One curious and interesting fact noted by this author is that the majority of administrators and commercial men hold in a measure of contempt the Protestant missionary, while his Catholic brethren are generally esteemed. This attitude, Mr. Harris believes, is owing to the fact that the Catholic missionary is more diplomatic in his relations with traders and administrators; he is more genial; "a good fellow" where his Protestant confrère may be bluff, unbending and somewhat puritanical. The Protestant missionaries are free to criticize administrations, expose iniquities and oppressions, which the Catholic fathers are not allowed to do. The crime of the Kongo was exposed by Protestant missionaries on the spot, tho the Catholics far outnumbered them, and the same could be said of the atrocities in the French Kongo and the slavery in the island of St. Thomé. The author believes that this antipathy toward Protestant missionaries is likely to become more marked in the future.

The highly organized syndicate, which has replaced to a large degree the old-time trader, has sufficient power and influence at home and abroad to threaten and coerce any administration. "The missionary, bold in his isolation, knowing no higher authority than his own highly tempered conscience, willing, if need be, to suffer any extremity, is bound to find himself more and more in conflict with the exploiting energy of these vigorous dividend-seekers. This conflict is of course an excellent tonic for the church, but it makes the lot of

these isolated men and women in Central Africa much harder to bear."

In his review of Christian progress. Mr. Harris says, that few gains have been made in the far hinterland of the Sierra Leone Protectorate, the Northern Territories of the Gold Coast, or in Northern Nigeria. "In the Sierra Leone Colony where slaves liberated during a period of 50 years were dumped down as they were released from British battleships, Christianity has permeated fairly completely the life and habits of the people; nearly two-thirds of the population are nominally Christian, while the heathen number less than one-tenth. Gold Coast the Basel Mission alone. has more than 30,000 adherents who find about \$25,000 for mission expenses. Another notable and interesting fact is, that the natives have invested in the Mission School Bank over \$115,000, a larger amount than they have placed with the Government, showing the confidence the natives have in the Christian Church as a depository.

In Southern Nigeria half the population is Mohammedan, very tenacious of their faith, and noted for their piety and simple life; an altogether superior class. Christian advance is opposed in the more northern territory by officialdom, on the ground of possible trouble with the Mohammedan community. Below Nigeria and south of the Niger Delta, Paganism is rampant, while Mohammedanism does not exist. "A paganism" says our author "so broken by the forces of civilization. so rent, and riven by internal mistrust that the masses of the people are crying out: 'Who will show us any good?""

Mr. Harris is enthusiastic in speak-

ing of the value of Medical Missions in the African field. No other agency, he believes, is quite so effective in establishing friendly relations with the natives as the work of the medical missionary. Every cure that is effected speaks more eloquently to the native than many sermons or ethical discourses, and makes him very receptive to Christian teaching.

In recent years Protestant Missions have successfully carried on industrial and commercial enterprises in the interest of the natives. At Abeokuta all the public buildings of that fine city were erected by the Christian Industrial School. In the Gold Coast the German Basel Mission leads the way among Industrial Missions. Commercial Section includes Industrial Training Institutes, and nothing could be more pleasing, says Mr. Harris, than the energy and interest displayed by the natives who devote themselves to cabinet-work, coach-building and agricultural pursuits, but the main activities of this department are those of the ordinary African merchant, with the exception that the agents are forbidden to sell spirituous liquors. This branch of the work is conducted by 23 "mercantile missionaries" with very satisfactory results. The white men are assisted by colored men in charge of the branches, and who on Sundays may be found teaching in the Bible Schools and preaching at the out-stations of the Mission. The income from the industrial work and the manufactures must almost, if not completely, cover the Mission's expenditures. "Its general business operations," writes the author, "splendid educational institutions, its devoutly spiritual atmosphere, combine in forming one of the

greatest, if not the greatest, force for progress in the Gold Coast Colony. But the price has to be paid, for, according to the Acting Governor, 'the highest death-rate was among the missionaries.'"

Of the 550 missionaries who have labored to spread the Gospel in West Africa, over 170 found an early grave, some of them living only a few days, being stricken down almost on the day of their arrival in the field. Of these noble martyrs to the cause of Christ, the author says, "These men and women were not only the matured youth of their countries, but they were compelled to pass the most rigid medical examination prior to their acceptance by the Missionary Boards. They were indeed the flower of the Christian Church." Appalling as the mortality has been among these chosen ones, they did not die in vain, but that many might be lifted out of the darkness that shrouded their lives, into the glory infinite that lights the pathway of those that love the Lord.

Without giving in detail Mr. Harris's interesting statistics that show the results of missionary labor in West Africa a few figures may be of interest. For Sierra Leone, Nigeria, Gambia, Gold Coast, Kongo and Angola the total number of adherents (known members and communicants) is given as 214,501; scholars, 79,861; annual native contributions, \$163,395.

These estimates do not exhibit the wide interest displayed by the natives in Christianity, which is shown in their considerable purchase of the Scriptures. The British Bible Societies ship thousands of pounds' worth of Bibles every year to the different

colonies; the natives contributing an increasing sum to the British Society, which gives a "return" in cash from the Native Christian Community of the Portuguese Colonies of over \$150,000 per annum, or an average of \$1.06 per head throughout the churches

To the author the future of Christianity in West Africa is bright with promise, but he also recognizes that its progress is beset with many dangers. In early years missionaries subordinated everything to the actual work of preaching, but experience has shown that the native preacher if properly trained can carry the message further than the white man could ever hope to reach, while his mastery over the native tongue gives him an immense advantage. As the result of this spreading the Gospel largely through native preachers, the whole of the riverine systems of Central Africa are being brought under the influence of Christianity. The bush native no longer clings to Paganism, and if not a Mohammedan calls himself a Christian, tho his manner of living may be of the most immoral description.

On the dangers that threaten the future of Christianity in West Africa and other parts of the continent, Mr. Harris presents some striking facts:

"Already in several colonies the natives are restive under an inadequate white control and leadership. Educated in the principles of liberty, but without much respect for, or belief in, the nobler tenets of the Christian faith, they are breaking away from Church Government and forming themselves into Christian communities in which personal desire is never allowed to conflict with accepted

standards of ethics. One day I visited a leading 'Christian' in a certain colony; he showed me round the district, took me over his delightful little farm, pointed out his model dwellings, etc.; then I inspected a building with three compartments, and was informed that one section was used as a gin store, the middle section for prayer meetings and in the third the man kept his wives! All this, he boldly asserted, could be justified by reference to the Scriptures. I was not prepared to contest the assertion, because my host claimed his own conscience as the final arbiter of interpretation. extent to which these secessions may go, can be gathered from the fact that

one seceding church in West Africa claims a membership of over 10,000 adults."

Mr. Harris is far from being an alarmist, but he foresees that unless the missionary societies can supply a sufficient number of men to check the spread of this movement, all Central Africa may be brought under "the influence of a form of Christianity which for many years will be a caricature of the religion of Jesus Christ. The only hope, and happily a probable development, is that the religious wave which is now sweeping irresistibly across the central region, will be followed by an ethical wave, which will give the 'Light eternal' to the Dark Continent."

## TO GIVE IS TO LIVE

The sun is forever pouring its gold On a hundred worlds that need to borrow:

His warmth he squanders on summits cold,

His wealth on the homes of want and sorrow.

To give Is to live.

The flower shines not for itself at all.

Its joy is the joy it freely diffuses;

Of beauty and balm it is prodigal, And it lives in the life it freely loses:

No choice for the rose but glory or doom,

To exhale or smother, to wither or bloom.

To deny Is to die. The seas lend silvery rays to the land.

The land its sapphire streams to the ocean;
The heart sends blood to the brain

The heart sends blood to the brain of command,

The brain to the heart its light-

The brain to the heart its lightning motion;

And over and over we yield our breath
Till the mirror is dry and images death.

To live Is to give.

Dead is the hand that is not open wide

To help the need of a human brother; He doubles the length of his life-

long ride

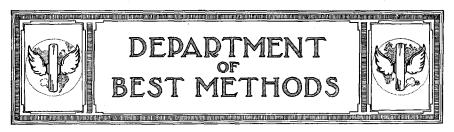
Who gives of his fortunes to help

another; And a thousand million lives are his

Who carries the world in his sympathies.

To deny Is to die.

-Selected.



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## OPENING THE FALL CAMPAIGN



ACATION days are over, and the busy world is preparing to run at full speed once more. The Church, no less than the world, is ready to take up

its work with new vigor.

There is no better time (with the possible exception of the First of January) for overhauling old methods and inaugurating new ones. Nine or ten months of almost uninterrupted opportunity lie ahead before the next long vacation. No missionary organization should enter upon it in haphazard fashion with nothing definite planned. A carefully thought-out campaign tends to multiply results and make them great and lasting. A right beginning is of the utmost importance.

#### A Quiet-Hour Service

The best preparation for a season of service is a quiet waiting before God for guidance of the Holy Spirit. Before making any plans whatever we should ask God to reveal His will and show us just what He would have us to do. Otherwise we may "run before we are sent." This is one of the gravest errors of the present generation of Christian workers. Only when we are doing a God-appointed work in God's own way can we be sure of results that abide.

"I never ask God to bless my plans," said a religious leader at a conference some time ago. His fellow workers were shocked and demanded an explanation. "It is true," he repeated with emphasis. "I never ask God to bless my plans. I ask Him to reveal His plans and bless me in trying to carry them out."

The command to "Go forward" was preceded by the command to "Stand still." This is the true order. Pentecost followed a season of united prayer and supplication in the upper room. It is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts," that great works are accomplished, great victories won.

In view of this, the best possible plan for opening the fall campaign is the holding of a "Quiet-Hour Service" in which those whose hearts are filled with longing to see God's kingdom prosper, may come together to plead His promises and claim their fulfilment. Such a meeting need not be large. Its success is not at all dependent on numbers. A few earnest souls with hearts on fire for God can call down the coveted blessing. This is a plan that has been tested again and again by the Best Methods Editor in different organizations, and never once has it failed to bring a blessing.

#### Praying or Planning

BY JESSIE ANDREWS

We plan and plan, then pray
That God may bless our plan.
So runs our dark and doubtful way,
That scarce shall lead unto the day—
So runs the life of man!
But headen! God cait! "Pray!"

But, hearken! God saith, "Pray!"

And He will show His plan,
And lead us in His shining way

That leadeth on to perfect day—
Each God-surrendered man!

—The Sunday-School Times.

## Missionary Workers' Conference

A very good way to open the fall campaign is for all the missionary

forces of a church to unite in holding a Missionary Workers' Conference. A week-night is best for this—the midweek prayer-meeting night if the pastor is willing.

After a short devotional service, let the officers of all the missionary societies or bands connected with the church and the chairmen of the missionary committees of the church and Sundayschool, present their plans for coming fall and winter. Give pastor an opportunity to tell of his aspirations for the church in a missionary way, and spend some time in discussing how the church and various organizations can become a greater power in the community, especially along the lines of city missionary Then call for volunteers the work. If the meeting is rightly conducted there will undoubtedly be some present who will make a decision for the first time to take up some specific form of missionary service—at least this has been the experience of those who have tried this method of opening the fall campaign.

The meeting should close with a season of prayer for the guidance of the Holy Spirit and the blessing of God on all that is undertaken.

#### Missionary Vacation Experiences

A good plan for a society or a federation of societies returning to work after the summer recess is a meeting with "Missionary Vacation Experiences" as the topic. In almost every community there are one or more persons who have enjoyed special missionary privileges during the summer, the telling of which would prove a joy and inspiration to those less favored than themselves.

A meeting of this kind, that was greatly enjoyed and proved very profitable, was held last October by the Woman's Union Baptist Missionary Society of Schenectady, New York, and

vicinity. The program consisted of reports from several of the summer missionary conferences and the account of a visit to Ellis Island made by one of the members.

A reproduction of the miniature panorama, "The Open Window,"\* with an endless procession of Christless women passing by (See "The King's Business," by Mrs. Raymond, page 23), that had made such an impression at Northfield the previous July, and pictures of the Immigrant Pageant and the China Demonstrations that had been special features at Silver Bay, added not a little to the interest of the meeting.

#### Rallies with Social Features

Fall rallies that combine social features with plans for work and the enlistment of new members, can be enjoyable and effective. made both They may be either luncheons suppers where everybody sits down to a daintily spread table and partakes of a real meal, or simply afternoon affairs with nothing but a cup of tea and a few wafers by way of refreshment. Sometimes they are held by individual societies, sometimes by federations or unions of all the societies in the community.

A very successful rally on this order was held a year or two ago by the Prospect Chapter of the Westminster Guild (a young woman's organization in the Presbyterian Church), in Trenton, New Jersey. About sixty girls in the church and Sunday-school, many of whom were not connected with any missionary organization, were invited to a supper. As a result there was a great revival of missionary interest among the old members and a new chapter of the Westminster Guild was organized in the church.

<sup>\*</sup> Directions for making such a window are given by Miss Edith Thomson in "How to Use," a handbook of suggestions, prepared by Mrs. Montgomery, to accompany "The King's Business," pages 70 to 74. Published by the Central Committee for the United Study of Foreign Missions, West Medford, Mass. Price 20 cents.

### Progressive Missionary Tea

The Woman's Home Companion recently gave an account of a unique missionary tea given by a woman's society which would prove an excellent way of opening a fall campaign in either a woman's or a young woman's society.

Five hostesses were appointed, and five tables prepared. The tables were "Associadesignated respectively as tion." "Program." "Membership," "Literature," and "Giving," and the hostess for each table was selected with regard to her fitness to discuss the topic for which her table stood. Long before the day set for the tea. each made a special study of the best method of presenting her subject and came prepared to make the most of her opportunity. The hostess of the giving table was ready with pledge cards to be taken home and signed. and the hostess of the literature table was provided with samples of magazines and other missionary literature for free distribution.

Fifty women came and were divided into five groups, ten for each table. There were five courses, served by the young women of the church. The first course was fruit, and while it was being eaten the hostesses presented their subjects, the guests asking questions and entering into the discussions if they so desired. At the end of ten minutes a bell rang, and each party of ten progressed to the next table, there to discuss another phase of the missionary problem. The hostesses, of course, remained at their own tables.

The second course was sandwiches, olives and pickles; the third ice cream and cake; the fourth, tea and wafers; the fifth, candies. A more elaborate menu could be substituted, but this was inexpensive, easy to prepare, and could be quickly served without delay. The favors were little painted cards containing missionary texts, and there

was appropriate music between the courses.

At this novel tea fifty women had five important phases of the society's work presented to them, and the hostesses came into touch with fifty different women. It was a great success. As a result the membership was nearly doubled, the pledges to missions were greatly increased, new subscriptions to magazines were obtained, and in every way the society made large gains.

## The United Campaign for 1914-1915

"For years we have talked about 'united campaigns,'" says The Missionary Herald. "In 1914-15 we are really to have one! With the slogan, 'Christ for every life and all of life,' and 'The Social Force of Missions' as the great central theme, all boards—home and foreign, general and women's—will work together to present the missionary enterprise in its most compelling form. The timeliness and attractiveness of the theme are obvious to all who know how generally the most earnest people in our churches are thinking in social terms."

This campaign is to begin at once, and every church should prepare to participate in it. Abundant literature of a very high order has been prepared, including text-books suitable for all ages and both sexes, written by some of the best literary talent in the country. Official ones for united use have been prepared by the Missionary Education Movement, the Central Committee for the United Study of Foreign Missions, and the Council of Women for Home Missions. The list is as follows:

## Missionary Education Movement

"The Social Aspects of Foreign Missions," by Dr. W. H. P. Faunce, President of Brown University. Cloth, 60 cents; paper, 40 cents.

"The Individual and the Social Gospel," a four-chapter book for busy men,

by Dr. Shailer Mathews, Dean of the Divinity School, University of Chicago. Cloth, 25 cents.

"The New Home Missions," by Dr. H. Paul Douglas, Secretary of the American Missionary Association. Cloth, 60 cents; paper, 40 cents.

"The American Indian on the New Trail," by Thomas C. Moffett, Superintendent of Indian Work, Presbyterian Board of Home Missions. Cloth, 60 cents; paper, 40 cents.

## Central Committee for the United Study of Foreign Missions

"The Child in the Midst," by Mrs. Benjamin W. Labaree, formerly a missionary to Persia. Cloth, 50 cents, postage, 8 cents; paper, 30 cents, postage, 6 cents.

"Our World-Family," a junior foreign missions text-book, by Helen Douglas Billings. Paper, 25 cents.

## Interdenominational Home Missions Study Course

"Missionary Women and the Social Question," by Mrs. Fred Smith Bennett, President Woman's Presbyterian Board of Home Missions. Paper, 18 cents.

"In Red Man's Land," by Francis E. Leupp, former United States Commissioner of Indian Affairs. Supplementary chapter on missions among the Indians, by the Rev. A. F. Beard, D.D. Cloth, 57 cents; paper, 35 cents.

"Goodbird the Indian," told by himself to Gilbert L. Wilson. Junior home mission text-book. Cloth, 40 cents; paper, 25 cents; postage extra.

Besides these text-books, much additional literature in the way of helps on the text-books, programs for midweek, and young people's meetings, sermon suggestions to pastors, helps for workers among children, and outlines for Sunday-school programs, is being issued by the Missionary Education Movement, the women's organizations and the denominational boards. Any time after September 1, any one who asks for it may obtain from the Missionary Education Movement, 156 Fifth Avenue, New York, a copy of a book-

let, "Christ for Every Life and All of Life," containing the details of the United Campaign and a list of all the literature available for it. Ministers may also obtain a pamphlet, "Making the United Missionary Program Effective," prepared exclusively for their use.

## The Wednesday Night Club

A fall campaign of large proporalong missionary lines planned and put into successful execution last autumn in the Lake Avenue Baptist Church, Rochester, New York, of which the Rev. Albert W. Beaven This wideawake church pastor. supports three foreign missionaries and two home missionaries, in addition to work done through many city mis-Mrs. Montsionary organizations. gomery's father, Doctor Barrett, was pastor of it for many years and she and her husband and mother are indefatigable workers there at the present time.

The campaign began with the formation of a "Wednesday Night Club," the purpose of which, as stated in the prospectus, was "to save time and carfare, and make it possible for a good many people to come to a good many things at the church that they could not attend if they were scattered through the week. "With these ideas in view, as many as possible of the activities of the church (particularly the devotional, study, and committee meetings) were grouped together on The Woman's Society Wednesday. changed its monthly meeting to Wednesday afternoon at 2.30, and elaborate schedule was prepared for a series of "Big Wednesday Evenings."

The Wednesday Night Club was planned as a permanent organization, but in the beginning it was something of an experiment. The first period of ten weeks (October, November, and part of December, 1913) had missions as its central theme, and was put into the hands of the Missionary Com-

mission, an organization composed of all the missionary forces of the church, with Mr. A. D. McGlashan, a student in Rochester Theological Seminary, as leader. The schedule for each Wednesday evening was as follows:

5.00 to 6.00 P.M.—Committee meetings of such groups as needed to meet from time to time.

6.20 to 7.00.—Supper served at 20 cents to all to whom it would be a convenience to take supper at the church. At the close of the meal a good "sing," led by a volunteer orchestra and chorus formed to help with the "Big Wednesday Evenings."

7.00 to 7.30.—Missionary entertainments, dramatic presentations of missionary stories and foreign peoples, and addresses on missionary topics.

7.30 to 8.15.—Mission study in classes. 8.15 to 9.00.—Devotional service, with special topics for prayer and discussion.

9.00 to 10.00.—Committee meetings and small group sessions.

The whole plan was carried out on a very large scale. There were missions in everything, it being the purpose of the Commission to bring the subject before the people in all its phases and from every angle. The first night there were nearly 300 in attendance, and during the ten weeks' course, the average attendance was about 175.

The supper hour was made very enjoyable by the introduction of all sorts of jokes and surprizes that helped in the fellowship and made it easy to get acquainted. Some of the stunts perpetrated were missionary in character and gave not a little real information about missions.

Among the entertainments during the hour from 7.00 to 7.30 were an impersonation of "Cindy's Chance" (a story of mission work among the Southern Mountaineers), given by a group of girls; the representation of a company of immigrants coming through Ellis Island, given by about forty of the young people; the demonstration of a day in the life of a missionary in India, given by Mrs. Hamill, formerly a missionary in India, assisted by a group of young people. On some of the evenings there were addresses by such well-known speakers as Doctor Barbour, Mrs. Montgomery and Professor Henry Robbins.

For the study classes from 7.30 to 8.15 no less than thirteen courses were offered as electives. These included three on foreign missions, three home missions, one on city missions, and six on general missionary topics, such as "The Business Side of the Mission Task" (a course for business men), "Comparative Religions," "The Bible and Missions," and "Medical Missions." It had been announced that no class would be held unless at least five persons elected to take it, but nine of the thirteen had a sufficient enrolment to warrant their being given, the number signing for them ranging from 8 to 40 to 50. The business men's course proved one of the most popular, the attendance sometimes running as high as 30 or 35. Each class held one open night in the Sunday-school room in order that those who came to the supper, but were not enrolled in a class, might participate in the study.

On the close of the mission study campaign about the middle of December, the Wednesday Night Club took a recess of three weeks. On January 7, 1915, it started up again with Bible study as the central theme. A commission was appointed and the same general plan was followed as to hours and supper. The attendance was even larger than during the first period, and the plan has proved so popular and helpful that it is to be repeated this year. The same general schedule will be followed—missions first then something allied to Bible study.

"The results of the experiment have

been exceedingly satisfactory," wrote Mr. Beaven at the close of the mission study period last December. "Many of our people have become interested in missions; the men of the church testify that their attitude toward missions has been almost revolutionized. Other results have been the enlarging of the prayer-meeting to double its size; the engendering of a feeling of good fellowship all through the church; and the enlisting of the help of scores and scores of young people who had never attended prayer-meeting before or had been especially interested in missions"

Miss Stevens, the pastor's secretary, adds the following, after the plan had been tested for nearly a year:

"I think the most general effects have been the fine feeling of good fellowship among all the people that has lasted and will last; the conviction of all the people that fellowship and religion are not far apart, proved by the fact that there has been absolutely no feeling of constraint or embarrassment in going from the jolliest supper hour to the most devotional kind of Bible study, nor from the most exciting discussions of the Bible class lessons, to the general prayer-meeting; the very widespread and general interest in the spiritual side of things, and the development of spirituality in the meetings of the church.

"The Sunday-school and other organizations of the church received many new members, and about 40, I should think, came into the church without any special effort being made; that is, they came Wednesday nights and felt at home, and naturally came into our membership. Many others were gotten in touch with who simply came for the friendship, and have been held and brought into the church and its organizations. About 140 in all came into the church during the year.

"The supper has been very success-

ful. We have found absolutely no attempt on any one's part to take advantage of the low-priced meal. Nor have we found that people have come to the fun part, stayed to the classes, and then left. They have universally come to supper and stayed through the prayer-meeting, and there have been many committee meetings held after that. Our people have devoted Wednesday to the church, and it has resulted in a great saving of time, carfare, and nerves, and has doubled the amount of committee work the pastor and his assistants and workers have been able to do."

## A Campaign on Immigration

A very effective fall campaign was planned and carried out last year by Mrs. Alfred S. Davis, with the assistance of two young ladies, in the First Baptist Church of Bennington, Vermont. It might well serve as a model for a missionary campaign on any subject.

The topic was "Immigration," and all departments of the church were enlisted. The campaign began early in the fall and culminated with the Christmas entertainment of the Sunday-school. Two study classes were held, one for members of the Woman's Missionary Society, the other for the young people. There was a public debate on the subject, "Should Immigration be Further Restricted by the Literacy Test?" a lecture on Immigration, illustrated by stereopticon slides, an address given one Sunday evening by a Baptist worker at Ellis Island; and a reception and tea given by one of the members of the church at her home. at which a collection was taken for work among the immigrants.

In the Sunday-school there was a course on immigration with charts, etc., given during the opening exercises. One nation was taken each Sunday, and the Sunday-school orchestra played

the national airs of each on its day. There was a separate course in the primary department.

The exercises in the Sunday-school on the Sunday evening before Christmas consisted of an arrangement of carols and readings, and an exercise, "America's Welcome," in which twenty children took part, ten drest immigrants and ten in white as Americans. Each carried its own flag. With songs and recitations they marched to a gateway where, after an address of welcome from an American child, the immigrants passed through and exchanged the flags of their native lands for American flags. It was very pretty and effective.

The Christmas entertainment of the Sunday-school (the main department) was a "Costume Party." Everybody was requested to go drest as an immigrant, and those who failed to do so were fined a small sum, which went to immigrant work. There were all sorts of queer costumes, and the fun began with a grand march in which only those drest as immigrants were allowed to participate. This created a great deal of merriment, and when it was over there were games and refreshments, and everybody had a good time.

From a psychological standpoint this campaign was correct in all its details. There was no attempt to make an impression without a corresponding opportunity for expression. Christmas exercises of the Sundayschool there was an offering by classes envelopes previously distributed. which amounted to \$31. And the missionary from Ellis Island having stated that at Christmas time they usually have about 2,000 to feed, and that, in addition to food, they try to give each one a little present, a large clothes-basket was placed in the Sunday-school for two weeks, and the children were invited to bring gifts for the immigrants' Christmas. A number

of fine scrap-books were made of cloth with gay pictures pasted in, and a goodly supply of books, toys, hairribbons, neckties, etc., were brought in and sent to the denominational worker at Ellis Island.

## One Church's Program

The following program, drawn up for the Congregational Church of North Andover, Mass., by its pastor, the Rev. John L. Keedy, should prove suggestive to other churches. The Missionary Herald, in which it was recently printed, calls attention to the fact that it "includes both the educational and financial objectives and places as the first thing to be attained a canvas for pledges and next to this a canvas for subscriptions to church and missionary periodicals."

## A SUGGESTED MISSIONARY PROGRAM

- A canvass of our church-members for pledges. To be done by the finance committee and pastor.
- A canvass for subscriptions to missionary papers and church periodicals.
   By a special committee.
- 3. A mission study class, in charge of the missionary society.
- 4. Three Sunday morning sermons and addresses—one by the pastor, one by a secretary, and one by a missionary. Dates for these to be January 25th, April 26th, and October 25th.
- 5. Two or three week-day programs in charge of the women. A birthday party suggested as one. Two missionary speakers suggested for the others.
- Ten five-minute missionary talks to the Sunday-school, and ten missionary offerings.
- 7. Two missionary concerts, four illustrated lectures, one missionary play.
- 8. Several missionary programs in the Young People's Society of Christian Endeavor.
- Several missionary programs in the midweek service. To be in charge of committee appointed by church committee.



## MISSIONARY AWAKENING IN SOUTH AFRICA—A CORRECTION

N our April number (p. 313), ap-I peared a paragraph under the above heading in which reference was made to "the hostility of the Boers before and during the Boer war." Rev. A. C. Murray, of Stellenbosch, Africa, calls our attention to the fact that this statement needs to be qualified. There has, of course, always been many among the Boers who have no sympathy toward mission work. is true that of both the Dutch-speaking Boers, and of the English farmers of South Africa, that they are doing very little to support Christian missions to the natives. and countries in Rhodesia they are for the most part enemies of missions. It is, however, a mistake to say that when thousands of Boers were transported to India and Cevlon during the war, then English and American missionaries ministered to these prisoners, and as a result, several hundred Boers at once volunteered for missionary work among the natives in Africa. The fact is that these prisoners were ministered to by Dutch Reformed ministers and missionaries from South Africa. Some were sent there by the church, and some, who were captured on the field, while accompanying the commandos as chaplains, were sent as prisoners of war. It was these men who were used by God to bring about the revival in the camps and to stir up the great missionary enthusiasm. One of the camps where the enthusiasm was greatest, was on the Island of St. Helena, where there were no English or American missionaries. God was

working in the Boer Church in South Africa at the same time as in the camps, as is seen from the fact that the mission work went on developing during that time, and at the end of the war there were 22 missionaries of the Boer Church in their Nyasaland mission-field alone, beside those in Rhodesia, Transvaal, and the Cape Province. Mission interest has very much increased since the war, but this is due to the work of God's Spirit. through the instrumentality of men like Dr. Andrew Murray, Prof. Hofmeyer, Prof. Marais, and others, all of these men belonging to the Boer Church. At the present time the Boer churches of the Cape Province, Orange and Transvaal, support foreign missionaries. Also about 100 home missionaries, who work among the natives and colored people living among the whites. The real revival of mission interest among the Boers began about twenty-five years ago.

WE often speak of ourselves as only "instruments in God's hands." It is our privilege to think of ourselves, if we are truly His servants, as agents. An instrument is a dumb, senseless, lifeless thing, which has no active, intelligent power even to cooperate with him who handles and uses it; but an agent is one who acts, however, in behalf of, and under control of, another, yet acting intelligently and individually. We are God's agents, and He worketh not only by us, but in us, both to will and to work. (See Greek of Philippians, ii, 13.)—A. T. P.

#### JAPAN-KOREA

## A Special Call for Japan

WENTY new missionary families in the next ten years are sought by the American Board for evangelistic work in Japan. This may seem like a large demand, but it is not if the proportionate share of the Congregational church in the forty-four millions unevangelized Japanese is nine million. If these twenty families could possibly be available at once, and set free for new work, there would still be but one family to a population of more than four hundred and fifty thousand. These men and women are needed to fill depleted ranks in the centers of work already occupied, as well as to open new and promising centers. To those who know the situation the number sought seems to be the minimum requirement.

#### The "Christian Traitor"

HE church in Japan has many splendid men and women whose faith and devotion and loyalty would place them on a level with the like products of any land. Tsuchida, the headman of his village and often elected to the local assembly of his Prefecture, was subjected at one time to petty persecution on account of his faith, and once openly attacked with violence, and finally his name was placarded on the fences and walk and telegraph poles of the whole countryside as "traitor" because he had abandoned the ancestral faith. "Tsuchida the Christian traitor" was the formula. When asked how such advertising affected him, he replied that he never saw his own name thus coupled with that of his Lord but he felt himself most unworthy of that honor; but if his neighbors had seen anything in him to suggest that those names should go together, he could only rejoice, and thank God that he had been permitted to bear that testimony.— Dr. H. B. Newell, Matsuyama.

## Changes in the Korean Church

REV. W. A. NOBLE writes in The Korea Mission Field, that there are great changes transpiring in the life of the Korean Church. The fact that in many of the churches the congregations reported are not as large as they were five years ago, has led to the impression that there has been a falling off in church-membership. The actual baptized membership is steadily increasing, but there has been a falling off in the numbers of those enrolled as coming under church influence, as a result of evangelistic effort.

## A Notable Japanese Woman

A N interesting and efficient new advocate of Christianity who has just arisen in Japan is Mrs. Hiraoka, a member of one of the most famous Japanese families and a woman possest of great wealth in her own right. In the business world she is known as the president of a life insurance company in Osaka, and also is the chief owner of an important bank. Mrs. Hiraoka began the study of Christianity five years ago, and two years ago was sufficiently convinced of its truth to accept baptism. Since that time she has developed a very intense missionary zeal

and has now declared her intention of devoting the remainder of her life to an effort to convince her countrymen that Christianity is the saving power which Japan most needs. This determination has recently led her to defy oriental conventions by appearing as a speaker in public meetings. Those who have heard her praise her remarkable "bearing, fluency, distinctness in speaking, earnestness and thought." In her first public address she devoted herself to a closely constructed argument showing that the Japanese race are in spiritual necessities no different from the other races of the world, and declared that a religion which has been found suited to the needs of other leading nations of the earth must be the religion Japan needs.

## Korean Students Accepting Christ

HE report of the Student Y.M.C.A. Secretary in Korea, Choi Sung Mo, contains the following paragraph: "From last June to April of this year I have been able to lead 272 men to decide to accept Jesus Christ as their Savior. A number of these are in my Bible classes and seventy-six of them are now known to be in regular attendance at the church. It was my duty to deliver the gospel both in public and in private and to visit the sick, and I have done what I could as the time permitted, and I trust that the work of my Master has been promoted by my services." Mr. Choi Sung Mo leads sixteen different Bible classes, two of which are composed entirely of students from non-Christian private schools, while two other number among their enrolment some sixty government school students.

One of the most interesting features of the Student Young Men's Christian Association work in Korea is the sending forth of evangelistic groups which preach the gospel in the neighboring villages and country districts ofter

where no preaching has ever been heard.

#### Buddhism in Japan

B UDDHISM in Japan is not yet dead as is seen from the fact that the University of Tokyo celebrates annually a service in which the spirits of deceased criminals and poor people are appeased through sacrifices. Is it then to be wondered at that the butchers of Tokio bring sacrifices once every year to the animals they have killed through the year?

The Baseler Missionsmagazin points out the fact that Buddhism has very influential propagators. Bowe Magata, the former councillor of finances of the Korean Government, now has brought to life a historic Buddhistic society, asserting that Japan owes her present grandeur to this religion above everything else, and that Korea flourished only so long as the Korean people allowed themselves to be led by Buddha. Such movements to revive the old religion are a proof of the influence of Christianity.—Unsere Heidenmission.

#### Modernizing Korea

A DISPATCH from Seoul, reports that a new energy has sprung up in the "Land of the Morning Calm," since the arrival of the Japanese. The tourist may still see "the white-robed Korean gentleman, with his sparse black beard, his majestic walk and stove-pipe hat, moving picturesquely through the wide streets of Seoul, ceaselessly puffing his long bamboo pipe." But the general life of the city has lost much of its former langor and ease.

Japan is sending the young people to school and putting the older people to work. In this work the American missionaries and the representatives of the Young Men's Christian Association have rendered great aid, credit for which is cheerfully rendered by the Japanese, who are pushing forward government industrial schools. All the American

missionaries are exerting themselves in the practical education of youth, including manual training, and this phase of their work is most satisfactory both to Koreans and Japanese, since it points the way to industrial prosperity.

—Christian Observer.

#### CHINA

## Fruit of Missionary Toil

THE latest statistics of evangelical church membership in the Republic of China give 470,000. The churches are served by 546 ordained Chinese pastors and 5,364 unordained workers. There are also 4,712 Chinese Christian school teachers, 1,789 Bible women and 496 native assistants in the hospitals. Chinese Christians contributed last year \$320,900 for Christian work. There are 85,241 Chinese boys and girls in the primary and day schools of the Christian Church, and 31,384 students in the intermediate high schools and colleges maintained by the evangelical church. The hospitals number 235, with 200 dis-The patients treated last pensaries. year totaled 1,322,802.

#### Chinese Gifts to Missions

BANKER in Peking, some seventy A years old, recently confest that he had been under conviction since the Boxer uprising, and that his increasing years and the advancing crisis in China led him to turn to Christ as the only hope for himself and for the nation. He found such peace that he has set aside money sufficient (from his income) to support a preacher "from now until the close of human history." Another Chinese Christian has willed all his property to the American Baptist Foreign Missionary Union with the stipulation that after his death it is to be used for the spread of the Gospel in China. He has notified his brother in China to act as executor for his property in that country, to see that the provisions of his will are carried out.

The name of this gentleman is withheld. At the present time he is in this country holding an important position under the Chinese Government. is a splendid type of a Chinese Christian gentleman, well-educated and able to speak three Chinese dialects as well as English fluently. When he was eight years of age in China his father and mother became Christians. It is his expectation to return to China at the close of his present government service, and to spend the remainder of his life in preaching the Gospel to his own people. As an instance of faith in missionaries and their work, as well as confidence in the Society. this act is worthy of special recognition.

### Chinese Church and Status of Women

HE long motionless East, where women traditionally are neither heard nor seen, is now threatening to lead the van in according them equal status with men in the deliberative and administrative councils of the Church. At the first diocesan conference over which Bishop Norris, the lately appointed bishop of North China, presided in Peking, a motion was on the agenda paper of which the object was to abolish all differences between the status of women and men in regard to church work and administration. Bishop Scott was present, and he told an audience at one of the S. P. G. Anniversary meetings that he understood the proposal to mean that women were to be eligible as members of vestries, for the election of churchwardens, and the government of local churches, and he thought it might also cover diocesan conferences, and possibly, hereafter, the general synod of the Church of China. Both the Chinese and English members of the conference seemed favorable to the motion, and it was referred to the general synod. What its fate there will be remains to be seen, but it is evident that the Christian brethren in North

China will not quarrel with the S. P. G. for its new departure this year in inviting a woman missionary to speak at its anniversary, nor will they even think the C. M. S. Committee is moving too fast.

## Presbyterians in China

THE Presbyterian Church of Christ I in China is rapidly completing its organization, and it is expected that a General Assembly will be definitely established within two or three years. In 1902 a committee representing seven different societies met in Shanghai and prepared a "Plan of Union," recommending the complete independence of the Chinese Church, and requesting the church courts to take the steps necessary to unite in one organized church. The next step was the formation of a Council, which met in 1907, representing twelve organized and two organized presbyteries. This Council, meeting at Tsinanfu in May of this year, voted to ask the presbyteries to send to a meeting to be held at Shanghai next year delegates who will come prepared to make arrangements for a General Assembly. The churches represented in the Council are the Chinese, the English, the Scotch, the Irish, the Canadian, the Dutch Reformed, the Northern Presbyterian and the Southern Presbyterian. The statistics issued following the annual meeting show that the Council embraces over 60,000 adult Chinese church members. Christians in China crave the prayers of the whole Church Universal for guidance in shaping the new General Assembly.

#### President Yuan on Religious Liberty

ON March 5th the Secretary of the International Reform Bureau sent a letter to the President explaining various views in the foreign press regarding the real attitude of the Chinese Government on religious liberty, and asked which was true. On

March 8th the following answer was received from the President's office: "In reply to your letter, which the President has read, he states that the worship of Confucius is an ancient rite which has been observed for many ages during China's history, and has been handed down from ancient times It has nothing to do with religion. Catholics, Protestants, Mohammedans, and men of other religious faiths, will find nothing to keep them from entering official life. If the district magistrates, for any reason are not able, or do not wish to worship Confucius, the ceremony may be conducted by some one else. A copy of the Presidential order of March 7th is enclosed, which it is hoped will be translated and inserted in all the foreign newspapers. so that false rumors and misunderstandings may be corrected." by Secretary of the President.

#### Roman Catholics in China

N China there are 1,430 European and 700 Catholic priests. The number of Chinese Roman Christians in 1910 was said to be 1,364,618, and the number of baptisms for that year was 95,832. For 187,371 Chinese, or for 627 Chinese Christians, there is one Catholic priest, while of 299 Chinese one belongs to the Roman Catholic Church.—Unsere Heidenmission.

#### Y. M. C. A. in Peking

THE Peking Young Men's Christian Association has a students' social service club with more than 150 members. Six night schools are run, by the students—four among servants, the other two having boy pupils. A social study of the ricksha coolie has been made: a hand-bill in simple words, called "The Meaning of the Republic," has been distributed, and lectures on patriotism, hygiene, and other subjects have been given in four public lecture halls.

#### INDIA

#### Christian Ideals in India

In the Blue Book, giving the report of the 1911 Census of India, recently published, the Census Commissioner states that Christian thought influences large numbers who remain Hindus, and Christian ideals and standards are everywhere gaining vogue. The European reader of Indian newspapers is frequently astonished at the writers' familiarity with the Bible, while no politician can fail to take note of the influence of Christian thought on social questions, such as polygamy, child marriage, and the inequalities of the caste system.

Of the effect of conversion on the Indian Christians themselves, Mr. Blunt (one of the Provincial Superintendents of the Census), writes:

"The missionaries all these years have been providing the corpus sanum (if one thing is noticeable about Indian Christians it is their greater cleanliness in dress and habits), and now they are being rewarded by the appearance of the mens sana.

If the missionaries could and can get little out of the first generation, the second generation is in their hands from their earliest years. The children of the converts born in Christianity are very different from their parents; their grandchildren will be better still."

#### Saving the Children of Robbers

A REMARKABLE work has been committed to some of the missionaries in South India in order to protect the country from the increase of the criminal tribe known as the Donga Erukalas, or "Red Thieves," or "Fortune-Tellers." The children of this tribe are taught their parents' trade from infancy, and it is required of them that they prove their skill in stealing before they can marry.

The British Government is trying the policy of rounding up the offending

tribesmen into communities, where they are settled under police surveillance with a missionary in charge, in some cases. The missionaries are quick to take the utmost advantage possible of these opportunities for reaching the children of such families, and through them the parents.

There are about 160 children out of nearly six hundred persons who have been placed in the mission settlement at Kavali, for whom the orphanage there wishes to provide. It is a great problem, greater than we in this country can understand, to reach the wild child-life of India and set these little feet in the paths of knowledge and usefulness and the true religion.

## A Devotee Rolling 350 Miles

"THE other day," writes a Methodist missionary from Basim, South India, "I saw a Hindu rolling along in the road. I stopt him and asked him where he was going.

"He replied that his home was in Amratsi, a hundred miles away, that he expected to travel as far as Pandharpur, making a total distance of three hundred and fifty miles, and that after he had reached Pandharpur he knew God would bless him and forgive his sins.

"I told him that this self-torture was quite unnecessary; that God had sent His Son into the world for the sake of saving all mankind from their sins.

"But the poor fellow shook his head, refusing to believe me. 'I must keep on,' he said. 'There is nothing else for me to do.' And away he rolled."

## "Watchful Waiting" in India

THE Mohammedan contractor, an intelligent Indian, who built the church and mission-house for Methodist missionary W. P. Byers, at Asansol, Bengal, about 25 years ago, said to him at the time, "Sahib (sir), you will never win any one to Christ in

this place. We all have our own religions." Mr. Byers quietly told him to wait and see. Several years later the contractor came along at the hour of service and was greatly astonished when he saw the church filled with people. "Who are all these?" he asked. "Christians," replied Mr. Byers. "Is it possible? It is really wonderful! I didn't think you could make any converts in this region."

### Open School Doors

THE educated youth of India pay great attention to Christianity. A short time ago the most important stations of the Basel Mission were visited by Inspectors Dipper and Miller. The school in Kalikut was also examined. The report said: "Six hundred young men, pupils of the high-school, mostly heathen, filled the room. One should have seen the shining eyes of the Hindus and observed the attention with which they listened when the Director of the school in his words of greeting, said that Jesus is the crown of all wisdom and knowledge. The educated Hindu seems just now to be very accessible to Christianity, and Mission schools should take advantage of that fact.-Unsere Heidenmission.

## The Loom as a Missionary Agency

M. C. D. CHURCHILL, of the American Deccan Institute—a Christian industrial school in India on Hampton lines-has been experimenting for eleven years on an improved hand loom for the use of the masses of India. The Government has subsidized his invention to the extent of about \$9,000. This loom now produces in the hands of one of his school boys, in less than eight hours, forty yards of "dongre" -coarse cotton cloth, suitable for An expert produces far towelling. Hand weaving is increasing, rather than diminishing, in India. Next to agriculture it is the chief Indian employment. The new loom will not only give far more profitable work to weavers, but it will employ large numbers of carpenters, smiths, and mechanics in its manufacture. The Deccan Institute trains these artizans.

## Feet-Washing in India

BRAHMAN visiting a missionary A in India saw a picture on the wall of Christ washing the disciples' feet. The Brahman said: "You Christians pretend to be like Jesus Christ, but you are not; none of you ever wash people's feet." The missionary said, "But that is just what we are doing all the time! You Brahmans say you sprang from the head of your god Brahm; that the next caste lower sprang from his shoulders; the next lower from his loins, and that the low caste sprang from his feet. We are washing India's feet, and when you proud Brahmans see the low caste and the outcaste geteducated and Christianized washed, clean, beautiful, and holy inside and outside-you Brahmans and all India will say, 'Lord, not my feet only, but also my hands and my head."

#### Humanitarianism Among Hindus

T has often been pointed out that the by-products of Christian missions are sometimes as striking as their direct results. The following extract from Christian Work is a fresh illustration of this: "The reaction of Christian civilization on Hindu life has stimulated the development of various humanitarian enterprises among educated Hindus. Thus Seva Sedan, or Sisters of Indian Society, founded in Bombay in 1908, seeks to train Indian women for educational, medical and social-philanthropic work. This society has put out small branches in Poona and Ahmedabad and expends some 20,000 rupees for its ends. The Society of the Servants of India has similar purposes in view for the men of India.

Its leader is Mr. Gokhale, a Brahmin of high culture, distinguished as a publicist, member of the vice-regal council. Mr. Gokhale is an agnostic and a strong prohibitionist who works to sweep out of India the cankerous drink customs which have come in with the British rule.

#### MOSLEM LANDS

## American Ambassador Inspecting Missions

T is long since an American am-I bassador to Turkey has shown sufficient interest in the missionary work being done by Americans in the Near East to visit the various mission stations, and the broadmindedness of the present ambassador, Mr. Henry Morgenthau, in making such a six-weeks' tour of inspection is especially striking. His visit to the Syrian Protestant College in Beirut, accompanied by members of his family, Mr. Peet, treasurer of the American Board missions in Turkey, and Mr. Schmavonian, legal adviser to the embassy in Constantinople, was made a great occasion by faculty and students. A reception was also given him by Khalil Effendi Sarkis on behalf of the Protestants of Beirut. Two meetings were held at the college, at both of which Morgenthau spoke, the second time his subject being "True Manhood." visit to Beirut coincided with that of Mrs. Kennedy and her party, to whose trip around the world reference was made in the June Review.

## New Status of Armenians

ONE of the most striking results of American missionary effort is the changed position of the Armenian race in the Turkish Empire. A generation ago, the Armenians were virtually slaves, and it was only in 1895 that the heart-breaking period of massacres and pillage occurred.

Now the Armenians have made good

their losses in numbers and in property, and to-day their friends are astonished to see them negotiating with the Turks concerning national questions on a basis of something like Armenians now have their equality. votes for members of Parliament under the constitution of the empire. young men do military service as do their Mohammedan neighbors, serious as it is to be a soldier in the Turkish army in these years of war, when Armenians have borne their share of soldier service for a term of years massacre and pillage will be rendered impossible. Armenians have their representatives in the cabinet, the dip-Iomatic body, and the civil service.

Best of all, the Armenians have been quietly multiplying and improving their schools. The Ottoman State practically fosters only Moslem schools, but there are computed to be more Christian schools and scholars than Moslem in the empire. Christians must pay their share of the taxes, and support their own schools in addition.—Congregationalist.

#### New Work in Turkestan

THE Russian Church has recently taken up work for the Moslems in Turkestan. The Government is displeased at this, but can not interfere as the Holy Synod is all powerful. The Greek Church missionary is a converted Tartar from Siberia, and has written a clever attack on Islam. The British and Foreign Bible Society has also opened a Bible agency in Taschkend, Turkestan, and several colporteurs have received permission to work among Moslems.

#### A Social Survey of Jerusalem

RABBI STEPHEN S. WISE, of the Free Synagog in New York, has been planning for several years a study of social and industrial conditions among the Jews of Palestine, and with

the cooperation of Ambassador Morgenthau, Adolph Lewisohn and Nathan Straus, the plans have culminated in the appointment of a commission of three members, each an expert in his own field, to undertake the work of making "an intensive social survey of Tewish conditions within and without Ierusalem." The work is to be begun in the early fall, and when the investigators return to America a report of published. will their findings be According to The Survey magazine, this survey of the old Jerusalem by the Jews of the new world gives the social survey its first international and perhaps most conspicuous venture.

#### **AFRICA**

#### Vastness of this Continent

AN CRAWFORD says, in The Record of Christian Work: "Africa is far, far bigger than you think. Give me the whole of India, and in it goes. Now, the whole of China, and in that goes too. Plus India and China, give me Australia, and in the three go easily. And still Africa, my Africa, like Oliver Twist, asks for more. So we will put in Europe. In it all goes, and even then I have what I believe the Vanderbilts call marginal millions. And yet you hear people speaking as if when you were in Central Africa you could live the life of a sort of week-ender, and just run out to see your friends the Joneses or the Robinsons."

## Successful Work Among Moslems

M ISS CLARK of the Sudan Interior Mission tells a remarkable story of a spontaneous movement among certain Mohammedans of the Sudan. Some forty-five years ago a Mallam came from the East to Zaria (Nigeria) and began preaching that Mohammed was not a prophet of God and that the Koran was a lying book. He had

made the pilgrimage to Mecca, but subsequently had, in all probability, fallen in with a missionary. After a time he was arrested and since it was thought that if he were exiled, he would only spread the heresy elsewhere, he was sentenced to death. His body was pierced through with a sharp stick and he was left on a tree to die. His disciples fled further east and, tho not attaining to any positive faith, continued to uphold the doctrine of the Koran's worthlessness. years ago, Dr. Barjary, of the C. M. S., visited them, but found no response among them. Last year, however, a man came into Zaria, to Dr. Miller, and asked for teaching. By some misunderstanding he was sent to a school to learn reading. This did not satisfy him, and he left, only to return later with another, saying that what they wanted was not learning, but religion. They then opened up their hearts and told how they and many others of their people had been waiting for the Word of God. This naturally interested Dr. Miller intensely and he has sent out Christian young men to their parts. They have chosen a central town and for twenty miles around these anti-Mohammedan Protestants gather each Sunday for instruction in Christianity.

#### An Eye to Business

LD customs die hard in Africa," writes a missionary teacher in our Methodist School at Quessua, Angola. "A man came to us last year and brought two of his daughters. This spring he brought two more. He seemed very happy to place them in our care, and I was touched by his fatherly interest in just girls. So I asked him his motive in bringing them to us. He told me quite frankly that his brother's daughter had been a student in our school, and that when she went home she could read books. write letters, and sew, and that the man who married her gave her father twenty-four dollars more than the usual gift for a wife. 'Now,' he concluded, 'if you will whip my daughters and teach them everything until they grow up, I will be worth more than my brother.' So, as it appeared, he had at least a business interest in our school."

## Hunger in North Transvaal

FOR some time the missionaries in Wendalande, North Transvaal, have reported a hunger for the Word of God, such as has never before been heard of. The demand for Christian literature is still great. The new book in which the Gospels and Epistles for the different Sundays are gathered, in the Wenda language, is received with great joy, and the new revision of the Greater Catechism undertaken by Missionary Schwellnus, is looked for with great anticipation.—Der Missions Freund.

#### Bible in Peculiar Form

WHAT is, perhaps, the most extraordinary form in which the Bible has ever been offered is that edition of the Scriptures in the language of The volume is of great length, but only three inches in thickness and the same in width. A peculiar reason occasioned the adoption of this form. In Central Africa, the white ants and other insects rapidly destroy books unless they are well pro-The representatives of the tected. Church Missionary Society, accordingly, recommended to the Bible Society that it should issue this edition in a form that would fit into the tin biscuit boxes of a certain firm that is popular in Uganda families. This was done, and the ant-proof tin box is just large enough to hold this Bible, a small Bible history, a hymnal and a prayer book.

#### AMERICA-NORTH

#### John R. Mott to Visit the Near East

THE conferences which Dr. Mott. as Chairman of the Edinburgh Continuation Committee, has held with missionary workers in India. China. Korea and Japan during the last two years have been recognized as perhaps the most epoch-making series of events in recent missionary history. Dr. Mott started to the Orient at the close of the meeting of the Continuation Committee at Lake Mohonk in 1912. Next September, the Continuation Committee plans to meet in England, and from there Mr. Mott will immediately set forth to a series of conferences in the near east. Algiers, Cairo, Beirut and Constantinople will be the main points visited, and to each place a group of 75 to 100 missionary workers of all denominations will be drawn to take counsel on the big current questions of mission policy. On this tour, as on the tour of the further orient, Dr. Mott will take time for evangelistic meetings with the students of both missionary and government colleges.

## Mrs. Jesup's Gifts

THE bequests made to religious and scientific agencies in the will of Mrs. Morris K. Jesup are impressive in number and variety. It would require no inconsiderable amount of reflection and conference to disperse so large sums in a way that would be assuring and satisfying. Such a distribution as was made by her is a tribute to the wisdom no less than the humaneness of the testator. She gave \$8,450,000 to 40 or more public institutions. The largest bequest amounted to \$5,000,000 and was made to the American Museum of National History. of which her deceased husband had been for 26 years president. Among other gifts were these: Syrian Protestant College, \$400,000; Yale University, \$300,000; Union Theological Seminary,

\$300,000; Young Men's Christian Association, \$250,000; American S. S. Union, \$150,000; New York City Mission and Tract Society, \$150,000; Women's New York City Mission and Tract Society, \$100,000; Presbyterian Home Missions, \$150,000; Presbyterian Foreign Missions, \$150,000; New York Woman's Hospital, \$150,000; State Williams College, \$150,000; Presbyterian Board of Relief for Ministers, \$100,000; International Young Men's Christian Association, \$100,000.

## Nine Hundred Pages of Charities

T requires a book of 900 pages to tell even in briefest outline of the 3,700 charitable and religious organizations in New York City, listed in the Charities Directory of 1914. Of these organizations about one-half are church-Six thousand persons are engaged in a great variety of social service work in the city. The secretary of the New York State Board of Charities has estimated that \$30,000,-000 is given annually in New York City for various forms of relief. Yes, there is much to be done at home. As a rule it is being well and generously done. For the most part it is being done by the very people who are giving most and thinking and praying most for the building up of the Kingdom of God abroad. Rarely can a man or woman be found ready to give time and self and money to the meeting of home needs, whose vision is not wide enough and whose love is not big enough to take in the needs of the world. The man with the world vision and the world heart is the most generous helper and the most earnest worker at home.

## The Union Rescue Mission of Boston

"I PROPOSE to place myself directly across the stream of humanity that is flowing downward, and from the great submerged class reach and save

as many as possible." With this declaration of a life purpose Mr. William H. West began his work in Dover Street, Boston, nearly twenty-five years ago, and the Mission ever since has been seeking to rescue lost men and women and to reconstruct broken lives. From the report of the present superintendent, Mr. P. E. Call, we quote the following: "The total attendance was nearly 40,000, with the Hall well filled nightly, and we have been obliged to turn people away for lack of room. The free Sunday morning breakfast for men draws double the number that the Hall will accommodate, and many a half-starved man has come in here and gone out again with the determination to serve Jesus Christ.

Every morning at 10.30 a prayer meeting is held, and the converts are helped to study the Word, for no Christian can grow unless he feeds upon the Bible and constantly keeps in touch with God through prayer."

# The Southern General Assembly's "Missionary Declaration"

THE Kansas City General Assembly gave earnest and careful consideration to the claims and needs of Foreign Missionary work. In addition to reaffirming the historic deliverance of the first Assembly of the Southern Church in regard to Foreign Missions, it laid large emphasis upon the "Missionary Platform" adopted by the Assembly at Birmingham in 1907, and pronounced, in no uncertain terms, that if the progress which the Church has made is to continue, there must be a very large increase in offerings for Foreign Mission work. According to this Platform the Church covenanted with God and the other Christian denominations evangelize 25,000,000 people in seven foreign countries, as the rightful share of the non-Christian world, and called for an offering of \$1,000,000 per year as the necessary means of accomplishing this sacred task. The Assembly further declared its belief that to assume "a definite obligation for some definite part of our Foreign Mission work" is the best means to overtake the missionary task.

### Steel Works and a Mission

WHAT William Penn would have characterized as a "holy experiment," has been working out for the past year at Coatesville, Pennsylvania, the town of iron and steel, under the auspices of the Lukens Iron and Steel Company, whose officers, Mr. Charles L. Huston and others, are active Christian men.

In July, 1912, when there was scarcity of unskilled laborers, employment in the works was offered to the men from the Inasmuch Mission of Philadelphia. Twenty-four responded to the first invitation, and since then hundreds from two rescue missions have found their way to Coatesville to work in the Lukens mills. A special boarding house has been provided for them, where they could be looked after and cared for in a sympathetic atmosphere.

As the new arrivals come in from time to time, some who have been there long enough to become strong, vacate their rooms and find homes elsewhere.

Sunday-schools for the negro residents of Coatesville and for the hundreds of immigrants employed in the mills are conducted by the officers of the Lukens company, with the active assistance of the Philadelphia mission men. It is said that there is no "labor problem" at Coatesville.

## Christian Alliance Progress

THE Christian and Missionary Alliance has this year celebrated the quarter-centennial of its founding, and at the Annual Council meeting this spring some noteworthy facts were brought out. The income of the society for its first year was five

thousand dollars, and last year nearly 70 times that sum. The society has 400 mission stations and out-stations in 16 foreign lands, and the accessions by baptism show an increase of 15 per cent. in the past year. The contributions of the native Christians show an increase of 20 per cent. The value of property reported on the foreign field has increased \$50,000. One of the fields where there has been marked progress is the West China mission. Many wide evangelistic circuits have been made, and several large cities along the Tibetan border are under consideration for the opening of new stations. Dr. A. B. Simpson, the President of the Alliance in his annual address, characterized the organization as an evangelical, evangelistic, spiritual. interdenominational and international movement, which has been remarkable for the pioneer work that it has done.

## Successful Work Among Canadian Jews

HE Christian Synagog in Toronto was dedicated in June, 1913, and shortly afterward the first Presbyterian Hebrew church in Canada, and indeed in the world, was organized. There has been a total attendance at the Saturday and Sunday evening services throughout the year of nearly 5,000. But it has also been the aim of those in charge to touch the life of the people in all its phases, and to this end various agencies, such night schools for men and women, sewing, music, and physical culture classes, a day nursery and a free dispensary, have been employed. Synagog is open every day from eight in the morning until after nine at night, and the missionary is accessible at all times. Of one result of the work, the Superintendent, Rev. S. B. Rohold, writes in his annual report: "We can claim, by the mercy of God, that we have created an appetite among the Jews for reading the Word of God. Besides the thousands of tracts and the Bibles and New Testaments that have been distributed freely by the different workers of the Mission, we have had the privilege of selling Scriptures to the value of \$539.80."

## Religious Census of Canada

THE official religious census of Canada for the year 1911 has been issued. The population of the Dominion in June of that year was 7,206,643. Seventy-five separate religious beliefs were specified. The number of persons returned as of "No Religion" is 32,490. The Roman Catholic figure is 2,833,-041, more than one-third of the total population-a fact attributed to the great preponderance of Canadians of French extraction in the Province of Quebec. The second strongest body are the Presbyterians, numbering 1,115,-324. Then come the Methodists, numbering 1,079,892; the Anglicans, 1,043-017; the Baptists, 382,666; the Lutherans, 229,864; the Greek Church, 88,507; while the Jews number 74,564, as compared with 16,401 in 1901. The Mennonites are credited with 44,611 ad-Salvation Army herents; the 18,834; Buddhists, 10,012; Sikhs and Hindus, 1,758; Mohammedans, Spiritualists, 674; and "Socialists," 206.

#### The Church Farthest North

ONE of the most interesting chapters in recent church history is the founding of the Anglican missionary church on the Yukon. The present bishop of Yukon, Dr. Isaac O. Stringer, has a "parish" which extends to 200,000 square miles, and he has already given nearly ten years to this arduous work. He has not merely the care of all the churches, with a working staff of eight clergy, six lay readers, several teachers, and four Indian catechizers, but is also engaged in a multiplicity of public ac-

tivities. He has inaugurated a campaign against tuberculosis, the great scourge of the Indians. He has established schools for Indian children and started reading-rooms which are greatly appreciated by the Government. Dr. Stringer has passed through many hardships, and his eldest child was the first white child born so far north.

#### Results of a Mexican Bible-Class

B IBLE study that leads to a true spirit of service demonstrates its genuineness. Some time ago a group of students in the Mexico City Young Men's Christian Association were induced to join a Bible class, studying Stalker's "Life of Christ." The result of their study was a voluntary decision of the class to celebrate in a fitting way the close of the course. This they did by organizing a "Fiesta de Caridad" (a dinner and a party) for the general help of the Association, made up from the working people. raised the money for the dinner among themselves, purchased presents for the most worthy employees, and thenunheard-of thing-actually aided serving the dinner themselves! Only those familiar with social conditions and with the caste spirit that obtains in some parts of Latin America, can appreciate what this incident meant.

#### ISLAND WORLD

#### Filipino Chapel at Campus Gate

THE agricultural school of the American Government as developed at Los Banos, southwest of Manila, offers a fine field for the student pastor whom it is hoped to establish there. Here come young men of all the tribes inhabiting the Philippines to study modern scientific agriculture under auspices which open their minds to all the new ideals of the twentieth century. To implant the conceptions of an evangelical Gospel in their thought at this impressionable period is Christian

strategy of the highest significance. Rev. Chas. R. Hamilton is hoping to obtain, before his return to the Philippines from his present furlough, a donation of \$5,000 which will provide a chapel close to the entrance of the campus of the agricultural school.

A preaching place is necessary first of all because the strict rules of the Government will not permit the use of any building on the campus for this purpose. But the authorities of the institution are thoroughly in sympathy with religious work of this sort, and will undoubtedly lend encouragement to a Presbyterian missionary stationed there. The Roman Catholics are erecting a chapel in the same advantageous neighborhood, and will undoubtedly place in control there one of their most capable priests.—The Continent.

#### A Chief's Conversion

HE following is from the pen of Rev. Maurice Frazer, of the New Hebrides Mission: "At first, when Joseph, the teacher, began work at Asi. the old men clung to their heathen ceremonies and would not Christian worship. But, lately, the leading chief of Asi has severed his connection with heathenism, and is giving Joseph all possible assistance in the conduct of Christian worship. His conversion was the signal for a fresh outburst of rage and mischief on the part of the Samio people against the worshiping people of Asi. The 'sacred' men of Samio were greatly upset, and they created a great commotion in the district. They had quietly acquiesced in the young men and women of Asi leaving heathenism and joining the Worship—that step they regarded as inevitable. But the idea of a 'sacred' man going over to the Worship was abhorrent, and they visited him time and again to endeavor to get him back to Failing in their enterheathenism. prise, they brought 'sacred' men from

other parts of Ambrim to expostulate with the chief. He was examined publicly as to his conversion, and scoffed at when he said he was going to trust in Jesus. Amid all the persecution, however, he has stood firm.

## EUROPE—GREAT BRITAIN Salvation Army Congress

THE second International Congress of the Salvation Army was held in 1904. The third, which assembled in London in June of this year, was the most striking demonstration which has ever been made, of the worldwide character of the movement, as well of the numbers enrolled. To-day the organization speaks in twenty-five languages to the poor and the outcast of fifty-eight countries and colonies. Nearly 9,500 corps and outposts are located throughout the world. Its constituency is numbered by the million.

Almost the entire Salvation Army field was represented at the Congress. The delegates contributed largely to the entertainment at the meetings by doing things quite ordinary to them, but extremely novel to their audiences, a party of converted Zulus, for example, giving a war-dance. Some of these delegations prostrated themselves before General Booth, as the custom is in their countries when approaching greatness. The Salvation Army International Hall on the Strand was dedicated on Friday afternoon, June 12th, the second day of the Congress, with a "Concourse of Nations."

#### Field-Marshals on Foreign Missions

THREE distinguished Field-Marshals, Lord Roberts, Grenfell, and Methuen, have addrest a letter to army officers, saying: "You will most certainly come into contact with the representatives of various Christian missionary societies whose special work it is to show to non-Christian peoples the love of the Christ whom

we profess to serve. We commend these missionaries to you as a body of men and women who are working helpfully with the Government, and contributing to the elevation of the people in a way impossible to official action. Some object to Christian missions in ignorance of their real value. We would suggest that you will use all opportunities of making yourself personally acquainted with the work they are doing, and the character of the converts. Most missions will bear looking into, and we are convinced that if you will do this you will never afterward condemn or belittle them."

#### THE CONTINENT

#### Professor of Missions

THE German Colonial Institute, at Hamburg, created a professorship of the science of foreign missions, and presented the chair to Pastor M. Schlunk, the director of the North German Missionary Society. Professor Schlunk is an esteemed expert in the educational foreign mission work, and the author of valuable books. institute is a training-school for army, navy and civil officers, planters and merchants going to the colonies. Pastor Meinhof, the famous "explorer" of African languages, is one of the professors.

#### German Medical Missions

FOURTEEN medical missionary associations in Germany and Switzerland are represented in the German Missionary Year-Book Medical 1914. The center of these various associations is the Medical Missionary Institute in the University of Tübingen, which provides for the full or partial training of doctors, for the preparation of nurses and midwives for service on mission fields, and for hospital work in the recognition and treatment of tropical diseases. At the opening of this year Germany had 22 medical missionaries in active service, and 36 women trained in the Tübingen Institute were in the foreign field. characteristic thoroughness German is shown in the training required for mission doctors and nurses. and is always justified in practise.

#### Philanthropic Work in St. Petersburg

**D**ASTOR FETLER, the Baptist preacher in St. Petersburg, is making many friends also by his philanthropic activities. During the winter he had under his care between 40 and 50 former drunkards and outcasts who had been influenced by his preaching. His own people subscribed for the maintenance of the men, and gave clothes for them, while they themselves did any work that could be found for them. As a result Mr. Fetler has received expressions of sympathy from some of the Government officials. Gospel and philanthropic workers have gladly associated themselves with the movement arising out of the manifesto by the Czar against drink. Thus their efforts for the uplifting of the fallen and the degraded are becoming recognized in this way.

#### A Chair for Missions at the University of Berlin

OR a long time mission friends have hopefully looked for a chair for missions at the University of Berlin. In Halle Dr. Warneck was called to lecture on missions. In Leipzig Professor Dr. Paul, Director of the Leipzig Mission, was called to lecture there on that subject. In Berlin several Dozents occasionally held lectures on missions. Now, through the representations of the theological faculty, Dr. Julius Richter, the well-known editor of the Allgemeine Missionszeitschrift, and of the Evangelische Missionen, has been appointed extraordinary professor to lecture exclusively on missions. This event is especially important for the evangelical missionary world.—Der Christliche Apologete.

#### Student Work in Bohemia

THE winter semester of 1913-1914 saw most encouraging developments in Bohemia. An effort made in December to establish a permanent treasury with funds for a forward movement met with good success. The arrival of the new secretary and his wife gave the Committee confidence, and after a search, suitable quarters for a fover were found in the heart of the city of Prague. These became available at the middle of February, and on the Universal Day of Prayer were opened amid scenes of great enthusiasm. The power of the Spirit was manifest in many ways, and the prayers of friends all over the world were abundantly answered. Two things are needed now, wisdom to use the fover to the full and in the best way, as a meeting-place for students, and courage to face the problems of finance and administration which are involved in all such beginnings. "We have many friends and we hope, no enemies, but our task is great and we need the prayers of Federation workers, especially in this coming year," writes Mr. Rose.

#### Suffering in Albania

REV. PHINEAS B. KENNEDY, of the American Board writes from Durazzo, on July 11th: "Albania is at the mercy of her enemies from within and without. This city is still besieged by the insurgents, but is well defended. The suffering back in the country is very great but at present the roads are closed to the interior. With such funds as we have in hand we are doing relief work in Durazzo and Avlona. News just received from Kortcha states that it had been attacked on three sides by the Insurgents. the Greek regular army, and the 'Epi-After a two-days' struggle rotes.' the city yielded. The entire population of that district, estimated at 50,000, is fleeing to Berat and Avlona. To meet this great emergency will you not help all you can through W. W. Peet, Bible House, Constantinople. Whatever the outcome of all this struggle, the survivors will need Christian help in this the hour of their dire calamity. Continue to pray for Albania and the Albanians."

#### MISCELLANEOUS

#### Missions Forging to the Front

O UT of 115 theological schools investigated by the Edinburgh Missionary Conference, 58 included missions in their curriculum, 11 of them being elective only. Thirty-eight of these seminaries had no instruction in missions at all. It is hard to understand in this day how any school for the training of the ministry can survive without courses in missions and the Sunday-school.

#### Mission Among Lepers

\*HERE is no more noble work in the world than mission work among the many lepers in the East. The lepers are outcasts from their own people, and what missionaries do for them is the only bright spot in their lives. The story of this line of mission work is most pathetic. Dr. John Jackson, secretary of one of the principal missions among lepers in the East, writes as follows in the Sunday-school Times: "India has at least 200,000 lepers. Vast numbers of them are hopeless outcasts, regarded as under the very curse of their gods, refused shelter by their own kindred, and driven out to die as homeless wanderers. Stricken by a disease that is loathsome, contagious, and incurable, they are surely of all men most miserable.

"China has unnumbered thousands of these hopeless sufferers. I found in one village alone, outside the city of Canton, seven or eight hundred lepers herded together in dark, dismal houses unfit for human habitation. The authorities informed me that they estimated the number of lepers in their own province of Kwang-tung, at not less than 15,000. Other provinces of Southern China are known to be terribly affected, while leprosy is quite common as far north as Hankow.

"A recent letter from Korea says that there are probably 30,000 lepers in that country, of whom the greater majority are homeless outcasts.

"In Tokyo, I was informed by the head of the Japanese medical department, that they had official knowledge of at least 40,000 families in Japan in which leprosy was known to exist. Experience has shown that it is safe to multiply the acknowledged numbers by two or three figures in order to get at the actual total. It will thus be seen that if we confine our views to the great lands of the Orient we are confronted with an appalling mass of hopeless suffering among the lepers of the twentieth century."

#### Notice-Medical Missionaries

TWO hundred missionaries from home and foreign fields are expected to attend the Sixth Annual Medical Missionary Conference to be held at Battle Creek, Michigan, November 17-20, 1914. Bishop E. R. Hendrix of Kansas City will preside. A splendid program of much interest is being arranged.

#### **OBITUARY**

#### Bishop Tucker of Uganda

A NOTHER great name, worthy to stand with those of Hannington, Pilkington and Mackay, has been added to the roll of the heroes of Uganda, in the death of Bishop Tucker, who went out in 1890 as Bishop of Eastern Equatorial Africa. That vast territory has since been divided into three diocases, of which Uganda is one. Artist

and athlete before he decided to enter the Church, he brought an unusual combination of qualities to his chosen life-work, and when, after several years of service in the home church, he offered himself for the work, he was recognized as a man of exceptional power. After twenty-one years of effective service, he was retired for reasons of health in 1911, and since that time has been one of the canons of Durham Cathedral. One of the most dramatic episodes in his missionary career occurred in 1892, when Bishop Tucker had the bones of the martyr Bishop Hannington exhumed and given Christian burial outside the great thatched church of St. Paul on Namirembe Hill, Uganda, and the slaver of Bishop Hannington, King M'wanga, was present as a member of the Christian congregation.

#### Missionaries Drowned in India

M R. WILBUR SMITH, of Poona, writes that Dr. Peter Baillie and J. H. Diack, Esq., of the United Free Church of Scotland Mission. drowned at Mahableshwar on May 16th. They had been attending the Language School of the Western India Missionary Association for several weeks, and were out for an afternoon's tramp with the other members of the school. In the afternoon they left the rest of the party in order to take a plunge in a small pool in the vicinity, where their bodies were later found. It was evident that Mr. Diack had gone to Dr. Baillie's help when the latter found himself in difficulty, and, in seeking to save his friend, lost his own life. Dr. Baillie came to India but a few months ago, and was soon to proced to his station at Jalna in the Nizam's Dominions. Mr. Diack, also, but recently came out. He had been on the faculty of Wilson College in Bombay, where he was much loved and respected,



By Nippon's Lotus Ponds. Pen Pictures of Real Japan. By Matthias Klein, formerly Missionary and Government Teacher in Japan. Illustrated. 12mo, cloth. \$1.00, net. Fleming H. Revell Co., New York, 1914.

These are pictures of life in the interior and country districts of Japan, untouched by the average tourist. To the leader of a study class the book is valuable, for instance in the preparation of a monolog and for the clear arrangement of contents. It also wakens new sympathy for Japan's hardworking people. One might criticize the reiteration of the adjective "little" as in "little men," "little carpenters," "little sailors," etc., and it gives probably unintentionally, a bit of patronizing touch somewhat out of taste. The chapters on Fishers and Fishermen, on Flowers and Forests are note-The account of the schoolgirls on a holiday trip to some of Japan's Meccas, with their welcome to a monstrous big pot of "honorable tea," is charming. The contrast between the funeral customs, so crude, so painfully material, and the later festivals for the departed spirits is striking. The floating lanterns on the waves, the lighted tapers, the tinkling bells, the cedar boughs and the white and gold lillies, the water poured on the ground to slake the thirst of those departed, combine in one more appeal for the true light and rebuke the morbid grief with its indulged expressions, of Christians at home. book is a help in adjustment to that golden mean between exaggerated, unintelligent admiration for all things oriental and the deplorable extreme of

despair as to ultimate results of work done there in the name of Him the latchet of whose shoe Buddha is unworthy to unloose.

The Christian Movement in Japan. 1914.
Tenth annual volume. Edited by John
L. Dearing. Maps. 8vo. 668 pp.
\$1.25. Published in Japan. For sale
by the Missionary Education Movement, New York.

This is an invaluable compendium of up-to-date information concerning Japan, including also Korea and Formosa. Missionaries, editors and others in things Tapanese scarcely afford to be without such a among the handbook. This year special features are the symposium on Hostel Work, the article on Social Conditions, on Kindergartens and on the Continuation Committee Conference in Japan. Korea is given a prominent place, and separate statistics for all lands are the most complete and reliable obtainable. These statistics (for Protestants) show 46 missions in Japan with 624 missionaries and 102,790 In Korea there are church-members. 13 missionary agencies with 480 misand sionaries 72,203 communicant church-members.

Herbert Stanley Jenkins, M.D., F.R.G.S., Medical Missionary in Shensi. By Richard Glover, D.D. Map, frontispiece. 12mo. 154 pp. 2s., net. The Carey Press, London, 1914.

Nowhere in the Oriental world has the medical missionary found a larger, more fruitful sphere of service than in China. He has been the dissipator of prejudice, the road-breaker, the foundation-layer in many a city and in many a human heart. The immeasurable need and opportunity of China have drawn to it some of the choicest spirits, men and women imbued with the spirit of the great Physician, men like Noyes of Canton, David Grant of Chinchew, Mackenzie of Tientsin, Jackson of Mukden, and women equally lofty-souled. "They had learned that the 'candle of truth' needs a 'candlestick of mercy,' and that of all forms of mercy, medical mercy is the one most needed and least likely to be abused in heathen lands."

On this honor-roll belongs the name of Herbert Stanley Jenkins, of Sianfu, Shensi. He was an ideal medical missionary, a man of strength and gentleness, proficient in his profession, quick in the mastery of the Chinese language, deeply evangelistic in spirit.

His was a short but brilliant career, only seven years "in the saddle," and no sight of the "long day by the fire."

Dr. Richard Glover, a master-spirit among English Baptists, has written a but stirring and stimulating sketch of Dr. Jenkin's life, to which he adds two chapters on the work of the English Baptists in Shantung and Shensi. This book illustrates afresh the rare nobility of those men and have staked women who and are staking their all that Jesus Christ may be known among the ungospeled. book can be read in an hour and a half. One rises from it with a sense of hush and elevation and humiliation and spur, and the exclamation—"Where is there anywhere such a power as that of Jesus Christ to make godlike, heroic men."

Habeeb the Beloved. A Tale of Life in Modern Syria. By William S. Nelson, D.D. Illustrated. 16mo. 102 pp. 75 cents, net. The Westminster Press, Philadelphia, 1914.

Dedicated to the Syrian people in the name of Him who was one of them, by the well-known and honored missionary, whose life is itself dedi-

cated to Syria, this biography of a twiceborn Syrian is, as Dr. Stanley White says in his foreword "a tonic to one's jaded spirit" and "an apologetic for the inspiration of the Scripture that can not be answered." The deliberateness of Habeeb's conversion by means of the Bible alone, the exchange of the old sword-after a forty mile walk-for the Sword of the Spirit, how that Sword served in the varied persecutions following, the dramatic scene of the wife returning to her husband and to the greater loyalty to his God, the inevitable growth about this born leader of a group of believers, the Church in the home and the subsequent history of the Church and School at Mahardeh, the happy following of the son in his father's footsteps, the education of the daughter, the final elevation of the man to civil preferment these all hold one with intense interest. "Once on the verge of martyrdom in the flames of persecution, often driven from the village as a disturber of peace and corrupter of youth, opposed and resisted in his public and career," at last we find Habeeb selected by the Turkish Government as civil president οf the municipality Mahardeh, an office for which he was not even an aspirant. "Firm but not bigoted, zealous but not hostile, the one object of his life was to win all his neighbors to Christ; a true man. a loyal friend, such was and still is Habeeb the Beloved."

Tales of the African Wild. By Fred W. Dodds. 12mo. 175 pp. 2s. W. A. Hammond, London, 1914.

With graphic pen the author pictures the life in Southern Nigeria, and tells many weird and pathetic stories of the beliefs and customs that make a missionary's work difficult but necessary. The tales are interesting and well told and give a most realistic idea of the fetish worship, the hard lot of woman, and the kind of work that missionaries

are doing. The chapters make excellent reading for missionary meetings. The unattractive dress of the volume is a serious drawback to its popularity.

Manual of Missions. By Carl Le Roy Howland. 12mo. 175 pp. 75 cents, net. Fleming H. Revell Co., New York, 1914.

As a concise, clear, and careful statement of the conditions, needs, and progress of missions in various lands this volume is to be highly commended. Professor Howland has not depended for his information on original research, but has studied and condensed the material furnished by such authorities as the Encyclopedia Britannica, the World Atlas of Christian Missions, and the Missionary REVIEW. After a brief study of the religions of mission lands, the author surveys the mission fields, and concludes his volume with a series of excellent short quotations concerning the authority for missions, and the missionary forcesprayer, money, and sacrificial service. Pastors and other church leaders will find this a very handy compendium of facts, but some of the statistics are incorrect-for example: Japan has 624 foreign missionaries (not 1,168), 102,790 church-members (not 97,117), and 1,772 native workers (not 3,049).

Our Task in India. By Bernard Lucas. 12mo. 183 pp. 2s. 6d., or \$1.00, net. Macmillan Co., New York and London, 1914.

The question that Mr. Lucas asks and seeks to answer is: "Shall we proselytize Hindus or evangelize India?" The one process is mechanical and formal; the other is spiritual and vital. Some may not readily distinguish between the two ideals, but those Christians who do will not fail to choose the latter course. It is the bringing of Hindus into living contact with the life-giving Christ that He may transform and direct them.

Mr. Lucas discusses the men and methods at work in India, the Indian Church and Literature, and the efforts toward cooperation and union

Everlasting Pearl. One of China's Women. By Anna Magdalena Johannsen, for 16 years a missionary in China. 16mo. 111 pp. China Inland Mission, Philadelphia, and Morgan & Scott, Ltd., London, 1914.

"Everlasting" Pearl is one of the precious jewels which brighten the crown of Christ in China. A "new woman, evangelist, pastor and Biblewoman, all rolled into one" is she. A religious devotee, taking the Vegetarian vows at twenty-two, she worked hard to accumulate merit that she might escape all the usual stages of transmigration and go straight to that goal for which she longed—a life hereafter without suffering. Kneeling before Buddha, night after night she would count her beads thousands of times, repeating O-mi-tu-fu, "in Buddha do I put my trust." She bore stoically the many sorrows of her harassed life in contemplation of the next. But because of the persistent efforts of one patient foreign woman who did not despair, the great opportunity came to Everlasting Pearl. Like the Gate of the City which is a single pearl, she became the gateway of many a soul to life. Her childhood and early years, s described by herself, are an intimate revelation of the life of a woman of the small shopkeeper class. The story conversion and subsequent career is by Miss Johannsen. Her final surrender, in which supernatural visions had part, was complete, and it was a radiant life that emerged from the conflict: "It is God himself who has made me take this step, who was too strong for me and there is no turning back."

Through Lands that Were Dark. By F. H. Hawkins, LL.B. Illustrated. 8vo. 159 pp. 6s., net. Paper. London Missionary Society, 1914.

A missionary secretary has here told, in graphic detail, the story of his year's journey in Africa and Madagascar. Among the more striking descriptions are those of the visit to Kuruman, Brit-

ish South Africa; to Kazembe, the chief at Mbereshi, British Central Africa, and to the leper asylum in Tananarive, Madagascar. The report is not technical, dealing with problems, but a narrative of observations and experiences.

Iesus Christ's Men—A Progress, 1813-1913. By Caroline Atwater Mason. 8vo. 163 pp. 50 cents, cloth; 35 cents, net, paper. Griffith & Rowland Press, Phila., 1914.

This is a missionary play, with a prolog, three scenes and a finale. presents the history of one hundred years of American Baptist missions and offers a fine opportunity for dramatic This would be no light presentation. task, but, if well done, it could scarcely fail to be tremendously effective.

In Far New Guinea. By Henry Newton, B.A. Illustrated. Map. 8vo. 304 pp. \$3.50, net. J. B. Lippincott Co., Philadelphia, 1914.

There is a fascination in reading about unknown people with peculiar customs, even (or, perhaps, especially) when these include cannibalism, sorcery, evil spirits, immorality, polygamy, and deathfeasts. There is such a fascination about this book, and it is well written. there is also the interest that attaches to heroism and self-sacrifice in mission work-for, in 1899, Mr. Newton went as missionary of the Anglican Church to Eastern New Guinea. He offers an interesting criticism of the Anglican Mission (S. P. G.), saying that "it is doubtful whether they have ever had any definite theory as to how mission work should be conducted on any thought-out principles." He also says that the members of the staff in New Guinea "had little or no definite training for their special work." The missionaries have, however, endeavored to Christianize the native life rather than to Anglicize it. The facts and incidents given are interesting and impressive. The whole volume is a really valuable contribution to the knowledge of New Guinea and Anglican missions there.

#### NEW BOOKS

Men Who Praved. Being Familiar, Heart-to-Heart Talks with the Reader Concerning the Lives of the Old Testament Saints who Offered Prayer to Jehovah. By Henry W. Frost. a foreword by Charles Gallaudet Trumbull. 12mo. 189 pp. \$1.00, net. Bible School Park, New York, 1914.

Educational Missions. By James L. Barton. 12mo. 271 pp. 75 cents. Student Volunteer Movement, New York,

1913.

The Missionary Obligation in the Light of the Changes of Modern Thought. By Alfred E. Garvie. 12mo. 141 pp. 2s., net. Hodder & Stoughton, London, 1914.

The Unknown God and Other Orthodox Essays. By Jacob Piatt Dunn. 16mo. 178 pp. \$1.00. Sentinel Printing Co.,

Indianapolis, Ind., 1914.

The Christian Movement in Japan, including Korea and Formosa. A Year-Book for 1914. Twelfth annual issue. John Lincoln Dearing, editor. 12mo. 668 pp. \$1.25. Missionary Education Movement, 156 Fifth Avenue, New York, 1914.

The Social Aspects of Foreign Missions. By William Herbert Perry Faunce. Illustrated. 12mo. 309 pp. 60 cents. Missionary Education Movement, New York, 1914.

The Faith of Japan. By Tasuku Harada, LL.D. \$1.25. The Macmillan Com-

pany, New York, 1914.

Chinese Students and China's Religious Awakening. Report of the Conference of the Chinese Students' Christian As-sociation in North America, Kansas City, Mo., January 1-3, 1914. 25 cents.

Training the Little Home-Maker. By Mabel L. Keech. J. B. Lippincott Co., Philadelphia, 1914.

Romanism and Ruin. By Rev. H. C. Morrison. 60 cents. Pentecostal Publishing Co., Louisville, Ky., 1914.

#### **PAMPHLETS**

Livingstone College Year-Book, 1914. Being a Record of a Year's Work at Livingstone College, and of Former Students in all Parts of the World, and Containing a Review of Recent Progress in Tropical Medicine. 6d. Livingstone College, Leyton, E., 1914.

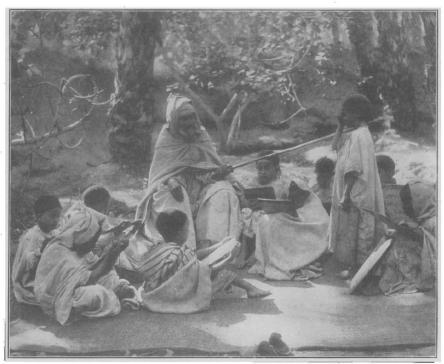
Hartford Seminary Foundation Bulletin.
Commencement Number. June, 1914.
36 pp. Hartford Seminary Press, Hartford, Conn.

Presbyterian Home Missions in Kentucky. A Class Book for Mission Study. Edited by Rev. I. Cochrane Hunt. 263 pp., paper cover. 50 cents. Rev. I. Cochrane Hunt, Pisgah, Ky., 1914.

### Clues to the Contents

THE MISSIONARY REVIEW OF THE WORLD, OCTOBER, 1914
SOME QUESTIONS ANSWERED IN THIS NUMBER
PREPARED BY MRS. F. M. GILBERT, BROOKLYN, N. Y.

- 1. While her husband was away, how did the wife of the Turkish army doctor propose to spend her time?
- 2. In what city does a woman's costume now make her liable to arrest?
- 3. What serious charge has a Mexican governor brought against the Roman Catholic Church?
- 4. What special danger confronts the native church in South Africa to-day?
- 5. Why did the Indian fakir wear the sign of mourning?
- 6. What explanation did the Chicago Bahaiist give of Abdul Baha's polygamy?
- 7. What are the three hobbies of the aged Japanese Premier, Count Okuma?
- 8. To what field have self-supporting missionary engineers gone?
- 9. How did Jewish prophecy lead a Chinese scholar to Christ?
- to. How is it proposed to restore to cultivation land that was once the granary of the world?
- 11. In Elat, West Africa, what is the Y. M. C. A. building called?
- 12. How does a Katkari youth secure money for his marriage expenses?
- 13. How many similar classes have since been led by the one member of a mission-study class?
- 14. Moslem mullahs are being trained in how many provinces in China?
- 15. What was the inscription in the Bible given to General Villa?
- 16. For what unusual reason was the soprano soloist asked to repeat he song?
- 17. II. . . mission college for women are daughters of alumnæ now enrolled?
- 18. What became of the chief for whose people there was no missionary?
- 19. How many nationalities are represented in one church in Chicago?
- 20. In Uganda what do the children bring as their missionary offering?



A TYPICAL OPEN-AIR MOSLEM SCHOOL-EDUCATION FOR BOYS ONLY



MEMBERS OF THE COLLEGE CHOIR, AMERICAN COLLEGE FOR GIRLS, CONSTANTINOPLE EDUCATION—MOSLEM AND CHRISTIAN—A CONTRAST

Vol. XXXVII, No. 10 Old Series

OCTOBER, 1914

Vol. XXVII, No. 10 New Series

## M SIGNS OF THE TIMES W

#### THE WAR AND MISSIONS

HE present war in Europe is at least a conclusive answer to the argument that large armaments are a guaranty of peace. It seems almost impossible of belief that this war, with all its barbarities and brutalities, is devastating Europe, and is being waged by nations that bear the name of Christ, the Prince of Peace and Lord of Love. A prominent European statesman was recently asked if he thought it possible that the Christians of Europe would permit such barbarities. He replied; "There are no Christians in Europe." The present conflict would seem to bear out his statement, at least so far as the European rulers are concerned. Does any one now hold that this age in which we live is the Millenium? It seems more like the season during which the devil is let loose!

It is impossible to predict the changes in the map, not only of Europe, but of the world, that will result from the war, and none can as

vet foresee its duration or the consequences. Ιt will influence for a time, will greatly hinder missionary work. First: the attention of men and women in Europe and America will be diverted from missionary effort, to follow the fortunes of the armies and navies. present disturbed state of the world. men will not devote their attention. even as much as formerly, to spiritual work. Second: Money will be difficult to obtain for home and foreign missions. The high prices, taxes, absence of wage-earners, depression of business, and many calls to relieve distress, will cause such financial stringency that the work of Christ faces a serious crisis. Deficits, retrenchments, and unmet needs stare the mission boards in the face. Third: There will be, as there is, especially in Europe, a diverting of men from spiritual Christian campaigns to fleshly, murderous warfare. Volunteers can not go, if they would, and many who might be our future officers of

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 exprest, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

societies, missionaries, and philanthropists must perish by the hands of their brothers. Fourth: Communication with the mission-fields is already made difficult, and in some places impossible. Even American mission boards are sending no new missionaries at present to the Nearer Fortunately, the rumors of a Moslem uprising against Christians seem thus far without foundation, but there is a possibility that Turkey will espouse the cause of Germany against Russia, France, and England. way is also temporarily closed for sending missionaries eastward to India and South Africa, and none can be certain when steamers may fall into the hands of an enemy. There are also missionaries in the disturbed lands—in Austria, Servia, Germany, and Russia, as well as in Armenia and Turkey. These are suffering from lack of funds. Fifth: The transfer of German possessions in the Pacific to the control of the British and French (and possibly the Japanese) would have an influence on Protestant missionary work in these islands. These German possessions include two of the largest Samoan islands (which have already been taken by a New Zealand expedition), Kaiser Wilhelm's Land, Bismarck Archipelago, Caroline and Palau Islands, Marianne (or Ladrone) Islands, Solomon Islands, and Marshall Islands. possessions aggregate 96,160 square miles, with a population of 636,563 (1,984 white and 634,579 native). Many of the islands are of great strategic importance.

The Missionary work of Germany, France and England is almost paralyzed because of War's insistent demand for men and money. Sixth: The demand for other forms of Christian service comes in the need for ministry to the wounded on the battlefields, for Bibles to be distributed to the soldiers, for the care of destitute widows and orphans. It rests largely with Christians of America and of the warring nations to manifest the love of Christ and to preach the gospel of Eternal Life through Christ to those for whom true light and life have suddenly become obscured.

Seventh: One of the worst phases of the present conflict is the opportunity it gives to heathen peoples and unbelievers to say "Aha!" and scoff at the so-called Christians who are so savagely departing from the teachings and spirit of our Lord Jesus Christ. In place of using the fires of hatred in the work of combating sin, men are allowing them selfishly to destroy their fellow men. In place of using men and money to advance the Kingdom of Christ, they are foolishly wasting life and lucre in the battle for national supremacy. Such an exhibition can scarcely fail to cause the heathen at home and abroad to laugh at Christians, and to retard greatly the progress of Christianity—the religion of love peace.

At present we can see only one side of the tapestry of history, but we believe that the good purposes of God will be revealed on the other side.

#### ROMANISM RESTRICTED IN MEXICO

W HILE China, Japan, and other lands are enacting laws that open the way for more freedom in preaching the Gospel of Christ, and while South American republics have

taken down the barriers which restricted Protestantism, Mexico has taken a stand restricting the Roman Catholic Church, which was once all-powerful there. The Roman Catholic Church is charged with fomenting and financing the Huerta Revolution.

In the State of Nuevo Leon a decree has been issued by the Governor limiting the scope of the Roman Catholic Church in the interests of "public health, morality, and justice." This may be looked upon by some as "persecution," but it is a significant fact that after centuries of undisputed control of the State in Mexico, a Governor should be moved to say:

"During the life of the nation the Church has been a pernicious factor in disruption and discord, and has entirely forgotten its spiritual mission. In the interest of public health, morality, and justice, the State of Nuevo Leon will limit the scope of the Catholic Church, which during its life has entirely forgotten its spiritual mission, its sole right to be recognized by modern society. Church has consecrated itself principally to conquest in politics. To secure that object it always has been allied with the reactionary government and the despots. and even with foreign invaders. It has showed itself an implacable enemy to the Liberal movement and progress from the first revolution of Ayulta until the present, and has fulminated its ridiculous excommunications over the grand and glorious benefactors of the country, Hidalgo, Juarez, and Lerdo de Dejeda. The pretorial and clerical rulings of Porfirio Diaz and Huerta, against which the Mexican people have been struggling heroically for many years, have had the sympathy and assistance of the Mexican Church, the Church has had its benedictions for the crimes and corruptions of

Huerta, and has unsuccessfully worked to incite the public against the Constitutionalists' cause."

The Governor declared it course of wisdom to close the clerical schools for the present, on the ground "it is a supreme national necessity to stamp out at the root the arrogant abuses of the Roman Catholic Church, and remove the grave danger which the institution represents, more political than religious, for the tranquility and future progress of the country." Catholic churches recently have been closed in Saltillo, San Luis Potosi, and Nuevo Laredo.

The most drastic feature of the decree is the prohibition of confession. Villareal gives as his reason for this the charge that the confessional and the sacristy in Mexico have become a menace to morality. The decree issued in Monterey makes the following orders for government of Catholic schools and churches:

- I. All foreign Catholic priests and Jesuits will be expelled from the State of Nuevo Leon.
- 2. Of the remaining Catholic priests those who can not prove their complete abstention from politics will be expelled.
- 3. Churches will remain open daily from six in the morning until one in the afternoon. Only priests having permission to do so will be permitted to officiate.
- 4. Confession is prohibited. (The confessionals were burned.)
- 5. The public is prohibited from entering the sacristy.
- 6. Church bells shall ring only to celebrate fiestas in honor of the country or for triumphs of the Constitutionalist arms.

7. All Catholic colleges shall be closed which do not obey the programs and texts ordered by officials and which do not have at their head some professor or graduate of the normal schools of the country, who will be responsible to the Government for any infraction of the rules.

8. Any infraction of these laws will be punishable by a fine of \$100 to \$500, and arrest and imprisonment from two to four months, or both fine and imprisonment.

The Roman Catholic Church has, through its officials, intermeddled with political affairs not only in Mexico but in other states where it has had power. The Pope claims temporal power and authority, and tries to exert them. Romanism is, therefore, a menace to free government. Romanism must go with absolutism government. The Church Christ must do a spiritual work with The Church in spiritual forces. Mexico has not done this, therefore the present movement is anti-papal, but not anti-religious.

#### **REVIVALS IN CHINA**

BISHOP J. W. BASHFORD writes that he has never witnessed in any Christian college a more remarkable series of revival meetings than that recently held in Peking University. President H. H. Lowry's sermons apparently were not delivered with any thought creating revival fires, as they were almost wholly doctrinal, and related to the fundamental truths of Christianity, without the slightest emotional appeal. No attempt was made to press the students for an immediate decision until the students themselves became eager to tell of their decision. Throughout the services there was an audience of 800 to 1.000. composed largely of students from the University and from the Mary Porter Gamewell Girls' School. When an invitation was extended to Christians who wished to present fuller consecration themselves for there was a large response. those who desired to enter upon the Christian life were invited to come forward, and about thirty responded the first evening. The number increased night after night until hundreds had come forward.

From Shanghai also come tidings of successful services at Moore Memorial. The church was crowded, and many stood on the outside to wait until others would come out and make room for them. "At the first invitation ten came," writes J. A. G. Shipley, and after prayer twenty more knelt around the altar. It was not long before seventy had enrolled their names."

#### PROTESTANT UNION IN SPAIN

PROTESTANT missionary work is maintained in Spain by sev-European societies and the American Board. Among a number of these agencies an informal union has been established, under the title of the Spanish Evangelical Church, representing some two thousand communicant members. This body holds a biennial meeting, or asamblea, in Madrid, which possesses no legislative powers, but is very valuable as a friendly interchange of thought and experience. The building in which the sessions are held, now the home of the largest Protestant church in Madrid, was formerly occupied by one high in the councils of the Inquisition, and has subterranean passages leading to the torture-chambers.

The president of the assembly, Senor Tornos, pastor of the church supported by English Presbyterians, was, a generation ago, court preacher to Queen Isabella the Second. Senor Tornos was converted to Protestantism through a debate in which he took part against the new faith. His studies of the Bible, undertaken in preparation for that debate, led him to break with Rome.

This evangelical assembly is small numerically, but exerts a powerful influence; for there can be no doubt that a new Spain is rapidly rising—a Spain characterized by freedom and orderly progress, a Spain eager to sweep away the paralyzing forms and systems of ancient Church and State, and to replace them along lines of ever-growing liberalism and deeper and truer religious life.

### BUDDHIST IMITATION OF THE CHRISTIAN ASSOCIATIONS

N the recent Evangelistic Campaign in Japan, the Buddhists have opened an opposition but imitative movement. They have put up tents for special meetings, with music and speakers. A plan is also on foot among the Buddhists to erect in Tokyo a Young Men's Buddhist Association Building. The National Young Men's Buddhist Association of Japan has promoted school and other lecture courses, and the plan for putting up a building has been strongly seconded by the three Young Men's Buddhist Association secretaries. Late last year, at the general meeting held in rooms of the First Hongo Club, those in attendance heartily approved of the

project. In the near future, the matter will be taken up by the Finance Committee.

Probably, fresh interest in this project has been awakened as a result of the erection of a new Young Men's Christian Association building in Tokyo.

Many of the Japanese are convinced that nothing permanent will result from this advanced Buddhism, for while the Christians are becoming more and more united in their efforts, the Buddhists are still divided into many unfriendly sects.

#### REORGANIZATION OF THE PRESBY-TERIAN HOME MISSION BOARD

MANY of our Mission Boards are learning greater economy and higher efficiency by experience and by public criticism. The Standing Committee on Home Missions of the Presbyterian Church presented at the last General Assembly a plan of reorganization. which was adopted without dissent. Its chief features are the following: The work of the Board is to be entrusted to three or more coordinate secretaries and a treasurer, to each of whom shall be assigned a special department. There are to be an Administrative Department, a Church Extension Department, with headquarters in the West, to which shall be committed the work of evangelization in the growing and needy regions of the great West, and among the Indians, the Mexicans, and the Mormons; a Department of Immigration and Social Service, and a Department of Finance. presbytery and synod is to have the right of initiation, direction, and control as to the home mission work within its bounds, as to the choice

and location of appointees, and as to the compensation of such appointees within the limits of the Board's appropriation. A Council is to be established, composed of a representative from each synod, to meet once a year preceding the meeting of the General Assembly, to consider the policies and problems of their respective synods and of the Church at large, and its findings are to be transmitted to the General Assembly's Standing Committee on Home Missions.

## THE UNITED CAMPAIGN FOR NEW ENGLAND

DRACTICALLY all the denominations are uniting in plans for a campaign for missionary advancement in New England for the coming autumn and winter. The aim is to increase the interest in missions at home and abroad and to enlarge the gifts to city, rural, frontier, and foreign work. Last year about seventy conferences were held and many Every-member Canvass campaigns were conducted. Not less than 6,000 new contributors were enlisted, and over 500 congregations were reached. A still larger number of churches are to be visited this year, and still greater results are expected.

This campaign is under the direction of the Laymen's Missionary Movement, with a special interdenominational committee, in charge of which the chairman is Rev. F. P. Haggard, D.D., of the Baptist Foreign Mission Society.

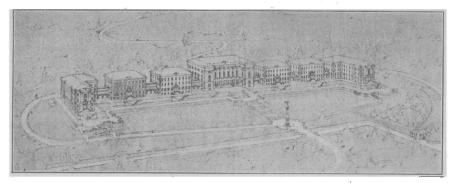
Each district conference is planned to inspire and educate the people. Best methods for pastors and other workers will be presented, and the meetings will include a men's supper, addresses, a pastor's conference, meeting for women, and one for church-officers. Systematic campaigns are the order of the day.

#### BAPTISTS' CITY CAMPAIGNS

T is said that over nine hundred persons united with the Baptist churches of Birmingham, Alabama, as the result of a two weeks' campaign conducted by the Evangelistic department of the Home Mission of Southern the **Baptist** This department is com-Church. posed of 25 trained workers, who have carried on some very successful campaigns in various parts of the South. In Birmingham, Alabama, 452 services were held in a fortnight. During this time, "shop" meetings were held for ten days at eleven furnace and manufacturing plants, making a total of 110 services of this character. These shop services were attended by about 1,500 men daily, men in their working garb, during the hour for midday lunch and rest. Scores of these strong fellows made a profession of faith.

#### **GOSPEL AUTOMOBILES**

THE automobile is being used to bring the Gospel to the people, as well as to keep people away from church. It was being prest into the service of street evangelism last summer more than ever before. Moody Bible Institute dedicated the first of several such gospel autos for work in Chicago. Five hundred men and women took turns preaching every night for weeks, first in ghetto districts, then along the Lake Shore. In New York City, Rev. Robert F. Y. Pierce, made use of an automobile in giving illustrated Gospel sketches.



PLAN OF THE AMERICAN COLLEGE FOR GIRLS, CONSTANTINOPLE

# Constantinople College and the Women of the Near East

BY MARY MILLS PATRICK, PH. D., CONSTANTINOPLE, TURKEY President of the Constantinople College



E are living in an era of peace societies, with ideals held before us of universal harmony and arbitration of all international difficul-

ties. Yet it still seems to be true of history in the making that after the devastation of war an unusual spirit of activity prevails in both the conquering and the conquered nations.

The Balkan States have been in the throes of fire and slaughter; large regions have been depopulated, new boundaries formed and lost again. Yet even after the turbulent summer of 1913, when Constantinople College opened in September, young women came from all parts of the Near East in larger numbers than ever before. To them it seemed apparently a small matter that trains were not regularly running from the Balkan States to Constantinople, and they found other routes of travel by the more circuitous way of the Black Sea, From all over the Near East

they came with new enthusiasm—from Servia, Greece, Bulgaria, Rumania, from Albania, as well as from Persia and Southern Russia, forming as usual in Constantinople College such a mixed student body as could be found nowhere else in the world.

Besides these older elements are included also the new and rising generation of young Turkey. Constantinople is still a city of latticed windows and veiled women, but the spirit of modern education is behind the windows and often inspires the mind behind the veil.

Under the tyrannous reign of Abdul Hamid II. these women were not allowed to attend foreign schools and colleges, but the ideals of progress were in their minds, ready to express themselves at the first opportunity. At present Mohammedan women crowd into educational institutions everywhere, and desire to be able to prepare for all the careers that are open to women in other countries. "I wish my daughter to

go to America and study medicine after she has graduated from this college," said a young-looking Mohammedan mother when she enrolled her daughter in the freshman class.

The present movement for greater progress among Mohammedan women has behind it a background of religious and civil traditions with which the world in general is not familiar, but which greatly increase the possibility of rapid improvement in Turkey. It has always been the case since shortly after the time of Mohammed that Mohammedan women have had full control of their property, being able to buy, sell or alienate it without consulting any male relative. So while it is a sad and regrettable fact that the marriage laws in Turkey tend to degrade women and destroy their freedom, there is a strong check upon abuse in this direction in the financial independence of women, especially in the case of those who possess property.

The control in detail of Mohammedan women of their property has tended furthermore to strengthen their practical abilities in business lines, and it is everywhere conceded that as a class they are very able. This control begins while the girls are still young, at the time when they put on their veils. After that period their signature is legally demanded for all changes in property holding, and if for any reason connected with youthful neglect, it has not been affixt to legal documents concerning them, a messenger from the Government visits the house and demands the girl's signature on the documents. If any Mohammedan girl of marriageable age refuses to sign a legal document regarding her property,

there is no power that can compel her to sign. Girls of seventeen and eighteen or even younger are sometimes called from the classroom in college to be consulted on matters of rents and sales of property belongin, to them.

The Near East of October 24th, quotes from an English paper The Comrade, a statement that there is a joint stock company in Stamboul, formed for the purpose of working a black amber mine in Hymana, Asia Minor, whose board of directors is composed entirely of Mohammedan women. The capital of this company was given at ten thousand Turkish pounds, a sum equivalent to \$44,000.

In case of property difficulties it has always been possible for Mohammedan women to plead their own cases in courts of justice, which they have sometimes done with great eloquence.

Conditions among them are very favorable also to the entrance of women into the profession of medicine. While it is, to be sure, now possible for men doctors to be received into most harems when medical attendance is required, as social relations are becoming less restricted than was the case in the past, yet public sentiment would usually favor women doctors. Such a professional class exists even now, altho the socialled women doctors among the Turks are not yet well-trained or well-educated.

Mohammedan women, when opportunity offers, prove very eloquent speakers. During the Turko-Balkan war large mass meetings of them were held in Constantinople, in the aula of the Imperial University, in which speeches were made by both

men and women, and some of the latter spoke with great earnestness and power. In the time of the Prophet, women mingled freely with the men in the mosques; they sometimes rollowed the learned professions; they are said even to have become judges. The only office that was withheld from them was the Caliphate. To-day the seclusion of

Constantinople College was formerly in Scutari, on the Asiatic shore of the Bosporus, but this year was established in new buildings on the European shore in a suburb of the city called Arnaoutkeuy. Owing to the generosity of friends of the college in the United States some commodious buildings have been erected by Shepley, Rutan, and Coo-



Greek Caucassian Austrian French
Armenian Turkish Swiss Bulgarian Albanian Russian
SOME OF THE NATIONALITIES OF THE AMERICAN COLLEGE FOR GIRLS

women is one of the most dangerous influences in Moslem countries. In Egypt a society has recently been formed by a number of young Mohammedans, with the object of emancipating the Mussulman women by doing away with the veil. The problem, however, of fundamental changes in social customs is always a difficult one, and can only be solved with time.

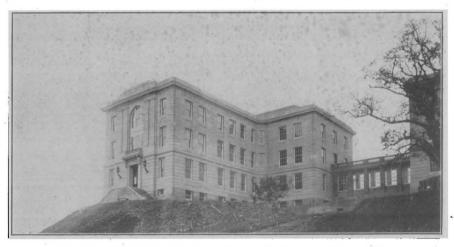
lidge, of Boston. Five buildings, which cost \$750,000, were opened with appropriate ceremonies on June 3rd (See Missionary Review for August, page 564).

The religious work of the college is both interesting and vital. The religious situation in a cosmopolitan college of this kind is so complex that at first thought it would seem impossible to attain any form of united religious life, for the student body includes not only Christians of all the different sects of the Near East, and Mohammedans, but also an increasing number of Hebrews, for Turkey is the land of freedom for the Jews.

Altho the religious problem is a difficult one, yet after all there is only one solution, and that is to produce a deep and united spiritual life, in which all shall join. The college aims to bring about that type of re-

attended. This year, at the special request of the students, short courses of Bible Study are planned for some of the Sunday evening meetings. These meetings are led by professors and teachers in the college, by the students themselves, or by visitors from outside. The Christian Association carries on the usual variety of outside work through committees of students.

A unifying force in character building in the college is the Student



RUSSELL SAGE HALL, AMERICAN COLLEGE FOR GIRLS, CONSTANTINOPLE

ligious experience which shall influence the whole lives of the students not only while they are in college but after their return to their homes. The means used are the usual ones of chapel exercise in the morning, preaching services on Sunday, and active work by the Christian Association. Membership of the Christian Association and attendance upon its meetings are wholly voluntary, and, perhaps, partly for that reason the Christian Association is one of the strongest and most active force in the religious life of the college. Its meetings are enthusiastic and well

Government Association, which, with the help of the Dean and a committee in the faculty, regulate the order. The officers of the Association, the executive committee and the proctors are all students and are elected by ballot by the student body. They include representatives of different nationalities in the college, according to individual fitness for the position, and the officers are usually well chosen. In this way a large amount of executive experience and independence of judgment is attained.

The language of the college is English, but the principal languages of

this polyglot land are also taught, and on the college campus many strange tongues may be heard, including such unusual ones as Persian and Albanian, together with the ordinary languages of the Near East—Rumanian, Hungarian, Bulgarian, Greek, Servian, Armenian, with the ever present background of French, German, and English. This is a rich field for the philologist, as well as for the historian, while on the scientific

containing students to the ages of fifteen and eighteen, and even older. In fact, one of our recent applications was from the wife of a doctor in the Turkish army whose husband is away from home for several months. This enterprising woman asked to be allowed to enter the preparatory classes in order to supply the deficiencies of her early education. Another application that was quite noticeable was from a widow who



GOULD HALL, AMERICAN COLLEGE FOR GIRLS, CONSTANTINOPLE

side the Bosporus furnishes material for biological and geological research.

The academic grade of the college is not far behind that of our women's colleges in the United States, altho the greater demand for language study in this part of the world somewhat modifies the curriculum. The possibility of developing an American college in such a different environment is greatly facilitated by a strong Preparatory Department. This does not mean a school for young children only, but a well-equipped institution

has a son in Robert College, and who wished to pursue her own studies in the preparatory department of our college.

The college has a strong body of alumnæ scattered through all the different nations which have patronized it, consisting of about two hundred and fifty members. They are a force in the places to which they belong, whether it be in professional life or in the home. Many of these have taught or are teaching, some are practising medicine, some

are writing, and others are beginning to send their own daughters here as granddaughters of the college, whose happy young faces show the spirit that has animated their home life.

One expects a strong college in a country where education is new, not only to influence individuals, but to be the leader of a group of institutions which are the direct effect of its existence. This desirable result is beginning to be true of Constantinople College. Halide Edib Banoum, the first Mohammedan graduate and the first Turkish woman to receive the degree of Bachelor of Arts, is working constantly to reform and develop government high schools for Turkish girls. She lectures in these schools on different subjects, especially on the science of education, on which she has published a book for use in the schools.

Baidzar Dayan, an Armenian of the class of 1899 has established a successful private school for Armenian girls in Scutari, which fits students for the freshman class of the college.

The most notable result of the influence of the college of this kind, however, is in Kortcha, Southern Albania, where some years ago Miss Sevastia Kyrias established a school for girls, which was the only place in Albania where Albanian girls could study in their vernacular language. Sevastia Kyrias was joined by her sister Paraskevi Kyrias, also a graduate of Constantinople College, and married later Mr. Christo Dako, who has taken the degree of Master of Arts in the University of Bucharest, and the degree of Bachelor Divinity at Oberlin. Mr. and Mrs. Dako and Miss Kyrias have all trans-

lated and published books for the use of their school, and of Albanian schools in general, and when publication has been impossible, text-books have been used in manuscript form which have been translated in the school. Miss Paraskevi Kyrias has recently passed her examination for the degree of Master of Arts in Oberlin, and has returned to Kortcha to be the head of the school under a new board of trustees, of which Professor Bosworth of Oberlin University is to be president. Kortcha school will be closely affiliated with Constantinople College, and will prepare Albanian students for the freshman class of the college. The college plans to add a course in the Albanian language to the already large number of language courses in its curriculum. We shall aim, with the help of the school in Kortcha, to give a Christian education to the women of Albania. The Albanian people are among the most interesting races of the Balkan Peninsula. and will develop very rapidly when opportunity is offered them, altho from force of circumstances their civilization has been in some respects retarded.

Reconstruction in the Balkan States and the future of New Turkey will both depend largely on women of these lands. The opportunity in a cosmopolitan college is vital for constructive work in the development of the nations of the Near East. The work is of a kind to awaken the deepest interest and enthusiasm in the minds of those who are privileged to have a share in the creative evolution of Turkey and the Balkan States.





MOSLEM MOSQUES IN CAPE COLONY, SOUTH AFRICA

## The Moslem Menace in South Africa

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

Editor of The Moslem World



N our study of the Moslem problem, it will not do to neglect the border marches in Africa and Malaysia, where Islam is win-

ning Pagan tribes; nor is it wise to omit such isolated groups of Moslems as are found, for example, in Trinidad and British Guiana. The number of Moslems in these places may be small, but Islam often makes headway where least we expect it.

A letter recently received from the Rev. S. Garabedian, in Cape Town, South Africa, calls attention to the spread of Islam in South Africa among white as well as the colored races. The converts are not only from natives, but from Europeans and half-castes. The writer is a missionary of the Society for the Propagation of the Gospel (Anglican) who has spent ten years in North India. He says:

"I can assure you that I am no I have seen ten years alarmist. active Mohammedan service in and near Delhi. I was born and brought up in Turkey, lived seven years in Jerusalem, so that when I say that Mohammedanism is playing havoc here, it is no exaggeration, and something must be done. There are whole streets who once were Christians, but are now Mohammedans, and in some streets every other house has had one or more of its family become Mohammedans. Mixed marriages are very common indeed. Families and

relations are half Christians and half Mohammedans; not because they were once Mohammedans, but the reverse."

The facts he gives are sufficiently startling and so well corroborated by photographs and the testimony of other workers, that they should awaken prayer and new missionary effort for Moslems in this part of the world.

The total Moslem population in South Africa, according to the Colonial Office List, London, 1913, is as follows:—

Cape Province	24,189
Natal	13,475
Transvaal	8,193
Orange	47
Basutoland	8,000
	—
Total	53,904

This total is not large in proportion to the whole population of more than eight million, but the present activity of Moslem propagandists. both Malays and Indian Mohammedans, should be arrested for the sake of the native church. This was conclusively shown by Mr. Gardener in his recent book. "Studies in the Evangelization of South Africa." Speaking of the Moslem peril he said, "Even the Southern Base will not be safe against such odds. It is in the light of the whole African problem of the challenge of Islam, of the struggle of the central tribes. that we must view the South African position. The crisis in Africa constitutes this emergency."

What are the facts as regards the situation to-day? For years there has been a movement on the part of the Malays and of Indian Mohammedans, to win over the white and colored, whether Christians or Jews

in South Africa. The Malays, we are told, are active in this work for two reasons. One is their desire of winning merit and paradise by the conversion of Christians to Islam. The other is by mixed marriages to make their race whiter.

The Indian Moslems are influenced by similar motives. Altho many of them have their own wives and children in India, they also marry white women and girls by Moslem rite, and adopt orphans or neglected children.

Many of the facts communicated to me by my correspondents can not be published, but the evidence given is incontrovertible. We are told that there are men whose sole object is to ruin girls and win them over. "For this end they put on English caps and assume a Christian name. Malay women are always on the watch to get any child by any means they possibly can." It seems that many of the Christians are so ignorant that they speak of the mullah as a priest, and the mosque as a church, and the Koran as the Bible. To quote once more from our correspondent: "There are some Arab, Egyptian, Indian, and Turkish propagators of Mohammedanism who are very actively engaged in spreading their faith up and down the country by Koranic schools, charms, sorcery, threats, and immorality. Many make a practise of taking a Christian wife, and after he has made sure of her he leaves her and takes another, and yet another. The law in this country does not recognise Mohammedan marriage as legal, and recognizes concubinage, but to the Mohammedans it is proper marriage plus conversion, so they strive to have as many Christian

wives as they possibly can, and they can not be punished either for polygamy or for desertion, as the marriage is not considered legal.

"It is painful beyond description to see everywhere white and colored, who once were Christian or Jewish children, now adults bearing Mohammedan names, wearing the Malay head-dress, often, alas, decorated with charms, and it is marvelous to see what a difference this has brought about—moral deterioration, aloofness, hatred, antagonism to their former co-religionists and nationality."

Moslem schools are being opened everywhere in South Africa and many of the pupils still bear baptismal names.

The children are taught the Koran daily and some of the schools receive Government grants. Among the children, we are told, there are some who are pure Dutch and English, so that the better classes are being drawn in, and it is no wonder that some of these marry and become Moslems. Thirty-seven distinct instances are given of Europeans, Dutch, English, and German, who have been won over to Islam. These instances are said to be typical. We give only seven.

"Father, Scotch station-master, died, leaving five children, daughter barely fifteen married by Malay rite to Indian without consent of objecting parent, had a child before she was sixteen, which died. Doctor attending said she had no business to have a child at her age and physical development. Rescued, but eighteen months' best treatment and care barely restored her to health. There is much that can not be written.

"Both parents English: daughter fifteen, married by Malay rite to Indian without consent of parents, and taken to India, shut up in zenana; writes painfully sad letters to parents; father and mother brokenhearted.



A EUROPEAN MOSLEM WOMAN IN SOUTH AFRICA

"Both parents pure Dutch, daughter married by Malay rite to Malay. Story can not be related.

"Dutch, said to be orphan, at age of fifteen married to Malay, child died, husband fined, girl left him and went into service. Regularly persecuted by Malay husband, and threatened.

"Father Dutch, mother slightly colored, placed on Robben Island, brought away by Malay, now in mere rags, ill-treated and enslaved.

"Father white, mother colored, daughter organist, married to Indian by Malay rite, without consent of parents, has shop next door to a chapel.

"Scotch girl, parents dead, one sister married bank-manager, brother in mounted police, sister living on private means, she herself married to Arab, became Mohammedan through Malay trick."

Our illustration shows an Irish woman with her child, who has become Mohammedan, and the daughter of European parents who became



MOSQUE IN CAPE COLONY

Mohammedans before she was born, representing, therefore, a second generation of European Mohammedans in South Africa.

A number of mosques have been built in various parts of South Africa, Natal, Port Elizabeth and Cape Town within the last twenty years. Five of these are shown in our illustrations. There are no less than forty mosques in Cape Town district alone.

The result of these intermarriages can only lead to the degradation of the white race socially and morally, not to speak of the spiritual atrophy which must result. A correspondent writes: "We see a white woman and her white son standing on the stoop

in company with the second or third wife of her lord and master, 'doekje' on her head, in a long nightgown dress, and wooden shoes, looking dejected. We talk to her-she does not seem to understand and has nothing to say. How should she, since she is out of her proper sphere, and wonderfully deprest! We step into her house, the rooms are bare, but not devoid of dirt, no vase, no decoration, no picture, except that of the Sultan and that of Mecca. we have found the secret. She has no sympathy with her white people; the white people's nationality is no longer hers, for she has learned to look to the Sultan as her king, and to Mecca, the uncivilized Arabian desert town, as her ideal."

All missionaries seem to be agreed that Islam is no stepping-stone toward Christianity for the pagan tribes of Central Africa and East Coast, but exactly the reverse. If Islam is no blessing for pagan races in the dark Continent, how much less can we afford to see it absorb native Christians in South Africa, unless we secure a new base for the conquest of the whole Continent.

One who knows the situation thoroughly, writes:

"No one can deny from the standpoint of both Christianity and civilization that for the white and colored lapsing implies degradation. What is known as Malay marriage is in reality concubinage. The ideals of home so dear to ourselves becomutterly impossible under such a system, where a woman is taken and discarded at the man's whim and will.

"There is at least one aspect of this problem which must strike home to



ISLAM IN SOUTH AFRICA

all of us who live in South Africa. The colored people are chiefly affected, that is to say, the class which becomes an easy prey to Mohammedanism is that from which for the most part we obtain the women and girls who have the care of our children at their impressionable age."

A Roman Catholic missionary writes as follows, concerning the methods and results of the present activity:

"I began to realize how easily people will fall into superstition, when, as in this country, it crouches at the door. One can hardly help admiring the enterprise of the Malay sorcerer, who defies the law, relying, with good reason, apparently, on the shyness of his victims securing for him immunity. A walk through Cape Town will convince one with any knowledge of its history that, as a Devonshire girl, one of many victims, said the other day, the Malays want to whiten their race.

One sees so large a proportion of European eyes and faces under a fez or a dook. The roll, too, of any list of Malays will have a large proportion of European names. Among the so-called "churchwardens" of a mosque at Paarl, comes the names, Du Toin, Domingo, De Vos, Groenwald—note both Latin and Teutonic elements."

The leading men of the Cape Town Mohammedans are educated. They have a number of high schools and colleges in close touch with the pan-Islamic movement of Cairo and Constantinople.

The pilgrimage to Mecca from South Africa is steadily increasing, especially on the part of the colored population. Socially, the Mohammedans are getting complete control of certain trades, such as that of tailor, mason, fruit and vegetable sellers and carriage drivers.

The only hopeful feature about the situation seems to be that some of the missionary societies are begin-



A MOSQUE IN CAPE COLONY

ning work among Mohammedans, and are being roused into preventing inroads among nominal Christians.

Mr. Garabedian and his associate write, concerning their work at Cape Town: "For the time being the greater part of the work lies in seeking for and winning back those Christians who through ignorance and sin have lapsed from the Faith and become Mohammedans. During the past year some, who were on the verge of lapsing, have by timely ministrations of exhortations and sympathy found strength covery, and grace to begin an earnest Christian life.

"Much work has been done of a really valuable and permanent nature, in following up and investigating cases reported to us, where children both white and colored had been given over to Mohammedans and adopted by them. In many instances it has been found possible to restore such children to the care of a Christian home."

### Why Should I?

(Adapted from "The Outlook of Missions")

I.—Why Should I Study Missions?

1. Because as a student, my education is sadly deficient if I am ignorant concerning this, the most important work in the world.

2. Because a study of Missions will increase my faith in Christ. Missions is

God at work.

3. Because I can not otherwise grasp the full mission of the Church.

4. Because I can not discharge my duty without informing myself on the subject.

5. Because if I stay at home, I must be intelligent on Missions in order to stimu-

late others to the work.

6. Because if I expect to go as a Missionary, I need this study as a preparation for my life service.

#### II.—Why Should I Give to Missions?

1. Because it is the best paying invest-

2. Because of the joy and blessing that

come to the giver.

3. Because I am only a steward of the money that God has given me, and must use it for Him.

4. Because I am put to shame by the liberality of converts from heathenism.

5. Because it is God's will that Missionaries should go, and that I should help to send them.

6. Because I am grateful to God for what He has given me. What has He given?

7. Because men are suffering from sin

and souls are dying and I may help save

III.—Why Should I Pray for Missions?

1. Because the world needs prayer. 2. Because in the past, Missions have always prospered as believing prayer has increased.

3. Because God has conditioned the success of Missions on prayer. "Pray ye therefore, the Lord of the Harvest," etc. 4. Because the Missionaries and con-

verts ask for our prayers.

5. Because I am commanded by Christ to pray.

6. Because I can plead great promises of God.

7. Because the prayer of faith is an-

8. Because Christ is praying for those for whom He died.

#### IV.—Why Should I be a Missionary?

1. Because there is salvation in none other than Christ.

2. Because multitudes have not heard of Him and are dying in their sin.

3. Because doors of opportunity are

4. Because the cry for more helpers is

urgent—increasing and imperative.
5. Because Christ says, "Go ye."
6. Because Christ gave up everything that I might be saved.

Am I unwilling to sacrifice so little that others might be saved?

## Bahaism and the Woman Question

BY REV. SAMUEL G. WILSON, D.D., TABRIZ, PERSIA Missionary of the Presbyterian Board of Foreign Missions, U. S. A.



BBAS EFFENDI, surnamed Abdul Baha, the Persian head of the Bahai religion, while in Europe and America, had much to

say about the relation of man and In New York City, after woman. referring the audience to various books of the Bahai religion, he said: "Similarly all the other tablets of Baha Ullah contain new teachings, which have not been revealed in any books of the past Prophets. sixth new teaching is the equality between men and women. This is peculiar to the teachings of Baha Ullah, for all other religions placed men above women." In the exposition of Bahai teachings at Clifton, England, he declared: "His Highness, Baha Ullah, established certain precepts or principles."2 "The sixth principle of Baha Ullah regards the equality of the sexes. God has created the man and the woman equal. In the animal kingdom the male and the female enjoy suffrage (laughter); in the vegetable kingdom the plants all enjoy equal suffrage (laughter and applause). The male and the female of the human kingdom are equal before God. Divine justice demands that men and women have equal rights."

Star of the West (Bahai), December 12, 1913,
 254.
 Star of the West (Bahai), March 21, 1913,
 5.

My first thought on reading these statements was one of surprize, for they contradict my observations during thirty years residence in Persia. in close touch with Bahais. I decided to make a thorough investigation of the teachings and practise of Baha Ullah bearing on the relation of the sexes, to determine definitely whether these claims of the "inspired interpreter" were valid or not. A considerable body of Bahai literature and "revelation" is accessible. Examination of the chief books, the Kitab-ul-Akdas, the Ikan and the Surat-ul-Havkal disclose no teaching. Neither the 155 paragraphs of the "Hidden Words," nor the "Seven Valleys" have any such delectable thoughts for Oriental 1 4 1 Neither the six "Ornawomen. ments"3 of the faith nor the four "Rays," nor the nine "Effulgences,"5 nor the eleven "Leaves of the Words of Paradise," nor the nine precepts of the "Tablet of the World," nor fifteen "Glad Tidings"—tho they announce many blessings, from freedom to cut the beard as you please to constitutional monarchy as the best form of government-give the teaching of the equality of woman with man. Neither Mirza Abul Fazl in his "Bahai Proofs," representing the new Bahais of Abdul Baha, nor Dr. Kheiralla in his ponderous vol-

1 9 60

Tablet of Tarazat.
 Tablet of Tajalliyat.
 Ishrakat.

ume on Baha Ullah, representing the old Behais, in this bitter and rancorous schism; nor Myron Phelps in his "Life of Abbas Effendi," nor Professor Browne ofCambridge University in his learned and impartial investigations regarding the religion makes the statement that Baha Ullah teaches the equality of man and woman. On the contrary. investigation confirmed my previous conviction that the position of woman under Bahai laws and customs is inferior to that she holds in Western lands and that her lot is far less desirable and less blest than Christian civilization. I reached the conclusion that this doctrine as enunciated by the "Interpreter" is a late addition to Bahaism, intended to attract the attention and tickle the ears of audiences in Europe and America.

It is well known that two or three thousand Americans are following the cult of Bahaism, and that most of these are women. Concerning this Abdul Baha says in a tablet: "To-day the women of the West lead the men in the service of the cause (Bahaism) and loosen their tongues in eloquent lectures." The editor adds, "Ninetenths of the active workers in the cause are women." Hence it is timely to enter upon the consideration of the teaching and practise of Baha Ullah with regard to women.

#### Education of Women

I. I will first take up the subject of education, for in regard to it the law of Bahaism justifies, theoretically, their boast of maintaining the equality of the sexes. In this it is, however, simply imitating the law of

enlightened Christian lands, nor does their practise at all keep pace with their precepts. In the seventh Ishrak (Effulgence) it is "enjoined upon all to instruct and educate their children." The Kitab-ul-Akdas decrees "that every father must educate his sons and daughters in learning and in writing" and also in the Bahai religion. Education is to be compulsory and if neglected bv parents must be attended to by the "House of Justice." But, notwithstanding this law. most Bahais have allowed their girls to grow up in ignorance, while educating many of their boys. Even at Acca,8 Syria, the headquarters of the sect, where Baha Ullah had a school for boys, no opportunity was furnished to the girls for an education. fact that modern schools for girls could not be opened in Persia is no adequate excuse, for private tutors could have been employed, as is the in many Persian Shiah families, or the fathers could at least have taught their daughters to read. Lately American Bahais have begun to stir them up. They have organized the Persian-American or Orient-Occident Educational Society. raises funds in America for Bahai schools and hospitals. With exceeding lack of candor, it poses as simply a philanthropic enterprise and conceals its primary and ulterior object, which is the propagation of Bahaism. Its missionaries make their reports of their work in the Bahai News or of the West. of Chicago. They have one or more schools for girls in Persia and several scores of girls in attendance. The American

<sup>6</sup> Bahai News, August 20, 1911.

<sup>&</sup>lt;sup>7</sup> Tablet of Ishrakat, p. 36. <sup>8</sup> Phelps, p. 229, 110.

Bahai missionaries are residing in Teheran and Tabriz, directing the propaganda and working for elevation of the girls and women through the Bahai religion.

#### Woman's Rights

- II. I pass to the consideration of the civil and domestic rights of woman under Bahaism. and will review the customs and regulations regarding marriage-so fundamental in the constitution of human society.
- (a) Marriage seems to be obligatory, according to the Kitab-ul-Akdas. It says: "A solitary life does not meet God's approval; adhere unto what the trustworthy Counsellor Deprive not yourselves commands. of that which is created for you."9 Monks and nuns are called upon to marry that they may have children "to celebrate the praise of God." A tablet says: "Nor must they refrain from marriage which causes procreation and multiplication of the servants of God."10 Mirza Abul Fazl. the learned philosopher of the dispensation, interprets the law to mean: "He has enjoined upon the people of Baha abstinence from monkhood as well as from ascetic discipline. He has commanded them to marry."11 Professor Browne says: "Marriage is enjoined upon all." In like manner the Bayan of the Bab previously made marriage obligatory, but unlawful with an unbeliever.
- (b) Marriage is declared to be conditioned on the consent of both parties and of the parents. practise the matter of consent is still one-sided. Take, for example, an incident in the life of Abbas Effendi.12

The mother and sister were very desirous that he should marry and looked about and found a girl of whom they approved. The sister narrates that "without consulting my brother, I invited the girl to visit us. After a wearisome journey, she and her brother reached Haifa. We commenced quietly to make preparations for the marriage without making known to my brother the arrival of the girl. My brother saw that there was something unusual afoot, so he demanded of us with considerable energy, 'What is this? What are all the people smiling about? Are you again planning to get me a wife? If you are, give it up; I will not marry.' We pleaded and reasoned with him. At length we said, 'She has come, what shall we do'? He hesitated and finally said: 'Well, since you have brought her here, she belongs to me, and I will give her in marriage to some one else.' At length my brother brought about her marriage to a husband of his own selection." The "consent" of the girl in this case seems to have been considered about as much as in ordinary Oriental usage.

(c) Baha Ullah advised against child-marriages, yet, strange to say, seems to have tolerated child-be-Among Persians it is a trothals. common custom to betroth children. Abbas was after this manner betrothed to his cousin in infancy. When the household of Baha thought the time had come for the marriage, Abbas thought differently and re-This incident<sup>13</sup> fused to agree to it. occurred before the one narrated above and is concerning a different girl. Curiously it was a girl named Moneera, who had been betrothed to

<sup>&</sup>quot;Principles of the Bahai Movement," p. 16.
Mirza Abul Fazl's "Bahai Proofs," p. 105.
"Idem," pp. 95-96.
Phelps, id., pp. 86-87.

<sup>18</sup> Id., p. 85.

another in infancy who finally became the wife of Abbas Effendi. She had been promised to her cousin Mohammed Tagi, and after she had reached the age of maturity, the youth urged on the marriage. wedding was celebrated and the bride brought to the groom's house. Then, so the story goes, the husband refused to see his bride and continued in stubborn neglect and denial of marital rights till his death—six months afterward. Later Baha Ullah persuaded Abbas to take the "sweet and amiable" virgin-widow for his wife and he is said to have attained to "a warm affection and regard" for the woman he was asked to marry.14 Did I wish to assume the role of higher critic, I might suggest that the latter incident, like that in "When Knighthood was in Flower," is apocryphal, and intended to create a legend of her virginity up to the time she became the "leaf" of the "Greatest Branch of God."

Another account I have gathered from a Syrian disciple of Baha. He reports that Abbas Effendi would not marry the girl his parents had betrothed him to, because he had a love affair with Moneera, the wife of Mohammed Tagi. The speedy demise of the husband was attributed to poison administered by his wife, who thereupon became the wife of Abbas Effendi. Her title among Bahais is "Holy Mother." They have four living daughters.

(d) Another part of the marriage law gives directions as to the number of wives a man may take. The Kitab-ul-Akdas says: "God hath decreed you to marry. Beware of marrying more than two, and who-

soever is content with one, attaineth peace for himself and her."16

Mr. Phelps<sup>18</sup> calls attention to this fact that the Book of Laws permits of taking two wives. This limitation of the man to bigamy is deemed an improvement on the law of Islam allowing polygamy.

But Bahai law does not permit a wife to have two husbands. absolutely invalidates the claim and declaration of Bahaism concerning the equality of the sexes. claims the woman the inferior, not the equal. No equality can exist in a household under such a license. Where is the boast of progress and superiority, when the most essential unit of human society is nullified? "Twain shall be one," says the Gospel of Christ. Can we believe that the "Incarnated Father of all" has revealed a new "Most Holy Book" in which bigamy is permitted? Akstag fur Allah! God forbid!

I will now give some details from the history of the Babi and Bahai "Manifestations" to show their practise in regard to marriage.

After the execution of the Bab, 1850, the rival claimants to prophethood were Mirza Yahya, surnamed Subh-i-Azal, and Mirza Husain Ali, surnamed Baha Ullah. They were sons of Mirza Abbas of Nur. 17 called Mirza Buzurk. He had a wife and a concubine. Yahya was the son of the wife and Husain Ali of the This was under the law concubine. of Islam. The subsequent enmity of the half-brothers exhibits one of the evil results of polygamy.

Subh-i-Azal was appointed his

See also Professor Browne in the Journal of the Royal Asiatic Society, 1892.
 "Life of Abbas Effendi," p. 139.
 "Wew History," translated by Professor Browne, pp. 374-5.

successor by the Bab and occupied the place without dispute till 1863 or 1867. After that he was head of the minority sect of the Azalis and lived in banishment at Famagusta, Cyprus. He was the "Lord of two wives," whose names and condition are recorded in the pension records18 of the Turkish and British Governments in Cyprus. The first was named Fatima and her companion wife was They had fourteen chil-Rukavva. dren. Besides the two, who were with Azal in Cyprus, it seems there were two others. Of the third wife he says19 in his personal narrative: "My wife, who was taken captive and was released, has now grown old in Persia without an interview being possible." The fourth quarreled with her lord and accompanied the Bahais to Acca.20 After several of the Azalis, with whom she was living. were murdered by the Bahais,21 she was sent on to Constantinople with a surviving Azali.22

Baha Ullah, like Mohammed, surpassed his own law. He had three wives, or two wives and a concubine. Bahai writers generally omit this information in describing his life and character. Kheiralla has a chapter on his household and gives the names and titles of his children, twelve in all, but fails to mention the fact that he had two wives, tho he says: "Like Abraham, by establishing his household, Baha Ullah perfected the laws of man, and fulfilled the prophecies of scripture."23 C. M. Remey

passes over the subject with the remark: "As a man he lived a life in harmony with his Oriental environment."24 Abbas Effendi in "Travelers' Narrative,' Abdul Fazl, Thornton Sprague, others fail to inform their readers of the truth and this omission is evidently with definite purpose. Phelps is more candid. He says that "Baha Ullah had two wives: that the Book of Laws permits it."25 Professor Browne refers to the three, giving the honorary titles conferred upon two of them. He makes a quotation26 from Hasht Behasht which reads: "Among the titles conferred by Baha Ullah are the following:—on his wives, Madh-i-Ulya, "the Supreme Cradle," and Varaka-i-Ulya, Supreme Leaf." And in the New History he says: "The title of Varaka-i-Ulva was conferred by Baha Ullah on one of his wives."27 name of the first wife was Aseveh She was the mother of or Nowab. Abbas Effendi and six other chil-According to Subh-i-Azal's narrative<sup>29</sup> she was a niece of the Shah's vizier. She survived Baha and suffered much from the children of the other wife, according to Abbas Effendi.30 The first marriage was in Teheran in 1835. He took a "companion for her" in 1850. Her title was Madh-Ulva. She was the mother of Mirza Mohammed Ali. Mirza Badi Ullah and other sons daughters. The manuscript, Life of Baha Ullah continues: "In the last year at Bagdad (1867-68) before the

<sup>13 &</sup>quot;Traveler's Narrative," translated by Professor Browne, p. 384.
13 "New History," p. 415.
20 Phelps, p. 73.
21 "New History," p. xxiii; "Traveler's Narrative," p. 361. Compare "A Year Among the Persians."
22 Phelps, p. 79.
23 "Baha Ullah," by Kheiralla, pp. 491-2.

<sup>24 &</sup>quot;The Ball p. 24.

25 Phelps, p. 139.

26 "Traveler's Narrative," p. 361.

27 "New History," p. 273, Note 2.

28 "Tablets of Abdul Baha," Vol. I, pp. 209, 218.

29 "New History," p. 415 and Note 1.

30 "Tablets," Vol. I, p. 107. 24 "The Bahai Movement," by C. M. Remey,

exiling of our Lord to Constantinople, the sister of Mirza Mehdi of Kashan was honored to be His wife." appears that she was sent by a rich believer from Persia to be a maidservant in Baha's household. Persian Consul in Bagdad, Mirza Buzurk Khau Kasvini<sup>31</sup> desired to take her as his wife or concubine. Baha himself took her as a concubine. Because he was thwarted. the Consul showed special enmity to Baha and his followers. The only child of this wife, a girl, was born at Acca in 1873. The three wives survived Baha. After his death one of them suffered gross indignities at the hands of Abbas Effendi, being furiously attacked by him in his own house, so that she fled precipitately. This, at least, is the report of Khadim Ullah, the life-long amanuensis of Baha Ullah.32

It should be noted that all of Baha's wives had children, and that the first wife had a living (Abbas) when he took the second wife, so that the usual excuses can not be pleaded in palliation. is common for Bahais in Persia to quote their law, in speaking to a Christian, as meaning that a man may take an additional wife if the first one is childless. Mr. Phelos pleads<sup>88</sup> in extenuation for Ullah that "his second marriage occurred early in his life and under peculiar circumstances. exact nature of which I do not know." Such an excuse might be accepted for a man like Mullah Mohammed Ali, the Babi leader of the Zenjan insurrection, for, as far as is known, he entered upon his polygamous life

while he was a Mohammedan. Two of his wives34 were shot by a cannon ball and were buried with him in a room of his house, while his third wife, with children, escaped and lived But for Baha Ullah the at Shiraz. excuse of Mr. Phelps is inadmissible, for he was no longer a Moslem when he took the second wife, and was thirty-three years old, and he was fifty when he took the third wife in Bagdad, having been born in 1817. At that time Baha had been for many years a leader in the Babi religion, had written the *Ikan*, and announced himself privately to his disciples as the Manifestation of God. Nor was this polygamous union a phase of his life, but one continued through thirty or forty years. would have concerned us little know the private life of Baha Ullah so long as the religion presented itself merely as aiming at a reformation of Islam, for it may readily be admitted that it is somewhat less of an evil to have two wives and one concubine than the four wives and unlimited concubines that the Koran allows. or the nine to thirteen wives that Mohammed took, and that if Bahaism should cut off the temporary concubines, which disgrace Islam, it would be doing a good thing—so far forth-but when the "Interpreter, the center of the Covenant," Abdul Baha, comes and stands in Christian churches in London and New York and proclaims Bahaism as a new and superior gospel, it is expedient that Baha's real life should be made known to the women of Christian lands.

It is well to note the sentiment of Oriental Bahais with regard to plural

<sup>31 &</sup>quot;Traveler's Narrative," p. 84.
22 "Facts for Behaists," p. 59.
23 Phelps, p. 139.

<sup>34 &</sup>quot;New History," pp. 160-162, 164.

marriage. The opinion of those at Acca can be understood from Mr. Phelps' narrative.35 Abbas Effendi (Abdul Baha) had two sons and six daughters. The sons died. this, as his sister Behiah Khanum narrates, "Many influences and those of the very strongest character have been brought to induce my brother (Abdul Baha) to take another wife. Believers have urged it strongly for several reasons. Very many of them wish to take a second wife themselves. Then there is a general wish that the Master might have a son to succeed him. The pressure brought to bear upon him has been very great, greater than you can imagine." Baha desired that Abbas should take a second wife, but he refused to do so unless Baha should command it. There is deep pathos in the words of Abbas<sup>36</sup> welling from his sorrowstricken heart. "If it had been God's will that I should have a son, the two that were born to me would not have been taken away." Albeit he was forgetful of his theology which proclaims Baha as "God the Father incarnate." Why did not Baha preserve alive one of the sons rather than wish him to marry a companionwife in order to have another? Mr. Phelps<sup>37</sup> attributes Abbas Effendi's refusal to adopt polygamy, notwithstanding these "very powerful influences which have urged him to do so" to "his appreciation of the sufferings and discontent which it causes among women."38 Certainly the animosity and bitter quarrelings between the wives of Baha and their respective children, resulting in a permanent split in the family and a schism<sup>39</sup> in the Bahai community, were sufficient to impress Abbas and his followers with the evil effects of plural mar-The narrative shows, however, that public sentiment among the believers at Acca strongly favored taking more than one wife. evidently had no desire to give up the license granted to them by the Kitabul-Akdas. They inclined to follow it and the example of Baha Ullah rather than the example of Abdul Baha.

In conclusion, it is evident that the law and example of Baha Ullah both sanction polygamy. By this the social inequality of the sexes is fixt. Any claim that Bahaism teaches and establishes equal rights for man and woman is vain and groundless boasting.

#### (To be concluded)

SA Chicago Bahai told me that Baha took several wives, that his experience of the evils of polygamy, the quarrels of his wives and children might be a warning to us not to follow his exam-

ple!

See Professor Browne's Introduction to Mirza
Jani's "History." Also Abdul Fazi's "Bahai
Proofs," pp. 113-119, and Kheiralla's "Facts for
Behaists."

<sup>35 &</sup>quot;Life of Abbas Effendi," p. 92.

<sup>&</sup>lt;sup>36</sup> Phelps, p. 94. <sup>37</sup> Phelps, p. 105.

<sup>&</sup>quot;Moslem children are completely accessible for ordinary intercourse, but whenever one begins to teach Christianity a barrier is raised by parents or teachers, and the child is removed." Nevertheless, there are indications everywhere that this spirit of opposition and fanaticism is waning.

## The Message of a Life

BY JOSEPHINE NORVILLE, EL PASO, TEXAS



ANY years ago, in an old French church in Berne a great choir under the famous old leader, Father Reichel, was having its final

rehearsal for the production of the Messiah. The chorus had triumphantly sung through to the place where the soprano solo takes up the refrain, "I Know That My Redeemer Liveth." The singer was a beautiful woman, whose voice had been faultlessly trained. As the tones came out high and clear, the listeners were filled with wonder at her perfect technique. Her breathing was faultless; her note placing perfect; her enunciation beyond criticism.

After the final note there was a pause and all eyes were turned toward the old conductor to catch his look of approval. Great was the surprize, however, when a sharp tap of the baton was heard, as a command for the orchestra to pause, and with a look of sorrow Father Reichel said to the singer: "My daughter, you do not really know that your Redeemer liveth, do you?"

With a flushed face she replied: "Why yes, I think I do."

"Then sing it," he cried. "Sing it from your heart. Tell it to me so I and all who hear you will know, and know that you know the joy and power of it." Then with an imperious gesture he motioned for the orchestra to go over it again.

This time the young woman sang

with no thought of herself or of technique and applause from her hearers. She sang the truth that she knew in her heart and experienced in her life, and that she wished to send home to the hearts of the listeners. As the last notes died away there was no wonder at the craftsman's work, but there were quickened hearts that had been moved by the glorious message they had received. As the singer stood forgetful of applause, the old master stept up and with tears in his eyes kissed her on her forehead and said: "You do know for you have told me."

Are there not many of us who bear the name of Christ, who say that we know that our Redeemer liveth, the motive of whose lives is not to give this message to the world? It seems a rather supreme struggle for perfect technique, in performance of life, with the object to attain a standard and to win applause of men. The world may wonder and praise, but the Master is disappointed for He sees that we have failed. If our lives are to carry a true message to make other lives better we must have this truth in our hearts and then live it in our daily lives. Then the technique will be natural and applause will be a minor consideration. Redeemer lives. He is our Redeemer and a Redeemer for all the world. We can not truly know that our Redeemer liveth unless the whole motif of the song of life is this glad refrain.



DR. BENNETT STARTING ON A MEDICAL TOUR

# Some Modern Arabian Knights

THE UNIVERSITY OF MICHIGAN MISSION IN ARABIA

BY DR. LOUIS C. KARPINSKI, ANN ARBOR, MICHIGAN



HE missionary enterprise conducted by the students of the University of Michigan for Arabia was the outgrowth of the Stu-

dent Volunteer Convention which met at Rochester in December, There Dr. S. M. Zwemer suggested to one of the Michigan Association secretaries that Michigan had become in a peculiar way identified with Arabia, in that a majority of the missionaries there were either citizens of Michigan or graduates of the University, and two of the alumni had given their lives to the service in this field. "Why does not Michigan University do something for Arabia?" appealed to the delegation as one question which required a definite and decisive answer.

Forty-six delegates of the Univer-

sity Christian Association met with Dr. Zwemer in several conferences. After deliberation a unanimous vote was cast in favor of inaugurating an Arabian campaign with a preliminary project to raise funds for the equipment of the hospital at Busrah under Dr. Arthur K. Bennett, of the Class of 1904. The students raised \$609.23, for the equipment of the hospital, much more than had ever been raised among the students for any similar cause. The striking success of this campaign was evident in the interest aroused even more than in the amount of money raised, and was sufficient in itself to warrant the definite launching of the greater enterprise. An unsolicited and equally unexpected offer of liberal financial aid made it possible to contemplate a venture of sufficient magnitude to appeal to the imagination of the



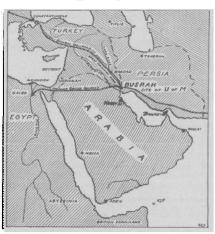
DR. ARTHUR K. BENNETT University of Michigan, 1904

students of this great state Univer-In May, 1910, Charles Farquhar Shaw, an engineering student from New Zealand, volunteered to go to Busrah at his own expense, and also to defray the expenses of a second engineer, provided that the Association would agree to start the medical and missionary work in that city of Turkish Arabia. The authorities of the Christian Association agreed to this proposition and Michigan found itself committed to the service. Not many days after Shaw's offer of support, Hall G. Van Vlack, a medical student of promise, requested that he be given first consideration for medical service in the Arabian field.

In the fall of 1910 the problem of raising money for the missionary enterprise, now definitely launched, required consideration. The twelve

members of the cabinet, some of whom were working their way through college, pledged \$970 for the first three years of the mission. The campaign proper for funds and publicity was set for the spring of 1911, after the churches had completed their canvass for regular mission support. The Christian Association was fortunate in securing Dr. Bennett, home on leave, and Dr. Van Ess of the Arabian Mission, a graduate of Hope College, Holland, Michigan, for this first meeting in University Hall. These two men told powerful stories of life and work in Arabia. Pledges of support were made at this meeting and afterward two hundred students conducted a canvass of the whole student body. In all \$1,323 was raised during this first year and during this year Mr. and Mrs. Shaw and Dr. and Mrs. Van Vlack sailed for Busrah.

The meeting of 1912 was addrest



THE STRATEGIC POSITION OF BUSRAH

by John R. Mott, and \$1,990 was raised at this meeting and by the subsequent personal canvass. During this year Philip C. Haynes, E. '11'

sailed for Busrah, reaching there June, 1912.

In 1913 Editor James A. Mac-Donald of the *Toronto Globe* gave the address and Dr. C. S. O. Mylrea, fresh from contact with the Michigan representatives in Busrah gave an illustrated talk on personal experiences in Arabia. Nearly \$3,000 has been pledged for this fiscal year and during the year Miss Minnie Holzhauser, graduate nurse, 1913, arrived in Busrah.

These meetings were well advertised in the Michigan Daily, as well as in the Ann Arbor Times News. Just before the meetings a special insert page was added to the college paper, to give more complete information about the project. Heretofore, the meetings were held in University Hall, but this year the new Hill Auditorium, the largest hall in the city, and one of the finest in the state, was used. For a week or two before the campaign a large banner, inscribed,

## "THE ARABIAN KNIGHTS"

streamed across the street at one corner of the campus where the student throng passed each day.

The missionary play is possibly a new form of advertisement and one which has become deservedly popular. In 1910 a play entitled "The Choice" was presented by students of the University to an audience of about one thousand people, in the Whitney theater at Ann Arbor.

The play in outline is as follows: A young boy comes to college with the definite purpose of becoming a foreign missionary. He enters the medical school, and there, under the influence of the other men, the idea

is laughed out of him. Under their influence, he swings to the other extreme, and becomes much dissipated. His father hears of his boy's actions, and during the spring term



HOW THEY RAISED THE MONEY

of the senior year, cuts off his allowance and practically disowns him. This brings the man to his senses, and he determines to carry out his original purpose.

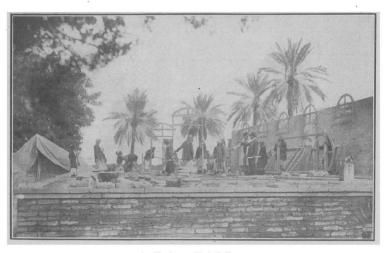
The next act pictures the man in Arabia. His fame has spread far and wide. He is beset by hundreds of people, eager to have their ills and sicknesses cured, and furthermore, he assists the Arabs in many other practical ways. While busy with his profession, he encounters an engineering party, among whom is one of his old college class-mates. The scene in which these two men meet is full of humor and pathos. The classmate gets into all sorts of trouble with the Arabs, and the hero of the play extricates him.

The third act pictures the father of the lad, who has now repented of his harsh measures, and who has come to Arabia to take the boy back home with him. The experiences of the father in Arabia are pictured with some detail and with much humor; and when he finally pleads with his boy to return, the fellow has a chance to explain the work and its promise and its influence in such a fashion as to convince his father that after

plays, "The Transformation of Deacon Jones," was presented.

The interest in mission work is stimulated, too, by the mission study classes of the second semester, a continuation under the same leadership of the regular Bible classes of the first semester.

The campaign for funds in the spring of 1914 was waged under the disadvantage of the knowledge that Shaw and Haynes had been com-



BUILDING THE MICHIGAN HOUSE IN ARABIA

all, he had better stay in Arabia. The play, written upon an exceedingly high plane, is strong and virile and humorous throughout.

Similar plays have been given each year since 1910, but usually in Newberry Hall, one of the Association Buildings in Ann Arbor. Numerous outside societies have been interested in these plays, which have been presented by young peoples' societies in many other cities. At the State Missionary Conference, Lansing, 1912, to which seventy-six delegates were sent by the University, one of these

pelled, on account of the unfortunate depression due to the war, to abandon for the time the industrial side of Michigan project. the Notwithstanding this set-back the students subscribed the liberal amount of \$4,500 to the work. Not a little credit for this successful outcome of the campaign must be attributed to the careful and systematic plan of the canvass. A twenty-four hour-a-Day Club was formed with a general in charge. Under the general were ten captains, and under each captain were six lieutenants, each in charge



UNIVERSITY OF MICHIGAN HOSPITAL IN ARABIA

of five privates. In all 371 were enlisted in the work. Each worker was responsible personally for obtaining subscriptions to the amount of twelve dollars, the amount necessary to run the mission for one day. During the week of the canvass a team consisting of one faculty man and one student visited the fraternity and sorority houses to give information about Busrah. These meetings were very successful in arousing interest in the Arabian field. By such meetings, by the personal canvass of the 371, and by the mass-meeting at which J. Campbell White made a strong appeal, practically every student in the great university was given the opportunity to make some contribution to the work. A large clock was hung over a store on State Street recording the daily progress of the campaign. Each evening the workers met for supper at the Methodist church. When on the final evening

it appeared that there would be a deficit of \$300 the workers who had already contributed to the limit went further and guaranteed the balance. The money raised represents only a fraction of the benefit of this publicity work, for hundreds of students now go out with a hearty, sympathetic attitude toward the cause of foreign missions.

Eight representatives of the University of Michigan have been in active service in Busrah. Three are supported by the Arabian Mission: these are Dr. A. K. Bennett and his wife, Dr. Christine Iverson Bennett, Mich., 1907, and Miss Minnie Holzhauser, graduate nurse, 1913, who has just arrived in Arabia. The engineers, Charles F. Shaw and Philip C. Haynes, graduates of the class of 1911 were engaged in engineering practise which promised to make them self-supporting. Their expenses were entirely defrayed by C. F. Shaw, until

the war of the Turks made it necessary to abandon the engineering part of the enterprise. Only two missionaries are fully supported the Christian Association, Dr. and Mrs. Hall G. Van Vlack. arrangement with the Arabian Mission they are representatives that Board, regularly appointed by the Arabian Mission, altho not supported by their funds. This unifies the work at Busrah and avoids any possible confusion on the part of the natives. Shaw and Haynes both taught in the school conducted by Mr. Van Ess of the Arabian Mission and Mrs. Van Vlack, a kindergarten teacher, will also assist in this work later.

Despite the fearful financial depression attendant upon the war the industrial work has progressed favorably. A hospital at Kuweit has been built for the Arabian Mission under the constant personal direction of either Mr. Shaw or Mr. Haynes. The plans for a hospital at Matrah, near Muscat, were completed.

Dr. Sharon J. Thoms, Michigan, 1898, had built up the practise in this region and the hospital was intended for him. For nearly fifteen years Thóms labored in Busrah, Bahrein and Matrah. In 1912 Thoms performed more operations and treated more cases than any other medical man in all Arabia. For some years he had sought to bring Matrah into telephonic communications with Muscat, and the realization of this plan was the sad cause of his death, for on January 19, 1913, Thoms was killed by a fall from a telephone pole while engaged in stringing a wire between Matrah and Muscat.

Foreign firms have employed the

Michigan engineers for the erection and planning of buildings. One of the largest contracts was for a building just outside of Busrah. The Turks had plans drawn for shops as well as for a Normal School and other public buildings, and the natives were just beginning to grasp the fact that these men are Christian engineers, with emphasis on the Christian, and that they were planning to assist in building up the country, not in exploiting it.

Busrah, a city of 40,000 inhabitants, has no water-works, no pavements, and no proper system of sewage disposal. Every year thousands of pilgrims embark at Busrah for Mecca and thousands more enter the city on their way to the shrines at Kerbela and Neif. Steamship lines connect with Bombay, London, Odessa, and Hamburg, and in date season even with New York

The London Bombay Railroad, in construction, passes through this city and another branch of this road is to run from Busrah to Cairo. Oil fields have recently been discovered near the city and other mineral resources could be developed. Thousands of acres of the most fertile land in the world require only irrigation to bloom again. Busrah is destined to become in the future as it was in the past, one of the world's great commercial centers. The Christian engineer has a great field here.

An engineering and industrial school in this once famous Arabic seat of learning and even a medical school loom on the distant horizon of the promoters of this movement. For the present these are visions, but the two engineers and the three medical graduates and all this brave company of Michigan enthusiasts are a worthy



BEDOUIN BOYS AT HOME IN ARABIA-THEY NEED "BIG BROTHERS"



A MISSIONARY OPPORTUNITY-A BAZAAR SCENE AT DUBAI

## WHERE THE ARABIAN MISSIONARIES GO

beginning looking toward the realization of that vision.

Question may well be raised as to the effect of this missionary enterprise upon the religious work in the University circles. In the first place missions have become a real factor in the lives of hundreds of students, and missionaries are no longer regarded by the average student as religious fanatics, for real men, even classmates, have gone into this work. The total of gifts to such causes has been pushed far beyond the sums formerly obtained and by staging the big campaign in the spring the churches are given opportunity to make their requests for funds before that time. There has been no conflict of interests and the churches have profited by the enthusiasm generated for the local undertaking.

By the mass meeting in the largest auditorium in the city the Christian Association has been able to reach the entire student body in a way not heretofore possible. than that, each student has had this program of extension work in the Far East presented to him four times during his college career. Each year two hundred or more canvassers have received special instruction in details of the work. In 1912 Michigan sent seven men into the foreign field, only one of whom went to Busrah, while in 1913 this representation was increased to twelve. The number of applicants for places in Busrah has exceeded the demand and the surplus has not been lost.

Not only is there an effect somewhat measurable upon the students

resident in Ann Arbor, but there is a similar effect upon the alumni who are kept in touch with the developments in Arabia. Particular effort has been made to keep the medical classes of which the three physicians were members and the engineering class of 1911, of which Shaw and Havnes were members in touch with the work that these men are doing and the experiences which they are having in Arabia. Thousands of the graduates of Harvard, Yale, Pennsylvania, and now Michigan have been given that personal touch with live missionaries which is so essential for a real interest. Apart from the good works of these University Missions themselves, publicity service about missions in general is certain to bear fruit among the educated men to whom these appeals are directed.

The Western world is prone to forget the debt we owe to the Arabs. For three centuries these people kept the spark of learning aglow while Europe was in darkness, for six centuries they led the world in all the branches of learning. Even today many mathematical and philosophical works of the Greeks are preserved only in Arabic translation made when the Arabs were leaders of civilization. When through enterprises like this worthy project of the students at the University of Michigan we reveal to them the discoveries of our laboratories, and when we make available to them the achievements of our engineers we do no more for them than centuries ago they did for the civilizations of which we are a product.

# The Future of Mesopotamia

## SIGNS OF PROGRESS IN TURKISH ARABIA

BY ARTHUR K. BENNETT, M.D., BUSRAH, ARABIA

A Michigan Missionary of the Reformed Church in America



HE magic word Arabia has had a charm for us since the days of our childhood, when we were held entranced by the stories

of the "Arabian Nights," but we have been ignorant of the facts about this most interesting country and its people.

Arabia is the land of the Arab and has been in his possession since the time of Abraham. To be sure Alexander the Great entered this country as did the Romans a little later, and the Portuguese, Dutch and English have held fortresses on the borderland, but that vast interior known as Arabia has held aloof from the rest of the world so that most of her secrets up to the present moment are her own. Few, indeed, have been the explorers who have successfully pene-Niebur, Paltrated her dominions. others have grave. Doughty and given us glimpses of this strange but little real geographical knowledge has been obtained, and over 700,000 square miles of territory is absolutely undiscovered.

Hogarth in his book "The Penetration of Arabia" says: "Here is a land larger than peninsular India, which lies in the heart of the Old World and beside its main road of commerce, but we know much of it hardly better than the Antarctic Continent. It is so lean à territory

that international trade has little or no concern with it, and so difficult that the long circuit by sea is preferred to any cross route by land. Nevertheless, few regions of the world, have played a greater part in the history of mankind."

Arabia is sacred soil to a Moslem and not only are the cities of Mecca and Medina sacred because they are the birthplace and tomb of Mohammed, but Hail and Riad, the capitals of the two great Arab factions of the interior, boast nearly as absolute seclusion to all Christians.

We need only recall what the Arabs have done in history to realize that they have a right to our respect and consideration. At present they are impeding the progress of Western civilization not only by the religion which Mohammed founded, but by their system of lawlessness and brigandism. To-day, as a thousand years ago, this system defies the statutes of the rest of mankind, attacks and pillages neighboring tribes, raids peaceful merchants and harmless pilgrims. Plunder and murder is the chief objective of these Bedouin bands. The wasteful, destructive, ever-roving Arab presents a problem which even the English in Egypt, masters as they are in the art of governing Eastern peoples, have only just begun to master in their task of pacification.

The Arabs have been, however, intrepid explorers and master mer-

chants, pushing their commerce, by their dauntless enterprise, the length and breadth of Africa long before Livingstone crossed it; with their zeal they have visited and colonized in India, China, and the East Indies, and the fire of their religious enthusiasm has kindled a flame which swept everything before it and only halted after it had half overrun Europe. Truly, we could easily convince you that the Arabs are a virile people still, and worthy of our attention as we try to lead them on to higher and better things.

Surely it is not without a purpose, as Edson Clark says, that this widespread and powerful race has been kept these four thousand years, unsubdued and undegenerate, preserving still the simplicity and vigor of its character. It is certainly capable of a great future; and as certainly a great future lies before it. It may be among the last peoples of Southeastern Asia to yield to the transforming influence of Christianity and Christian civilization. But to these influences it will assuredly yield in the fulness of time.

Mesopotamia is a country north of Arabia proper, which the peopled by Arabs to-day dates back to a civilization which was in its glory three thousand years before Christ. is the seat of ancient Babylon, the Queen City of the Earth, the metropolis of literature and art for all the nations of the then known world. Today excavations have revealed a system of canals which told of its wonderful fertility and researches in its ruins during the last half century have brought forth the prose and poetry of that marvelous civilization. Inhabited by such glorious peoples, it stands to-day a desolate place in comparison, surrounded by wide wilderness and waste, and only peopled along the river by a few straggling Arab cities here and there.

There are many reasons which lead me to hope that Mesopotamia has a future of marvelous development before it when they shall adopt Western methods and progress. Indeed, it is fascinating employment as Hermith Freeman says, to watch the immemorial culture of the East slow moving with the weight of years, dreamy with centuries of deep meditation, accept and assimilate as in a moment of time, the science, the machinery, the restless energy and practical activity of the West.

There are six reasons which augur well for the future of Mesopotamia:

- 1. Its strategic geographical situa-
  - 2. Its political situation.
  - 3. The Bagdad Railroad.
- 4. Irrigation plans by Sir William Wilcox, of Egyptian fame.
  - 5. Its commercial situation.
- 6. Mohammedanism and the position of the missionary.

Geographically there is no doubt but that within the last five thousand years the great delta caused by the confluence of the three great rivers, the Euphrates, Tigris, and Karoon, has gradually pushed its way into the Persian Gulf, until over two hundred miles of the sea has been replaced by land. Frazer in his recent book, "The Short Cut to India," says that these rivers at the present time advance the land from the silt they deposit to not less than 80 feet per Sir William Wilcox says annum. that undoubtedly many of the ancient

cities of Babylon were very close to, if not directly on the Persian Gulf, while the ruins of these cities are at the present time from two to three hundred miles back from the coast. Busrah, the city where our Arabian Mission is established, must have been at one time a port on the sea, but it is now 60 miles from the mouth of the river and is the terminal port for all lines of steamers plying in the Persian Gulf, and commerce with it is bound to increase. I have counted over twenty large ocean steamships in the Busrah River at one time, waiting for the shipment of dates. Here the English and Turkish river steamers ply to and from Bagdad on the Tigris, and to and from Mohammerah and Ahwaz in Persia on the Karoon River. If you will look up Busrah on the map you will see that it is in a direct line with Kurachee and Bombay from Constantinople and is on the track of the shortest possible mail route to India, and the railroad which the future is bound to bring. Seventyfive miles of date gardens extend from above Busrah down to the sea on either side of this wonderfully beautiful river, and twice daily the gardens are watered by the tidal Sail boats coming down the river for hundreds of miles are laden with grain, licorice, and provision for sale or exchange at Busrah.

In order that the situation may be more real, consider the political aspects which confront us on every hand. Busrah is at present in the maelstrom of political strife, many statesmen believe that the future battle of diplomacy will not take place in the Far East but in the Persian Gulf. Naturally the favored

valley of the Euphrates will be the chief bone of contention.

Germany has her interests there. and projects her railroad to reach the Persian Gulf at Kuweit, after passing through Busrah. Three years ago, the Hamburg-American line established itself in all the principal ports of the Gulf, with Busrah as its chief station, and began to operate a monthly line of freight steamers to Europe. The British have had numerous lines of steamers, both with India and England, and the Germans are gradually building up a trade nearly every part of which is wrestled from British hands. The British affirm that Kuweit, situated on the only good harbor in the Persian Gulf is under British protection, altho the old regime in Abed El Hamid's reign has given the German syndicate the right of way to this part, which the Turks claim as their territory.

Persia, far more disorganized than Turkey, is in a position which few. diplomats understand. It is, however, apparent to every one who sees the situation near at hand, that Russia is encroaching on the north and is in this way gradually drawing nearer to her much coveted outlet to the sea. Great Britain has a nominal sphere in the south, which includes that territory south of a line drawn from somewhere above Bushire across to Teheran, but she has not antagonized the Persians to such an extent as Russia, nor has she, like the Russians, established any police system for the protection of commerce. Some time ago, Great Britain attempted to dictate to Persia in the interests of finance and commerce, when she threatened to give Persia a three months' ultimatum,

which, unless proper measures for the protection of trade were taken by the Persians, Great Britain would systematize police force over South Persia. This raised a storm of opposition from both Germany and Turkey.

The British refused to finance the Bagdad Railroad with the Germans. and there have been rumors in connection with the scheme for the irrigation of the Euphrates and Tigris rivers country. Sir William Wilcox suggested another railroad from Damascus direct to Bagdad and then down between the two rivers to Busrah, to be built connecting with the French railroad at Damascus the comparatively leve1 country, costing much less to build and promoting perfectly the schemes for irrigation.

The valley of Mesopotamia which was once the granary of the world is at the present time lying waste. Prominent engineers say that there are sixteen million acres of the finest land in the world, capable of yielding cotton and wheat, or the luxurious date-palm. This land only needs proper care, and does not suffer from a dearth of water, but from the abundance of it. Floods are of yearly occurrence, ruining crops and discouraging canals inland. Sir William Wilcox would bridle this immense power in the mountains of Mosul, and by great dams high upon the two rivers. He would then irrigate the country from the Euphrates to the Tigris and as this former river is about eighteen feet higher than the latter, the situation is ideal to use all the Euphrates water for irrigation and the Tigris for navigation. Egypt, irrigation can be carried on

extensively only in the fall of the year, whereas in Mesopotamia Sir William would utilize the spring rises and again in the fall the flood gates of these dams can be opened to water a second crop.

It would be needless for me to point out all the reasons why a railroad from Europe would develop the country. We all know that it would bring prosperity and be a spur to the latent industrial resources. The new oil fields which have been discovered back of the Karoon River are being developed by the Anglo-Persian Oil Co., who are piping the oil over a hundred miles to the banks of the river a few miles from Busrah, where they are building a refinery plant. This oil field is estimated to be the third largest in the world, so we can expect to have a big industry developed here. Coal oil fuel has passed the experimental stage so the recent oil finds here will help the economic condition of the railroad remarkably.

As yet no other industries are to be found, since all the raw material is shipped abroad for manufacture. Dates, grain, wool and licorice are shipped in large amounts to Europe and America, and every fall hundreds of Arab horses are shipped to India and are bought up in large part by the British Army.

We believe that Mesopotamia has a future before it, because of religious interests there. Now what part is the missionary to have in the development of this country which must develop in a few years to be a center of industry and commerce? A prominent man once said that the missionary "seems to be the highest expression of human character in the nineteenth century, and his pro-

fession to be the noblest. He has the enterprise of the merchant without the narrowing influence of gain, the dauntlessness of the soldier without the shedding of blood, and the zeal of the geographer but from a higher motive than science." The sort of men who are wanted as missionaries are men of education, standing, enterprise, zeal and piety. It is a mistake to suppose that any one as long as he is pious will do for this office. Pioneers in every field should be the ablest and best qualified men, not those of small ability and education.

We need good men in every mission field, but especially in strategic centers like Busrah, pregnant with opportunities, do we need strong The field is ripe for a broad sowing of the religion of Jesus Christ. The flimsy garments of religious form and ceremony which Mohammedanism has been trying to clothe itself in are at last too thin and tattered to hide the wickedness and degradation which lie beneath. The religion of Mohammed, because it is false, is fast losing its grip in this region, and at present the opportunities to educate and enlighten the people here are unlimited. must be influenced, before they become gripped, like the Mohammedans of India, by an educational system, which plucks from them their ancient philosophies, undermines their faith and puts nothing in its place. Our purpose as missionaries is to educate, but to inculcate at the same time the great principles of the brotherhood of man and the fatherhood of God, as taught by our Master Christ.

Education must be the watchword of New Turkey. Everywhere the

officials are establishing schools, and have patterned them after the American Mission schools, which are to be found by the score throughout the Empire, and have patronized these schools by appropriating money to educate special young men and women as teachers. Last year the Turkish Government sent five Turkish girls to take a normal course at Constantinople College, an American institution. In Beirut and Robert College it has been well-nigh impossible to cope with the number who apply, demanding an education.

After years of work the Arabian Mission has succeeded in obtaining the desired permission from the Turkish Government to proceed untrammeled in our educational institutions.

Medical missions are perhaps the most powerful entering wedge for the Gospel to reach these people. I have seen the wonders medical and especially surgical skill could accomplish. In our hospital we find sufferers from vesicle calculus, hydatid cyst, liver abscess hernia, diseased or injured limbs, bullet wounds, and a variety of other surgical patients which would test the skill of the most experienced surgeon. Here we find children crowded in one room and women in another and these oftentimes present our most trying cases. If we pass outside to the onestory buildings we find our most offensive and loathsome sufferers. whom we try to treat as best we may without contaminating our wards. Scores of lepers present themselves to us each year and often do not know the nature of their disease, but we are obliged to send them away without affording them much relief.

Some day there will be a broad field for practical and spiritual help, but just now we have even more important work undone.

In our dispensary on one of our clinic days, you see the crowds thronging the hallways, anxious to have their names enrolled before the doors were closed. Before very long the gate is locked and the people take seats on the benches or on the floor, or some, perhaps, lying on a native date-stick bed, on which he has been carried by boat for a score or more of miles before breakfast. expectant, and listen eagerly while the native preacher explains that the hakeem is to read and speak to them, for they would much rather listen to him whose hand heals them, than to any other.

With my Arabic Bible in hand I look over the faces of my audience. Here I see a Jew bringing a little girl in his arms, there a Christian, here a Bedouin just in from the desert, or the familiar face of the river Arab, yonder an aristocratic Persian drawing his robes about him, and mixed in with them all are scores of town Arabs and Turkish soldiers. After a few years association with these people one can easily distinguish the different types. We read a portion from the Gospel and they listen reverently while I explain some of the great simple truths which we find Then the native preacher there. offers a prayer for the people and the work, after which I enter the office and begin to see the people one by one. You would find me busy for four or five hours treating all the old cases requiring my attention, and prescribing for each new patient. Nearly every morning we send several up to the hospital to prepare for operation. Here one sees a great variety of maladies: cataracts, eye diseases, stone cases, amæbic abscesses of the liver, hydatid cyst and bullet wounds form a large majority of our operative cases.

After this morning clinic is finished the remainder of the day is often absorbed in making calls up and down the river, or several miles by carriage or horseback, so there is always little enough time to properly care for the many surgical patients in the hospital. I have treated in this way over 18,000 patients in one year, and performed over 600 operations, over 200 of which were done under chloroform.

This is glimpse enough into the magnitude of the work to make you realize that to properly care for this people we must have a staff of at least three or four physicians. There are unprecedented opportunities for scientific research with the knowledge that the consecrated physician is at the same time one of the greatest factors for Christian progress and civilization that can be brought to bear upon Mohammedan indifference, intoleration and degradation.

There is no doubt but that the doctor has a mighty influence with all these people with whom he comes in contact. As he is looked upon with almost reverence, his word and action have much weight with them, so his preaching in the wards and by the bedside, by deeds of kindness and words of comfort, show the people the higher paths of truth and righteousness.

# The Tatar Nomads in Siberia\*

BY W. DAVIDSON, EKATERINBURG British and Foreign Bible Society Agent for Siberia



N the Yenesei Province of Siberia there is a group of seminomadic Tatars, who live on the steppes and mountainous re-

gions of the Minusinsk district of that province. This particular tribe numbers 20,000 to 25,000 souls, who are found in the Minusinsk circuit. The tribe belongs to the Finnish stock, and its people bear considerable resemblance to the Samoyedes, Tungus, and the Yakuts, who inhabit the more northerly regions of Siberia. Among these latter folk, who live near the Arctic circle, a certain legend is recited in their sagas. This describes the times when their forefathers dwelt on the southern steppes before they migrated to pasture lands in the north.

According to some authorities the Tatars of Minusinsk are really a remnant of the above-named Arctic or northern tribes, who decided to remain on the steppes in the south of Siberia rather than move along with their kinsmen who migrated to regions further north. It is a curious fact that in the neighborhood of Schiro there exist various mines which have been worked by the former aboriginal inhabitants. Skeletons and rude copper instruments have been found in these ancient workings, many specimens of which

may be seen in the museum at Minusinsk.

All the members of this Tatar tribe are nominally supposed to come within the pale of the Greek Orthodox Church, and in most of their dwellings the usual ikons are found. As a matter of fact, their knowledge of Christian truth is extremely limit-Practically 80 per cent, of them may be reckoned as Shamanites or fetish-worshipers; but, as is natural, they do not readily show to strangers any of the rudely carved wooden images which they cherish, or the various charms which they sometimes hang on the branches of trees in isolated places. In each clan there is a Tatar who plays the part of Shaman. or fetish priest, and practises magic; but his dress and paraphernalia are kept carefully hidden away. facts, however, are well known to the Russian priests who live in the district inhabited by the Tatars in ques-The Russian Church is doing almost nothing to shed the light of the Gospel among them. In the districts where they are found only four schools exist, so that the greater part of these Tatars can not understand a word of Russian. The language which they speak is a species of Kashgar-Turki, in which are many words belonging to the Kirghiz and Altai-Kirghiz dialects. It can be partly understood by the Kirghiz Ta-

<sup>\*</sup>From The Bible in the World

tars of the Akmolinsk steppe. No literature or printed matter at present exists in this form of speech, and the Bible Society has hitherto published no version of the Gospel which this people can understand. The Russian version is intelligible to very few.

It is melancholy to realize that these Tatars in Minusinsk are probably doomed to extinction, like the Indians in North America. Red Among them, however, are still to be found individuals of great wealth, whose riches consist of herds of horses, actually numbering sometimes as many as 10,000 head. Great herds of these horses, thousands in number, roam over the steppe, perfectly wild and coming down to drink in No shelter is prepared the lakes. for them during the severest winter, when the horses are supposed to dig up the snow with their hoofs and find pasture from the grass beneath Very often it happens that after winter has set in, a thaw comes, followed by a hard frost, when the ice thus formed prevents the horses getting to the grass beneath it, so that hundreds of these poor animals perish from hunger.

These Tatars are losing by degrees their old nomadic habits and have begun to settle down into summer and winter quarters. Between these two types of settlements there is, however, very little difference. I have visited several of the *urts*, or wooden wigwams, and with hardly an exception found them all extremely filthy, their owners possessing apparently no sense of comfort or cleanliness.

### Sepulchers of a Vanished Race

We have spoken of these Tatars as aboriginal. It must be added,

however, that the traveler across this part of Siberia will be imprest with the number of kourgani, that is to say mounds, or tombs, which he encounters on the steppes in the Minusinsk district. In that region for and miles there is nothing miles which catches the eye save these rough, upright slabs, which are scattered by thousands over the steppes. Such an experience forces a stranger to feel that he is wandering among the sepulchers of some vanished aboriginal race. No trace of inscriptions are found on the slabs, and the relics which have been obtained on opening up the mounds have led to no definite conclusions. Many Russian, Swedish, and Finnish archeologists believe that these upright stone slabs on the Minusinsk steppes mark the graves of a race which came from Mongolia and perished when the Huns and the hordes of Jenghiz Khan overran Siberia early in the thirteenth century. known ethnographical authorities like Yadrintseff and Radloff believe that these people inhabited the steppes some centuries before the Christian era, and that they really belonged to the Mongol race. Certainly linguispeculiarities surviving in the speech of the Minusinsk Tatars as well as anthropological indicationssuch as their straight and glossy black hair, their narrow, oblique eyes, their sallow skin, their prominent cheek-bones and flat noses-appear to support this conclusion. authorities believe that they have found traces of such a race described in ancient Chinese manuscripts, and it is certain that many of the articles found in the graves on the steppes bear Chinese marks.

# The Pillars of Islam

BY MR. F. HERBERT RHODES, CHEFOO

In an article published in *The Chinese Recorder* (and here given in part), Mr. Rhodes enters upon "An Inquiry into the Religious Belief of the Chinese Mullah," challenging vehemently what he terms the "soothing but sadly mistaken nostrum" that "Islam is a negligible factor in the evangelization of China." He finds, rather, that Islam presents a strange and almost baffling problem, as it gives an important place to the Holy Scriptures, holding Jesus to have been an Apostle who declared the coming of "another," *i.e.*, Mohammed, the whole theory of Islam being, that it is the latest-sent of all religions, an advance on the Christian System.

Mr. Rhodes sees in the preliminary steps taken last year for Mohammedan federation in China, and the projected early establishing of the "Moslem Educational Association" there, a possible condition in China "a few years hence," similar to that of India, where now "Islam is awake, and hard at work!"

Already, Mohammedanism is widespread in China, holding "assured position" not only in Sinkiang, Kansu, and Yunnan, but also in Chihli, Shantung, Honan, Kiangsu, and Anhwei (north of the river), while several other provinces also have important centers of Moslem influence. Moreover, "in ten provinces in China, there are centers where men are being trained for the office of Mullah." Some provinces have more than one such center, and Mr. Rhodes has knowledge of "two provinces, each of which has at least five centers where the preparation of men for the post of Ahong is steadily going on."

"The call for 'earnest prayer, and sympathetic consideration'<sup>2</sup> of the 'neglected problem'—Islam in China—reaching us at a time of unequaled opportunity, involves grave responsibility." The Christian missionary, declares Mr. Rhodes, should know his "Moslem brother's personal belief, and his mental attitude toward Christian fundamentals," and as a writer on African missions has said, "The Mohammedan has every right to expect that we should make serious efforts to enter into his ways of thinking, before we demand that he should listen to us." Knowledge may give "the right angle of approach" and "secure hearing." But "to overcome the prejudice, and to gain the confidence, our service must be one of disinterested friendship—no matter how the message is received—and a service of Christlike love."

"Realizing," he pursues, "the very serious difficulties in dealing with Islam, some of us, it may be, leave our Moslem brother, who spiritually is so needy, as long ago a 'priest' and a 'Levite' left 'a certain man,' who was also in great need, 'passing by on the other side.' But difficult tho the work be, and however unpromising from the past, recognizing that the task superhuman is possible with God, can we any longer seek to avoid contact with Islam? Shall we not rather, in full confidence and unwavering reliance upon our Omnipotent Leader, seek prayerfully so to organize our work that in future it may be possible to reach both communities, Chinese and Moslem-Chinese, in a systematic manner?"—Editor of Chine's Millions.

# Moslem Belief is not Limited to the Teaching of the Koran



N a study of Islam, we may be surprized to find that much accounted "Standard" by Orthodox Moslems, has little or no mention in the Koran.

For example, circumcision, of so great

importance in Moslem lands as the initial rite, "is not once referred to in the Koran." In common with many of the details of their daily religious practise it is founded on tradition—that is, the accepted example and teaching of the Prophet of Islam. The number of these accepted traditions is legion; and, let it not be forgotten, however much Moslems may differ as to the authenticity of

traditions, "they do not differ as to their authority." These traditions "supplement and interpret the Koran, and exercise tremendous power" as we shall see later. The foundation for the so-called miracles of Mohammed, rests also upon tradition: "That Mohammed worked miracles - the Koran expressly disclaims."5 "His claim to the prophetic office was not substantiated by any miracles, as the Koran distinctly proves."6 And the claim (so stoutly upheld) for the sinlessness of their Prophet, also rests not on the Koran, but upon later teaching.

### Between the "Orthodox" and the "Modern" There is a Wide Chasm

In the course of our investigation, we may receive a shock when we find that in the house of Islam there is a party of no little weight and influence, who so far from basing their whole belief upon the Koran, are prepared to go to the other To them the Koran is not extreme. literally true; and the ethics of Islam must be accommodated to modern conditions. They are prepared "to save the ship by throwing overboard, if need be, cargo, compass, and captain."7 These men have their place in "the Modernist Movement (seen in India, Turkey, and Egypt), men who have had a Western education." At present, this party is not much in evidence in China; but in view of the illustrious Moslem visitors from India seen of late in this land, such a development is quite possible. As our present inquiry is the Orthodox Mullah, the one usually met with in China, to whom the Modernists' interpretation of Islam is abhorrent, no more need here be said concerning the new party; missionaries who meet with the Modern Movement later, will, it is hoped, favor us with more detailed information. Before passing on there is one word of caution that we need to bear in mind: "There is not a single Moslem sect that looks to the Koran as the only rule of

faith and practise. It is well to remember this when superficial students of comparative religion tell us that the Mohammedan religion is all contained in the Koran."<sup>8</sup>

### Meaning of the Term "Pillars of Islam"

Two ideas are conveyed by the phrase "Pillars of Islam," Sometimes the reference is to the "Five Pillars of Practise." In this sense the writer refers to the five duties of Islam:

- 1. Repetition of the Creed of Islam.
- 2. Prayer, five times daily, observing the correct position—facing Mecca; the preliminary purification, and the correct postures and fixt times, being held of the greatest importance, as "the least departure from the rule in purification, posture, or method, nullifies its effect, and the worshiper must begin over again."
- 3. Fasting in the month of Ramadhan from sunrise to sunset.
  - 4. The giving of legal alms.
- 5. The pilgrimage to Mecca (carrying out the elaborate and minute ritual laid down in Moslem books on practical theology).

The second meaning conveyed by the term "Pillars of Islam"-and it is this view of the term with which we are concerned just now-is "The Four Pillars of Belief." In considering this weighty topic-the very warp and weft of Islam -we can not do better than follow a very well-informed guide. "The attempt to make the Koran the sole source of religious knowledge, and to find in it all that is necessary not only for salvation in the next world, but for moral, social, and political guidance in this world also, proved a failure. The followers of Islam did not find the book sufficient for such an enormous program. It, therefore, became necessary to gather more data upon which to work. The recorded acts, conversations, and decisions of the Prophet supplied a vast amount of additional material. Thus to

the first great 'Pillar' (The Koran), was added a second, Tradition. third was the unanimous Consent of The Contemporaries of the Prophet. fourth Pillar was the Analogical Deduction from the statements or judgments afforded by all those sources. And thus was gradually evolved and elaborated the most colossal system which the world has ever seen."10

We propose limiting our investigation concerning the doctrine of Islam to three points, each one of vital importance in our work:

- (1) The Moslem view of the Bible.
- (2) The Moslem verdict concerning Jesus Christ.
- (3) The Moslem belief concerning the Prophet of Islam.

Under each topic we shall briefly note:

- (a) The teaching of the Koran.
- (b) The doctrine of Islam (i.e., the Koran, plus the Traditions, Consent of the Fathers, and the Deductions; all of which are now embodied in Islam).
- (c) Definite statements on each point made by Chinese Mullahs.

May our investigation of the Moslem belief lead us to accept the challenge of the Lord Jesus Christ, to "take away the stone" of ignorance, apathy, or whatever hinders "the working of His mighty power." "Said I not unto thee, that if thou wouldst believe, shouldst see the Glory of God."

## (1) Moslem View of the Bible

## (a) Teaching of the Koran

The very important place the Holy Scriptures occupy in the Koran should be clearly understood. There is no doubt whatever as to this point; but the appeal to "What is written?" is met by the following reply: "Do you mean to tell us that the Scriptures have not been corrupted?"11 As to the Koranic testimony, the words of Sir William Muir should carry great weight: "The highest value is attributed by the Koran to the Jewish and Christian Scriptures. They are always spoken of with vener-

ation. There is not a single expression regarding them throughout the Koran, but what is dictated by profound respect and reverence. The testimony to their inspiration is throughout the Koran the fullest and most unequivocal that can be imagined."12 The question as to how Mohammed came to the place where he tried to "divest Judaism of its Mosaic ceremonial, and Christianity of the Atonement and Trinity"13-a deeply interesting study—is not in the scope of our present investigation. The Old and New Testaments are everywhere in the Koran referred to as extant, and in common use; Jews and Christians are exhorted to follow the precepts of their Scriptures. That the Prophet ever had access to the Scriptures, is generally denied; tho one authority says, "Fragments may have reached him through one or another of the Christians possessing MSS."14 Another authority writes, "Not want of opportunity, but want of sympathy and compatability kept him from the religion of Christ."15 The language of the Koran concerning the Scriptures is of note: they are styled "the Word of God"—"the Book of God" -"the Scripture which is with them"; -and the following passage is very marked: "Oh ye people of the Book! ye are not grounded upon anything until ye set up (observe) the Tourat (here including the Old Testament) and the Gospel, and that which hath been revealed to you from your Lord."16

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### (b) Doctrine of Islam concerning the Bible

"The whole theory of Islam is that it, the latest-sent of all religions, does not so much abrogate Christianity with its Book, as specifically and categorically deny both, as wilful corruption and lies."17

## (c) Definite Statements concerning the Bible by Chinese Mullahs

"After the descent of the Koran, the rest of the books are abrogated, such as the Gospel (Injil), the Pentateuch

(Tourat), and the Psalms (Zabur); the Koran comprehends what is in those books concerning the nature and importance of religion."

"The books now circulated among Christians as the Old and New Testament are not, in their present state, those to which the Koran refers, for they have become corrupted, or, at any rate, they are annulled."

"They changed and corrupted the Scriptures, and dropt out passages (probably referring to the absence of any predictions concerning their prophet), they then arranged a new book—that is how they bring forth some things in agreement with Islam, and other things contrary to it."

### (2) Moslem Verdict Concerning Jesus Christ

### (a) Teaching of the Koran

In the Koran the testimony to Jesus Christ is very convincing; while some passages speak of Him as a mere man and a prophet, like any of the other chief prophets, other passages speak of Him in higher terms, and accord higher titles than are given to any other To Mohammed, the human being. Koran does not attribute such dignity as it does to Christ. Yet it is true, as Dr. St. Clair Tisdall points out, "There can be no doubt that the aim of the Koran is to substitute Mohammed for Christ as the head of the human race."18 Summarizing the Koranic teaching we have the following remarkable testimony: Jesus Christ, the Messiah, was miraculously born of the Virgin Mary. He was born of a nation "favored above all others"; in a land blest of God-"the land whereon we had bestowed our blessing." was illustrious in this world and in the To Him alone the Koran imputes no sin. He had power to heal the sick, give eyesight to the blind, cleanse the leper, raise the dead, and to impart life (altho power to create life

is one of the Divine attributes). He was "The Word of God"—"A Sign to all creatures"—and "A Spirit from Him";—all other prophets are dead, but the Koran declares that Jesus Christ was taken up alive into heaven; and Moslems agree with Christians in believing that He still lives there, and will return at the end of the world.<sup>19</sup>

## (b) Doctrine of Islam concerning Jesus Christ

It is with painful interest that we approach this subject. Here we see the whole weight of Islam solid against the very fundamentals of our faith. Here, at least, all schools of Moslem thought combine; the Orthodox and the Modernist, whether "Back to the Old Islam" or "Forward to the New" be their cry, "their position as regards the Atonement, the Incarnation, and the of Christ is practically Deity same."20 The definite testimony men who have mastered this subject will help us to realize the actual position of Islam concerning the Lord "A Christian studying Tesus Christ. the faith of Islam soon learns that Christ has no place in the Moslem idea of God, as they deny the Trinity, the Sonship and Incarnation of Jesus Christ, and not only His Atonement, but even the fact of His Death. portrait of our Savior as given is a sad caricature: they believe that Jesus was, by deception and substitution. saved from crucifixion and taken to heaven, and that He will come at the last day, marry, then die, and be buried "There is not one Medina."21 cardinal fact concerning the life, person, and work of the Lord Jesus Christ, which is not either denied, perverted, or misrepresented, or at least. ignored in Moslem theology."22

# (c) Definite Statements concerning Jesus Christ by Chinese Mullahs

"Jesus was an Apostle sent by God, but His ministry was inferior, and confined to certain limits: He was an

Apostle limited by weakness." "If Jesus had been the Son of God, He would have said so plainly; whoever says He is the Son of God is guilty of the grossest infidelity which will drive him into eternal torment. The view of many Christians is that the essence of the Godhead is one, but composed of three hypostases: that of the Father, the self-existent One; that of the Son, that is to say the Wisdom; and that of the Life, that is to say the Holy Spirit. They think that the hypostasis, Wisdom, passed into the body of Iesus. The reply of Moslems to all this is, essence is but a name for that which can not be divided; how can it have anything to do with the three hypostases, they being divided? Further, the transference of the hypostasis, Wisdom, necessitates the separation of Wisdom from Himself, and His consequent ignorance: that is all fleshly distinction, and when attributed to God, it is heresy! Far be it from His glory and majesty!"

"Iesus was not the Son of God, nor did He die on the Cross. The proof of this we have in the Koran: 'They slew Him not, and they crucified Him not; they had only His likeness.' Jesus foretold the coming of another: He was not the one indicated, but his predecessor: our Prophet, Mohammed, was the one indicated, and there is no doubt that the one indicated is greater than He who indicates him. Thus it is evident that Mohammed was greater than Jesus-they were not even of equal rank-and whoever thinks the reverse, is an infidel, and gives the lie to the revelations of God. Both Mohammed and Jesus were given miracles: to Jesus, the raising of the dead; healing sickness beyond the power of a physician; knowledge of the unseen, etc.; but it was by the help of the seal (last) of the prophets-who, without doubt, was our Mohammed. At the Day of Judgment, after other prophets

have been asked to intercede, and have each definitely refused (Jesus being among the number), the prophet Mohammed will be asked, and will consent to intercede, and his intercession will be accepted. When I grasp all these proofs, all imagination that Jesus was the Son of God is put far from me! Jesus was merely a preacher of the coming of Mohammed and his religion. At the last day, He will return to this world, become a Moslem, and enter into the bond of marriage."<sup>28</sup>

## (3) Moslem Belief Concerning the Prophet of Islam

## (a) Doctrine of the Koran

In this section of our investigation we see clearly the great influence of the "Pillar of Tradition." The portrait of the prophet as given in the Koran, has been so "touched up," and highly colored, that we hardly recognize the picture as given in Islam to-In the Koran, Mohammed thoroughly human, and very liable to err; he is accounted a 'prophet,' but himself a sinner needing mercy and He is bidden again and forgiveness. again, "Ask pardon for thy sin." At the close of life we are told he prayed: "Lord grant me pardon—pardon."24 Concerning any of the so-called miracles of Mohammed-a number greater than expected in the light of the Koran's denial-the first "pillar," and classic of Islam, is absolutely silent! "Mohammed claimed that his message was for all men, and was never to be It was necessary, theresuperseded. fore, that he should work miracles in order to substantiate this lofty claim. Otherwise his claim could not be proved true, since he uttered no prophecies: We naturally therefore inquire what miracles he wrought. Here the Koran itself gives us a very clear, and concise answer: "He wrought none."25 One of the most clear passages is the following: "Nothing hindered Us from

sending thee with the power of working miracles, except that the people of old treated them as lies." (Rodwell's edition.) We do not propose to touch upon the personal character of Islam's great prophet, the reason for this being wise counsel given recently. It might be well if we all made a mental note of the advice, and whether in literature, or preaching, or where necessary, in discussion, carefully observed the injunction, "The character of the Prophet should not be attacked; if you do, you will lose your chance of getting them to listen to the love of Christ. and His redeeming power."26 above caution from one who formerly was within the ranks of Islam, tho now, thank God, he is preaching the Gospel, should be of real help to those just encountering this faith from Arabia for the first time. In closing this section of investigation concerning the Prophet of Islam, a careful study of the Koran and the portrait it gives of him will enable the Christian to fully endorse the words of a Moslem writer at Cairo (they apply alike to and system), "Christianity opposes, Islam follows, the current of human nature."27

# (b) Doctrine of Islam concerning its Prophet

While the Koran has shown him to be very human, tradition has succeeded in presenting the Prophet in an altogether different light. "To the Moslem of to-day, he is sinless, and almost divine. He is now, because of the traditional halo which surrounds him, considered to have had a preexistence before Creation; to have been perfectly sinless, and to be the only powerful Intercessor on the Day of Judgment." In addition to the title "Apostle of God," the Prophet has 201 other names and titles of honor by which he is known among the faithful. He dwells (Islam affirms) highest heaven; he holds the keys of

salvation, and is the sole hope of the dying. Many other prophets have been sent by God to this world: Islam claims to reverence them all, but Mohammed. "the seal of the prophets," supersedes all, supplants all in the hearts and lives of his followers. Among his titles are the following: "Light of God"-"Peace of the World"-"Glory of the Ages"—"First of all Creatures." vored by the Almighty (says Moslem) above all creatures, several degrees above Jesus in honor and station, "The name of the Prophet is never uttered or written without the addition of a prayer; it is the allpowerful name of the living, the pillow of the sick, the last word of the dying, and the name above every name to the devout Moslem."28 "There terrible difficulty in facing Islam," says Professor Margoliouth, "it represents itself as an advance on the Christian system."

## (c) Definite Statements concerning the Prophet by Chinese Mullahs

"The tidings to his mother prior to the Probhet's birth; the glory manifested at his birth; the wonderful effects of his birth; his marvelous body-so fragrant that even the brute creation was aware of it: his miracles: and the miraculous effects of his death (when the idols fell from their thrones all over the world)—these alone are sufficient to prove the superiority of Mohammed over Christ." summarizes as follows: "The Prophet (Mohammed), predicted by having a vast, and world-wide mission; his general intercession for mankind (all partaking of a measure of blessing through it); the fact that his religion rescinds all other religions; his possessing many names; his pre-existence before Creation; the association by the Almighty of the Prophet's name with His own, in the profession of the creed, in the call to prayer, in the profession of the faith, in the declaration of the

Unity, and in the act of prayer; and the further honor, that the Almighty joins obedience to Mohammed with obedience to Himself; and being blest by God and the angels; together with his religion being declared to be perfect-all this, and much more that might be brought forward, shows the superiority of Mohammed over Jesus Christ. Mohammed is the very essence of existing things, the commencement of all being, and the choicest of all former existences."

"The light of Mohammed in the forehead of Adam was the cause of the angels bowing down to him. Mohammed neither did wrong, nor was ignorant, nor sinned in what he did. The fact is, the excellence of Mohammed surpasses all utterance, as also does the Power of God. By faith in him (Mohammed) there is atonement for sin, forgiveness of iniquities, wellbeing in this world and in the next. Of a truth, the religion of the Jews and the Christians is vain, but the religion of Mohammed-that is guidance. The writer of El-Tabseer has said there are six things that surpass all utterance:

1. The Power of God Most High. 2. The excellence of Mohammed, on whom be peace. 3. The calamitous end of this world: may God preserve us from it. 4. The terrors of the Resurrection: may God free us from them. 5. The blessedness of Heaven: may God grant it to us. 6. The torments of the Fire: may God preserve us from them.

"As for Mohammed, the Chosen One. he is the Light of the World, and the Koran is the candle pointing to him."

### Concluding Word

As we close this brief examination into the Islamic belief concerning the Arabian Prophet, the Holy Scriptures, and the Lord Jesus Christ-"The True Light, which lighteth every man that cometh into the world"—may

thought of these millions of long-neglected Chinese Moslems lead each one who reads these lines to a prayerful re-consideration of this whole subject, and a determination to spare more than a few crumbs for this spiritually needy multitude. The settlements of Moslems are very far-reaching, and frequently the people are quite out of touch with existing missionary influence. While undeniably open to receive the messengers of the Gospel, and, as in cases personally known, asking for workers who can meet them on their own ground in order to discuss the great truths of religion; is it still actually a fact that not one missionary throughout the whole of China proper has yet been set apart to make Jesus Christ known to them? Last year this was an unchallenged statement, shall it be so in 1914? The work demands special attention, definite workers-native and foreign-a new literature containing "the Truth in Moslem mold," and. above all, very much earnest prayer. The great spiritual need emphasized in the foregoing "Definite Statements by Chinese Mullahs," can only be met through the Gospel.

"In no other is the great salvation to be found; for, in fact, there is no second name under heaven that has been given among men through which we are to be saved." (Weymouth's translation.)

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The quotations—sometimes condensed—are mainly from the following books:

"Islam—A Challenge to Faith" (Zwemer);
"The Koran" (Sir William Muir, LLD.); "Balance of Truth," revised edition (Tisdall); "Lucknow Conference Report"; "The Reproach of Islam" (Gairdner); "Islam in China" (Broomhall); "The Noran" (Rodwell); "The Moslem World," quarterly. The quotations from Chinese Mullahs were not those "spoken in haste," but written at their leisure in nearly all cases.

1 "Lucknow Echoes." 2 Broomhall. 2 Dr. Karl Meinhof. 2 Zwemer. 5 Rodwell. Tisdall, "Zwemer. 8 Zwemer. 10 Gairdner, 11 Chinese student of Arabic. 12 Muir. 13 Rodwell. 14 Rodwell. 15 Koelle. 16 Muir's translation. 17 Gairdner, 18 "Balance of Truth." 19 Summary by two ex-Moslem converts in Egypt. 20 Zwemer. 21 "Crusaders" (Rice). 22 Much condensed statement by two Chinese Mullahs.

densed statement by two Chinese Mullahs.

Muir. \*\*Tisdall. \*\* Vide "Lucknow Reports."

Quoted by Gairdner. \*\*Zwemer.

# Mexico's Long Struggle for Freedom

THE ROMAN CATHOLIC CHURCH VERSUS THE PEOPLE\*

BY MANUEL SARABIA

EDITOR'S NOTE.—Much has been written from the standpoint of outsiders concern-EDITOR'S NOTE.—Much has been written from the standpoint of outsiders concerning disturbed conditions in Mexico, but articles representing the Mexican people are not so common. We, therefore, take pleasure in offering to our readers this illuminating account by a young Mexican of the fundamental issues at stake. The writer, Mr. Sarabia, has suffered many persecutions in his long struggle for the freedom of his country. In 1903, when only nineteen years old, he was imprisoned for a year because he called Diaz a dictator. Being an exile here he was arrested in Douglas, Ariz., and kidnapped by Mexican officials in connivance with the American authorities, who took him across the border into Mexico. This caused an uproar in the South, and President Roosevelt was led to make official representations to Mexico to have him returned. Mr. Sarabia was returned but a few months later he was to have him returned. Mr. Sarabia was returned, but a few months later he was imprisoned in California for nearly a year at the instance of Diaz. When he was an editor in Tucson, Ariz., the agents of Diaz destroyed his printing-plant. Only last year Mr. Sarabia was an editor in Mexico City, but he was arrested for writing against a feudal lord, and at the first opportunity he left Mexico to come to this country again as a political refugee.



F the American people knew the elemental history of Mexico from the day of the Spanish conquest to the present time, they would be

greatly surprized at the marvelous perseverance of the Mexican Indian races that have been incessantly struggling, through centuries, to regain the freedom they enjoyed before the conquerors enslaved them. If the American people knew the wonderful history Mexico has, full of dramatic events in which thousands of patriots have sacrificed their lives for the liberties of the people, then Mexico would have nothing to fear from the United States, because the people of this country have a great conception of and regard for the human liberties.

Montezuma, who was emperor of Mexico when Cortez and his soldiers landed at Vera Cruz, was the first victim of treachery and greed of the Spanish conquerors. Spain sent to Mexico the worst she had: soldiers,

adventurers and priests. They looted the country and enslaved her people. The priests did something else, they established the inquisition in which many thousands were tortured to death as "heretics."

Hidalgo, a learned Mexican priest. the Washington of Mexico, gave the word for the liberation of the people from Spain in 1810. When captured a year later, the Church degraded him, and afterward he was shot as a "traitor," Morelos, another priest and the greatest fighter for independence, fought the enemy with great success for a number of years, but finally he was captured in 1815. The Church declared that "he was an unconfessed heretic, an abettor of heretics and a disturber of the ecclesiastic hierarchy; a profaner of the holy sacraments; a traitor to God, to the King and to the Pope." He was shot as a "traitor."

Guerrero, another priest and a great warrior for independence, fought the Spaniards during fifteen years. When this patriot became president of the

<sup>\*</sup> From The Congregationalist.

Mexican Republic in 1829, his first act was to abolish chattel slavery, but at the same time he stated that "if official favor was withheld from any form of faith other than the Catholic, this by no means implied that the holding of another form of faith constituted an offense in the eyes of the law." The Church objected, causing the overthrow of Guerrero, who later was executed as a "traitor."

### Maximilian and the French Intervention-

With the French intervention in 1863, the Church, which for many years had strived to re-establish the monarchy, thought the time had come to see its efforts succeed. A Governing Junta was appointed, consisting of the archbishop, head of the Church, and two generals; this Junta sent a committee to Austria to offer the throne to Maximilian, who accepted only, it was reported, "for the happiness of Mexico." But this time there was in the presidency of the country a man of great character, Benito Juarez, who fought the traitors and the invaders with admirable courage, until Maximilian and his generals were captured and executed in 1867.

The Church, up to that time, had proved the worst hindrance toward the economic and political freedom of the people, therefore, Juarez enacted his famous "reform laws" in which he declared "the immediate suppression of all monasteries and convents and the immediate and complete confiscation of all church property to the use of the nation." Also "the subdivision of the great Church estates into small farms to be assigned to the toilers of the soil."

Juarez made the separation of the Church and State and broke the power of the former. Later, however, under the rule of Porfirio Diaz, the Church acquired again its old privileges and dominion upon the people. It was a

party in the overthrow of Madero and it has been a warm supporter of Huerta.

### Diaz Responsible for the Present Revolution

Porfirio Diaz, who was in power thirty years and now is enjoying life in France with his spoils, is responsible for the present state of affairs in Mexico. Diaz became president in 1877 through a revolt. By that time the people, exhausted with so many civil and foreign wars, fell into a relaxation that permitted Diaz to get a strong hold of the reins of the government.

Diaz was a dictator, he appointed all officials from the ministers down, being always careful, however, to show that his was a "constitutional" government. The executive bills were never passed without the approval of both Houses of Congress, altho the way in which the representatives should vote was sent with the bills. To keep foreigners pleased, Diaz gave them innumerable and valuable concessions.

There were several Indian revolts, but Diaz crusht them out without mercy. "Take no prisoners," was his watchword. Only two Indian races of those who refused to give up their lands peacefully he was never able to put entirely out of existence or pacify, the Yaquis and the Mayas.

Mexican and foreign capitalists progressed finely under Diaz. They were allowed to contract labor with false and evil pretenses; to make slaves of the wretched Indians, to force them for life into bondage and to work them relentlessly to death.

## Slavery at the Doors of the United

The way in which laborers are contracted in Mexico is cunning. A pile of pesos is placed on a table in a room where the workers are brought by the contracting labor agents. The men are

offered some money in advance, good wages and free transportation if they will only sign a contract for work which provides that the peons must return the sum advanced to them when their contracts run out. This they are never able to do. Of course, according to the contracts, which the peons have to sign with a cross before witnesses, because they do not know how to read and write, they go to work on the plantations of their free-will and not as slaves but as peons, which amounts to the same thing. The peons seldom attempt to escape, because if they are caught severe punishments are inflicted upon them.

Diaz was lavish in land concessions. To accomplish this he dispossessed many thousands of small landed proprietors. He issued a law declaring unappropriated all the lands whose holders could not produce legal titles. The Indians who were in possession of the communal lands given to the town by the Spanish Crown, had not written titles, but the common knowledge of their right to the soil made good their ownership.

The Indians who thus lost their patrimony had no resource but to go to increase the army of slaves in the plantations. Others remained at home only to be exploited by the new owners of their former lands.

This was the condition of the Mexican people when Francisco Madero won the revolution that forced Diaz into exile.

### Madero Disappoints the People

Everybody knows what happened in that period. Francisco de la Barra was made president ad interim; elections were held six months later and Madero was unanimously elected president. For some time he was the idol of the people, but soon he disappointed the masses by taking into his confidence the old enemies of the people. He

placed in some important appointments two or three conspicuous men of the Cientifico Party. This "party" was composed of a few wealthy men whose leader was Limantour, financial secretary under Diaz. These men ran the country; they were the brains while Diaz was the hand, a brutal iron hand that fulfilled their desires.

Almost a year had gone by, and the Indians still were waiting the solemn promise of immediate restitution of Committees were aptheir lands. pointed to confer with the president. The only reply they received was that the agrarian question was very delicate. "Serious studies had to be made to reach a satisfactory conclusion," Madero argued. The Indians could not and did not understand this new philosophy. They expected and they demanded the immediate restitution of their lands. Once they were convinced they were not going to get them they took up arms against Madero. Emiliano Zapato and his army of disappointed followers were the initiators of Madero's downfall. As soon as Madero began to fight the Zapatistas, his unpopularity spread rapidly until it reached its climax shortly before the Huerta-Diaz coup d'etat.

Madero was not a despot. He was simply a weak man who meant well but had not the courage to act. The "cientificos" and clericals took advantage of his weakness; they attacked him more vilely than any ruler has ever been attacked. His weakness did an incalculable harm to Mexico; it brought about not only the second rebellion of the Indians in the South, but also the treachery of Huerta and Blanquet.

### An Orgy of Blood

Huerta and his allies agreed upon the first day of the "tragic week" in the city of Mexico, to change bullets and cannon balls with the holders of the citadel, to deceive Madero while they were preparing their murderous plot against him. This terrible farce cost Mexico dearly. Many fine buildings were destroyed and over one thousand innocent people were killed. The dead lay on the streets for several days, and afterward, without identifications, the corpses were burned in the public thoroughfares.

The "victors" of that famous "tragic week" became intoxicated with their triumph and we know how they treated their foes. Gustavo Madero, for the crime of being a brother of the president, was tortured and shot like a mad dog. Many others were assassinated in those orgies of blood. The streets were filled with soldiers, machine guns and cannons. It was under the unspeakable terror imprest upon the citizens and the deputies that Huerta obtained his recognition as president of Mexico.

Huerta's coming into power was a great calamity for Mexico, as it marked the return of the pretorian revolts. Nevertheless, in a country so opprest and officially corrupted as Mexico, this had to come. As it is, it has the advantage to show clearly how the field is divided; on one side we see the aristocracy, army and Church lined together, fighting for all their privileges, and on the other, the common people trying to break their chains.

### Justice Eventually Will Triumph

Some people who make light of the social convulsions think that the Mexicans are fighting for pleasure or because they carry in their veins the fighting spirit. That is wrong. The Mexican people are struggling over a great principle—justice. The corruption and despotism of Diaz's government, as well as the licentiousness of the privileged class went on for

many years until the cup overflowed. Now the people know that the hour of vindication has come.

Villa has-confiscated enormous estates, like the twenty million acres of Terrazas, former governor of Chihuahua, and divided them among the poor; thus the main wrong of the people is being satisfied. Carranza is not in sympathy with Villa's radicalism, but Villa, who is nearer to the heart of the people, knows that justice must be done now.

Several times it has been claimed rebels that the commit atrocities. Whence comes the news? It is brought by persons who are interested in prolonging the slavery of the Mexican people. Villa, who has been labeled as a "bandit," is an afigel compared with some of the respected governors of the The war correspond-Diaz regime. ents say that Villa is the first leader of either rebels or federals to take good care of the wounded. That sounds human. On the other hand, Huerta and his generals let their wounded die. In a recent letter from Mexico City "Many, many friend tells me: wounded have been brought from the North and have been neglected much. Some of them were shut up in a furgon (freight car) and forgotten there for ten days, so that those that survived had nothing to eat for many days and some were so thirsty that they drank the liquid that filtered from the dead."

The Mexican revolution is taking an appalling toll of lives, but social iniquities unfortunately always do. The privileged interests never give way an inch unless it is taken from them by force.

A new bright day soon will come for Mexico. Justice at the end will triumph.

<sup>&</sup>quot;By the value of souls, by the shortness of time, by the greatness of the field, do something definite for Latin America. If we fail, will not these millions rise and ask in the Great Day why we left them without a knowledge of the Great Shepherd?"

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

#### THE MISSION STUDY CLASS



HERE are three ways of diffusing missionary information in use at the present time—the missionary meeting, the reading circle, and the

study class; and the greatest of these is the study class.

The missionary meeting is, and ever will be, the best agency for reaching large numbers. But the information there given is, almost of necessity, fragmentary and incomplete. And so little in the way of individual effort is called forth that the knowledge gained is likely to be the acquisition of the few who participate rather than of the assembly as a whole.

The reading circle is, in some respects, an improvement on the missionary meeting. But it fails to stimulate individual research, and requires very little exercise of the mental faculties. The knowledge gained tho less fragmentary, is rarely a permanent acquisition.

The mission study class stands preeminent because it requires systematic study on the part of every member of the class. The quantity of seed sown is not so great as in the missionary meeting, but a large proportion of it bears fruit. It has been called a "manufactory of missionary workers," and such it has proved times without number.

. If your church lacks missionary leaders, try a study class. It is the very best remedy.\*

#### THE VALUE OF MISSION STUDY\*

BY B. CARTER MILLIKEN, NEW YORK

Educational Secretary of the Presbyterian Board
of Foreign Missions

The mission study class differs from all other forms of missionary education in that its work is intensive. Results tend to be permanent because of repeated impressions and thorough assimilation. Correspondence with thousands of leaders and members of study classes during the past eight years has brought in a quantity of testimony which groups itself around three points.

- I. MISSION STUDY DEVELOPS CHRISTIAN CHARACTER in the individual student through the following channels:
- I. The broadening of life's horizon by bringing into view new places, peoples, and problems. "I have been helped geographically, historically, and spiritually," was the testimony of a young woman who had gotten a vision in her first study class.
- 2. The realization of the need for prayer, the possibilities latent in prayer, and actual practise in praying. At no point does testimony more strongly converge.
- 3. An appreciation of the value of Christ in one's life and in the life of the community. In mission study one places one's self, in imagination, in positions where Christ is not known, or at least is not dominant, and the contrast is striking.
- 4. A stimulus to noble living comes through contact with the great lives of the missionary enterprise presented in

<sup>\*</sup>For a list of the new study books issued this year, see the Best Methods Department in the September number of The Review. Besides these, there are many others of great value and interest that can be used.

<sup>\*</sup>Condensed from The Assembly Herald.

such a way as to reveal their motives and make apparent and attractive their purpose and power.

5. A challenge to Christian service and training in it. Nowhere can there be found a larger opportunity for life-investment than in the missionary enterprise. The mission study class has brought this fact home to thousands who have seen the vision and followed it.

II. Mission Study is a Tonic to the Local Church. There is abundant testimony to prove this. Many classes have resulted in the formation of missionary societies and Bible classes. Best of all, the study class has proved itself a training-school for leaders. The opportunity afforded for self-expression develops the habit of activity.

"If ministers could only realize the fine spiritual returns these classes give," writes a pastor, "you could not keep mission study classes out of their churches." Another says, "This year the mission study classes in my church produced leaders for aggressive work in most of our organizations."

III. MISSION STUDY ACHIEVES RESULTS ON THE MISSION FIELD. The question is often asked, "Is the effect of the mission study movement felt on the mission field?" Tho it is difficult to trace to a single influence, gifts of life, or service, or money, the answer is, emphatically, "Yes."

"Seven years of consecutive study and four members of the class now on the field," one leader reports. "A member of our class has gone to India, and we have aroused the church to underwrite her support," says another.

A record of the mission study classes the writer has been priviledged to lead shows that scores of the members have been led, first, to dedicate their lives to the service of God, and then to ask, "Where?" Some have entered the ministry; others are engaged in social service; others are at work in distinctively home mission fields. A very considerable number have gone to the foreign field.

"I was in mission study classes during the four years of my college course and one winter thereafter," writes one. "It was thus I heard my call. Now that I am on the field it is a comfort to know that others at home are studying."

The mission study class is not intended as a channel for raising funds, yet the writer knows of many gifts that have been given and of churches whose entire financial policy has been made over because some little group came to realize the vital importance of missionary work and to desire for themselves and their churches the largest possible relation to it.

Who shall say what has been accomplished through the prayers of mission study classes? During the sessions and between, the members pray with increasing intelligence and interest for a specific field, station, missionary, or problem. When the Government of China sent out her call for prayer, the Presbyterian Department of Missionary Education communicated it to the leaders of more than 1,500 classes that had studied China the preceding year. Hundreds responded by saying that they had gathered their classes together for prayer or had secured a pledge from their members to pray for China at a given time in their homes.

He who doubts that such praying brings results should note the stress the missionaries lay upon appeals for prayer.

How many mission study classes have been organized in your church? At the very least there should be three—one conducted by the Brotherhood or Men's Bible-class, one by the Woman's Society, and another by the Young People.

—The Missionary Survey.

#### A SECRETARY OF MISSION STUDY

Every church should have, as one of its regular officers, a secretary of mission study—some wise and capable missionary advocate, man or woman—whose duty it is to promote the formation of mission study classes and assist them in their work. Where this has been tried with the right sort of a secretary it has proved very helpful.

"The Woman's Missionary Society of the First Presbyterian Church, Boulder, Colorado, has had a secretary of mission study as one of its officers for nine years," says Woman's Work. "For the first three years, about three months before a new text-book was taken up in the society, a mission study class was held, composed of the program committee and the leaders of the twelve meetings for the coming year. The fourth year the field was enlarged, and ten classes were held among the members of the Woman's Society, with 127 enrolled. Two classes were also conducted for the women of the Westminster voung Guild. In 1912 there were eight classes in the Woman's Society, with 132 enrolled and six in the Westminster Guild with 136-a total of fourteen classes with an enrollment of 268.

"The work is now carried on with a most accurate system. The town is divided into four districts, each of which is thoroughly canvassed, and a preliminary meeting is held, to which are invited all women who are members of the church, whether members of the missionary society or not, and outsiders whose interest is enlisted. This gathering is made as attractive as possible, with refreshments and a social time. Before its close announcement is made of the opening of the study classes the next week, with a short talk on the benefits of mission study, and the distribution of some attractive leaflets to those who have never attended a class. No effort is made to minimize the work involved, but its rewards are strongly emphasized.

"The leaders of the classes are chosen, if possible, before the summer-school held under the auspices of the Woman's Boards at Boulder each year, in order.

that they may have the advantages of the normal training given there."

### QUALIFICATIONS FOR LEADERSHIP

BY T. H. P. SAILER, PH.D., NEW YORK, N. Y. Professor of Missions, Teachers' College, Columbia University

In planning for a mission study class the first and most important step is to secure the right sort of leader. study class is largely what the leader makes it. Success depends on the prayer, pains, and ability that the leader invests. Some seem to think that inserting missionary lessons in the Sunday-school curriculum or taking up a text-book for a series of missionary meetings is all that is necessary for missionary education. But if these lessons are taught, or these meetings led, by persons without missionary knowledge or passion, we can not hope for large results. The qualifications most needed by leaders of mission study classes are as follows:

I. A vision of the needs and possibilities of the work.—This vision will grow with study and experience, but there must be enough in the first place to create the enthusiasm, faith, and perseverance necessary to keep moving. The spirit of the leader will be reflected in the class. If the leader is not gript by the subject, it is vain to expect the class to be. If the leader has no faith to look for results, they are not likely to be realized. If for the sake of the vision the leader is not willing to hang on through apparent failure, the best things can not be accomplished.

No one who has not followed the gleam, even when it seemed faint, knows the possibilities of this work. Over fifteen years ago the writer led a small class in Philadelphia. It was poorly planned and poorly executed, measured by present standards, and it languished from the start. At the third or fourth session only one member was present, and the class adjourned sine die. Such an experience was discouraging both to

the leader and to the solitary member. But in mission study the only way is to take cheerfully the bumps that come, and push on. The next year the leader took another class and the surviving member came again. In the years that have elapsed that one member has led fifty-six classes and has incited many others to lead, and it is safe to say that the vision she followed then has become more splendid and compelling every year.

The size of a class does not measure its possibilities for good. The rewards are for those who, back of discouraging appearances, can discern the need that makes the most strenuous efforts seem slight and the possibilities of every effort seem hopeful.

2. Definiteness of Aims.—The longer one leads the more his aims should multiply and deepen. Every new result achieved is a challenge to try for it again and make it a continual achievement. The awakening of interest in a member creates the aim to arouse every uninterested member; the inciting of another leader creates the aim to multiply leaders; the securing of a volunteer creates the aim to win many recruits for the great enterprise.

The ultimate aim of mission study is the actual accomplishment of the work of foreign missions, but every means that leads to this becomes in turn an aim. Volunteers, money, and prayers are demanded by the missionary enterprise. To secure these there must be deep interest. To arouse this interest facts must be brought home in the most telling way. To do this there must be effective teaching. The prayer cycle for leaders published by the Presbyterian Department of Missionary Education, 156 Fifth Avenue, New York, sample copies of which are sent free upon request, helps one to appreciate the aims that should be most clearly kept in mind.

3. Command of Time Necessary for Intellectual and Spiritual Preparation.— In proportion as the aims of mission

study become more serious and important the time demanded for realizing them will increase. The writer finds that the longer he leads the longer it takes him to prepare. The mission study class is not a labor-saving device. It is an instrument that plows deep when it has the motor power that it needs. The surest way to kill it is to intrust it to some person, however able, prominent or popular, who has not the time for unhurried preparation. It is a spurious brand of consecration that brings to this work fluency, charming manners, and devoutly worded prayers, but neglects the careful planning of details that makes for success.

4. The Ability to Lead Others to Think and to Express Themselves.—This can be improved by study and practise, but there must be a certain amount of native teaching talent to begin with. Some persons were never intended to be teachers, and these should avoid the leadership of mission study classes. Yet many whose teaching ability is far from ideal may succeed with the aid of vision, definite aims, and ample time for preparation.

The all-important thing is the response of the member. A few suggestions for getting this are as follows:

First, become interested in what is going on in the minds of the class. The leader who is entirely absorbed in what he has prepared is not likely to draw out a discussion.

Second, appeal to opinion rather than to memory. Ask the members what they think rather than what the author of the text-book thinks. Put questions on which a difference of opinion is possible, and put them in such a way as to keep the pro and contra arguments evenly balanced. Present difficulties and problems of missionary work, but in such a way as to stir up deeper insight and sympathy.

Third, play devil's advocate occasionally, and argue for some position you

wish the class to attack. But never permit them to argue for some position you do not wish them to hold. If the leader impersonates a skeptic, and the members impersonate missionary enthusiasts trying to convince him, they are much more likely to become enthusiasts than if they impersonated skeptics trying to resist the arguments of the leader. Such an impersonation should be followed by a summing up of the positive missionary arguments in the strongest possible way.

Fourth, think out clearly, in advance, the conclusions you wish to reach. For lack of this, discussions may drift and become desultory.

All of the qualifications necessary for a mission study class leader will grow by exercise. Many persons who seem to lack them may develop them. None can develop them without great personal profit and great usefulness to the kingdom of God. Let us covet earnestly these best gifts.

#### FOLLOWING WORK WITH PRAYER

To the foregoing the Best Methods Editor wishes to add a word about the deep personal interest Doctor Sailer takes in the members of his classes and the way in which he follows up his work with prayer. It is this, no less than his remarkable ability as a teacher and leader that has given his work such deep and abiding results. Probably no one person has accomplished so much for mission study, directly and indirectly, as As a rule the members of his classes go out to teach other classes, and many members of these in turn become leaders of classes of their own-his grandchildren, he jokingly calls the third series.

One evening in a quiet talk on the porch at Silver Bay, he unconsciously gave a glimpse of his follow-up work with his classes. After telling of the remarkable results achieved by four leaders of mission study classes in the

Philadelphia Christian Endeavor Union—public-school teachers who had all at some time been members of his classes—he said, "I have prayed for these women by name every day for years."

No wonder they have been able to make such remarkable records! One (the "solitary member" of his first Philadelphia class) has, as already stated, taught 56 classes, some normal, some junior, some adult; another has led between 50 and 60 in ten years; a third has kept no record, but has been at work eight years and taught nine classes last winter; a fourth has the banner record of 75 classes in twelve years.

"These four have probably led more mission study classes than any other four persons in the world," says Doctor Sailer, "and their work has been fine. Nothing interferes with it. Miss K—(the 'solitary member') thinks nothing of going five miles across the city in the evening to lead a class and the others are equally faithful."

Two of the four were at Silver Bay in July preparing for their winter's work. So quiet and unassuming were they that few knew anything about the remarkable work they had accomplished.

"Do you know," the Best Methods Editor asked one of them, "that Doctor Sailer has prayed for you every day by name since you first entered his study class?"

"O yes," she replied, "I have known it all the time. We are always pleased when Doctor Sailer speaks so kindly of our work, but I don't believe he realizes that it is but the outcome of his own. He began it and has been our help and inspiration all the way."

# CHRISTIAN ENDEAVOR MISSION STUDY

One of the broadest fields for mission study is that afforded by Young People's Societies. In many cities it is being pushed with great vigor\*. Nowhere has a larger or better work been done along this line than in the Philadelphia Christian Endeavor Union. Between the months of September, 1913, and April, 1914, no less than 89 mission study classes were held under the auspices of the missionary committee of the Union.

The mission study campaign is inaugurated each year by a conference held in some centrally located church early in the fall, to which about 150 picked workers are invited. These include the members of the central missionary committee of the Union, the missionary committees of the seven branches into which it is divided, delegates to Silver Bay, former leaders of study classes, the advisory board of the Union, and a few special guests. There are two sessions, one in the afternoon, the other in the evening, with tea in between served by the Endeavorers of the entertaining church. The tea is not an elaborate affair, and payment is always made for it.

In addition to instructions in regard to the mission study campaign, announcement is always made at this gathering, of the reading contest conducted by the Union from October 15 to March 15 for the purpose of stimulating interest in missionary books.

Immediately following the conference the normal study classes begin, one or more being held in each of the seven branches of the Union. An effort is made to get people to attend these classes who are well qualified to lead classes in their own churches afterward, but no promises to do this are exacted from any one. Following the normal classes come the classes in the individual societies. In many cases these are started at once, the normal classes keeping only a week or two in advance.

The program for this year is as follows:

Annual Conference OF THE MISSIONARY COMMITTEES PHILADELPHIA C. E. UNION TRINITY REFORMED CHURCH September 26, 1914 4.00-4.30—Reception. 4.30-5.15—Christian Endeavor Meeting. Topic: "Prayer and Missions." 5.15-6.00—Address: Robert E. Speer. 6.00-6.30—Literature Table. 6.30-7.30-Tea. 7.45-8.00—Devotional Service. 8.00-8.45—Mission Study Classes: "The Social Aspect of Foreign Missions." "The New Home Missions." "Immigrant Forces." Junior Superintendents. 8.45-9.00—Book Reviews: Judson the Pioneer." "The Dragon and the Cross." "Uncle Sam." 9.00-9.30-Address: Sam Higginbottom,

#### A PLAN FOR BUSY PEOPLE

of India.

The Home Mission Monthly tells of a very successful home mission study class with "The Land of the Totem" as a text-book, which was recently held in Broken Bow, Nebraska. "The class meets at 6 P. M.," said the local daily paper in describing it, "lunches together, and then takes up the lesson, interfering neither with the day's work nor the evening's engagements." To which the pastor adds, "This is how we have an excellent study class from among busy people. The meal is simple, but plenty, and so popular we have more invitations than we have lessons."

This is a plan that is proving successful among busy people in other parts of the country also. Last winter it was tried by the Christian Endeavor Society of the First Presbyterian Church of Schenectady, N. Y., with "Immigrant Forces" as the text-book and Mr. W. A. Holland, Jr., as leader. Almost all the members of the class were employed in some way—as teachers, stenographers,

<sup>\*</sup>An account of the fine work done in mission study by the New York C. E. Union will be found in The Missionary Review of the World, February, 1904, pages 127-8.

clerks, etc.—and came directly from their work to the church where they took supper together, the meal being provided in turn by little groups of the members.

The plan proved so helpful and was so enjoyable that at the close, the class prevailed upon their leader to take them through another course after the beginning of the new year. "The World Work of the Presbyterian Church" was chosen as the text-book and the same general plan was followed—supper first and mission study afterward.

A pleasant feature of this second class was the presence at each session of one or two specially invited guests, some being older members of the church; others, missionary enthusiasts from outside. Among the former were the pastor and his wife; among the latter, the Best Methods Editor.

The supper was spread on a long table in one corner of the kitchen, a large and beautiful room with perfect equipment recently added to the church. It was a very merry meal, with no books in evidence and hardly a word about mission study. The leader, quite a young man, took his place at the head of the table as host, and a simple, but delicious two-course supper was daintily At the close, no sooner were the dishes removed than text-books. notebooks, pencils and great piles of reference literature made their appearance on the table, having been brought up from beneath where they had been stored during the meal.

The merry mood of the little company at once gave place to one of serious, tho very enjoyable study, and during the hour which followed some fine work was done both by the leader and the members of the class. The interest and intelligence displayed were of a high order, and as the Best Methods Editor noted the spirit of earnestness that pervaded the whole, she thanked God and took courage.

In Detroit a few years ago a plan was tried in the Young Men's Christian Association with Bible study that would prove just as good for mission study. Every Monday evening for a period of eight or ten weeks a group of business men from the different churches took supper together in the Y.M.C.A. restaurant and then met for the study of the book of John under the leadership of Doctor Boyd, then pastor of the First Presbyterian Church. The supper was inexpensive and the men had nothing to do with preparing it, making it possible for even the busiest of them to participate. Coming directly from business and being dismissed promptly at an early hour (the supper began at six and the study ended at seven fifteen) it did not interfere with the evening's engagements and gave the Christian men of the city a delightful opportunity for social fellowship as well as for serious study. It proved so successful that it was repeated the following year.

Any group of men, from one church or many, would find this plan an excellent one for mission study.



<sup>\*</sup>Adapted from "Trull's Missionary Methods for Sabbath-school Workers," by The Woman's Missionary Magazine.



### MOSLEM LANDS

#### The Value of Missions

THE statement made by Sir William Ramsay that "the missionaries have done far more toward regenerating the Ottoman Empire than all the Ambassadors of Europe" is one worth remembering in view of the ignorant denunciation of missions which now and again finds prominence in the public press. Where the Spirit of the Lord is, there is liberty, whether in Turkey or Timbuctu. There is no place into which the Gospel of Christ has penetrated in which there has not been moral and spiritual uplift.

### Pilgrims to Mecca

A DISPATCH from Constantinople gives a summary of a Turkish Government report on the number of pilgrims who visit the great Mohammedan shrines at Mecca and Medina by way of ports on the Red Sea. It does not cover the pilgrims who go by other routes—many more, doubtless, than go through Red Sea ports.

The total number of pilgrims arriving by sea was 83,995 of whom 83,295 came to Jeddah, 688 to Yambo, and 12 to El-Wedj. One hundred and ninetyeight vessels were engaged in carrying pilgrims, and of these 134 were under the British flag, 22 Russian, 13 Dutch, and 29 Ottoman. The largest number of these pilgrims came from the Far East, which includes India, the Malay Archipelago, Sumatra, Java, and Japan, the total being 39,850. From the Arabian and African coasts of the Red Sea there were 22,108. From cities or points on the Mediterranean the number was 6,471. The three Russian ports of Sebastopol, Odessa, and Novorossisk make up a total of 10,473. The fact that 44,671 had to be subjected to quarantine and other sanitary measures clearly indicates the importance of this travel to many parts of the world from the point of view of general health.

#### Turkish Women

THE daily papers of Constantinople were recently ordered to publish the following communication from the Commandant of the city:

"Whereas Moslem women are forbidden to go in public places in costumes unbecoming with reference to Moslem morals and "national custom, those who infringe this regulation will be arrested by the detective agents, and will be severely punished according to the laws."

Once more the veil is emphatically made obligatory, and any change in Moslem customs regarding women's dress is strictly forbidden. But how long can this sort of thing be enforced? How long will it be before the Government sees that such treatment of its women is the very worst possible step for the future of the Turkish race? The veil is before the face of the Moslem woman because another veil is over the intellect and heart of her liege lord and master. To tyrannize thus over the mothers of their children, and cow them into submission to such degradation by threats of severe punishment, is to prevent the legitimate development of maternal love and family affection in the heart of the rising generation, and to dwarf the moral advancement of the people.-The Orient.

### Persian Moslems Ask for Christian School

REV. AND MRS. C. A. DOUGLASS of Teheran, Persia, report, after a recent itinerating trip, that the entire city of Kashan is ripe for mission effort. There is not so much desire for religion, but for the benefits that the Christians bring with them. however, the Moslems are ready to stand their share of paying for. governor was very anxious that the missionaries start a school in Kashan during his administration, while the chief of customs was an ex-pupil of the Teheran school, and, therefore, very friendly. One of the leading merchants declared that he was ready to write a petition to the American missionaries pledging the support of all of the chief men of the city to any educational work that might be started. But the ecclesiastics were friendliest of all, and, as an indication of their liberal spirit, strangers are permitted to inspect the largest and most important mosque in the town. Mr. and Mrs. Douglass were conducted through the sacred precincts by the mujtehid himself.

#### German Lutherans in Persia

N connection with the Hermansburger Mission, a Society Lutheran Missions in Persia was formed in the beginning of last year, which is to take over the work conducted until now by native preachers, supervised by the above mission. Mr. Bachimot, who pursued theological studies in Goettingen and in Metz, is the first missionary of the new society.—Der Missions und Heidenbote.

### A Holy Moslem Town Occupied

N entering the city of Meshed. Persia. the Presbyterian Mission has invaded for the first time with the Christian message the great province of Khorasan, where there has until now been no proclamation of the Gospel. This prov-

ince, which occupies the northeast corner of the kingdom bordering on trans-Caspian Russia and Afghanistan, is as large as the empire of Germany, and contains a population of near 2,000,000 souls. Meshed, the chief city of Khorasan, contains the shrine which is one of the most sacred places in the Moslem world, and it is, therefore, important that the work there, once begun, should be carried on in an effective The East Persian mission, in its recent annual meeting, appealed to the board in New York to authorize the establishment of a hospital in that city, with a staff of a man and a woman physician and a trained nurse. A married minister is also needed to strengthen Mr. Esselstyn's hands in his evangelistic work in the city. Two other physicians and two other ministers are requested who may occupy certain outlying cities of the province. proposition involves the provision of something like \$100,000 for advance work.

### A Christian Preacher in Afghanistan

#ERCY AND TRUTH gives an interesting account of Dr. Nasir Allah, house surgeon of the Church Missionary Society hospital at Peshawar. "Some thirty years ago, when eight years old, he was carried off by a cattle-raiding party from a valley in Kafiristan. He was taken from one district to another in order to escape the parties sent out by his father to recover him, and was finally taken to Peshawar. Seven years ago he was appointed house surgeon. Early in 1913 a group of patients from Kafiristan, who proved to belong to Nazir Ullah's own valley, were admitted to the hospital. operations were successful, and the party returned through the Khyber About a month later another party reached the hospital, and with them Nazir Ullah's brother. When the time came for this second party to return, they were most anxious that their newly found fellow countryman should accompany them. Accordingly he left Peshawar in April last. It was a perilous undertaking, but for the first time for very many years it was proved possible for a Christian to travel in Afghanistan, openly witnessing for Christ on every opportunity, and yet to escape any actual violence. He returned to Peshawar in August after five months' absence."

#### INDIA

#### Work for India's Deaf and Dumb

FOURTEEN years ago a school was opened in Palamcottah, South India, for deaf and dumb children, the only missionary effort among the 200,-000 deaf of India. About 300 children of every race and creed, from all parts of India, and sent by every missionary passed through society. have school, and over 100 are studying there now. God has blest the effort, and many have been led into the light and been light-bearers to many dark heathen homes. The Hindus are beginning to realize the good of educating the deaf, and last year asked Government help to enable them to open a school in Madras. The Madras Government gave us the option of doing it. We dared not refuse the offer, and last January opened a small school in Madras; already it is full, with fifteen children, and no more can be taken until we get a larger place. A suitable large building has been offered us for £1,500. Should this be secured, we shall be able to take in all who apply.

#### First-Fruits of the Katkaris

REV. NICOL MACNICOL of Poona reports in the Bombay Guardian an interesting work which has been begun among the Katkaris, a hill-tribe in the Western Ghats. Last October, 16 of them were baptized, and in June another little company received baptism, on both occasions the majority being exceptionally promising young men. This tribe is said to number 75,000, and they are extremely poor. They gather sticks, as far as the forest regulations permit them, and sell them to their richer Hindu neighbors. They pick fruit and dig for roots, and fish, and go hunting with their bows and arrows. Often when a young man wishes to marry, he will sell his labor for five or six years to a farmer for, perhaps, Rs. 18 and his food, and with that sum he will celebrate the marriage festivities. They are an aboriginal people, and their religion is Animism.

#### Ongole Mission Growth

THE REV. JAMES M. BAKER of the American Baptist Mission in India sends home a report of his station work at Ongole. Ongole is a town with 13,286 people, of whom 11 per cent. are Christians. Of the 3,839 boys and girls under twenty years, 1,206 attend the Baptist Mission schools. This is 53 per cent. of all in school. Little wonder that the high rank of Ongole educationally is credited to the mission. Outside the city itself the mission has schools in 128 villages. This gives employment to 185 teachers, all of whom have had several years' Bible instruction during their normal course, and 100 of whom have taken the four years' course in the Ramapatam theological seminary. They are, therefore qualified to act as pastors as well as teachers. Last year the mission had in charge 45 thatched and 10 tiled chapels: this year the number is 46 and 16 respectively. These buildings are paid for by the Christians themselves, often with great sacrifice. For example: Madarala is a little hamlet of leather workers. living in doorless mud huts, on two meals of millet daily. The entire group are Christians. They decided to build a chapel with tiled roof "which might be good enough to invite higher caste people to."

#### A Wonderful Spectacle

CECRETARY STRONG of the American Board, who has been visiting the Far East, reached Madura in southern India when a convention of the Christian Endeavor body was in He says: "We were in the mood prepared for surprizes, but not such as presently came to us. sight that met one upon entering the hall that night can not soon be forgot-There were nearly, if not quite, a thousand persons, the majority in early youth, seated in solid and compact rows on the floors, the men on one side and the women on the other. For nearly three hours they sat in rapt attention as they listened to the various speakers. We faced that great company with a feeling akin to awe at the thought of what it might mean for India when all that young life devoted in loyal service to Christ should come to maturity.

#### Great Methodist Gains

THE AMERICAN METHODIST MISSION in India baptized 30,000 persons in 1912, and 40,000 in 1913. This was precisely the number of converts won by the mission in the forty years between 1856 and 1896. In one district in 1913, 2,600 persons registered their names as applicants for baptism, who could not be given the necessary instruction, because of the lack of workers. By registering in this way they have the first claim to the teaching preliminary to baptism.

#### A Unique Missionary Institution

THE first class of eight students graduated from the United Theological College of South India and Ceylon at Bangalore have all been called to positions of usefulness as theological teachers, pastors, and evangelists in the Indian church. The need of an institution such as this is great, for South India and Ceylon contain half the Protestant Christian population of India. There

is need of more forceful and cultured men in the native pastorate who may successfully address their fellow countrymen. Indian Christian scholars, nurtured in the various learnings of the East and West, interpret the practical West to the philosophical East; and will be able to show that the religion of Christ is in accord with the best sentiments of India's best minds. The college is the first example of different missionary societies in India cooperating in theological instruction. Six Foreign Mission Boards, Scotch Presbyterian, English Congregational, Danish Lutheran, English Weslevan, American Reformed. and American Congregational, have representatives on the college council. Four European professors and one Indian professor constitute the faculty. Buildings at an expense of \$47,000 are being erected. These consist of a college hall with classrooms and library, a hostel for unmarried students, two small bungalows for married students, and a residence for the principal. The sum of \$33,000 has already come from Europe, chiefly from England, for the building The remaining \$14,000 fund. rightly expected from America.

#### A Fakir and a Black Band

HINDU fakir with matted hair and ash-besmeared body, was sitting under a tree in deep meditation. His eyes fell on the leaves of a torn book which some one had tossed away. was part of the New Testament. He smoothed out the crumpled pages and read the words which brought strange thoughts to his hungry soul-they seemed to take him by the hand and lead him straight to the Father. Then he set out to seek for some one who obeyed the book. He found an Englishman who confessed that he obeyed it. The fakir, delighted, noticed that the Englishman wore a black band on his arm and concluded that this was the distinctive sign of a Christian. So he put

a black band on his own arm, and when people asked who he was, he pointed to the band and told them. Some time later the fakir wandered for the first time into a church and listened to a Christian preacher. At the close he announced that he, too, was a follower of this way, and pointed to the band as a proof. They explained that it was an English sign of the death The fakir mused of some loved one. for a moment; then he answered: "But I read in the book that my Loved One has died, so I shall wear it in memory of Him." Before long, however, he grasped the Gospel of the Resurrection. and when he realized that his Loved One was alive for evermore, a great iov filled his heart.

#### The Power of the Book

MAJOR in a native regiment in A northwest India writes to a friend: "An old Mohammedan priest, a Persian, comes two or three times a week to read Persian with me. The other day he picked up a Persian New Testament of mine, remarking he had often heard of the book but never seen it. He began turning over the pages, and finally settled down to read it himself. I was busy at a Persian exercise and did not pay any particular attention to what he was doing. Some ten minutes or so later I heard a curious sound, and looking up from my writing saw that tears were streaming down the old man's cheeks.

"It appeared that he had opened the book at Matthew xxvi and read the chapter through, and was profoundly moved by it. He asked whether he might read more, and I presented him with the book. He is leaving this week, so I shall never know whether he continues his study of the Testament, but it is remarkable that the first glance into its pages should have had such an effect on a priest of what is perhaps, without exception, the most intolerant faith in the world."

#### A Notable Baptism

MOHAMMEDAN student at Trin-A ity College, Kandy, Ceylon, the son of a family of great wealth and distinction in North India, was baptized on August 10. The Rev. A. G. Frazer says: "This student had heard of the college from a relative who had met some one connected with it, and packed up his traps, and came these two thousand miles to learn English. He came entirely undeveloped in body and soul, but greatly trained in mind." In the report of the college for 1912 it is mentioned that nine adults were baptized in the college chapel, two being old boys. Of these nine, seven were the sons of Buddhist chiefs and managers of temples.

#### A Woman's College in the Panjab

THE Kinnaird College for Women at -Lahore, India, is an outgrowth of the Kinnaird high-school for girls, and a response to a demand of the times. College classes were first opened in October, 1913, with seven in attendance six Presbyterians and one Anglican. Two college women are in special charge of the work, Miss J. Macdonald, M. A. (Edinburgh), and Miss D. Maya Das, B. A. (Mount Holyoke). school and college, while immediately under the auspices of the Zenana Bible and Medical Mission of London bears a close relation to the Panjab mission of American Presbyterian Church. since it receives an annual grant and has a local member of that mission as its honorary secretary. It is hoped that before long this college may be a cooperative institution, financed and governed jointly by several of the Panjab missions in cooperation with the parent society. Four or five Christian highschools for girls in the Panjab are the natural feeders of such a college, and, besides, there are several non-Christian high-schools for girls under the auspices of the Arya Samaj, the Deva Samaj, and other organizations, which also require college facilities for their young women. The first college for women in the Panjab is thus a Christian college.—

The Continent.

#### CHINA

#### An Educational Fund

DRESIDENT YUAN SHI KAI has issued a mandate ordering the establishment of an educational, fund amounting to \$12,000,000, which shall provide 1,200 scholarships for Chinese students at home and abroad, each yielding \$400 annually. The fund will be created by depositing \$3,000,000 annually in the Bank of China. Recent reactionary tendencies in China have caused considerable uneasiness regarding the future of modern education. President Yuan's mandate is taken as evidence that he realizes the necessity of modern education.

#### Prevention of China's Famines

HINESE documents dating back - 2,500 years prove that floods and famines have regularly visited the great plains of Kiangsu and Anhui provinces, but it is only within the last half century that the western world has learned of the destruction, starvation and death which affects millions of people in China's famine district every few years. Recently the floods have so increased in frequency and the famines in acuteness that now over the whole of this area farmers do not average more than two crops in five years, where, if floods were eliminated, the normal conditions would be two large crops a year. If a great project now under way is carried out these conditions will become a thing of the past. A comprehensive study of the whole subject has been made by Mr. Charles D. Jameson, an expert engineer, sent out by the Red Cross Society, and a corps of assistants supplied by the Chinese Government. His report, providing for the reclamation of

the whole district, has been accepted by the Government, which proposed issuing bonds to the amount of twenty million dollars if the Red Cross Society would execute the work. The Society made the counter proposal to secure a reliable engineering firm, and in May a board of engineers sailed to report upon the feasibility of Mr. Jameson's plan. "The moral results," he says, "will be the elimination of the suffering, starving and degeneration of several millions of people who are now fast becoming beggars and robbers; the turning into producers of millions who are now not only non-producers, but are becoming a menace to the country."—The Survey.

#### A Mission to Ricksha Coolies

A N ever-present figure on the streets of Shanghai, and one that, despite the introduction of street-cars, is essential to the convenience of the public, is the ricksha coolie. Recent official figures put the number of these men in Shanghai during the year at 200,000. Overworked, scantily clad, poorly fed, exposed to all sorts of weather, and in especial danger of accident, these men must appeal to the sympathies of merciful people, and during the past year a special mission for them has been conducted in Shanghai.

The mission premises, a combined meeting-hall and shelter, is open day and night, and the men are encouraged to go to it at any time, if they are ill, destitute, or in need of advice. The Chinese Evangelist and teacher, Mr. Nye, and the caretaker both live on the premises, and are always there to meet the men.

At the nightly meetings in the hall, which have been crowded, in addition to the gospel address, hymns, etc., short, simple instructions regarding daily conduct are given. There is also a Sunday-school for the children of the coolies, attended by about 120 children, chiefly boys, and the teacher visits extensively in

the homes. The work in all its aspects is most encouraging.

#### Idol-Worship Still Abounds

C. A. LEONARD writes: "A few days ago I was at a big market held at the 'Sea Temple,' six miles from here. There were many thousands present, most of them to sell their produce, and some to worship at the temple. Many times I had seen that big old black image of hideous features, but the images look more like Satan himself when so many are falling before them in worship, and it brings to the heart of one who loves God and hates Satan a feeling of sadness that is hard to describe. We gathered a large number together in the temple court and told them of the true God. Some bought gospels, and others were given tracts that they might take home in written form something of what they had heard. were several who received the word and said they believed it. I went recently to a big temple known as 'Rest Mountain Temple,' and there saw more heathen worship than at any place I have visited since coming to China. Men and women crowded into the temple by hundreds. Great sacrifices of meat and bread were made to the idol. Paper and incense was constantly being burned, and a flood of smoke ascended to the skies. The ashes were some four feet high, the paper and incense already burned representing great sums of money. The Chinese who worship in this way give much more in money to their heathen gods in proportion to their means than most professing Christians in America give to spread the Gospel of their Lord and Savior."

#### A Chinese Scholar Comes Into the Light

PART of the work of the Inter-A PART of the national Reform Bureau in China is sending out news items and articles on current events to the native press. The Chinese assistant in this work is a Confucian scholar and a very able

man. He has not been willing to read the Bible or go to church, but recently on seeing the notice of the "Prophetic Conference," held in Chicago (Feb. 24-27), Rev. E. W. Thwing, the Secretary of the Bureau, wrote a few articles on Jewish prophecy and the wonderful history of the Jews, and their present return to Palestine in such remarkable fulfilment of prophecy. The Chinese writer became deeply interested in the story and wished to take the Bible home and read the prophecies himself. When he read of the prophecy of Christ, his rejection and death, the prophecy of the punishment of the Jews and of their future recall, he saw the great purpose of God unfolded in the Bible. and understood the message. Coming to Mr. Thwing he said: "I believe. My heart has come into the light. Before I was all darkness and confusion. I did not want to read the Bible, now I love it. Altho I have not yet joined the Christian Church. I believe the Word. And I will learn more every day. I thank God. wish that I had understood before, but I think my light is due to that conference in Chicago, which led to the writing of the article. It is so clear and light in my heart." His face showed a new joy and inspiration. The wonderful words of the ancient prophets contain a message for China today. They may lead many of China's scholars to the Savior of whom they spoke.

#### Another Massacre of Lepers

T is reported in Without the Camp, the organ of the Mission to Lepers. that the Exchange Telegraph Company's China correspondent, writing from Tientsin, has received information that the officials in the Hingi district have massacred 40 lepers. Following on the massacre in the same district at the end of 1913 of 50 helpless victims, whose only crime was their disease, the foregoing report is a further evidence of the reaction toward barbarism which all friends of China deplore. It emphasizes the contrast between Confucianism and Christianity. Where the Spirit of Christ prevails in China these children of affliction are welcomed and relieved. Devoted and skilful Christian physicians give ungrudgingly of service and sympathy, while men and women whose bodies are broken and marred show by renewed spirits and transformed lives that they have become possest of the "life that is life indeed."

#### JAPAN-KOREA

#### Envoy from the Churches of Japan

THE interpretation of the Japanese which Dr. Sidney L. Gulick has given to American audiences has done much to sustain the friendly relations between this country and Japan, but the Kumi-ai, or Congregational churches of Japan, have now sent one of their own number to bring a message of good-will to America. They have selected Rev. K. Tsunashima, one of the first graduates of the Doshisha University, who took special post-graduate work at Yale University 21 years ago, and on returning to his native land was at once called to be pastor of the Bancho Church in Tokio, the largest and one of the most influential in Japan. Mr. Tsunashima is well acquainted with those who are shaping the political policy of Japan, and often sees and converses with Premier Okuma, and his alert manner, his warm heart, and his unusual familiarity with conditions in Japan, as well as his sound sense, qualify him for this particular mission. Through the spring he has been going up and down the Pacific Coast addressing more than 70 audiences, and being warmly welcomed both by groups of Japanese Christians and by different denominations. He came East later and attended conferences both at Lake Geneva, Wisconsin, and Northfield, and

spoke at the Sagamore Sociological Conference. Dr. Gulick went over to attend the peace conference in Switzerland, and expected to return to America for two or three more months, both in the East and on the Pacific Coast in the interests of peace.

#### Japan's Interesting Premier

C OUNT OKUMA, often called the Gladstone of Japan, is in his seventy-seventh year but still vigorous and well-preserved. He has said of himself that he has three hobbies-politics, education, and orchids-and that he cares little for other things. Foreign diplomats used to say in the troublesome days anteceding treaty revision that they would rather deal with Okuma than any other statesman, for while he was an ardent patriot and always took a stalwart position in defense of the rights of his own country, he played a fair and open game and could understand and respect the standpoint and claims of other nations.

In a recent interview with some American Board missionaries, he paid a high tribute to the work of Christian missionaries in Japan, and said that while he had never seen his way clear to receive baptism, he believed in the exceptional personality and high ethical teachings of Jesus Christ, adding, with charming naïveté, "To speak with great frankness, I have little respect for the superstitions and customs of old Japan."

#### A Great School for Women

THE Women's University in Tokyo has over 1,000 students matriculated and 60 professors—graduates of Wellesley, Cambridge, Yale, Harvard, and the Japanese Universities. Its curriculum is extensive—physics, chemistry, physiology, economics, and the rest. But, in addition, instruction is furnished on practical lines—in housekeeping, market gardening, poultry raising, dairying.

The residences are organized to repre- tian work. In no other heathen country ideal of the perfect home. Students take full charge of these cottages under the guidance of a house-mother. This great institution was opened in 1900. It is not under Christian auspices, yet it is interesting to learn that the initial impulse to its founding came from a Christian. Chancellor Burwash tells us the story. In 1875 a Christian lad named Jinzo Naruse, seventeen years of age, was lodging for the night in a hotel in Kobé, thinking of his country's fortunes and how he could best promote its welfare. In the rooms above him were a party of men, spending the night with saké, geisha and dancing, so that he could not sleep. The words of King Lemuel, "Who can find a virtuous woman? for her price is far above rubies," flashed upon his mind. He was imprest with the thought that woman's influence is the center of a nation's well-being. This idea came upon him as a heavenly call to devote his life to the education of woman. He determined to obey. Within a year he had opened a girls' school at Osaka, and later established another one at Niigata, in northern Japan. Others followed. When he had attained the age of thirty-two years, he came to the United States and spent three years studying all the problems related to woman's education. Returning, he enlisted the aid of leading Japanese-men like Ito, Yamagata, Seionji, Okumaand with the opening century launched the University for Women.

#### Korean Christianity

HE story of Christian missions in Korea is one of thrilling interest. In 1906 and 1907 such a wonderful outpouring of the Spirit fell upon the Church that every Christian became a messenger -telling the story of Christ's love to every one he met. Thousands of native Christians are now faithfully giving a tenth of their time to systematic Chris-

sent to prospective home-makers the has the work shown greater success than in Korea. About 200,000 Christians have been gathered, or an average of one an hour for every hour of every day since the first missionary landed there; churches have been organized at the rate of two a week from the beand during the vear ginning, 1910 of one a day. Skilled laborers receive 25 cents a day, unskilled from 12 to 15 cents, yet their jubilee fund reached \$135,000 American money. We can not know what this meant in sacrifice. Some mortgaged their homes, others sold the foundation stones from under their house, others the tiles from the roof, using thatch instead. One man sold his only ox, the women their hair, if they had nothing else to offer.

#### Progress in Pyeng Yang

R EV. W. F. SWALLEN writes to the Herald and Presbyter:

"The work in my territory is moving on at a splendid rate. This has been a good year. I have never before seen such grand, solid, aggressive work done by the Korean Christians. The whole church is moving steadily, strongly and actively forward. Many new converts are now entering the church, while those who have grown cold and fallen into sin are repentant and returning with new life. I have emphasized Bible study and the importance of the Spirit-filled lifea life different from the world. result is significant. The whole Church is a veritable beehive. There are 52 churches in my territory. Almost the entire section is dotted with churches from two to four miles apart, so that there is not a hamlet but that it is within walking distance of some place of worship. There are 8 pastors and 11 helpers, one evangelist, one missionary pastor working in China and 6 women assistants, who give their whole time to the Lord's service. All these are entirely supported by the churches in my terri-

Three of these churches have congregations now of over 500. More than a dozen have from 200 to 300 at the Sabbath services. There are several large church buildings in process of erec-At six important points the churches have recently raised endowments for primary and grammar schools, amounts ranging from 1,000 to 1,400 yen each. At four other points the churches have determined to do the same. Apart from these, some two dozen other primary schools are being provided with endowments ranging from 100 to 300 yen each. Help has been given to some schools in other circuits, but not in mine. Now my people have gone beyond those that have been helped."

#### Unreached Aborigines of Formosa

NEXT year the mission of the English Presbyterian Church in Formosa celebrates its jubilee. The Council of the Mission, at its headquarters in Tainan appeals to the Church at home to make the jubilee year worthy of the name by an endeavor to reach with the Gospel the yet unevangelized tribes of uncivilized aborigines on the eastern side of the island. There are a number of these tribes, speaking different dialects of a Malayo-Polynesian tongue, most of the tribes being still so savage as to find a special delight in head-hunting. various parts of the island they have, in their raids to the west, again and again succeeded in killing not only Chinese, but some who were valued members or office-bearers in the native Christian Church. But there is one tribe, the Amis, numbering 31,000, who are comparatively peaceable, a splendid type of men, tall and strong, with wellformed features and nice faces. Formosan Council believes that organized work in their behalf would speedily lead to Gospel contact with the more savage tribes also.—Medical Missions at Home and Abroad.

#### AFRICA-NORTH

#### If Only There Had Been Two Men!

T HE following story, related by the late Bishop Tucker, formerly of Uganda, and quoted in The Moslem World, is a striking illustration of the importance of seizing the opportunities in Africa before they have been lost to Islam. "There are living in the eastern part of the Diocese of Uganda two brothers: both are chiefs of considerable importance, and both, until quite recently, were pure pagans. Both however. were extremely brothers, anxious to be taught, and each had gone so far as to learn to read the New Testament for himself. A single missionary was available, whom each was anxious to secure. The brother to whom the missionary went has now built a large school, and brings scores of his people daily under Christian instruction. That the interest is not confined to the chief was seen when the first reading sheets were available for sale, and 125 were sold within the first half-hour. There can be no doubt that both chief and people are already keenly interested; but the other brother, for whom no missionary was available, is now a Mohammedan."

#### New Church at Fulasi

EV. FRED W. NEAL, writes:-REV. FRED VI. Substitution of the Eulerice of the recent organization of the Fulasi church. Messrs. Dager, Evans and Good were our guests at the time, and also one of the missionaries from the Gosner mission. There were 5,700 people present at the service, and they kept good order throughout the service. One hundred and three adults were baptized and 251 names were received from the church at Elat, making our church start with a membership of 354 on the roll. We have 25 evangelists out in the surrounding country, one of whom is over a hundred miles away in the Njem The native Christians are country.

giving enough to support all of these evangelists, and still have considerable to spare for making seats for the native churches which have so far been put up free of cost by the natives. We have around 1,200 boys in school here, 436 of whom are in the German department. We have only 60 boys at work on the place, and we are planting a palm garden at present."

#### A Great Communion at Elat

MISSIONARY writes from Elat, A West Africa:—"The first Sabbath of the month was communion, and we had over 8,000 present: 212 were taken into the church, making the membership something over 1,600. About 490 were advanced to the second class of inquirers and about 25 babies were baptized. There were about 130 new confessors There were 5,000 on that one day. present at communion at Fulaski, the new outstation. The week previous to communion there were several boys on the porch one afternoon and I asked the boy nearest the door if he was a schoolboy. 'Yes,' he answered, 'but I do not go to school here. I go to town school. I just came in for communion.' 'Where do you read?' I asked, glancing at the Gospel he held in his hand. 'Oh, I don't read in this,' he answered, 'I read in the primer, but I have this because I "make prayers" for the women of my town in the morning.' He was only eleven or twelve years old, so I asked if there was not some woman in the town who could 'make prayers.' He said that all the women in town who were Christians had just confessed and had not yet learned to conduct morning prayers. The new Y. M. C. A. building at the industrial plant was dedicated recently and night school is being held there. The boys are very proud of their building, which they call 'the house of the young men who follow Christ.' God grant that they may all follow him to the end. I wish you would pray that

He may bring a realization of the power of Christ to change lives into the hearts of the people here, and pray, too, that more laborers may be sent forth to gather in the harvest."

#### AFRICA-EAST

#### Children's Meeting in Uganda

FROM Ndeje, in the county of Bulemezi, in the Kingdom of Uganda, Miss L. M. Bingham wrote recently: "The work is going forward very quickly in Bulemezi. At our last children's missionary meeting we had over one thousand present. It is grand to see them in the church, all listening to the mes-The members of the Bazimbi (builders') band brought in so much castor-oil seed that we did not know where to store it. We filled all the sackbags we had and all the empty packing cases, and then we put the cases and the bags round a space on the veranda, leaving an opening in the middle, and just poured the castor-oil seed in there until we could get it carried to the capital; there were over 4,300 pounds that day. The speaker we had arranged for could not come, so I gave them that little booklet, 'His Last Wish, and Who Remembered It,' in Luganda, -adapted slightly for these people." castor-oil seeds are sold and the proceeds used to provide the increases in the salaries of Baganda teachers.

#### The Masai in East Africa

THE Masai are a very warlike nomadic people, dispersed all through German and British East Africa. The majority of them have outwardly accepted Islam. Organized mission work has been scarcely undertaken among them by any mission society. Now a door has been opened through the Bethel Mission in their Tanga church, where Masai have been converted. some One very able man, has returned to his people and desires also to take his family. The question arose how to keep

up the relation with this Christian family, and how to care for the education of the children. The district officer declared himself ready to employ, instead of the present Mohammedan teacher in the government school, a Christian, should such a one be available. The missionaries were able to persuade another Christian Masai to accept this position, altho it meant quite a sacrifice for the man. After a term in the Seminary he will take his new work. The first-named Christian Masai leaves his oldest son with the missionaries in Tanga to be trained as teacher. Thus we have the beginning of the Masai mission.— Translated from Die Evangelischen Missionen.

## NORTH AMERICA A New Leader of Laymen

HE vacancy left by the death of Dr. 1 Samuel B. Capen—the presidency of the Laymen's Missionary Movement-is to be filled by another devoted leader, James M. Speers. This Presbyterian layman was born near Belfast, and is a linen merchant. He recently became president of James McCutcheon and Company, and has demonstrated the possibility of conducting a business career on Christian principles. He has been closely identified with the great interdenominational laymen's movement from its organization, and his promotion to the chairmanship is directly based upon the thoughtful wisdom of his counsels in the executive meetings of the movement in years past. Mr. Speers has also for a long period been a peculiarly trusted member of the Presbyterian Board of Foreign Missions the International Committee of the Young Men's Christian Association, and serves likewise as treasurer of the Student Volunteer Movement.

#### The Cost of Superfluities

THE people of the United States give only \$15,000,000 a year for Christian missionary work, while they spend money liberally for the "unnecessaries of

life." This is shown by the total annual expenditures, as follows:

Chewing gum\$	21,000,000
Soft drinks	120,000,000
Candy	200,000,000
Theaters	
Jewelry	
Tobacco	
Intoxicants	

Accepting these figures as approximately correct, one must admit they are eloquent testimonials to the nation's magnitude and purchasing power. People who can spend such sums each year for luxuries must be both numerically great and financially prosperous. Before these millions or billions could be spared for the gratification of more or less extravagant tastes, those who earn them must earn and spend a considerably greater number of millions or billions for the prosaic necessities of existence.

#### Tithing Vindicated

I N one church in Toronto, there are 190 contributors, and of this number 36 are fithers and 154 non-tithers. For pastoral support the tithers paid an average of \$13.44 per year, while the average for non-tithers was \$4.77. For missions, tithers, \$17; non-tithers, \$1.63. For all purposes, tithers, \$57.10; non-tithers, \$9.94.—Rev. R. W. Woodworth.

#### Dr. F. M. North to Visit the Orient

R. FRANK MASON NORTH, one of the Corresponding Secretaries of the Board of Foreign Missions of the Methodist Episcopal Church, recently sailed from San Francisco for Asia. The chief purpose of this visit is to study basis and facilities of material Methodist missions in the Far East. National ambitions and racial conflicts to-day challenge all missionary forces to still greater enterprise. Movements toward union in educational, medical and evangelistic work, are creating new and commanding problems for all foreign mission boards, and it is increasingly important that the leaders should be

familiar with the conditions actually existing on the field.

#### Value of Deaf-Mute Missions

HE inability to participate in religious services is one of the many deprivations that deaf-mutes have to endure, and realizing this fact, their loyal friend, the great Dr. Gallaudet, as long ago as 1849, started a small Bible-class for them in a room in the University of New York. The Protestant Episcopal Church interested itself particularly in work for these afflicted ones, and The Churchman reports that at the present time there are thirteen ordained clergymen, twelve of whom are themselves deaf, ministering to the spiritual needs of 35,000 deaf-mutes in the United States. The Rev. O. J. Whildin of Baltimore, the general missionary of the Southern mission, asks, in a recent leaflet published by them, for consideration of the work, especially in the Southern fields. There are, he says, fully 20,000 deaf-mutes in the Southern section, some of the large cities containing as many as sixty to one hundred deaf-mutes who are spiritually neglected.

#### Mission Work for Italians

In New York City alone there are now 25 Italian Protestant churches. Roman Catholics have 19. The two Italian Presbyterian churches in Philadelphia have a combined membership of 600. The Presbyterians, Baptists and Methodists have each about 60 ordained Italian ministers. There is also a large work among Italians in Canada. The character and faith of Italy must be finally determined by the Italians of America.

#### Missions to Indians

D. R. THOMAS C. MOFFETT, Chairman of the Committee on Indian Missions, reports as follows to the Home Missions Council: "At the present time all but seven of the home mission societies in affiliation with our Council are at work among the Indians, of whom

there are at present 323,000 persons in the United States exclusive of Alaska. 296,000 of these are reported as under the general supervision of the Federal Indian Service. Reservation superintendents and heads of government schools reported on June 30, 1912, 177,401 Indians whom they had questioned on the subject of their religious Of these 69,529 have proaffiliations. fest Christianity, or 39 per cent. of the total. It is probable that a larger per centage of the Indian population, not included in these statistics, is non-Christian. These impressive facts call loudly to the Christian churches to double their efforts to win the neglected tribes for Christ."

#### Church Enrolls Sixteen Nationalities

THE First Baptist Church, Chicago, says The Advance, claims to be a church "melting pot" of the first class. The pastor, Rev. Myron E. Adams, states that in the membership of the church, or in some way affiliated with it, are the representatives of 25 nationalities. They are: Japanese, Chinese, Korean, Hindu, Cuban, Negro, Jewish, French, Hungarian, Polish, Swedish, German, Norwegian, American Indian, Spanish, Bohemian, English, Scotch, Greek, Italian, Danish, Dutch, Austrian, and American. Out of the 269 children, enrolled in the kindergarten, there are 16 nationalities. These children all come from within one-half mile of the church.

#### Immigrants as Missionaries

A CHINESE pastor in New York said that on a visit to his native land he met 27 of his countrymen who had been converted in this country and had returned to China as missionaries. A Norwegian pastor in the same city said that from those who have joined his church in the past five years, 13 have returned to Norway as missionaries, and nine have gone into different States of

our Union, to carry the Gospel. For the sake of the future of our country, for the sake of the immigrant himself, we should offer each one as he lands a copy of the Scriptures.

#### LATIN AMERICA

#### Protestantism in Cuba

SINCE the power of Spain in Cuba was broken by the Spanish-American War, there has been a distinct growth of A recent missionary Protestantism. bulletin summed up this growth encouragingly. "There are eight Protestant denominations at work in Cuba, with 130 pastors constantly preaching the Gospel from over 300 pulpits. These pastors have nearly 200 assistants and lay preachers to help them, and 700 teachers in the Sunday-schools give weekly Bible instruction to 12,000 pupils. In about 50 boarding- and day-schools of our Protestant denominations, 160 teachers come in daily contact with 3,000 boys and girls. The American Bible Society has circulated nearly 300,000 copies of the Scriptures in Cuba. Millions of tracts and pamphlets and tens of thousands of good books have been distributed, sold and read. Five church papers filled with evangelical reading matter reach several thousand readers every issue.

#### Villa and the Bible

EV. A. B. CARRERO, pastor of our Mexican Presbyterian Church in Dallas, Texas, sent to General Francisco Villa a Bible with the following inscription: "Senor Francisco Villa: This Book has made the United States and England great, and this Book will save Mexico." Christian people are called upon to pray earnestly in the crisis through which our neighboring republic of Mexico is passing just now, that God will give to those who are directing the destinies of that country wisdom to see that the power of the Gospel of Jesus Christ is the only power that will uplift the downtrodden people. Many passages in the Bible sent by Mr. Carrero were marked, and it is hoped that General Villa will study the Book with much earnest desire for the good of Mexico.—Christian Observer.

#### EUROPE—BRITISH ISLES

#### Dr. Wardlaw Thompson Retires

 $R_{\ \mathrm{SON,\ who\ for\ 33\ years\ has\ con-}}^{\ \mathrm{EV.\ DR.\ R.\ WARDLAW\ THOMP-}}$ spicuously served the London Missionary Society, presented his resignation at the 119th anniversary of that society held in London in May. He was the son of a missionary, born in India, moved with his father to South Africa under the London Missionary Society, where as a boy in the home he came into personal relations with Livingstone, Moffat, and Mackenzie; was educated in Cheshunt with missionaries in preparation for field service, and later, as secretary, repeatedly visited the great mission fields around the world. It will be difficult for officers of mission boards to think of the London Missionary Society apart from this distinguished and beloved secretary. He has been no less conspicuous in his work as an interdenominational leader, having from the beginning commanded the confidence of his colleagues on the Continuation Committee.—The Missionary Herald.

#### British Missionary Cooperation

T the annual meetings of the Con-A ference of Missionary Societies in Great Britain and Ireland, held at Swanwick in the early summer, all the leading organizations in Great Britain and Ireland were represented. Among the subjects to which special consideration was given were "Literature and the Press," "The Continuation Committee," "The Board of Study," "Missions to Moslems," "The Situation in China," and "The Work of the World's Sundayschool Association." Mr. J. H. Oldham gave an admirable exposition of the policy of the Continuation Committee, in the course of which he said: "We do

not wish to work out any plans or policies apart from the missionary societies, but only to help them in the task of reaching that common understanding and working out that common policy which is necessary for the good of the whole. In everything that we do, and at every stage, we desire to be in the closest possible touch with the societies.—The Life of Faith.

#### Evangelism at Race-Tracks

OMMITTEES of several religious bodies which are considering the question of evangelistic efforts on racetracks, at seaside resorts and similar places, are studying the methods used in England, where such outdoor work is carried on without cessation. At the recent running of the Derby on Epsom Downs, where the suffragette tried to stop the King's horse and lost her life, the Rev. Dr. A. C. Dixon, formerly of Brooklyn, and nine other professional evangelists held outdoor services all day. In a tent near the judges' stand the workers met for prayer before starting out to speak to men and women wherever they might find them. Regular staffs are maintained for Ascot, Goodwood, Epsom Downs, and other The day before the great courses. events prayer-meetings are held by the evangelists. These workers admit that they meet with many rebuffs, but also claim that results follow in encouraging numbers of cases.

#### Heathenism in the British Empire

THE terrible power of heathenism even in regions under the British flag is illustrated by a recent case tried in Pietermaritzburg, in which a man killed his mother because a witch-doctor—a girl of 18—accused her of bewitching him. Perhaps sadder even than the murder is the remark of the Christian Express (Lovedale) that "according to their own darkened understanding no doubt these unfortunate persons (the

murderer and the girl) believed, probably still believe, they did only what was right." As a nation we have a long way to go ere we have discharged our Christian duty, so far as the enlightenment of our fellow-subjects is concerned.—

The Christian.

## THE CONTINENT Bibles and the European War

LMOST immediately after the out-A break of the present war in Europe an appeal reached the American Bible Society from Germany for Bibles in German, Russian, French, and Polish. for use among the soldiers, and money to aid in distributing them. Board of Managers at once forwarded to the various Bible societies in Great Britain and on the Continent the following statement: "The Board of Managers is deeply moved and distrest by the horrors of the war in Europe, and deems it fitting to give expression to its sympathy for all those of every nation who must suffer anguish and bereavement. It is the earnest desire of the Society to do whatever it can to help them, either directly or through our sister societies in Europe." Christian people of America are asked to aid the Society in whatever measures may be found necessary.

#### Immorality in Berlin

T is well known that the great German city of Berlin is rapidly becoming one of the worst cities in Europe from the standpoint of morals. The night-life of that distinguished city has become so licentious that it has enlisted the interest of the German Empress. Her Majesty is said to be backing a movement to purify the city and to close all resorts at II o'clock every night. This movement has created loud cries of protest from those whose ungodly gains will be effected by such a ruling. Representations have been made with great vigor concerning the financial losses

which will result from putting an end to midnight orgies and debauch. These protesting interests place money above morals and are utterly regardless of the ruin of character which their unholy business produces. The efforts to have license unchecked evidences the moral blindness of men and the cupidity of these abettors of vice.—Christian Intelligencer.

#### "Los Von Rom" Movements

THERE has been in existence for a number of years an exodus from the Roman to Protestant Churches in Austria-Hungary. The Government has recently issued an official report concerning this change of ecclesiastical allegiance, which gives for the year 1913 the number of accessions to the recognized churches as 4,720, of which 4,083 joined the Lutheran Church and 637 the Reformed Church. Of these 4,159 came direct from the Roman Church. These figures indicate that the movement is still steadily progressing. Another "Los Von Rom" movement, however, has appeared This movement is among the Ruthenians, one of the numerous branches of the Slav race in the Empire. At the time of the Counter-Reformation a great number of those who belonged to the Greek Orthodox Church were compelled to unite with Rome, retaining a number of the peculiarities of the Greek Orthodox Church, but acknowledging the supremacy of the Pope of Rome. They are known as the Greek Catholic, or Greek United Church. In the Empire the latter are reported as having 5,404,648 communicants, and the former The Ruthenians are mainly 3,653,332. Greek Catholic.

### MISCELLANEOUS

#### What the World Needs

E DUCATION alone does not suffice.
Knowledge is power, but it depends upon the principle which regulates the power, whether it is a power for good

or a power for evil. Of 522 men who were sentenced to the penitentiary for fraudulent use of the mails in 1912, 106 were college graduates, and of 1,026 inmates of an inebriate asylum in England, 970 had a high-school or college education, and some had won high university honors. Further, Christ is the supreme need of the non-Christian world. Christ as man. If that were all, why substitute another man for Guatama or Confucius? They inculcated a standard of morality far higher than their followers have ever attained. Christ as God is the supreme need of Asia: the Bible. not as literature or history, but as the authoritative revelation of God; the gospel, not as a cult, but as the power of God unto salvation.—Dr. Arthur J. Brozen.

#### **OBITUARY**

#### Rev. Hervey Crosby Hazen of India

THE death of Rev. Hervey Crosby Hazen, July 20th, removes the senior member of the Madura Mission, one who first went out to the field 47 years ago. Mr. Hazen was born in Ithaca, N. Y., June 26, 1841, graduated from Amherst College in the class of 1862 and, three years later, from Auburn Seminary. He worked arduously at various stations and outstations, and was indefatigable in itineracy. Mr. Hazen was a man of slight, spare figure, giving the impression of physical weakness; but he had a strong constitution, and his was the strength of singleness of purpose. was a man of deep faith and of the utmost confidence in the power of prayer. And in this was his preeminence, rather than as a leader in thought or in administrative work. Writes one of his associates: "As a man of spiritual power, of fervent prayer, and of intimate communion with God he was far beyond the rest of us." The Indian pastors and Christians recognized this also, and leaned, in times of stress, upon the intercessions of Father Hazen.



Sociological Progress in Mission Lands. By Edward Warren Capen, Ph.D. 293 pp. \$1.50, net. Fleming H. Revell Company, New York, 1914.

While Dr. Dennis's monumental work. "Christian Missions and Social Progress," will long remain foremost in the realm of missionary sociology, there is great need for briefer and more recent discussions of the subject, particularly as the trend of missionary activity is coming to be more and more sociological in its character. Two or three other volumes have attempted to meet this need, and have accomplished it partly on the more popular side. Unless we have failed to see all the literature on the subject, however, we are sure that Dr. Capen's volume is the best discussion of sociological progress since the late Dr. Dennis issued his magnum opus.

The author comes to his task with a special fitness for its encyclopedic demands. For years his chosen field of study has been sociology, general and in its missionary aspects. Two years spent in a world-wide visitation of missionfields under the most favorable circumstances greatly enriched his knowledge of what Christian sociology is actually accomplishing in the hands of devoted missionaries, as well as deepened his conviction of the indispensableness of it to a world of unsocial, non-altruistic men. Naturally he is compelled to use much of the data found in the work already mentioned and in the scattered literature of missions. Indeed, if one were to criticize adversely the work of Dr. Capen, it would be in its undue use of material gathered by others with too scanty employment of his own observations and personal garnerings.

The opening chapter sets before the reader-or rather the student-the sociological problem especially as affected by five new factors existing in the renascent Orient. A review of eight evils which need removal, and a discussion of the Christian's relation to these through missions, complete what might, with great profit to the cause, be published as a special pamphlet for wide use in the churches. The four chapters which follow discuss in sequence progress in the removal of ignorance, inefficiency and poverty, progress in the ideas of family life and the position of women, progress in ethical ideals, and progress in social reconstruction. In these chapters clarity, breadth of conception, enough of concreteness to make every contention live in the reader's mind, and concealed argument calculated to make him desire to do something to relieve the world's ills, are always present. The final chapter, like the first one, could, by slight changes, be made into a dynamic booklet for use among laymen and others who wonder whether, after all, non-Christian nations need our faith. While frankly conceding the many Christianizing tendencies of ethnic religions, and doing much to remove the too-prevalent belief that they are evil and only evil, the reader can have no doubt about the supremacy and indispensableness of Christianity, if the world's social ills are to find an abiding remedy.

We question whether Dr. Capen has aided his cause by including some of the authorities found in the footnotes; and his Bibliography is not at all impressive, either in the number of works listed, or in their character. The four sources

found in the bibliography of Chapter IV are especially likely to raise the eyebrows of students of missions and ethics, particularly of the latter. Those who know the erudition and conscientiousness of the author can pardon such weakness; but what of the critical scholar—for this is not a volume for the casual reader, but rather for the thoughtful student—who knows nothing of Dr. Capen? The volume is strong enough to call for other editions, and perhaps the defect just mentioned may be remedied later.

The Social Aspects of Foreign Missions. By Dr. W. H. P. Faunce. Illustrated. 12mo. 309 pp. 60 cents, cloth; 40 cents, paper. Missionary Education Movement, New York, 1914.

There is not a great difference in the 'human nature manifest in various races of mankind, but there is a vast difference in the social customs and ideals that obtain in countries untouched by Christianity and in those that have been influenced by the incarnate Son of God. President Faunce, who has recently returned from a tour of the world, has made a careful study of the social conditions and customs in the missionfields, and the influence of Christian missionaries and Christian teaching upon those customs and ideals. It is an important and interesting study, President Faunce treats it with a master mind. His book is prepared for a mission-study text-book, but it is more; it is a valuable contribution of a Christian student to the literature on the subject. The author considers, first, the relations of the individual to society, and the influence of the West upon the East. He recounts the remarkable social achievements of the missionary, and the interchange of East and West. With his own eyes, as well as from hearsay and study, President Faunce has come to know the remarkable transformations, the purifications and spiritualizations that has taken place among non-Christian peoples as a result of contact with

the missionary. Dr. Faunce rightly holds that man's individuality is of premier importance, but that this is best developed by a right relationship to the social organism in an ideal society. Christ's message is, first of all, to the individual, but he has a social message also, and the two may best be studied and practised together. The caste system of India, and the East as a whole, suppresses the individual, and the West has a mission in the East to develop the individual, and reveal God's ideal man as well as the ideal society.

A Master-builder on the Nile: Being a Record of the Life and Aims of John Hogg, D.D., Christian Missionary. By Rena L. Hogg. 304 pp. \$1.50, net. Fleming H. Revell Company, New York, 1914.

One more of that valiant and effective Scotch contingent on the missionary firing-line is here pictured from his childhood's experience as "a collier's wean" to that day when he was crowned at the too-early age of fifty-two and entered into the joy of his Lord. The simple home, the grimy mine, Edinburgh University, and God prepared John Hogg for his Egyptian task; and God was not least—nay He was so exalted that the resultant human life wrought wonders in a hard field.

No other missionary in Egypt, few in any part of the mission world, did for the cause of missions what he accomplished. At first a schoolmaster surrounded in Alexandria by a handful of pupils who could not escape his influence and the inspiration of his teaching, he passed on to Cairo, and later found his place in the fertile ribbon of Nile-watered soil which forms the string to the Delta kite, which really means all there is of habitable Egypt. For the remainder of his life his throne was at Asyut, and the Ibis carried him up and down the river to villages whose churches and schools sprang up in the midst of persecution largely because there was an intrepid, resourceful,

sleepless man of God, who knew how to touch the conscience and lead on to victory timorous disciples. Moslems and Copts were alike hostile at the outset; love and reasonableness and usefulness finally won the elect souls among them whom God had chosen. Naturally, his life was full of incident from the day when he and his bride were wrecked in the Bay of Biscay to the year of the Arabi Rebellion.

His daughter has made his life vivid enough to grip the reader. His generosity, his fastidious ear, and ardent passion for music, the inability to rest and chronic insomnia, love of children, remarkable linguistic gifts, his abilities as teacher and organizer, his boundless capacity for the hardest sorts of work, his youthful spirit, his life with God—they are motion-picturized in this volume.

But it was his aims, and the realization thereof, which made the man what he has been to the cause of missions and to the world that knew him. underlying purpose and ambition of his whole existence he summed up in part in the sentence, "With the King uncrowned whose right it is to reign, what man who has tasted the joy of His salvation can play with life's gifts, or feel satisfied with low achievement?" private thought and public address the two dominating ideas of "the Kingdom of Christ" and "service" were constantly linked. A significant creed of his, as related to his task, he thus states: "I believe the millenium is now (nay, has been always) within the reach of the evangelistic labors of one generation of Christians who have learned, like Paul, to 'live not to themselves but to him who died for them and rose again.' I believe also that this will be accomplished only when pastors learn that their duty is not only to feed the flock, but to see that each member is put to his proper work and kept at it." Another no less pregnant conviction is

this: "We believe that the great ultimate aim of the missionary enterprise is not merely the conversion of individual souls, nor the culture and enlightenment of the body of the people, but the planting in their midst of an independent, self-sustaining, self-propagating Christian Church." But his own Board was unable to supply the men and means necessary for doing all that be accomplished. Hence he stood by two principles, that when a mission can not do all that it would, it must not sacrifice the good on the altar of the best. That "best" he believed to be the creation of an evangelistic force adequate to the task of bringing the Gospel within the reach of every inhabitant. To this end he perfected himself in Arabic-"translated himself into Arabic"-evangelized among his imitative students through the multitudinous Nile villages, taught science and theology and the Bible, established schools and the rudiments of a college, dealt with governments and hostile faiths. and died at last so glorious a death that even Moslems fought as to whether he. a Christian, could go to Paradise. The official, in deciding the case in Dr. Hogg's favor, added, "Yes, the first man in all Egypt." And to-day, after nearly thirty years in a sandy grave on the edge of the Libyan desert, he still lives. because while he breathed he lived and taught the Life.

### MISSIONS IN THE SEPTEMBER MAGAZINES

"The Constructive Quarterly" contains a most illuminating and vigorous article by Dr. S. M. Zwemer, entitled "A United Christendom and Islam," in which he presents a powerful appeal for unity in dealing with the Moslem problem. His point of view may be seen by the three main points of the article:

- I. We must recognize unity in scholarship in the study of this problem.
- Our common faith is assailed by Islam and needs our united defense.

III. We can show a united front by a strategic survey and occupation of the field.

During this season, when the attention of American churches is being called to the real first Americans by the publication of the mission-study text-book, "The American Indian on the New Trail," many will be on the lookout for magazine articles on the theme. In Lippincott's is an article on "Indian Traits," by Rev. Charles Warren Currie, Ph.D. This interesting statement is well worth reading. It contains valuable historical information, as well as a discussion of the prominent characteristics of the American Indian.

To the current number of The American Journal of Sociology Mr. Ernest J. Reece has contributed a stimulating and suggestive paper on "Race Mingling in Hawaii." In discussing this vital problem in one of our American possessions, Mr. Reece begins with a general statement of the motives and conditions involved in race mingling, and illustrates these principles by a study of the process of mingling now going on in The following general state-Hawaii. ment on which the argument proceeds will give a clue to the contents of the article: "When two races meet, the norcourse of their association through introduction, hostility, tolerance, indifference, cooperation, friendship, fusion."

Blackwood's Edinburgh Magazine for August has a very interesting article by Olive Temple on "Women in Northern Nigeria." There is a delightful sketchiness about this delineation of the character, childhood, and domestic life of the women, among whom the author has lived for many years. A reading of this fascinating article will, no doubt, lead to the conclusion of a pagan chief when he said, "Women are a very strong folk."

A cable message of the Premier of Japan to the American people concerning Japan's declaration of war against Germany is given a leading place, as it deserves, in The Independent of August 31st. Says Count Okuma, "As Premier of Japan, I have stated, and now again state, to the people of America and the world that Japan has no ulterior motive, or desire to secure more territory. no thought of depriving China or any other people of anything which they now possess." We trust that history may prove the truth of these words of the eminent man who wrote them.

"The Religious Outlook of China" is the title of a statement written in The Empire Review by W. Arthur Cornaby of the Religious Tract Society of Hankow. Mr. Cornaby outlines his reasons for believing that the missionary task is just beginning in the great republic, and that the Gospel is on trial in China as never before.

#### NEW BOOKS

The American Indian on the New Trail. The Red Man of the United States and the Christian Gospel. By Thomas C. Moffett. Illustrated, 12mo. 60 cents. Missionary Education

Movement, New York, 1914.

The New Home Missions. An Account of their Social Redirection. By Harlan Paul Douglass. Illustrated. 266 pp. 60 cents. Missionary Education Movement, New York, 1914.

The Uplift of China. By Arthur H. Smith, D.D. 16mo. 160 pp. 1s., net. United Council for Missionary Edu-cation, London, 1914.

The Moslem Christ. (In Arabic.) China and the Gospel. An Illustrated Report of the China Inland Mission, 1914. 12mo. 194 pp. Paper cover. China Inland Mission, Philadelphia, 1914.

Chinese Self-Taught. By the Natural Method, with Phonetic Pronunciation. By John Darroch, Litt.D. 16mo. 153 pp. Paper cover, 4c.; cloth, 5s., net.
E. Marlborough & Co., London, 1914.
Glimpses of the New Hebrides. By
Frank H. L. Paton. Pamphlet. Illustrated. 94 pp. Foreign Missions

Melbourne, Committee, 1914.

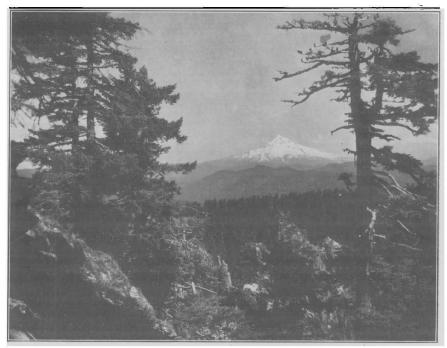
## Clues to the Contents

THE MISSIONARY REVIEW OF THE WORLD, NOVEMBER, 1914
SOME QUESTIONS ANSWERED IN THIS NUMBER
PREPARED BY MRS. F. M. GILBERT, BROOKLYN, N. Y.

- 1. Where does a paper bag do the work of a tract?
- 2. Why did the African chief order the women to join the Christians?
- 3. In the minds of Chinese thinkers what is the chief requirement of religion?
- 4. Seeking God by following the course of the sun, what did the Kongo natives find?
- 5. How near did the number of conversions come to the number prayed for by the evangelistic committee?
- 6. Why did the South American say he would not wait to see the grain weighed?
- 7. Why is it difficult to count the Canadian Eskimo by families?
- 8. How did the chart affect the small boy's prayer?
- 9. As the Christian Endeavor secretary went to the war, what was his prayer?
- 10. How did the difference in motive affect the character of the early immigrations to California and to Oregon?
- 11. The centenary of what event is to be celebrated in New Zealand in December?
- 12. What unexpected invitation did the Persian official receive?
- 13. When the young man's mother looked through the keyhole, what did she see?
- 14. In what country are government officials giving lectures on the effects of alcohol?
- 15. Instead of a knife and a bottle, what does the Indian now carry home?
- 16. What was the score in the novel relay race?
- 17. In what publication are the achievements of missions celebrated in epic verse?
- 18. How many ceremonies have been necessary for the inauguration of Uganda's Christian king?
- 19. What type of appeal won missionary volunteers at the English college?
- 20. When the Kopu Chinese came to the harvest festival, what book did they bring with them?



SHOSHONE FALLS OF SNAKE RIVER, OREGON The river here is 1,000 feet wide and falls 210 feet



MOUNT HOOD, OREGON, ONE OF THE GREAT PEAKS OF THE SIERRA NEVADA RANGE

TYPICAL SCENES ON THE WESTERN AMERICAN FRONTIER

Vol. XXXVII, No. 11 Old Series

NOVEMBER, 1914

Vol. XXVII, No. 11 New Series

# X SIGNS OF THE TIMES X

## THE INFLUENCE OF THE WAR ON MISSIONS

A LREADY the widespread distress caused by the fratricidal strife in Europe is being felt throughout the world. The reports of the effect of the war on missions, given on another page, present only a faint idea of the situation.

Naturally, the German missions are most deeply affected at present. twenty-six Protestant societies support over two thousand German and 9,000 native workers, in some 3,500 stations and outstations, scattered in various parts of China, in Japan, in Eastern, Western, and South Africa, in Turkey, Persia, Russia, India, Micronesia, Latin America, the East Indies and Australasia. The workers in these lands are now cut off from the homeland and are without money. Some of the German colonies are already captured and in others there is conflict with British, French, or Japanese forces.

The Presbyterian Board (U. S. A.) reports world-wide conditions unparalleled in history. Not only has

commerce received a staggering blow but it was for a time impossible to send money to workers in India, Turkey and other fields. In Turkey, horses, camels, and donkeys have been taken for the army, and all men who could do so have fled to cover to escape being drafted. This has caused the closing of mission presses and other institutions. The West Africa Mission, which is in German territory. is shut off from communication with America and Europe. and America is feeling the suppression of European trade. The Board has been obliged to authorize missionaries to sell mission property in India, Persia and elsewhere, in order to obtain funds for food, if necessary.

From Busrah, Turkish Arabia, comes a letter from a missionary, reporting unusual excitement among Moslems on the eve of the feast of Ramazan. Many open threats are uttered against Christians, and disastrous results are feared if Turkey should enter the conflict.

The brighter side of the European struggle is in the sobering of multi-

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 exprest, nor for positions taken by contributors of signed articles in these pages.—Editors.

tudes as they face the realities of ruin and death. There is also the opportunity offered for self-sacrifice and heroism, and for the exhibition of forbearance and the spirit of service and brotherly love even toward an enemy. It is possible, too, that this breaking of the war cloud may clear the atmosphere, so that the spirit of warfare may be laid low, neighbors may forget their petty quarrels and selfish rivalries, religious liberty may be given a broader application, and common suffering may prove a bond of brotherhood. Already the Czar has promised new privileges to the Jews, and new liberties to Poland. A cablegram from Petrograd says that Russian Methodists are helping the wounded and there are new opportunities for the Gospel. people of India have showed an unexpected spirit of loyalty to Great Britain, and the domestic strife in Ireland and on the part of suffragists has been quieted-at least for the present. It is difficult as yet to see the benefits that Germany and Austria will derive from the struggle in the event of their defeat, and years must elapse before wounds will be healed, so that the spirit of brotherly love shall prevail such as was manifest at Edinburgh and in the Continuation Committee Conferences. The Protestant work in Germany is also suffering greatly and in need of help. A silver lining to the cloud of distress in Germany may be seen in the notable fact that a fund has been started in England to provide for the German, French, Dutch and Swiss missionaries who are temporarily destitute.

We are encouraged also by the greatest spiritual that the

awakenings have often taken place in the darkest hours of history. In times of distress men look to God for help, and when earthly possessions seem insecure Christians are often more ready to lay up treasure in heaven.

Surely there is no need to urge upon Christians everywhere the duty and privilege of earnest prayer to Almighty God that the Spirit of Christ may soon dominate the policies and plans of governments and peoples, and that the war may not retard the work of Christ, but may be overruled to open larger opportunities for the preaching and acceptance of the Gospel of Christ. Christians America and England and even in France and Germany should not be so engrossed and disturbed by the distress of the present strife that they neglect the eternal and spiritual mission of the Church. Out of circumstances of suffering and difficulties come the heroism and self-sacrifice which are so radically linked with the advancement of the Kingdom of Christ.

Since the days of the Son of Man on earth and the hour of His crucifixion, through the early persecutions of Nero, the dark ages, the Reformation and the pioneering days, the cause of Christ has always advanced in the face of difficulties. Let it be so now. If ever there was need for Christian missionary work it is today.

#### **NEW INTEREST IN SOUTH AMERICA**

THERE is, apparently, a worldmovement toward Latin-America that is increasing more and more rapidly. This is manifest in the realms of commerce and politics, in

learning and religion. Here is one of the greatest neglected fields of Christian missions in the world. The great masses of the people, while nominally Catholic, are in reality irreligious. Buenos Aires, the third largest city on the American continent, has only one church of any kind, Protestant, Catholic, or Mohammedan, to every 20,000 people, and only one Protestant church to every 120,000. Physically, it is probably the finest organized city in the world, morally it is most deplorable.

In Bolivia the Government has granted financial aid to the two schools for boys and young men conducted by the Methodist Episcopal Church, so that the missionaries have the opportunity of shaping the educational life of that entire republic, and of profoundly affecting the welfare of nearly three millions of people.

In Chile there is a growing appreciation of the mission schools and of the Protestant efforts to reform the vicious and lift up the illiterate. Leading school officials unite with the best journalists of the large cities in their approval of the Protestant program. In Argentina and Uruguay as full religious liberty is enjoyed as exists in North America. All this promises a readier access to classes formerly almost inaccessible.

Evidences of the increasing missionary interest in Latin America on the part of Christians in the United States, are seen also in the recent appointment of Rev. George P. Howard, a Methodist missionary of Montevideo, Uruguay, to the superintendency of the work of the World's Sunday-school Association for South America. The Christian

Woman's Board of Missions of the Disciples of Christ has also recently appointed a special commission to study Latin America, to study the spiritual needs of these republics, to seek and send missionaries to the field, and to spread information among people at home.

## A SOUTH AMERICAN LEADERS' CONFERENCE

"ONE of the most significant gatherings ever held in Latin America," writes Rev. S. C. Inman, "was recently held in Montevideo, Uruguay, under the auspices of the Young Men's Christian Associations of South America.

"Montevideo, as the capital of the smallest of South American republics, escapes the jealousies connected with Buenos Aires, Rio de Janeiro, or Santiago, the capitals of the 'A B C' countries, and for this reason is a popular convention city, and is the headquarters of the Continental Committee of the Young Men's Christian Association. It is called the Athens of the South, and is a literary center. Protestantism has gained an excellent name in the community, and a number of prominent men of the city attend the Protestant services."

The problems that face the mission work in South America are serious and a number of the secretaries of the Young Men's Christian Associations met in conference concerning them, with bishops of the Episcopal and Methodist Church, the President of Mackenzie College, agents of the Bible Societies, and well-known ministers from eight different denominations. From beyond South America came Mr. E. Sautter, the General Secretary of the World's Committee

from Geneva, Mr. Gilbert Beaver, from New York, and the Rev. S. C. Inman from Mexico.

It was the first time that representatives of the Evangelical forces of Uruguay, Argentina, and Chile, had met together in conference, and while the primary object was to discuss Association work, it developed into a study of the deep problems faced in Latin America by Protestant Mission forces. Commissions had been appointed in advance to investigate the following subjects:

- I. The basis of Active Membership in the Young Men's Christian Association.
- 2. The character and form of religious education in the associations.
  - 3. Publication of literature.
- 4. The kind of preparation needed by workers in Latin America.
- 5. The Sunday question and the Association's program.
- 6. Work among University students.
- 7. Basis of formation of the South American Union.
- 8. Program of work for the next five years.

Each commission presented its findings and the entire discussion was carried on in Spanish and Portuguese.

"It seems of tremendous importance," says Mr. Inman, "that all mission workers, and those at home who have the direction of the work in Latin America, realize to the fullest extent the differences between the North and South Americans, and that the latter look to France and Latin Europe for their leadership in literature, philosophy, and material aspects of life. Those who would influence any except the analfabetos

(illiterate) in Latin America must be acquainted with Latin culture and literature, and a knowledge of French, besides the language of the people. is most desirable. The continued emphasis of this idea was one of the most valuable things of the conference. It was well summed up by one secretary, who said: "When the Anglo-Saxon comes to see about membership in the association, asks to see your swimming-pool and your game privileges. When the Latin comes in, he wants to see your constitution and by-laws. It is the difference between the practical and the theoretical.

"This difference led to the importance of the question as to whether the South American Associations should apply only the church-membership test, considered by the Latin as sectarian, or would adopt the personal test, which to the individualistic Latin is the only worthy one. The decision was unanimous that an Association might use either of these tests which local conditions seem to require."

The Commission on Publication declared that: "It is the judgment of the Commission that an International Publishing House would be desirable, and we look forward with keen anticipation to the Union Publishing House being projected by the Committee on Cooperation for Latin America, of the various Church Boards, to which we pledge our cordial support."

"The program of work for the next five years," concludes Mr. Inman, "is at once an inspiration and a challenge to every one interested in winning South America for Christ.

Among the plans are: The opening of new Associations in the four capitals, Asunción, Santiago, La Paz, and Lima, and in several commercial centers like Rosario, Santos, Bahia, and Pará; buildings in all the cities, where the associations are now in rented quarters; the naming of a Continental Secretary for religious work, one for Student work, one for Physical Education, and two men for the International Review; a trainingschool for secretaries. To carry out these plans twenty new secretaries are needed, supported from abroad, and forty secretaries should be found and supported locally."

A larger Conference on Latin America is being planned for all mission workers in the field, to be held in 1916, and for the purpose of studying to win these twenty republics for Christ.

#### UNREST VERSUS LIBERTY IN PERU

BECAUSE of the disturbed conditions following the recent revolution in Peru, Congress will probably not act on the religious liberty measure immediately. "In that case," writes Mr. H. P. Archerd of Callao, "most of the work of last year will go for naught and we shall need to begin our campaign all over again after the political readjustment." In any case, however, the effort for freedom of worship will not be abandoned. The country is to be flooded with literature on the subject. Laws granting full religious liberty may be delayed but not given up. In spite of the fanaticism in the country, there is a strong and progressive element, and since the country is constantly coming into closer contact with North America modern ideals are gaining ground.

The Peruvians are also susceptible to religious appeals, and when Protestant missions are no longer hampered by priests and prohibitions there is good reason to believe that evangelical Christianity will be welcomed.

#### PRAYING AND WORKING IN INDIA

THE Commission on Aggressive Evangelism in India annually sets apart one month as a special time for evangelistic effort. work is continued throughout the year, but a season of united prayer, combined evangelistic endeavor, and an output of special literature, are particularly emphasized at this time.

Bishop F. W. Warne of the Methodist Episcopal Church, writes that this year they decided to pray for ten thousand souls. It seemed a great request, being nearly double the number of any revival month in former years. But the prayer was more than answered! And the remarkable thing is, that this signal achievement is not the result of special mass movements. There seems to have been a general forward movement. These figures are significant: Baptisms, 10,230; meetings held, 20,-336; present at these meetings, 421,-729; Bible portions sold, 23,101; tracts distributed, 269,065; heathen shrines torn down, 451; laymen who gave volunteer days, 1,705; total number of days given, 2,721. "Said I not unto thee that if thou wouldest believe thou shouldest see the glory of God?"

#### MASS MOVEMENT IN WEST AFRICA

A N example of the mass movement which is tolder which is taking place toward Christianity in parts of Nigeria is referred to by the Rev. J. D. Aitken,

[November

of the Church Missionary Society, who was stationed in the Sobo Country to the north of the Forcados branch of the Niger. In less than a year he registered nearly 2,000 people who had thrown away their idols. In one town there were over 600 of these, and one of the chiefs ordered the women of his section of the town to join the Christians, "that they might learn to love their neighbors instead of poisoning them," and about 150 of the women obeyed.

The Niger Delta Church of the C.M.S. now reports 6,513 baptized members and 1,548 communicants, 1,894 Sunday scholars and 1,371 day scholars; 698 were baptized during the past year, and there were 3,784 inquirers at its close.

The American Presbyterian Mission at Fulasi, also reports a wonderful year. Rev. F. W. Neal writes that the station of Fulasi has been opened only one year. It is a year of the "right hand of the Most High." The first three months there was an average attendance at church service of 636; and the last quarter an average of 1,399. Total offerings for the year, \$675 gold. Confessions of Christ at Fulasi, 1,307, and among the evangelists scattered over the field over twice as many more. were 685 advanced into the first year Catechumen Class, and 89 into the Church. At the January Communion (1914), not included in the above, there were 6,704 people counted at Fulasi, and 158 partook of the communion; 68 adults and 16 children were baptized.

The native Christians are giving

enough to support 25 evangelists out in the surrounding country, and still have considerable to spare for making seats for the native churches which have so far been put up free of cost by the natives.

The church building has been once enlarged and is again too small for the average Sunday attendance.

#### A CHINESE BOARD OF MISSIONS

THE most encouraging evidence of vitality in a church or an individual is the systematic effort to win other men to Christ. It is a hopeful sign, therefore, that the native Episcopal Church in China appointed at its last General Synod meeting a committee on Church Extension. This committee has just published a report, recommending that a Board of Missions be established, in order to discharge more effectively the responsibility for mission work which rests "upon every member of the Church, and upon the whole Church in its corporate capacity."

It is proposed to have a general secretary, who shall be a Chinese clergyman, whose duty shall be to disseminate information and create interest in the missionary work by correspondence and personal visitation. It is also suggested that "the next General Synod inaugurate a mission in one of the provinces not now occupied by the Chung Hua Sheng Kung Hui, and choose a Chinese bishop to lead the mission." It would be interesting if the first Chinese bishop were chosen as a "missionary bishop," thus representing the aspiration of the national Church in China.



THE BABAHATCHIE HOTEL TRANSFORMED INTO A RAILROAD Y. M. C. A.

# The Story of "Babahatchie"

BY JAMES D. BURTON, OAKDALE, TENN.

General Secretary, Railroad Y. M. C. A., Oakdale, Tenn., and President Morgan County Sunday-School Association



ABAHATCHIE has had an unusual history. The large hotel was erected several years ago in the mountains of Tennessee by the

Cincinnati Southern R.R., the only municipal owned railroad in the United States, and its primary purpose was to serve the employes of this road.

The "Babahatchie" is no doubt better known than Oakdale, the town in which it is located, for it has made more history, some good and some evil, than all the other institutions of the town combined. The life of the village of three thousand population has centered here, so that as goes "Babahatchie" so goes Oakdale.

Almost every imaginable scene characteristic of this region has been enacted in or about the hotel premises and several thousand feet of film would be required to portray even a portion of its interesting

history in motion-pictures. Such views would furnish to the world some interesting and exciting scenes from the life in these Southern Highlands.

The location of the town is picturesque. Mountains rise almost perpendicularly on every side, so that the trains from north and south enter the village through tunnels. A few yards to the west of the Babahatchie building flows the Big Emory River, the Indian name of which was given to the hotel and means "babbling waters."

Trains stop in front of "Babahatchie," and change crews. The narrow mountain gorge in which Oakdale lies leaves no room for the town to expand, so that there is little life here except that of the men who drift to "Babahatchie," and there spend their "lay-over" time.

By conservative estimates over eight hundred visits are made daily to the building. It is always crowded with men night and day. There is never an hour when its halls are free of men. They are gathered here from all sections, and represent all classes. It is like Mark Twain's New England weather, "You can discover about one hundred and twenty different kinds of men here every twenty minutes."

"Babahatchie's" early history was anything but commendable. "For at the windows of my house I looked through my casement," as Solomon would say, "and beheld young men void of understanding." On mountain sides were open saloons, and up to these places were wellbeaten paths. Men were traveling morally in the wrong direction. Idle men would drift into town about the time of railroad pay day, and enter into gambling games to fleece the boys out of their money. Many a young man, with a blush of shame, would write to his mother or wife after drawing his pay, and would send some false excuse: "laid off," "sick," "dull business," about his inability to send any money home in support of the family.

In the lobby and at the lunch counter of "Babahatchie" were midnight carousals that were degrading and deadly. Especially just after "pay day," the men were often under the influence of strong drink, and were quarrelsome, and hard to please. There was no police protection, so that the men did pretty much as they pleased. Arrests were seldom made, altho pistols were frequently displayed when men got into quarrels. These days have been compared with the "wild west," and the traveling public, so far as possible, avoided stopping here.

In those days many men in rail-

road service lost their positions because of the evil habits formed under these influences, and when they were unfit for duty because of dissipation they had to be disciplined by the railroad company. In a good many cases, this took away the only support from a family of innocent ones.

Finally conditions became so bad that it became imperative to take steps to save the men to a better life, and to render them more efficient in the hazardous work in which they were engaged.

One day, about nine years ago, the former General Manager Garrett of the Cincinnati Southern was making a trip over the road in a private car with the late President Spencer of the great Southern system and the conditions at "Babahatchie" were brought to the attention of the president of the road.

As a result an order was given to place "Babahatchie" under the direction of the Railroad Department of the Y.M.C.A. From this date forward (1905) "Babahatchie" was converted and entered upon a new career.

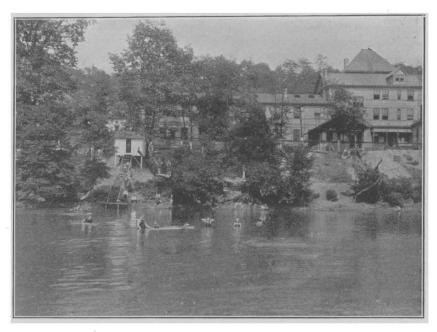
A "new name" was given to the place. A board was nailed over the main entrance, on which was printed in large gilt letters: "Railroad Department Y.M.C.A." At the same time the personnel of the management was also changed. Many did not grasp the full meaning of the change at the time; pessimistic people said that it was useless to try to carry on religious work in this place, and others were ready to ridicule the idea.

But house-cleaning was begun; the building was renovated, the restaurant service improved, and a home-like appearance given to the building. Good books, magazines and daily papers were placed on file in the new reading-room.

A new social atmosphere was also created; men were cultivated in a personal way and gradually they have responded to the new environment. Later, Gospel meetings with singing were provided. The work was carried on quietly, and without demon-

and lobby have changed. Law and order now prevail. Visitors now wonder how so many men can be assembled under one roof, and at the same time be so quiet and orderly as they are at "Babahatchie."

In the restaurant five to six hundred meals and luncheons are served to the men every twenty-four hours, and this department is the second



THE Y.M.C.A. SWIMMING-POOL IN THE BIG EMORY RIVER

stration, but the results became manifest. The men became more quiet, and sober-minded, and learned to appreciate the principles for which the Y.M.C.A. stands. Scoffers became convinced of the value of the work. The organization to-day has the cooperation of the best class of railroad men in its efforts to conduct "Babahatchie" on a high moral and religious plane.

The scenes about the lunch counter

largest in North America. Several hundred paper bags are used every day in putting up lunches for the men who go out upon the road, and each one has printed on it a Gospel message. While a conductor, engineer, fireman, or brakeman eats his meal on the road this Gospel message is before his eyes, so that men read it who probably would not be interested in a religious tract. Twelve thousand of these bags are used about every



A CUSTOMARY SCENE ON THE PORCH OF THE ASSOCIATION BUILDING

ninety days. Who can calculate the influence of these silent little messengers to the men of the rail!

Sleeping accommodations are provided for hundreds of railroad men, and now at a low price they find good clean beds that are in great contrast to the old days of "Babahatchie."

In addition to the provisions made for the physical comfort of the men there are other features worth while in the way of Bible classes, Gospel meetings, lectures, motion-pictures, and practical talks on life questions.

At a recent banquet, held in the dining room of "Babahatchie," the room was beautifully decorated, and over one hundred guests gathered at the tables. Instead of revelry, railroad officials and employes sat side by side and the spirit of fellowship prevailed. Rev. George R. Stuart, a lecturer and evangelist, delivered one of his famous lectures, and said in his preliminary remarks, "I witness here to-night what has been my ideal

for many years of the successful operation of a great business—a corporation and its employes taking a friendly hand in hand."

Many of the railroad employes testified to the great change that has taken place at "Babahatchie." An engineer said, "Long ago every imaginable vice was carried on here. To-day, look at our Sunday-schools, churches, and the Y.M.C.A. The Association has been instrumental in bringing about these improved conditions."

A conductor remarked: "We see the good that the Y.M.C.A. has done among us. A few years ago we had no decent place to rest our weary frames when in Oakdale. Now, all is changed. We find nice, clean beds, and good, wholesome food prepared for us, and I want to thank those connected with it for the kindness they have shown to the railroad men. A number of us here to-night remember the time of the reign of the eighty cent quilt. It allowed all the

packing to slip down to either end, and just left for us the top and the bottom for covering."

A two weeks revival service was held last September under a tent on the lawn of "Babahatchie." were sixty-eight professions of faith in Christ and thirty-four united with the Oakdale churches at the close of the meetings. A boy who was converted immediately began personal work by pleading with his father, who not long after accepted Jesus Christ as his personal Savior, He had been a very wicked man, and the boy had just returned from the west by beating his way on a freight-train All members of this to Oakdale. family were finally united in their home, and in Christ.

A large community work has also been done outside the building. When the Railroad Y.M.C.A. took charge of "Babahatchie" in 1905, there was no resident minister of any

denomination in Oakdale, and a small. one room frame building served for all the religious interest of the town. A widow was trying to conduct a little Sunday-school with about thirty scholars and little attention was being paid to church matters. There was preaching only when a minister could visit the town. The Y.M.C.A. secretaries began attending the little Sunday-school, and succeeded in stirring up interest in church work. This has continued to grow and prosper until to-day there are two resident ministers on the field, two large Sundayschools, with about three hundred scholars enrolled, two young people's societies, and two church buildings. More residents are now taking responsibility in the work of the Kingdom.

Morgan County, in which "Babahatchie" is located, has become a Gold Star county in the Tennessee State Sunday-school Association.



THE LAWN USED FOR MOVING PICTURES AND OUTDOOR ENTERTAINMENTS

This means a report, an offering, and a delegate to the convention, from every Sunday-school in the county. This is the third county in the State to reach this standard, and the work has been directed largely by the influences of "Babahatchie."

Through this extension work a conductor, who stops at "Babahatchie," saw a vision of Christian service, and has driven and walked for miles around in the mountains in the interest of the Sunday-schools. He has helped to organize schools in needy places, and has encouraged struggling schools to continue their work.

An extension worker could be used to advantage in this region along the lines pursued by the missionary work American of the Sunday-school Union. The national and interdenominational character of the Society's operations make it well adapted to the outlying districts of the mountains. The Union has already rendered valuable service in the extension work with its publications, and in other ways. It would be a good investment for any individual or church to assume the support of a consecrated man to do work along the lines indicated.

Truly, "Babahatchie" has been transformed, and is letting her light shine before the world, so that the good work is evident for miles around. There are no more beaten paths to open saloons. The vices common to Oakdale in its early history have been reduced to a minimum. People are realizing that some good can come out of this railroad terminal. The men are saving more of their salaries, are making happier homes, and are rendering better service to the corporation that hires them. It is a wonderful transformation. A newspaper of this section has this to say in an editorial: "The work thus accomplished for our mountain people will live on after the present personnel shall have passed to their heavenly reward."



AT THE DAY AND NIGHT LUNCH COUNTER

# America's Last Frontier: Its Situation and Its Appeal

BY REV. C. A. WOODDY, D.D., PORTLAND, OREGON

General Superintendent for the American Baptist Home Mission Society on the Pacific Slope, For thirty years in pastoral and missionary work in Oregon.



NATIVE American never comes upon the word "frontier" without conscious pride. It hardly can escape being true that his for-

frontiersmen here or bears were History and the heroic in America are almost wholly associated with the stories and struggles The Atlantic, of its frontiersmen. the Allegheny, the Missouri, Western Slope of the continent, locate American frontiers and the scenes of American heroism and American heroic achievement. story of the last of these frontiers is the story of the Pacific Slope.

#### Some Features of the West

The "Pacific Slope" describes that portion of the United States lying west of the crest of the Rockies, and in general contains eight states. comprising 863,140 of the 3,616,484 square miles—that is to say, a little less than one-fourth of the entire area of continental United States. torically it includes two great sections: one sometimes called the Old Oregon Country, and the other made up of the Mexican cession of 1848, and about half of Gadsden's purchase of 1853. The region is therefore rich in historical incidents. The scenery is the finest in the United States, embracing the great mountain peaks, the Yosemite, Yellowstone

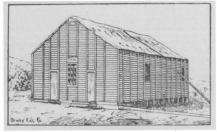
Park, Crater Lake, Colorado Canyon, and scores of other features of beauty and grandeur.

The first European settlement was effected in 1769 by the Franciscan Fathers at San Diego. American settlement dates from the occupancy of Astoria by the American Fur Company in 1810. The story of Anglo-Saxon occupancy may be dated from the arrival in 1834 of missionaries to the Indians in the Oregon Country. The first twenty-five years is the story of the trapper, the next ten years the story of missionary work in behalf of the Indians. Immigration began as early as 1842, and from 1842 to the present hour history is the story of the immigrant, the pioneer, and the subjugation of America's geographical frontier.

The early movements of immigration to the two sections of region, were produced by widely different The Oregon causes. Country was occupied by home seekers, who came to acquire land and effect permanent residence. California Country received its primary and large immigration in response to the appeal of the gold These early influences made profound and permanent contribution to character, attitude, and type of life.

The growth of this region in population will illustrate its amazing general development in every line.

While the United States has increased in population at the rate of about 25 per cent. a decade for the last seventy years, the Pacific Slope for the last forty years has made an average increase of 55 per cent. per decade. If this region should maintain its own rate of growth until the end of its second century of history—that is to say in the year 2010—it would report a population of 200,000,000. If it should average for the next nine decades the increase of population maintained by the United



FIRST PROTESTANT HOUSE OF WORSHIP IN CALIFORNIA
Dedicated in August, 1849. The lot cost \$10,000
and the house \$6,000. It was built of shakes and
sail cloth when gold was worth only about its
weight in flour.

States for the past seven decades, it will have a population of 45,500,000. Without attempting any prophecy, these possibilities warrant us in believing that by the time Astoria celebrates its second centennial, we shall have on the Western side of the Rockies fully one half as great a population as is now in the territory of the United States. A number of forces are working together to promote, if not to intensify this increase of population. Some of them are these:

(a) Increasing facility of travel is rendering the population of the various countries more fluid, and there is a consequent increasing tendency toward an equality in density.

- (b) The increasing ability to discover and use natural resources proceeds by leaps and bounds. No other equal area in the United States possesses such vast water power as the Pacific Slope. In many of the rivers, the entire discharge of water can be converted into electrical energy, at scores of places in its course, without diminishing the volume of water. The entire volume of the Snake River, for example, can be used probably a hundred times, without interfering with any of the other uses of its water flow.
- (c) The amazing fertility of the soil throughout this whole region is constantly confounding the wisdom and experience of those who have profited therefrom. To these add that other factor of an equable climate, and there are seen the great silent, persistent forces, both of Nature and civilization, which will determine not alone the population of this great region, but in a large way the temper of its people, their virility, and their exuberance.

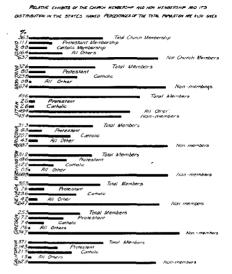
#### The Planting of Religion

The establishing of religion in the expanding life of the American people has had its story of frontiers no less striking and no less filled with heroic figures than those more material and visible. "Without this missionary work and spirit," said President Roosevelt, "the conquest of this continent would have had little but an animal side. Without it the pioneers' fierce and rude virtues and somber thoughts would have been left unlit by the flame of pure and living aspiration. Without it the life of this country would have been a life of inconceivably hard

barren materialism. Because of it, deep beneath and through the national character, there runs that power of firm adherence to a lofty ideal upon which the safety of the nation will ultimately depend."

The Pacific Slope region, perhaps even more than some of the older frontiers, early had the devoted lives and heroic service of pioneer missionaries. Indeed, here the missionaries came before the people, for they came under missionary pulses to bring the Gospel its social and civilizing message to the Indians. Some of them, therefore, were at hand, and immediately began their services among the first scattered settlements in the Oregon Missionary societies be-Country. came active, and missionaries were sent directly for work among those whom they tenderly regarded "our people who have gone to that far-off Western frontier." This was true in the Northwest. It was likewise true in California. Missionaries were under appointment to San Francisco, before the discovery of gold had been announced in New England, and reached San Francisco in the early days of 1849. To describe the matter denominationally, missionaries came into this frontier region about as follows: Methodists in 1834, primarily for work among

Indians; Congregationalists in 1836, for the same reason; Baptists in



1844; Presbyterians in 1846; Episcopalians in 1851.

The actual denominational strength in this region for the current year is not available, but a fair estimate from the most recent official figures would show the Protestant strength to be about as shown in tables below.

It is fair, therefore, to estimate that there are about 2,000,000 members of Protestant churches in this region, and it seems to me the number of ministers may be put down at about 9,000.

	Churches	Ministers	Members	Property	SS. Members
Methodists Presbyterians Congregationalists Baptists Episcopalians	1,450 1,000 600 800 430	1,500 750 1,350 380	150,000 90,000 60,000 75,000	\$11,400,000 \$5,000,000 5,600,000	210,000 100,000 80,000

#### Less Hopeful Features

I have purposely mentioned these hopeful elements of the situation that they may be in mind while other facts are considered. There was a time when frontier lines in America somewhat coincided with our parallels of longitude. That time is passing. Professor Paxson, of Michigan, has declared, "The frontier left the map in the latter years of the nineteenth century." The lines bounding the frontiers of the twentieth century will correspond more nearly to isotherms. The present American frontier is becoming a frontier within the frontier, and consists of types of destitution and need. Notwithstanding all that I have said, it is true that there are more people on the Pacific Slope unreached by the gospel, and more actual religious destitution than at any time since the arrival of the first missionaries, seventy-five years ago. To a description of these other elements of the situation. I must now address myself.

## Roman Catholic and Non-membership Facts

Percentages of Church Adherents

Prot.	R. C.	Unchurched
Montana 8	23.8	68.2
Arizona 6.3	20.7	73
California14.3	21.5	
Nevada 7.6	23.6	68.8
Utah (88% Mormon?)		45.4
Washington		68.8
Oregon		74.7
Idaho		60. <i>7</i>
United States as a w	hole	60.9

These figures tell a story, and carry a most serious appeal.

#### The Situation in Cities

The Pacific Slope region has now sufficiently developed its trend of population so that its future centers are known. The future metropolis

will be one of our cities already founded. Our city problem, therefore, lies with the cities of the present, some of which are to be among the great cities of the continent. During the twenty years ending in 1910 our ten chief cities showed net gains of 167 per cent. City areas in the same time increased probably more than 400 per cent. The period since 1890 practically includes the history of electric car transportation, and therefore the immense increase of suburban areas in all American cities. When this movement began, almost every congregation in these Western cities was still occupying its first meeting-house. These churches have faced not only the demand to meet this expanding urban territory, but also have been heavily burdened to provide adequate houses of worship. Consequently the suburbs have outgrown the local ability to take care of them. No denomination has been able to give adequate attention to this most promising opportunity existing at the very doors of their largest centers and of their strongest and most zealous churches.

The following statement from one of the most aggressive and evangelistic pastors of San Francisco not only discloses a fact of that city but is in part typical of much of our city situations:

"The painful and deplorable factor in this entire report covering six years is the ceaseless and wholesale movement of my members from the city, and often from the oversight and knowledge of the church. The total number of additions since the fire in 1906 is 467. The total number of losses during the period is 476. The figures reflect in a slight

degree the peculiar difficulty which attaches to church work in San Francisco. The population is unstable, and its flow is constant to an extent quite extraordinary. Nor is there any promise of improvement, for the new San Francisco is becoming more and more a market place, a commercial center, and pleasure ground; a city of hotels and flats and apartments for housing transients. The home builders are moving out in a steady stream down the peninsula or across the bay, where land is cheaper, taxes lower, moral conditions better, and surroundings more conducive to home life. The dire foreboding of Dr. Charles Jefferson, of Broadway Tabernacle of New York, concerning that city, may become applicable to San Francisco within the next half century. This gateway to the Orient may take on the character of a foreign mission field. From present outlook it would appear that the downtown churches of San Francisco within another generation will be unable to maintain their existence without large endowment funds or their equivalent in missionary appropriations. That day may be averted by large help for maintaining or to be used in maintaining a considerable staff of workers at the present time."

## Surveys by Home Missions Council

Under the general direction of the Home Missions Council, a careful survey was made during 1912 of all the states of the Pacific Slope, with some others. The unit of investigation was the organized school district. Uniform questions were used, and the returns are now becoming available. These reports show that about half

the school districts of Oregon had been tabulated, and that in this tabulation 617 out of 1,145 report that there is no church or Sunday-school within their limits. My knowledge of the state, therefore, leads me to believe that fully one-half the school districts within the state are without any religious privileges within their In Northern California the report covers 984 school districts, and of those reporting, 31.5 per cent. report the existence of churches, and 32.3 per cent, the existence of Sunday-schools within their limits, but of the whole number it is estimated that fully 64 per cent. have no religious activities within their limits at In the state of Washington. from which the last report reached me, the report shows that 53 per cent. of the school districts of the state have no religious activity within their limits of any kind.

COMPARATIVE TABLE SHIP IN NORTHER INGTON, AND THE	n Calif	ORNIA, 1	Wash-
Whole,	Cal.	Wash.	U.S.
Non-church- members	62.0%	68.7%	60.9%
Roman Catholic	.21.5	12.2	14.3
Protestant		18.6 0.5	24.1
An others	1.5	0.5	.,

CHURCH ORGANIZATIONS IN NORTHERN CALIFORNIA AND WASHINGTON.

	N. $Cal$ .	Wash.
Methodist	24.1%	21.3%
Presbyterian		8.2
Protestant Episcopal		4.0
Baptist		7.1
Congregational		6.9
Disciples		6.1
Lutheran		11.5
Adventist		39
Other Ev. Prot. Bodies		1.1
Roman Catholic		1.0
Other Organizations		3.9
Summary—North (		0,,
Protestant		77 1%
Catholic		
All Other		
Summary—Wash		. 11.0
Protestant		857%
Catholic		
Camone		

Tabulations from the results of this Home Mission Survey are sufficient to alarm us by the fact that from 50 per cent. to 60 per cent. of the school districts organized within this great region of country have within their limits no organized Church or Sunday-school through which to reach with the Gospel message the thousands of children actually enrolled in these district schools. Probably more than twice as many adults also reside in these same fields, and this fact multiplies the alarming situation as to religious destitution in the whole of this great Western region.

Within another year the results of this study will be available in printed form, and a systematic and intelligent program may then be formed for reaching this destitution in some adequate way. It is a great task, and will require not alone sacrificial surrender of money and time by the churches already established in this region, but will also call for much cooperative contribution from the general missionary organizations of the denominations represented.

A few quotations from replies to the questions sent out make the religious need somewhat more vivid.

"There are no churches in this district and no church-members. Not one, save the clerk, and he is a poor one." Population 76.

"There is not a church-member in the district." Population 38.

"I know nine school districts near here that have no religious service nor Sunday-school. Some of them never had a Sunday-school. Many children are growing up who do not know what church is. Children of twelve and fifteen years have never been in a Sunday-school."

"We have no churches, no saloons, and no brothels. One follows the other in a short time. We have much to be thankful for." Population 350.

"We have no use for your church or parasite priests and preachers, or for any of your so-called Christian fads. We are trying to follow in the steps of the Nazarene, by following out his gospel of the brotherhood of man. To hell with your questions. You mind your business, and we'll mind ours."

"The moral and religious standards are extremely low. There are no churches, Sunday-schools, lodges, or improvement clubs. Drunken men are often seen on the streets." Population 400.

"We don't have any church or Sunday-school at all now. We did try to have a union Sunday-school, but the people did not seem to care for it, so it stopt. Population 350.

Literally hundreds of such reports were received in this study.

### Types of Destitution

There are other types of destitution which are widespread among the permanent population. In the Pacific Slope region as a whole, are multitudes of communities where pursuits are carried forward that do not invite the formation of permanent settlements. For the most part, these may be grouped under such heads as logging camps, mill towns, and construction mining centers, camps. The best statistics thus far gathered show that in the five states of Washington, Oregon, California, Idaho, and Montana, there are 3,031 establishments engaged in lumbering industries, and 2,085 corporations occupied with mining activities, or a total of 5,116 of such groups of men. To these must, of course, be added the smelting centers. The permanent number of such camps and groups, therefore, is somewhere above 5,000 for these five states, and, if to these be added similar groups in Utah,

Nevada, and Arizona, the number will be brought above 6.000. figures are available as to the actual number of men employed in these industries for this entire group of states. Figures gathered concerning some of the states by the State Labor Commissioners warrant me in estimating that there are 400,000 people in these communities. more than two of our cities have so large a population. Relatively speaking, this is the most needy and leastcared-for set of groups in this region. and constitutes an important, if not pathetic appeal. There are, perhaps, fifty places of considerable importance, which are becoming somewhat settlements as permanent smelter towns, where the population is numbered by thousands, and, to a large extent is made up of men.

There are certain features common to this whole group of communities, such as:

Instability of population.

High percentage of men.

Owners or determining directorship of the industries non-resident.

Abnormal weakness of all forms of organized aggressive Christian work.

Large prominence of civilization's greatest vices, namely, gambling, intemperance, and prostitution.

For this whole class of communities, no adequate plan has yet been framed, and no concerted attack by the denominations represented in the Home Missions Council has apparently yet been conceived, still less made effective. Some good work being done discloses the inherent possibilities.

### Our Foreign Brother

It has been generally supposed that the Pacific Slope region is more largely composed of American-born

people than any other section of the United States. This may be the case. for it has not yet felt the direct tides of immigrants such as have inundated the Atlantic States. What the result may be when immigration begins to move directly from Europe through the Panama Canal to the Pacific Coast, is, as yet, largely a matter of opinion or conjecture. All students of the matter are agreed, however, that there will be direct immigration, and that the number of foreignspeaking peoples received as immigrants into this region will be very much increased over the movement of any year hitherto. But the present situation is more disquieting than is generally believed. During the last decade in all of these states average increase of the entire population was about 71 per cent., but the percentage of growth of the foreign born or of foreign parentage was 75 per cent., indicating that even at the present time with all the handicaps of transcontinental travel, our foreign population is increasing more rapidly than the native born. census reports also show that about 51 per cent. of the present population is composed of foreign born and the children of foreign-born parents. It is evident, therefore, that this frontier feature will become more and more marked, and will demand increasing attention from religious workers. Active work is already being prosecuted by all the leading denominations among these Americans, and all the leading races represented are having some attention. If the whole problem can be unitedly approached in this region, in a fraternal and cooperative way by the denominations already interested,

there is still the possibility that we may prevent the coming of that sense of inability over the churches, which seems to prevail in some sections of our land.

#### A Depressing Incident

It will have been gathered from what has preceded, that the percentage of our total population gathered into Protestant churches is very considerably smaller in these states than in the United States as a whole, and, therefore, relatively very much less than prevails in the older portions of the United States. It will also have been observed that the density of population in this whole region is not only less than the United States as a whole, but relatively very much less than the density of the population East of the Mississippi River. The missionary meaning of these two facts is that the churches of this region are smaller in their average membership, are more widely removed from each other, and are more loosely and indefinitely related to each other in common tasks, than insimilar areas eastward. The relation of this to the question of supervision and administration and of efficient cooperation is at once evident. Not only are churches removed from each other in general, but those of any particular denomination are even more widely scattered.

This leads to a curious and depressing fact. It is often felt that churches in this region have made their gains largely by letters or transfer of membership from incoming additions to our population. A study of one denomination made two years ago revealed the fact that in the preceding ten years it had

received 43,824 members by letter, that it had dismissed by letter 30,238; and had lost by death and erasure of the names of those whose residence had become unknown, 15,265 other members. It will be seen that during this period this denomination had had a net loss in these ways of 1,679 members. Whatever net growth had come to it during that period, had been achieved through converts brought in through confession and baptism. For some years to come, this general feature must characterize current church history.

#### Concluding Reflections

This region has been a mission field from the first, and in a general way is still the largest mission field of organized denominational work in America. I will not spend time to urge that it should continue to be recognized as a mission-field. the presence and expenditure of national missionary organizations in all its parts declare this to be their conviction. Nor need any time be taken to argue the great and the increasing importance of this Western quarter of our nation. All that may be taken for granted, in view of what has already been said, and of much more that space forbids being said. If all that should be done, is to be done, consideration should be given to the following matters.

(a) The situation is urgent. What is to be done ought to be done as speedily as possible. Economy demands great haste. The enormous speed of material, educational, and social development, demands that equal pace be kept in religious and missionary undertakings. The rapid enlargement and possible potency in

the relations of this region to an increasing immigration, and to the rapidly crystallizing formation of a new civilization in lands beyond the sea, with which the Pacific Slope is our nation's point of contact, call for increase of speed in prosecuting the missionary conquest on this Western slope. Its impact abroad should be increasingly Christian.

- (b) The situation calls for still further minute investigation and analysis. The work done by the Home Missions Council has disclosed the existence of unsuspected situations and needs, but the full story can be brought to light only by further and more careful study. It is probable that the responsibility for this can be put and ought to be put upon the organized work of national denominations within each state. But the matter will be more uniformly done, and more likely to be done, if a representative of the Home Missions Council could be kept in the field for a time, to stimulate and direct this investigation. It is a case in which zeal, without knowledge, is wasteful.
- (c) Many of the tasks involved in supplying religious instruction ought to be cared for through federated effort. Many fields are such as to make local church organization impracticable, or at any rate slow and greedy in absorbing missionary funds, if undertaken. Here the gentle pressure and brotherly suggestion of the various national boards might be exerted to great profit, and with large success.
- (d) Local leadership of great personality and prophetic insight is of tremendous importance, and national boards might well cooperate with

their local forces in this region, to secure and support leadership of this type.

(e) Missionary funds must continue to be invested. Greater mobility in the sums to be invested is a necessarv and prominent which needs to be appreciated more by national missionary organizations. A single illustration will make the meaning clear. An irrigation district opened by the government sometimes comprises a half-dozen townsites, and land for three thousand homes. All this may be sold auction within a fortnight, and a flood of population at once inundates that district. Money and workers to meet this situation should be sufficiently mobile to enable mission boards to rise to the occasion and deal with the situation adequately and immediately. Similar situations at times develop in suburban additions to some of our largest cities.

The last word to be said about this region, and about previous and future investment of men and money, is both historical and prophetic. has been iustified and will creasingly be justified. The vigorous type of denominational and Christian life and efficiency existing here is worth more than it has cost. From this field the annual outgo of contributions in Christian lives and offerings for world evangelism already represents even usurious rates interest on the missionary investment. Ere long, the entire principal will have been repaid, yet the income will persist and will continue to increase. The Pacific Slope is not only to be a garden of the Lord, but as well a land of springs, whose flood shall fructify the whole world.

# Spiritual Awakenings at Home and Abroad\*

BY REV. M. T. MORRILL, DAYTON, OHIO Secretary of the Mission Board of the Christian Church



PIRITUAL awakenings may be thought of in different days. There are the widespread revivals in spiritual things such as char-

acterized the great revival of 1857-58; or they may be more local. There are the ordinary awakenings of the evangelistic campaigns and those that manifest themselves in such movements as that of the Stu-Volunteers. Some spiritual awakenings are characterized by ingatherings of new converts into the church, and others by the quickened zeal among nominal church members. If the awakenings are really spiritual the effects are far-reaching and often touching two or more continents.

The progress of the Christian conquest has ever been from land to land. Christianity has necessarily first taken root in one land, and gained sufficient spiritual vigor to propagate itself before it has spread to another land. The same revivals have frequently affected two or more lands, and in some cases the impulse that caused an awakening was received from two or more lands.

Centuries ago certain Christian centers in France, Scotland, Ireland and England were the centers also of missionary activity, whence men were sent out to heathen and pagan lands on evangelical errands and converted

tribes and peoples. It is easy to trace the effects of the German Pietists through the Lutheran Church and the Moravian Church, and to see how the impulse of a deepened spiritual life became responsible for missions in other lands. Through the Moravians the awakening was communicated to England in the Weslevan revival, and this affected America in the preaching of Whitefield and others who had come under the Wesleyan influence. We can directly trace to old England the awakening in New England, which grew out of the fervid appeals of Jonathan Edwards, and from both countries its effects to oriental lands through missions and missionaries.

It would be possible to trace results of the great awakening of 1857-58 from America to other lands, but the great Moody revivals in America and England inter-acted on other lands and the Welsh revival of 1904 reached to India, thence spread to Korea, and thence to China.

In the more local awakenings, we are struck by the synchronous prayer-meetings in Mt. Holyoke Seminary and the conversion of students in Fidelia Fiske's school in Persia; and with the fact that when God's spirit aroused the students in Doshisha University in Japan many prayer-meetings for that institution were being held in America. These are

<sup>\*</sup>From a paper prepared for the Conference of Foreign Mission Boards at Garden City, N. Y., January, 1912.

but a few of many such facts that might be mentioned. The Student Volunteer Movement has signalized spiritual awakening among students, and is one of the most remarkable general movements for enlarging the Kingdom of God that we have seen in America.

There is undoubtedly a definite relationship between the spiritual awakenings at home and abroad: spirit-filled men here may go abroad and produce awakenings there; revival here may create revival there; prayer here produces effects there. In other words, sufficient spiritual energy may be generated at home to send forth men and women who shall be used in quickening or awakening interest abroad. The agency is quite visible, even tho the power be unseen. Or such deep interest may grow here as will produce a multitude of intercessors whose prayers will be honored of God in bringing to pass the desired end there.

Our missionarias believe that prayer at the home base is absolutely essential for success and real progress in mission lands, and hence in missionaries' letters and addresses we have the never-ceasing importunities for prayers.

It is freely asserted that prayer is more powerful and efficacious than all other agencies; the invisible is more powerful than the visible. Experiences of individuals and groups in changing things by prayer have led to the assumption that mass movements in prayer for missions would generate such power that Christianity would gain remarkable triumphs in comparatively barren and refractory fields.

On the other hand the awakenings

in foreign mission fields have at times operated to arouse churches. Wherever there is a deeply spiritual and venturesome Christianity planted in mission fields, we may logically expect it to concern itself with the lethargic base of missions at home. . . .

The Evangelical Lutheran Church still feels the missionary spirit that was infused into it by the Pietists. The Board of Foreign Missions says that not only the noteworthy work of the Missouri Synod in South America, but other parts of the Lutheran missionary work would yield inspiration and give light on the question. There are inspiring chapters in the recent history of the United Presbyterian Church mission in Since 1895-96 there has been a revival spirit, more or less intense, prevalent up to the present time. The movement in India has deeply affected the church in America. emphasizing the highest standards of holiness and separation and the ministry of intercession. Certain conferences of the United Presbyterian missions in India and Egypt have also made a profound impression on the home church. . . .

Evidently the history of many foreign missions could be made to yield greater inspiration and richer lessons than have already been obtained from that source. While the church needs first of all to learn to send the gospel everywhere because the Lord wills it, yet it has a right to all the help it can get from the past or present triumphs of the Gospel.

But a small part of the church has any definite idea of the inter-relation between the spiritual conditions of the church at home and the church in the foreign mission fields. It is said that the level of the water in the lakes of central New York rises and falls with the rise and fall in the great lakes, and some authorities predicate subterranean passages connecting the bodies of water. Is it true that there is a similar spiritual equilibrium between our home churches and our foreign missions?

It is safe to assert also that for the most part the church does not vet appreciate its definite prayer-responsibility for its messengers to non-Christian lands. If intercession is really the power we claim it to be. then our greatest task lies before us in the home church. If out of the records of our foreign mission work we can show the vital connection between the work at home and abroad, and show how the success abroad depends on the spiritual condition at home and the volume of intercession at home, perhaps we can more easily quicken the church to its duty and privilege.

What if many of our foreign missions never have seen anything like

an awakening? Can we infer from the facts obtainable that the missions might have been spiritually refreshed and enlarged if the church at home had been spiritual enough and prayerful enough? Then the remissness should be laid heavily and persistently on the church. It can scarcely be denied that some missions and some sections of the native church need evangelistic zeal and actual revival experiences of the most thorough and continuous character. If the failure of the church at home is to blame for the need abroad, then that fact must be pointed out and demonstrated, and the church at home called repeatedly to a deeper consecration and a life of intercession.

The records of missionary enterprises illustrate conclusively that as we really live or die at home, so do they really live or die abroad; that the most real element of life, which is deep spirituality, can only be had at home by sharing it abroad, and this power will be experienced abroad as soon as we actually experience it at home.

#### "Laborers Together With God"

By Lord Plunkett, D.D. (Late Archbishop of Dublin)

"Christ's will to learn—Christ's word to teach"—

O Lord, may this our watchword be! What nobler destiny for each,

Than thus to live and work for Thee?

"Christ's will to learn—Christ's word to teach"—

His Cross in view, His Word in hand, Up, fellow soldiers, mount the breach,

Be true to Church and Fatherland!

"Christ's will to learn—Christ's word to teach"—

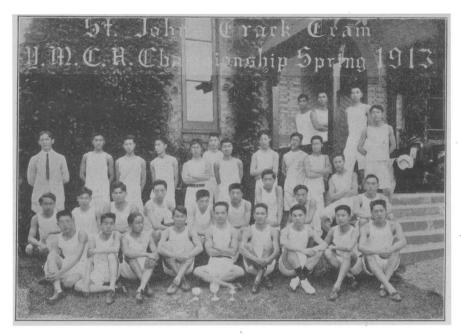
For childhood's holy cause to fight.

This be our task—not idle speech—

Not vain delay—fast comes the night!

"Christ's will to learn—Christ's word to teach"—

To strive—nor lay our armor down! Be this our warfare till we reach The victor's goal, and win the crown!



ONE EVIDENCE OF THE BENEFICIAL EFFECTS OF CHRISTIAN EDUCATION

# The Prospects of Christianity in China

## A CHINESE VIEW OF THE SITUATION

BY DR. Y. Y. TSU, ST. JOHN'S UNIVERSITY, SHANGHAI



INCE the Revolution of 1911, the eyes of the world have more than ever focused their attention upon our nation and our affairs. The

fact that any changes that take place in China, whether in politics, in education, in customs, or in religion, affect the welfare and lives of four hundred millions of people, or onefourth of the world's population, endows these changes with special human interest. People in western countries want to know what is to be the future of the Chinese nation because they understand the fact that

nations directly and indirectly affect one another. Especially is this true in our time of modern transportation facilities. In the same way Christian people of the West want to know what is to be the religious future of our nation, because whether we become Christian or remain as we have been is a matter of momentous import not only to ourselves but also to the rest of the world. It is the writer's intention in this essay to present some facts and conditions concerning Christianity in China, which according to his judgment will supply correct and interesting data from which the reader can draw his

conclusion as to the progress and prospects of the Christian religion in our country.

# Liberation of Thought and Religion

Three years ago a great upheaval took place in this land which brought the Manchu Court to capitulate its own abdication and to accept the offer of a state pension, and which secured the emancipation of the Chinese people and gave them the right of popular government. It is natural to call it a political event but to evaluate its importance by its political significance alone is to overlook its vast intellectual influence which, like a seismotic disturbance, has left deep traces and marks upon every side of national life. In fact, it is not incorrect to say that the greatest blessing which the Revolution has conferred upon the nation is the liberation of thought. Before it, our highest authority in intellectual judgment was tradition and our philosophy of life was the belief that the old order of things was good enough. But with the breakdown of the old order, we have begun to see that the best is yet to be. We have become critical in our attitude toward existing institutions and have acquired unconsciously the scientific temper of wanting to know the wherefore of their being. Religious beliefs, moral precepts, social theories as well as forms of government and methods of education have become subjects critical discussion and examination. Hence the rise of newspapers and periodicals, which enjoy wide circulation. Old ideas, beliefs, and precepts are thrown into solution, as it were, and for a time public morals and beliefs are in a state of confusion, but we may confidently expect that out of the dissolution a new order of things will evolve.

By the provisional constitution of the Nanking Republican government religious freedom has become a constitutional right of the people of China. It has not only become a state policy to preserve this right but also a living principle in the popular mind. And so when a party of Confucianists attempt to influence the government to raise Confucianism to the status of state religion by the inclusion of a clause to that effect in the new constitution instantly there arises opposition from all parts of the country against the measure. lowers of both the Christian religion and the non-Christian religions, men of broad sympathies and intelligence. Confucian, Christian, Buddhist, and what not,-all oppose the establishment of a state religion, not because they dislike Confucianism, but because a state religion is not conformable to the spirit of republicanism. President Yuan Shi-kai and Vice-President Li Yuan-hung have exprest their opinion as opposed to the policy of raising one religion above the others by the help of the law, and as in favor of freedom of conscience and belief. It is a fact of tremendous significance that this new idea of religious freedom should have so ingratiated itself in the public mind as to become a mighty force, which even Confucianism can not shake or compromise.

Some might ask, Is Confucianism loosing ground in China? Is its authority dissolving? Are the moral teachings of Confucius less respected and obeyed by the people of China? In answer to these questions we can

hardly say that there has been any decline in the nation's regard for Confucianism as an ethical system. In fact, Confucius is more conscientiously honored and esteemed to-day than ever before. But in a state of general moral and intellectual confusion, which attends the liberation of thought, like heavy fog attending an outburst of morning sunshine, Con-

desirable, that Confucianism should be discarded in order that Christianity might be adopted. As one well-known missionary has said, "It is not the rejection of Confucianism that is to be aimed at, but the far wider and more zealous preaching of Confucianism and a truer application of its moral teachings in everyday life that we must insist upon for the



CHINESE LAYMEN'S MISSIONARY CONFERENCE AT KIANGSU

Members of the American Episcopal Church Mission. Each banner represents a local band

fucianism has suffered with other systems, as far as popular practise is concerned.

But this is very different from saying that Confucianism is discredited by our people, as some missionaries seem to feel that they are justified in saying. To discredit Confucianism is to discredit Chinese civilization, Chinese genius, and so the Chinese nation itself. And this no Chinese has done or will do. And it is not necessary, in fact it is un-

good of the nation. For the teachings of Confucius and the teachings of Jesus are not contradictory but complementary. History has shown that Christianity has been enriched and not endangered by contact with the successive civilizations through which it has come down to our age. If so, then, it should be a matter for confident expectation rather than misgiving, that Christianity will be the gainer by contact with Confucianism and Chinese civilization."

### Unprejudiced Attitude Toward Christianity

Mr. Wang Yung-bei, lately Commissioner of Education for the Province of Kiangsu, a Confucianist scholar and non-Christian, and sincere man who has thought things out for himself, once said to a group of his Christian friends, "Formerly I made a distinction among religions as native and foreign on account of their origin. But now I am convinced that such a distinction is false for religions as such must be universal." This statement means that the old prejudiced attitude toward Christianity because of its foreign origin no longer exists in the minds of the educated people of China, and that they are willing to receive the Christian religion according to its intrinsic What a change of attitude for the better this means is fully understood by those who have lived through an earlier period when the Christian religion was officially known as the foreign religion and to be a Christian was to be ridiculed as disloyal to one's nation and family!

The educated people of China, like Mr. Wang, are desirous of having a worthy religion for the nation. their search for such a religion they apply a test, which may be described as the utilitarian standard. They want a religion that can save the nation from moral and physical degeneration. That is the first and last requirement. "to save the nation." In a crude form the test may be amplified somewhat as follows: "The chief function of religion is disciplinary. The intelligent people or men of education can be made to understand the principles of right and wrong and to guide their conduct accordingly. But

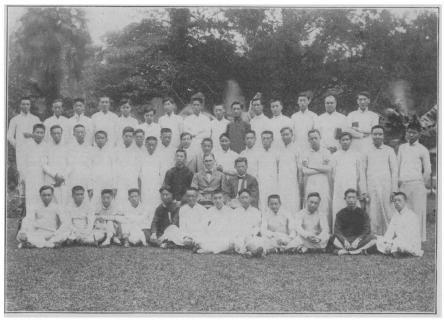
the unintelligent or the masses have no appreciation of right and wrong as abstract principles and no selfcontrol, and so they must be cajoled or forced into right conduct and prevented from wrong-doing by external authority, which is furnished by the religious doctrine of heaven and hell, or reward and punishment in the next world." In more refined form the test may be described in the words of Thomas Nixon Carver, an American sociologist: "What is the best religion? That is the best religion which (I) acts most powerfully as a spur to energy, and (2) directs that energy most productively. That is the most productive expenditure of energy which gives the most life and supports it most abundantly, which gives the largest control over the forces of nature and the most complete dominion over the world, and which enables men to control whatever environment happens to surround them and to live comfortably in it." (Quotation from Carver's "The Religion Worth Having," 1912, pp. 12-13.)

The need of the hour seems to push into the background any other consideration of the meaning of religion. The essentially religious motive ideas such as, communion with God, the human sense of dependence upon higher powers, the thirst of the soul for the divine personality, and so forth, are overshadowed by demand for results. There is no cause for alarm in this. The utilitarian appreciation of religion usually comes first and before spiritual apformer generally preciation. The leads to the latter. But when it does not, then there is danger ahead. We need not be afraid of Christianity

being tested by the utilitarian standard, for as Professor Carver has pointed out, while many of the pagan religions seem to perform the first function of religion-that is, as a spur to energy,-somewhat better than Christianity, none of them has equaled Christianity in the second, that is, in the productiveness with which its energy has been directed.

tized Christian in every four hundred of the population. But the moral influence that this body of men and women exercise among their fellow countrymen is at least ten times its proportionate share. In other words, the influence of the Christian community in society is as if one out of every forty of the population were a Christian believer. As proof of this

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CHINESE STUDENT VOLUNTEERS FOR THE CHRISTIAN MINISTRY These volunteers are from schools and colleges near Shanghai, gathered at the Kiangsu Summer Conference

At the present time, Christianity is gaining ground among our people not only because it has a good theology but especially because it is a religion that shows practical results. As they see the fruits, so they judge the tree.

#### Moral Influence of Christians

In China we can not boast of a large Christian church membership. Perhaps there is at most one bapfact, we may cite the order of the President's Cabinet in April of last year, calling upon all Christians in the land to pray for the nation, and commanding state officials to attend the Christian services. Very few people seem to believe that the order to observe April 27th as the National Prayer Day was a political move to win the sympathy and favor of Christian nations. It is generally regarded

as a sincere desire on the part of the nation's leaders to invoke divine help for the newly established government of the country according to the way of the Christians. Whatever our interpretation of the event, we must all see that it was an unsought spontaneous acknowledgment of the influence of the Christians in country. It is not necessary for us to reiterate the familiar proofs of the same fact, such as the leading part which Christians play in fighting against national evils, opium-smoking, concubinage, slavery, etc., and in movements that aim at positive amelioration of society, as education, medical work, social services of various kinds.

One of the ways whereby the Christians exercise large moral influence is in educational institutions. It is undisputed that there are no better schools and colleges in the land than Christian schools and colleges. They are superior to others not necessarily in the excellence of their equipment or their curriculum, altho it is generally the case, but in their good discipline and influence upon the character of the students. According to latest statistics there are about eighty. thousand students in Christian primary schools and more than thirtyone thousand students in the institutions of higher grades. It is not difficult to interpret these numbers in the term of Christian nurture upon personal character, upon family life, and upon social customs and ideals. Besides the schools and colleges, there are other educational agencies such as Christian literature societies, tract societies, mission presses, Christian publications, which together wield a large molding influence over

public mind. Unlike evangelistic work these educational agencies are not primarily concerned with the gaining of church members, but with evangelistic work they are aiming at the Christianization of society.

Another powerful agency whereby Christian ideas and ideals are disseminated and realized among our people is the Young Men's Christian Association and the Young Women's Christian Association. The Christian Associations include in their membership both church-members and non-Christians. They aim to build up for the nation and for the Church Christian manhood womanhood in the complete sense of the word. They have had a wonderful career in the large cities and have been the means of reaching many young men and women and leading them into the Christian life.

# The Chinese Ministry and the Student Volunteer Movement

The native ministry is the crux of the missionary problem. Just as the training of the twelve disciples was the chief work of Christ on earth. so the training of the native ministry must be the chief work of the missionaries. As Mott said, if China is ever reached for Christ, it will be largely through the influence of the Chinese, because the native worker knows the language of the people, their environment, customs and traditions, their successes and failures, as no foreigner can. And so the native ministry is the most important human factor for the establishment of the Christian Church in China, Missionaries sow the seeds of the Gospel, but the watering of the plants and the reaping of the harvest must be the work of natives.

But the difficult problem has been to secure a sufficient number of qualified men for the ministry, and to hold them in it. The calling is a new one and so lacks the appealing power of an old institution with its record of famous men in its ranks, as preachers, pastors and doctors of theology. Lack of appreciation of ministerial work in the popular mind, the low status of the ministry, and other unfavorable conditions deter promising young men from selecting the ministry as their life-work. Moreover other professions seem to offer to men of ability greater opportunities for personal advancement and social recognition, and so men of this kind are attracted more by these professions than by the ministry. Finally, lack of consecration on the part of our educated Christian young men is another serious cause to account for the deficiency of men for the ministry. In short, the ministerial problem of the Christian Church in our country is the same problem that has confronted the Church in America for the last fifty years.

Recently conditions have improved. The Student Volunteer Movement for the Ministry has been organized, "as a spontaneous response to a specific and urgent need," as one missionary put it. It derived its original impetus from the evangelistic work of a pastor, Mr. Ting Li-mei. among the students of north China in 1910, when over three hundred lives students dedicated their Christian service. The movement has since then spread rapidly. The formal organization was effected in 1912, when an executive committee was appointed. The objects of the movement are (1) to conserve results of

the past, (2) to enlist qualified young men for the ministry, (3) to raise the status of the ministry in public mind, (4) to advance theological education, and (5) to encourage ministerial students to take the best preparation for their life-work. It is most gratifying that already there are in the Christian ministry men of recognized ability, education and consecration, such as Rev. Cheng Chingyi, Pastor Ting Li-mei, Rev. Lindel Tsen, Rev. P. N. Tsu, and Rev. Bernard Tsen, who as living models of what the native ministry should be are raising the ministerial standard and attracting young men of like qualification to a favorable consideration of the claims of the ministry.

#### The Chinese Church

Exactly one hundred years ago Robert Morrison, the great missionary pioneer, baptized his first convert in the person of Tsai A-ko. "At a spring of water, issuing from the foot of a lofty hill, by the seaside, away from human observation, I baptized him in the name of the Father. Son and Holy Ghost. . . . May he be the first fruits of a great harvest." These words were found in Morrison's diary for 1814. To-day there are 370,000 baptized members affiliated with Protestant churches. Elsewhere in this essay, we have attempted to show that the moral influence of the Christians in our country is ten times their numerical The other characteristics of the Chinese Church that are noteworthy are the desire for unity, cooperation and federation in large missionary undertakings, and self-propagation. We quote the findings of the 1913 China National Missionary

Conference on the Chinese Church for their lucid statement of facts and conditions and their true reflection of the spirit of the Chinese Church:

"This Conference prays with one accord for that unity of all Christians for which our Lord Himself prayed, that the world may know and receive Him as God the Son, the Savior of all mankind, and in accordance with this prayer, earnestly desires the unity of the whole Church of Christ in China.

"This Conference rejoices that the churches in China, for the most part, have been organized as self-governing bodies, and believes that in respect of form and organization, they should have freedom to develop in accord with the most natural expression of the spiritual instincts of Chinese Christians. At the same time it is essential for these churches to maintain cordial relations with the churches of the West, that they may absorb every good influence which those churches can impart.

"In order that Christianity may appeal with force to the minds and hearts of the Chinese people and win their growing national consciousness for the service of Christ, it is of the utmost importance for the churches to be so developed that the Chinese themselves may recognize them as having become truly native.

"In order to do all that is possible to manifest the unity which already exists among all faithful Christians in China and to present themselves, in the face of the great mass of Chinese non-Christian people, as one brotherhood with one common name, this Conference suggests as the most suitable name for this purpose, "Chung-hwa Ki-toh Kiao-hwe," or "The Christian Church in China."

#### The Signs of Progress

In conclusion, we re-state briefly the facts and conditions which to our mind show that Christianity has made genuine progress in China and that prospects of its future are bright and promising of greater achievement. Of the signs of progress, there are (1) the establishment of the Chinese Church; (2) the spirit of unity and self-propagation; (3) the Student Volunteer Movement for the Ministry; (4) the Christian educational work; (5) the moral influence of Christians. Concerning the future of Christianity in China, there are besides the above-stated facts. other favorable conditions, such as (1) Liberation of Chinese thought. hitherto tradition-bound; (2) Constitutional right of freedom of conscience and belief; (3) Unprejudiced attitude toward Christianity; (4) Sincere search for a worthy religion for the nation. In short, large opportunities are opening the way for Christianity to advance and possess the nation. May the Christian Church have the strength to realize her mission in China.

If a man love not the immigrant whom he hath seen, how shall he love the foreigner in other lands whom he hath not seen.—The American Home Missionary.



MEMBERS OF THE YOUNG PEOPLE'S SOCIETY AT TRES ARROYOS, ARGENTINA

In this group are those who have Dutch, Swiss, Spanish, German, French, and Italian blood

# Evangelizing the Queen Province of Argentina

BY REV. ROBERT F. ELDER, TRES ARROYOS, ARGENTINA Missionary of the Evangelical Union of South America



F Argentina holds premier place a mong South American republics, Buenos Aires holds premier place among Argentine

provinces. This province and the city of the same name contain almost half of the 7,000,000 inhabitants of the Republic, but the two are distinct political divisions. The city of Buenos Aires is the Federal capital, with 1,250,000 inhabitants; the province, with its separate provincial government, includes an area into which it would be just possible

to put Great Britain and Ireland. This province has 2,100,000 inhabitants, and its semi-cultivated semi-developed plains of fertile soil are capable of giving a living to many millions more. Buenos Aires contains 42 per cent. of the cultivated land of Argentina, and produces half of the enormous cereal crop, one-half of the sheep, onethird of the cattle, and one-third of the horses. Of the 29,413 kilometers of railways in the Republic, over one-third are laid on Buenos Aires soil, and the rapid extension of the wisely planned network of rail-

ways has worked miracles. Important cities and towns are now to be found where twenty-five years ago all was open, untamed country. There are towns of from 1,000 to 3,000, the growth of five to eight years, and new townships, which soon grow into towns, come into being every year. The population of the province has doubled in fifteen vears, and altho this year it will receive a partial check owing to a financial crisis due chiefly to mad speculation and the failure of the harvest, everything indicates that when things return to normal it will continue its steady growth.

It is in this "Queen of the Argentine provinces" that the Evangelical Union of South America has established its principal work. From the missionary standpoint, Buenos Aires presents something unique. Perhaps in no other country is there a more cosmopolitan population. The only truly successful and abiding work must be carried on in the Spanish language. Even the sons of foreigners, especially after the second generation, tho they may understand the language of their grandparents, prefer the national language.

Buenos Aires is more liberal, more enlightened, and more progressive than her sister provinces. While the Roman Catholic Church is the State church, in Buenos Aires her influence over the people is much less than in the Northern provinces. old-established towns, There are without local industries, half-dead commercially, with a foundation of the old "criollo" familes, who give the tone to the place, who, however amiable and hospitable they may be, are devoid of initiative. They are

conservative in the extreme, subservient to clerical rule, and steeped in the superstitions of a degenerate Romanism. In the newer towns, about 80 per cent. of the men and over 40 per cent. of the women are avowedly anti-clerical. For appearance sake many still adhere to certain outward ceremonies of the Roman Church, but others are bitter opponents of religion, and their hatred for the priests and scorn for religious ceremonies is unbounded. Between the two extremes of the ignorant and superstitious masses and the fanatical and bitter anti-clericals, who often take the form of agnosticism, atheism, or spiritism, we find another class that is being imbued with democratic principles, and hence is naturally revolting against clerical dominance. This class has begun to read, or, at least, to listen to echoes of current literature, and hence has ceased to believe in the efficacy of mere religious ceremonies. Those who compose it will still declare themselves Roman Catholics, but they boldly avow that they do not believe in baptismal regeneration, or in the worship of images, which they consider a relic of the dark ages; transubstantiation they declare ridiculous; the confessional pernicious; the infallibility of the Pope unthinkable; indulgences an exploitation of superstitious ignorance; extreme unction a useless ceremony; prayers for the dead inefficacious; purgatory nonexistent; sacerdotalism a curse to any land. They retain the religious instinct, for they believe in, and reverence, God-a distant, unknown Supreme Being. They believe in the Christ of history, and mentally acquiesce in the principal Christian doctrines and moral precepts; yet they know nothing of a personal God who is "nearer than hands or feet"; of a personal Savior who ennobles and enriches the character as well as saves them from their sins; nor do they know anything of a vital practical religion which is of the heart, and reveals itself in conduct.

The sad story is that many of the callous agnostics and blatant atheists have passed through that stage of mental evolution, and some of them might have been diverted from the lowest and basest to the highest and noblest if the Gospel of Jesus Christ had been presented to them in a sane and illuminating way. Many such acknowledge that evangelicals teach the truth, and some of them break old ties, and gladly turn to God. Others listen and approve, but are so wedded to custom, and so fearful of what people will say, that they stay where they were. But they are thinking, and are at least arrested in their mental drift toward a materialism which is more baneful in its moral effects than the ignorant superstitions which they have left. If this drift toward materialism is not arrested, and continues to advance as rapidly as during the last ten years, the majority of the people in the province of Buenos Aires will be practically pagan in fifty years. This is one of the strong arguments Gospel boldly for preaching the throughout this land.

Those who know what spiritual, moral, and intellectual strength has been given to their nations by the farmers in Great Britain and America will recognize the calamity it is that the sons of the soil in Buenos Aires grow up devoid of religious

teaching of any sort except what they pick up at the public houses where men congregate, and which tends only to make them despise all religion. This is what is actually coming to pass in the country districts. The young men of the country, as well as many of the towns, are coming to think that they have no souls, and, as a result, they live as tho they had not.

In addition to the Roman Catholics there are many thousands of Protestant extraction scattered throughout the country. A few weeks ago a woman called at our house. She had a son, who was very ill, and who died shortly after. mother was English and her father Argentine. When I went to the house the lady from whom she had rented her room at once greeted me as a Protestant, and spoke of having tried to explain to the neighbors about the customs of "our religion." She said that her father was English and her mother Argentine, but she had scarcely ever attended a religious service except when the Roman Catholic priest had christened babies at whose birth she had been present, or had administered extreme unction to some dying patient she was nursing. After the funeral I questioned the uncle of the boy concerning his British parentage. close friend who was present opened his eyes with wonder and said, "Why man, you did not tell me that before. I have British blood, also. My father was a Scotchman and my mother an Argentine." Then he gave us as his name one of the most celebrated in Scottish history. None of these could converse in English, but all were of Protestant extraction and

respected the Protestant religion. With the exception of the mother of the boy, who had attended Spanish services in Buenos Aires, not one had any real idea as to what the Bible teaches. They are only a step removed from Paganism.

A few months ago we had a service at a country farm house where the mother is a Dutch Protestant. and the father, now dead, was an Italian. A neighboring family came to the service, whose mother is also Dutch father Spanish and the Basque. Not one of them would have anything to do with Romanism. But were it not for our presence here those families would have no obportunity to receive religious instruction.

These are but examples of many. There are Danish, Dutch, German, Russian, Swiss, French, Spanish, Italian, Syrian, and others of Protestant origin, who have spiritual needs, and whose children need teaching. If there were no Protestant missions established here, the next generation of these people would be lost to evangelical Christianity. There should be a Protestant mission in every town in the province, if for no other reason than to save the sons of nominally Protestant immigrants from becoming entirely irreligious.

In Argentina we are building a new nation, of which Buenos Aires is a very important part, and which already affects to a marked degree the commercial life of the world. The day is coming when it will influence greatly the political life also. Numerically, Argentina may yet take its place among the front-rank world powers. It has the necessary extent of territory and resources. One hun-

dred years ago the United States of America had fewer people, and only a little over two centuries ago Great Britain could not boast of more. Today these two nations not only are strong numerically, but exert a restraining moral influence on other nations, and lead the way in the vanguard of justice. They do this because they possess thousands of truly Christian citizens, whose life is a protest against evil, and who form a public conscience which revolts against all wrongdoing.

Mexico is an example of how political corruption and lack of public conscience in a nation may perturb the world's peace. If Argentina advances without having a foundation of moral principle, character, and conscience, it is possible for it to become a cesspool of moral corruption in the world, and a menace to other nations. Nothing can replace the Gospel of Jesus Christ in the building of character and in the creation of a national conscience Hence Argentina's leading province needs Jesus Christ above every other need, that it may lead the other provinces to higher things, and to make war on the graft and nepotism which ruin the politics of the land, and the moral degradation so prevalent to-day. If the present state of things develops at the same rate as the increase of population, with the same propelling forces behind, the outcome in fifty years will be worse than the darkest dreams of any chronic pessimist. If, on the other hand, new moral and spiritual influences can be set loose, new steadying principles established, and new propelling forces directed, such as are the outcome of the application of the Gospel of Jesus Christ to private and public life, this youthful nation may not only send food for millions in Europe, but may react beneficially on the morality and the conduct of the world. Are these dreams of an optimist? Perhaps they are, but they are dreams which every true Christian should endeavor, to the point of real sacrifice, to turn into facts.

Some are striving to do this already, but the forces are entirely inadequate. The Methodist Episcopal Church has some eight centers with settled missionaries, from which a number of outstations are worked. The Brethren have four or five centers and branch work. The Christian and Missionary Alliance have two centers from which they work in neighboring districts. The Salvation Army have several established centers of work and do itinerating. The Southern Baptist Board have recently taken over a work started some years ago in La Plata by the Christian and Missionary Alliance. There are a few independent workers, and the Evangelical Union has seven centers from which outstations are worked.

Many of these missionaries are the only preachers in in Spanish radius containing some 100,000 Our district of Tres Arpeople. royos has 40,000 people, and around it are four other districts containing together 62,000 people, with no other resident Protestant missionary who preaches in Spanish. My helper and I are the only preachers of the Gospel in Spanish in a zone containing 31,850 square kilometers, with population of 102,000 people. nearest colleague, either to the north or the south, is 100 miles away.

The results are wider reaching than any statistics of church-membership would reveal. Altho we have no inclusive returns at hand, there are probably not more than 1,600 who are members of evangelical churches or Salvation Army soldiers in the province. We are but at the beginnings of our work yet. There are many more people in the kingdom than are included in the churches. Results there are that would gladden the heart of any Christian. Here are some samples:

A member of one of our churches, who, when converted, was a comparatively poor man, has since prospered greatly, and has consecrated his money to the Lord. He bore the lion's share of the expense for the building of a church and manse for the work in his town, and is at the present time bearing the whole expense of a new schoolroom. In the same church is a young lady, who was converted as a girl, just when her clear, rich voice was making her popular in social circles, and who was thus saved from countless moral perils. She has fully consecrated her voice and talents to the Lord, and is likely to be taken on as a mission worker. Her singing of the Gospel message has already been much blest.

One of our earliest Sunday-school pupils was converted just when he was giving way to the temptations of youth, and is now a successful helper, working as colporteur and evangelist. There is a neat little house down one of our streets, and its owner declares it to be a monument to the power of Christ to save a drunkard. That Spanish victim of drink made his wretched home a hell nine years ago. His wife says that

it is heaven now. Their home is their own, built with what he would previously have spent for drink. Around the corner is a Dutchman who could tell the same story. Last vear one of our members was promoted by his firm to take delivery of the grain they bought. Many sellers are very suspicious of the weighing, and in some cases not without reason. One man came to watch all his stuff weighed. When he saw our member weigh one or two lots, he asked, "Are you going to weigh it all?" "Yes, sir," was the answer. "Well, then, I am going. I have known you for over five years, and I know what sort of man you are, so I am not going to trouble any more."

At an outstation, Juarez, we have watched some of the Church members develop into some of the finest types of Christian we have ever met. Altho it is not long since the work was started there, no sooner did we ganize a church than the members took upon themselves the entire responsibility of the rent and other expenses, and some of the young converts run successfully a Sundayschool with about forty children. One man, who is a builder, has promised to do all the bricklaying work free of charge if we can provide him with the materials to build a church.

Our latest convert here is a charming girl, a daughter of Basques, who is a school-teacher, said by the principal of the local normal school to be the best student in Tres Arroyos. And that sets us dreaming and seeing visions, for there are potentialities and possibilities in these young lives.

The Tandil and Tres Arroyos loud call for Christ's true churches united to pay the expenses let their light shine here.

of establishing a work in Juarez three years ago. The Juarez church now pays its own expenses, and has left Tandil and Tres Arroyos free to start in other towns. From Juarez one of the members will run a Sunday-school in a town some twenty-seven miles away.

If strong young men and women in the homelands could only grip the fact that here we are engaged in the enthralling work of building a new nation, and that there is the probability of their life and teaching being translated into lives that will wield wide influence in the country, and be re-lived and re-taught in the yet unborn generations, they would respond to our call for workers. We need competent school-teachers. State schools exist in every center, but the teaching is superficial, and the moral atmosphere evil. The Government can not supply the demand for According to the Almanaque del Mensagero, "there are in the province 286,623 children school age, of whom only 143,280 attend school." It is not our intention to attempt to meet that need, but we urgently need schools for the children of our congregations, for it will be policy to give them a thorough education under Christian moral ineducated. fluences. Strong. keenly spiritual missionaries are an even greater need, perhaps; men with the evangelistic gift, and at the same time capable of teaching and training the intelligent young people we are raising in our Sunday-schools, and shall yet produce in our schools.

Evangelically the day is still dark in Buenos Aires, but that constitutes the loud call for Christ's true disciples to let their light shine here.



REV. F. G. PENZOTTI. AND A GROUP OF AMERICAN BIBLE SOCIETY COLPORTEURS

# The Bible in Latin America

BY F. G. PENZOTTI,\* BUENOS AIRES, ARGENTINA
Agent of the American Bible Society



OR the past thirty-six years, or since 1877, I have been preaching and circulating the Bible in the republics of Uruguay, Paraguay.

Brazil, Argentine Republic, Chile, Peru, Bolivia, Ecuador, Colombia, Venezuela, Panama, Costa Rica, Nicaragua, Honduras, San Salvador, Guatemala, Cuba, Jamaica, Mexico, and other places.

My remembrance goes back to the time when all the missionary work in this continent was represented by small groups of believers in Buenos Aires, Montevideo, Rosario and Valparaiso. Only a few thousand copies of the Bible were in circulation. Today the American Bible Society alone has put in circulation almost million Bibles or portions. Forty years ago the doors seemed impassable, some of our colporteurs were giving up their lives either through violence or through the fevers. Many times have I been at death's door, I have also been imprisoned for the Word and have endured great persecutions and many privations. But as the apostle Paul tells us: Our "labor is not in vain in the Lord."

No pen can describe the effect pro-

<sup>\*</sup> Mr. Penzotti has probably traveled more in South America than any other missionary, and is better acquainted with missionary work than any other one man. What he says, therefore, is of especial interest and importance,

duced by the circulation of the Bible and the preaching of the Gospel in these countries. I have just returned from a seven months' trip, having visited several republics on the Pacific coast and bring with me the conviction that all over the field the voice from Macedonia can be heard, "Come and help us."

It is fifty years since the American Bible Society first started their work in South America. For the first twenty years they worked in Argentine and Uruguay only, but since 1883 they have extended to Bolivia, Chile, and Peru, and in 1886 to Brazil, Venezuela, Colombia and Ecuador. When Mr. Milne and myself began to work here the ways of travel were so difficult and dangerous that at times we were in danger of losing our lives.

After thirty-six years of experience in Latin America I find that the most practical way to begin mission work in new places is to send our men with the Bible in their hands to prepare the way. The colporteur carries the divine lamp in his hand, from town to town, and from house to house, and can enter the homes where the voice of a pastor or missionary has never been heard. It frequently awakens interest, and there are genuine conversions by means of the colporteur. Conversions are not infrequently due to the simple reading of the Word. work is difficult, but has the approval and blessing of the Lord.

Latin America is rightly called the "Continent of Opportunity," and it would be a pity to lose that opportunity. We find, like St. Paul (I Cor. 16:9): "A great door and

effectual is opened unto me, and there are many adversaries."

A quarter of a century ago the Roman Church had limitless dominion in all Latin America, but their system was mechanical and ceremonial. Doubts and unbelief arose, Romanism was confused with Christianism, and liberty with license. Men began to look with contempt on everything religious and sidered religion an enemy to progress. It is difficult to convince such men that they are confusing form with reality; but we nevertheless, meet persons of good judgment who recognize the superiority of true Christianity, and who have acknowledged that the only hope for uplifting these countries is in Protestant evangelization.

A few months ago when I was in Callao, Peru, some of the Roman clergy and fanatics went to the Prefect asking him to forbid us from spreading our doctrines. The Prefect answered them: "To forbid the spreading of such a good and moralizing doctrine it is necessary to be a savage, and as I am not a savage, I will not forbid it." These words have been said by the first authority of the principal port of the last country in South America to grant the liberty of cult, which has just been obtained, and where we have worked hard and suffered.

The doors are now open from Tierra del Fuego to Cuba, and we have the opportunity to enter. Rome, after four centuries of dominion, has given evidence of her impotence morally to uplift these countries. We must show them that Protestant missions are not asking the people to change their religion, but are seeking

to show that that religion should change them individually. We must show that our arms are not carnal for destruction, but spiritual for edification. The people will then be convinced of the superiority of Christianism.

There has been in South America a strong prejudice against the United States. European merchants point to the American eagle as an invader. The Roman clergy also give the cry of alarm against "the dreadful Yankees," who send their Bibles and missionaries from personal interests. Lately this spirit seems to be disappearing, specially during the last few years, because of the visit of such men as Elihu Root, William J. Bryan, John Barrett, John R. Mott, and, lately, Theodore Roosevelt.

The supreme need of these countries is the glorious Gospel and to make it possible that the day may come when in each house they will have the divine lamp, the Bible.

Money and foreign arms have developed the natural resources of the country, but they have not been able to make this kind of antagonism of races, customs, languages, and religions disappear. What men can not do the Bible is doing; it is the best diplomacy for conciliation with the foreigner of different nationalities and creeds, bringing the people nearer to God their Creator.

#### Some Instances

In Rivas, Nicaragua, while visiting from town to town and house to house, with the Bible in my hand to read and explain the contents to the people, and looking for a place where I could hold public meetings I could find no place to hold them. The

owner of a small hotel finally let me have his dining-room, where a large number of men came, but not one lady. The next day as I took the small steamer to cross the lake of Nicaragua on my way to Granada a lady of about sixty years of age came to speak to me. She was very nervous and frightened, and said to me:

"Sir, do you think that the end of the world has come?"

"No, madam," I answered. "What has happened?"

"Have you not heard?"

"No, I have heard nothing."

"Just think, sir, a Protestant preacher came here last night. Do you not think that the end of the world has come?"

"Did you go to hear this man?"

"May God deliver me. Were you present?" I replied that I was there, and she said she had been told that there was a large crowd of men, but that the women were all ready with sticks and stones waiting outside to kill him, the preacher.

A French gentleman who was near, listening to our conversation, said to her that this was not Christ's teaching; but in a low tone of voice she said to me:

"Yes, sir, we must kill the wolfs. Do you not think so?"

"Madam, perhaps you have been wrongly informed about this gentle-man."

"Oh, no, I know very well what is happening. I have been told that he is coming on board of this steamer, and I fear that we will go down."

I opened my New Testament and tried to explain to her some passages. She listened attentively and with interest, and asked what book it was. "The New Testament of Jesus Christ."

"What is the New Testament?"

"It is what Christ and His apostles had taught."

"That is why it is so beautiful; please read some more."

As I read and explained, she was much interested, and at last she exclaimed, "Sir, you truly are a good Christian, but we must kill and burn that heretic."

After we reached the other side of the lake she was so greatly imprest that she begged me to come again soon. Then the same French gentleman came up and said to her, "Why did you speak like that to this gentleman, he is the same one who preached last evening."

"The same man! He seemed so well educated!"

Now we have in this same town several groups of believers whose souls belong to the Divine Shepherd.

In Callao, Peru, there is a family of ten, consisting of father, mother, and eight children. The two older sons, twenty and twenty-two, were given over to sin and were a burden to their parents. One evening they were walking the streets looking for adventures and happened to pass in front of our chapel. When they heard the singing they came inside to make fun of us. I spoke to them kindly but firmly, and they changed their minds and seemed imprest by the service. Both came to our next meeting and were regular in attendance ever after. One evening when we did not hold a service they remained at home and locked themselves in their room. Their mother, who had lost all confidence in them, wondered what they could be doing

with the door locked, and, of course, she thought it could be nothing good. At last she looked through the keyhole and we can imagine her surprize on seeing her two boys on their knees with their open Bible. The mother could not resist the impulse, and knocking at the door asked what was the meaning of this. Opening the door to her they told her the whole truth:

"Now, mother," they said, "we know that we have been bad sons to you and have made you suffer a great deal, but from now on we wish to be good boys, and to help you." The mother was so surprized that she asked them where this place of worship was, for she wished to go to hear this religion which had changed her children so completely. They took her to the next meeting. At the next service she came with all her eight children. On their return home they took all their images of different sizes and colors and made a great bonfire with them. When the father entered the house he was frightened to see the smoke, but only found his wife and children warming themselves with the fire from the images. For some years two of the boys have been working as missionaries, and one of the girls married a Protestant pastor.

In spite of persecutions, privations and prisons in the past, I rejoice to find rich fruits of the work of many years. Boys that I used to take by the hand and young men who were on the wrong road are now colporteurs, others are teachers, pastors, engineers, managers of banks and secretaries of the government—men with good positions who give a good testimony to Christ by their lives. How true it is that "your labor is not in vain in the Lord."

# The World at War

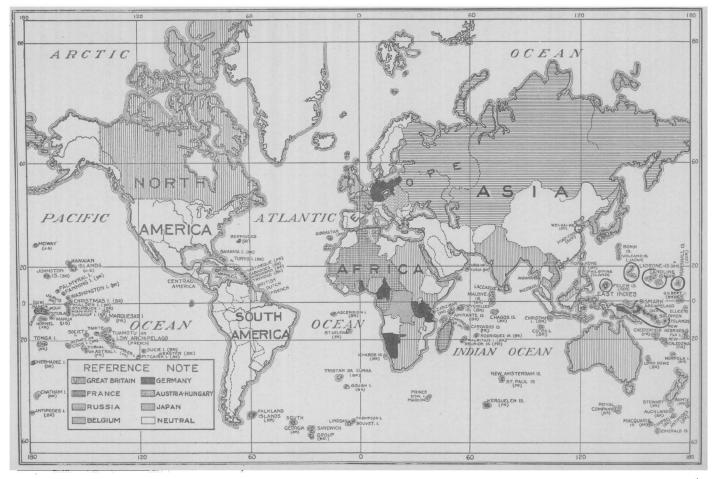
# ALLIES

Nation	Area	Population
British Empire:		-
United Kingdom	121,633	46,035,570
Europe	120	235,063
India	1,802,657	315,156,396
Asia	166,834	8,709,533
Australia	3,191,773	6,551,513
Africa	2,135,147	37,990,222
_ America	4,010,914	10,096,863
France:	' '	• •
Republic	207,054	39,601,509
Dependencies	4,538,543	40,986,243
Russia:	, ,	, ,
Europe	1,997,310	140,683,000
Asia	6,294,119	27,236,800
Finland	125,689	3,140,100
Belgium	11,373	7,571,387
Belgian Kongo	909,654	15,005,465
Servia	18,650	2,911,701
Japan	260.738	52,985,423
Montenegro	5,603	516,000

# THE OPPONENTS

Nation	Area	POPULATION
Germany	208,780	64,925,993
Dependencies	1,027,820	(White) 24,389 (Native) 12,041,603
Austria-Hungary	• 241,491	49,458,421

SYMPATHY	OF NEUTRALS	IMPARTIAL NEUTRALS
With Allies Italy Portugal Spain Holland Rumania? Bulgaria Greece	With Germany Turkey Albania Persia? Afghanistan?	United States Switzerland Latin America China Denmark Norway Sweden Siam



THE WORLD AT WAR-ALL SHADED PORTIONS ARE INVOLVED IN THE PRESENT CONFLICT

# Practical Effects of the War on Missions

REPORTS FROM VARIOUS BOARDS, SOCIETIES, AND MISSIONS



HE nations of the world are so closely linked together that if "one member suffers all the members suffer with it." The suffer-

ing is all the more keen and more constant because of the incessant warring in our world-members between those who follow the usurping "Prince of this world," and those who are servants of God, the rightful Ruler.

Practically every religious and missionary organization is hampered and some are suffering because of the war, but there is no need that the work of God should permanently suffer. If men will but learn the lessons He is seeking to teach them, great blessing may come from this murderous strife.

The following are some of the reports of the British and American Mission Boards in reference to the difficulty of sending men and money to the field, the financial stringency at home, and the increased obstacles to the work abroad.

# Reports from British Societies

The Rev. John H. Ritson, M.A., secretary of the British and Foreign Bible Society, says: "We have not yet had any communication from our German or Austrian agencies, but we are in touch with all the other Continental agents, and in most countries our colportage work is proceeding

quietly. Many of the colporteurs, however, are serving as soldiers.

"As it is impossible to obtain supplies from Germany, we are printing in this country a German Gospel and also a Gospel in diglot form with German and English in parallel columns."

Rev. E. P. Sketchley, M.A., assistant secretary of the Society for the Propagation of the Gospel in Foreign Parts, writes: "So far as we know none of the society's work outside Europe is suffering interference in consequence of the war. When war was declared we were anxious for the safety of 122 chaplains on the Continent. They are nearly all safe now, and there are only twenty-one about whom we are still anxious."

The Rev. Cvril Bardslev, M.A., the honorary secretary of the C.M.S., states that the committee is greatly encouraged by the income received during August, which is quite up to the average of past years. more," he says, "our brethren at the front are nobly and promptly responding to our message asking them to cut down their expenditure in every possible way. The supporters of the Society at home may be assured that all expenditure, both in the field and at Salisbury Square, will be most rigorously limited so long as the work itself is not curtailed."

In several of the missions of the Church Missionary Society the missionaries are passing through a time

considerable anxiety, chiefly through lack of news, but there is no reason for fear as to their safety. Owing to the mobilization in the Ottoman Empire and to the difficulties experienced, such as those of obtaining money and cashing cheques, a C. M. S. agent has been dispatched to Palestine to look after the interests of the missionaries, and to render any special assistance that may be needed. In German East Africa the isolation of the missionaries is complete, and no communication with them is at present possible.

The stations of the C.M.S. in German East Africa extend over a line of some 250 miles, and are in two different countries, Ukaguru and Ugogo, in which distinct languages are spoken. In 1913 there were three stations in each country, but two stations have since been amalgamated. There are over a dozen missionaries with their wives still in German East Africa.

A letter of greeting to the German Baptist Missionary Society has been written by the foreign secretary of the British Baptist Missionary Society, and the missionaries in every one of the society's fields have been notified that in rendering any emergency service to members of Continental misionary societies they will be acting in full accordance with the desire and purpose of the committee and supporters of the Society at home.

#### Continental Missions

Mr. F. H. Hawkins, LL.B., secretary of the London Missionary Society, has given out the translation of a letter from Paris written by an influential French Protestant.

"Our missionaries in Madagascar must be in great difficulty. telegraphed three weeks ago that the bank refused them money. We have been able to send them 5,000 francs by Ranarivelo, the great merchant of Tananarive, who is at this moment in France, but it is a very small sum. and we ourselves are very short of money: because of the moratorium we can hardly draw any money out of the bank. Besides, our society was behind in funds when the war began, which suddenly stopt all receipts. We have had to ask all our missionaries to live as they can on the produce of the country, and not to pay the evangelists and native teachers. It is a heartbreaking situation. I hope we shall be able to send a small sum at the end of September, but it will only be a little.

"Some English friends who were much concerned at the situation of our two South African missions in Basutoland and Rhodesia have furnished the money, and have asked the British Colonial Minister to intervene and to furnish food as soon as possible to our missionaries. nothing of the kind has been done for the missions of the French colonies, and it is there they will suffer especially, both on the Kongo and in Madagascar. We are having to reduce the allowance of our missionaries on furlough, an allowance already very insufficient, and also the pensions of retired missionaries and widows, which is almost cruel.

"How much we must ask God that this terrible trial will not last too long. One asks if Europe could endure it through the whole of next winter."

"For our French Church," states

a Wesleyan Methodist Society, "the war is a disaster of inestimable magnitude. Those stations in the south will probably escape the worst horrors of conflict; but our people in the frontier town of Nancy are sure to suffer terribly. It is as yet too early to foresee how many of the other circuits may also be involved. At best, the war spells calamity for our work in France."

More than 250 French Protestant clergymen have gone to the front with the French armies, and practically all of the German Methodist ministers in south Germany are with the German army. The Methodist Theological School at Frankfort has been closed, as nearly all the students have been called to fight.

German missionaries are in a serious position owing to the war, and facts are given illustrating the manner in which they are cut off from their home base.

"In India," says Dr. David Downie, "Germany has 400 Protestant missionaries and in South Africa probably the same number. These are Moravians, Lutherans, Baptists and Methodists, and their work is highly esteemed by their English colleagues, with whom they cooperate in unity and amity. At present these 800 missionaries can not communicate with their headquarters nor can they obtain their usual remittances for their salaries and for the upkeep of the missionary propaganda."

"It is too early to be able to furnish definite and accurate information in regard to the effect of the European War on Moravian Missions," says Dr. Paul de Schweinitz, of Bethlehem, Pa., "but it may well be questioned whether any other

church will be more disastrously affected than the Moravian Church. The Moravian Church is an organic unity throughout the world, and its missions are carried on by the Church as a whole. Its Mission Board is composed of one American, one Englishman, one German, and two chosen from the Church at large. The central offices are in Herrnhut in Saxony, in Germany.

"Hence it is cut off from direct communication with all its various fields, and especially from those in Africa. About 60 per cent. of the income of the Moravian Mission Board has been derived from the countries now at war, all of which is jeopardized, so that it can readily be seen into what a critical condition Moravian missions have been plunged.

"In the Home provinces there are members of the Moravian Church in the British, the German, the Austrian and probably the Russian armies. No direct advices have been received from the Austrian and Russian Moravians."

The Moravian Brethren in England desiring to express their firm conviction that this awful war need not disrupt the churchly unity have adopted the following minute:

"This Synod of the British Province of the Moravian Church sends hearty and brotherly greetings to our Brethren of the German Province, mindful of the fact that hate can not exist between members of the Body of Christ, nor war between members of the Brethren's Church. The President of Synod is requested to forward this Resolution to the 'Deutsche Unitäts-Direktion' and to the two Provinces in America and to the West Indies."

#### Work of American Societies

Dr. James L. Barton, Secretary of the American Board of Commissioners for Foreign Missions, writes as follows of the physical effects of the war on the missions of the American Board: "As soon as England declared war the banking systems of the world seemed to cease action, and from that day for a longer or shorter period in all the mission fields it was practically impossible for the missionaries to secure funds from the banks for their own support or for the conduct of their work. Credits and bills of exchange on London or on the United States seemed to have no value. Missionaries in Turkey were put into straits from which at the end of September they had not been wholly relieved.

"The United States Ambassador at Constantinople, Mr. Morgenthau, was. able to secure from business firms several thousand pounds Turkish. which he distributed to various institutions in Turkey, the American Board treasurer receiving £T.4000. This money provided immediate relief. At the present time arrangements have been made so that through business houses funds can be received at Constantinople, but no way of transmitting these funds into the interior of Turkey has been discovered up to the middle of September. All the banks in the interior had ceased payments. Some of the missionaries in the interior have been living on short rations.

"Mr. and Mrs. Kennedy remained in Albania until it became impossible for them to secure funds, from Constantinople or elsewhere, in exchange for their credits, either for themselves or for relief work. Under these conditions they were compelled to withdraw and have returned to America. Mr. Erickson is in Italy, hoping to get into Albania and continue the work laid down by Mr. Kennedy. So far as we can learn, the missions in the Balkans have not been disturbed materially. The Bulgarian missionaries have been able to secure funds necessary for their support.

"One of the most trying situations in any of the missions of the Board is that represented by the mission in Austria, with headquarters in Prague. No letters of credit or bills of exchange that they had were of any value, and, so far as we know, up to the present time no money has reached them from Boston. A thousand dollars was sent through the United States Treasury for the support of the two families in Prague.

"Upon the outbreak of the war the sailings of all missionaries of the American Board to India, Ceylon, Africa, Turkey and the Balkans were cancelled. The situation had so changed by the end of September that plans were completed for the sending of missionaries to Africa, India and Ceylon by way of the Atlantic and the Mediterranean. All sailings to Turkey have been indefinitely postponed, for two reasons -one the uncertainty of what might take place in the Grecian Sea between the time of the sailing of missionaries from our Eastern coast and their arrival there, and because of the situation in Turkey, which made it uncertain as to whether it will be possible to continue the work in any normal condition this fall. English have been sending women and children out of the country. The State Department in Washington advises that under present conditions no more Americans should be sent into Turkey.

"The work in Turkey has been much interfered with by the mobilization which has been general. was not certain, when the most recent letters were written, whether or not the schools would be able to open at the regular time, but the missionaries were planning to open them, even with a greatly reduced teaching staff, in order to restore confidence in the minds of the people and to hold things steady. It would produce a spirit of consternation throughout Turkey if for any reason the American schools should fail to open at the regular time.

"The new hospital of the American Board at Marsovan, Turkey, has been taken possession of by the military, which is also threatening to take other buildings in Marsovan and other cities. Through the efforts of our Ambassador in Constantinople, the authorities have agreed to withdraw at an early date from the hospital.

"In other countries there has been little interference with the work, to our knowledge. The work of the American Board under the German flag, in the Caroline Islands, may pass to the British flag. The island of Nauru has already been taken possession of, and possibly the Marshall Islands. That need not make any difference with the work of the mission."

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church reports that all new missionaries have now, after some delay, gone forward as usual. Two missionaries on the way to China

were detained for nearly a month in Egypt, because the steamer was discontinued in the middle of the voyage and because their express drafts could not be cashed.

Bishop Ferguson, of Liberia, reports that the missionaries were in Finally arrangements great want. for exchange were made through the Anglo-West African Bank. Standard Oil Company and other large business companies doing business in the East have also undertaken to cable remittance through their agents. For this purpose Mr. E. Walter Roberts, Assistant Treasurer of the Protestant Episcopal Board was appointed the representative for all the boards.

The demoralization of trans-Atlantic passenger lines, and more particularly the complete interruption of international exchange, has thrown upon the Presbyterian Board of Foreign Missions in New York some of the most puzzling problems which the secretaries and treasurer have ever had to deal. The board received a cable from the council of its missionaries in India saving: "Send no drafts. Can not get money except at exorbitant rates." board's average remittances to India are \$50,000 a month, and a high rate adds a prohibitive percentage.

The desperate situation pertains to the West African field. All the African stations, save one, are in German colonial territory, and they have been dealt with ordinarily through a Berlin house corresponding with a German bank in Buea, the capital of Kamerun. It is impossible now to buy exchange on Berlin, and it is probable that the colonial bank would not cash the exchange at any rate, whether on Berlin or any other European center. In this condition great anxiety exists for the African missionaries, lest they be reduced to privation through inability of the board to transmit them any funds whatever.

The receipts of the board have thus far shown no diminution, under depression due to war, and it is profoundly hoped that the sacrifice and enthusiasm of the supporters throughout the Church will prevent any loss of income.

The Presbyterian Board is watching with keen attention every development and is prepared to meet any complication. A list has been sent to the State Department at Washington, giving the names and addresses of its missionaries in Africa, China, India, Japan, Persia, and Syria. Since China has become involved careful information has been furnished to the Department concerning the missionaries and property interests of the Board in Tsingtau.

Mrs. Charles K. Roys, of the Presbyterian Mission in Shantung writes under date of August 21st: "We have heard the wildest rumors of Russia's advance upon the port she has long coveted, of Japan's approach, and of Germany's intention to blow up the place rather than let Tsing-tau fall into the hands of the enemy. Our little papier maché summer cottage is located within a few hundred yards of the German military practise ground, and for years past we have heard and seen the maneuvers of German troops. Ten-inch guns sent their missiles whizzing through the air over our heads; the shrapnel and gattling-gun practise

was at times deafening. But we never dreamed that the horror of the reality of war would add terror to these maneuvers in our lifetime.

"The children were enjoying to the full the sea and mountains and the companionship of other children after their winter alone on the compound. Then in a single night the whole aspect of life was changed. Germans in Tsing-tau were naturally excited and the whole city was in commotion. Provisions were to be had only under Government supervision, and prices were advanced 50 per cent. The poor Chinese fled by the hundreds from Tsing-tau, walking days to reach interior villages at a safe distance."

Many new and furloughed missionaries were preparing to during the late summer and early autumn, but all sailings from New York via England or the Continent, canceled. were and sailings from the Pacific Coast were carried out only by steamers under American registry. Members of the Indian missions, and who are needed on the field, were permitted to sail for India via the Pacific, no women or children to accompany them. Young men under appointment to India are permitted to go only in special cases.

From the United Presbyterian Board comes the report:

"Egypt is theoretically a part of the Turkish Empire and pays to Turkey an annual tribute of some \$3,500,000. Yet the more vital factor in her international relationships is the great British occupation. When the war broke out Egypt's neutrality was immediately and independently declared. Great Britain's interest in the Suez Canal, as a necessary highway to India, is perhaps our greatest guaranty that British authority will preserve order in the Nile Valley. As goes Egypt, so goes the Sudan."

A letter from Egypt says: "It is said that there are 40,000 Indian regulars in camp at Alexandria, on the Canal and at Abbasia. No one seems to apprehend the slightest danger. As to an uprising, we do not consider that there is as much danger to-day as there was at almost any time during the regime of Sir Elden Gorst. It is said that most Moslems are wishing the Germans to win, but I take it that it is only the unthinking ones, and the ambitious characters that have been all along 'Nationalists' and hating the English, because they want to rule (or ruin) the country themselves.

"So far there is no reason to be alarmed for the personal safety of any of us. There does not seem to be the slightest intimation of any native uprising. In fact, almost everything seems to point the other way. The Egyptians generally seem more loyal to Great Britain now than ever before, for which we are all very thankful."

The Board of Missions of the Methodist Episcopal Church (South) reports through the Secretary, Dr. W. W. Pinson:

"The European war has had no disturbing effects in the field occupied by our church, except those incident to banking transactions and the transfer of funds. It was for some time difficult if not impossible to get either funds or supplies to our missionaries in the Belgian Kongo, but by an arrangement with the Department of State the difficulty was removed and we are now able to reach our mis-

sionaries by the way of Lisbon. Travel has not been seriously interrupted to our fields in China, Japan and Korea, nor has our mission work been interfered with except an occasional delay in travel."

From the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (South) Dr. S. H. Chester, the secretary, sends this word: "I am thankful to say that in actual receipts to date the European war has not begun to tell on our finances: we even show a slight gain for the month of September over the corresponding month last year, and for the fiscal year our receipts to date are still a few thousand dollars in advance of those of last year. As a good deal of our missionary income is received from those living in the cotton section we can scarcely hope that we will not suffer seriously later on from the inability of the people in that section to command the means for making their usual contributions; and that is the reason why we deem it necessary to exercise great caution and conservatism in sending out reinforcements. and to husband our present resources in every possible way.

"We have received no word from any of our missions indicating that their work has been in any way hindered as yet as the result of the war. As a cautionary measure we have cancelled the sailings of all new missionaries to our Eastern fields and are retaining furloughed missionaries from those fields at home except in a few cases."

Rev. George Drach, Secretary of the Board of Foreign Missions of the General Council of the Evangelical Lutheran Church in North America,

reports: "The war in Europe has delayed the sending out of our missionaries to India over a month, but we now have completed arrangements for their passage in November. We have been able to send funds to our missions in India and Japan, but at a high rate of exchange. We are advising economy, especially in the direction of building operations, not only because we can not feel sure that our income will allow the normal expansion of the work which would otherwise be provided for, but also because calls have reached us from German societies and missions of German societies, asking for aid and relief, inasmuch as the German societies find it impossible to send funds or communications to their missions in British colonies, especially India. We wish to be able to some extent to grant the aid requested. We are about to issue a special appeal to all

Dr. L. B. Wolf, Secretary and Treasurer of the Board of Foreign Missions of the General Synod of the Evangelical Lutheran Church in the United States of America writes: "We contemplate sending out a party of seven missionaries, leaving New York on October 21st, among whom is my daughter, who goes out to take up work as a medical missionary in our hospital in South India.

Lutheran churches in America for

offerings to relieve the need of Ger-

man Lutheran missions in India and

elsewhere."

"The war in Europe has affected our work to some extent," says Dr. A. McLean, of the Foreign Christian Missionary Society. "A number of churches and individuals find it more difficult to contribute to the treasury of the society than before the war began. Two or three of our missionaries have been delayed in sailing but the way seems to be open now. We have had no trouble in the matter of reaching our missionaries and sending them their usual remittances."

"We have not experienced any ill-effects of the war on our missions," writes Dr. Canon S. Gould, of the Church of England in Canada. "Our receipts to-date are somewhat in advance of those of last year. Beyond the withholding of reinforcements for the present and instructions to our field authorities that they should exercise every economy in administration, I do not anticipate that our board of management will feel called upon to take any definite action.

"It is still too early to know the ultimate effects of the European war upon our missionary work," writes Dr. F. P. Haggard, of the American Baptist Foreign Missionary Society; "but I may note the following: (1) While there are many Baptists in the countries of Europe we are related directly or indirectly only to those in France, Germany, Sweden, Spain, Russia, Finland, Denmark and Norway, and we contribute to the work in these lands small sums, as compared with that appropriated to missions in non-Christian countries. It seems almost needless to add that Baptist work in the countries at war is absolutely de-The churches are dismoralized. organized, since the laymen and many of the pastors are at the front. Thus far we have no information of property destroyed.

"(2) The sending of new missionaries has not yet been affected to any degree. Our missionary parties are sailing without difficulty both eastbound and westbound, and some of the missionaries who sailed during the early part of the war have already arrived at their destinations.

- "(3) We have not found any difficulty in the transmission of funds greater than that experienced by all commercial houses. The Standard Oil Company has agreed to transmit the funds of missionary societies which find themselves unable to make the usual arrangements.
- "(4) It is still too early to forecast the effect of the war upon missionary contributions at the home base. Our situation at present may be described as normal, being almost identical with that of a year ago."

The American Friends have missions in China, India, Africa and elsewhere. Secretary Charles E. Tebbets reports that: "Word has just come from their missionaries in British East Africa that they are under martial law, and that the government is providing a place of refuge in case of a native uprising. The natives are much excited, but so far have shown no hostilities to the missionaries."

The Methodist Board of Foreign Missions is responsible for a widely extended work in the countries of Europe now at war and in their colonial possessions. On the continent of Europe congregations are dispersed, families broken up, churches vacated, schools empty, factories idle, market-places deserted, and everywhere there is disquietude and dread. Ministers and laymen have been called to bear arms in Germany, France, Russia, and Austria. paralysis of industry renders it practically impossible for the congregations to meet their obligations to their pastors, and the Methodist Board

must face the necessity for reliefmeasures for the distrest representatives of the church in those lands. The situation in Italy is only a little less serious than in the zone of hostilities.

In Africa the missionaries have suffered great financial distress, particularly in North Africa, where the stations in the French territories of Algeria and Tunis found themselves suddenly cut off from financial support. It was with great difficulty that the Board was able to transfer funds to meet the situation. From the Belgian Kongo, and in Angola, Rhodesia, and Portuguese East Africa come reports of disturbances of all normal relations, and disquiet concerning the future. Liberia, tho outside the zone of actual danger, has been hit as hard financially.

Dr. George Heber Jones writes that the Board has, so far, been able to meet the new situations Bishop John L. Nuelsen, in created. charge of the work in Europe, has remained there to care for the varied interests of the church. The Rev. Ernest W. Bysshe, superintendent of the mission in France, who had just come to America on furlough, returned immediately, and is now studying the situation in Paris. Rev. George A. Simons placed at the service of the Russian Government the newly purchased Methodist property in Petrograd, and it is now being used as a hospital for wounded sol-The great Methodist hospitals of the Bethenian Verein, in Hamburg, Berlin, and Frankfort, have done large service in caring for the German wounded; while two hundred nurses of the Nursing Sisterhood of the German Methodist

Church are reported as having entered the service of the government for hospital work.

#### A Message to the Churches

The Committee of Reference and Counsel, representing the Foreign Missionary Societies of North America, has sent out a letter to the churches which emphasizes especially the danger that whole nations will misinterpret Christianity, and imagine that it is represented by armies and navies rather than by peace and good-will.

The Day of Prayer, appointed by President Wilson, was emphasized as was the request that Americans observe strict neutrality. "The churches should make clear the distinction between the teachings of Christ and some of the characteristics of so-called modern civilization. A more persistent effort should be put forth to make the spirit of Jesus leaven national as well as individual relationships. Vital Christianity has not failed, but men have failed to exemplify it.

"Emphasis should be laid upon the necessity of maintaining the missionary work of the churches at their full strength. Thousands of American missionaries are in lands which are directly or indirectly governed by the warring nations. There is danger that absorption in questions developed by the war will lead to forgetfulness of the great work which the churches have been conducting. That work has been built up through a long series of years. Schools and hospitals on the foreign field can no more be closed at such a time than similar institu-Never have nontions at home.

Christian peoples been so ready to receive the Gospel. A transformation of startling magnitude is taking place. God is summoning His Church to mold the character of the coming life. It is unthinkable that the Church should fail to respond.

"While we do not underestimate the embarrassment which some business men are experiencing, there is no reason to anticipate that the ability of the American people to maintain their missionary work has been or is likely to be seriously impaired. Many of the missionary societies had their birth during a period of war. Several of the largest British societies were founded in the period of the French Revolution and the Napoleonic wars. The Baptist Missionary Society of Great Britain made some of its most notable advances during the Crimean and Boer Some of the strongest societies in America were formed in war times. The foreign missionary work of at least one of the churches in our Southern States was started in the darkest days of the American Civil War: and while the contributions to the northern missionary societies fell off during the first years of the struggle, they regained their former standard before the closed, and in some cases exceeded Without it. question, American Christians of to-day can equal the devotion and self-sacrifice of Christians of former days. No concession should be made to a spirit of retreat, but the Church should be confidently expected to address itself with new vigor to the supreme necessities of the hour."

CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, N. Y.

#### BEST METHODS FROM SUMMER CONFERENCES



EPORTS from all the conferences and summer schools of missions tell of large attendance and inspiring sessions. At each of these gatherings

there is a constant interchange of methods, and the eagerness with which delegates jot down in their ever-present notebooks new plans that might prove helpful in their home churches is one of the most encouraging features. The desire for better preparation for service is everywhere manifest.

"This is my first experience at a summer conference and I have found it delightful," said Mrs. H. G. Clark, missionary of the American Board to Japan, at a farewell service held by little group on the mountainside the last Sunday afternoon at Silver Bay. "The thing that has imprest me most is that everybody here seems to be getting to give."

The Best Methods editor brought home a notebook full of helpful things from Silver Bay, and through the kindness of several delegates to Northfield she has secured some of the best methods outlined there. A few of these are given here. Others will appear from time to time during the coming year.

#### AN EFFICIENCY EXHIBIT

BY MISS EDITH THOMSON, RIDGEWOOD, NEW JERSEY

One feature of this year's Summer School for Women's Foreign Missionary Societies at Northfield was a collection of such "best ideas of the best leaders" as could be brought together in tangible shape to constitute an Efficiency Exhibit. The word efficiency may be a bit overworked nowadays, but the eagerness to attain the quality and practise of efficiency that animates so large a number of even the humblest workers, is one of the most encouraging signs of the times. At this exhibit, foreign costumes, curios, flags and all purely decorative features were ruled out, and only such things were displayed as might easily be reproduced at home.

#### Don't Waste Time Hunting! FILE YOUR LEAFLETS

This sign greeted the visitor from a table on which were ordinary letter-file boxes with gummed labels on the back duly inscribed to show the range of contents. These had been adapted to the filing of missionary leaflets, items or pictures cut from periodicals. The special adaptation consisted of replacing the letters of the alphabet, which usually designate the sheets which separate the box into various compartments, by written slips bearing the names of missionary countries or subjects; e.g., A was replaced by Africa; B by American Indians; and so forth.

This filing device and other things seen at the exhibit, like the wafer butter-plates which grocers and housewives find indispensable, but which only one man was clever enough to patent and put on the market, seem so simple

as to hardly be worthy of such a place. Yet, as a rule, a classification of material on hand, or a filing system, is one of the last things adopted by leaders makers of programs. Nothing saves more wear on the temper or brings more comfort and assurance than knowing where to put one's hand on a thing when it is wanted. **Tunior** leaders, especially, who save printed pictures, maps, etc., will find such boxes, or (if more easily obtained) a set of large manila envelopes, of great service.

CHARTS and Posters have come to be almost necessary adjuncts of successful missionary meetings, yet many persons hesitate to undertake them lest it require excessive labor, artistic talent, or both. This need not be the case. Some of the most effective posters at this exhibit relied for their art work on pictures that had been cut out and pasted on cardboard or heavy paper. Some of the lettering was merely done with heavy pencil marks, the whole entailing no expense and little effort. For the simplest charts, manila paper, crayons, ink, and a small paint brush constitute all the outfit necessary.\*

The cloth charts at Northfield showed considerable variety of lettering. many of them, gummed and pasted letters cut from patterns of letter-forms offered sale by some of for Women's Boards, had been used, and it was suggested that children in bands or shut-ins in the Home Department might prepare such letters in quantity to be ready when needed. On others, rubberstamp letters had been used (not which entail more labor). stencils, These applied with the help of ruler and ink-pad form a simple mode of lettering ready for use at a moment's notice. These stamping outfits are more expensive at the start than pasted letters, but lettering done with them eliminates the danger of cracking or tearing if the charts are to be packed and used many times. If purchased by some society in the church, this miniature "printing outfit" will prove a continual source of helpfulness in new and varied ways.

Many of the designs on the cloth charts were done in colored crayons, and the exhibitors gladly gave away the secret of their "no smutting" process. These colored crayons are much easier to handle than paint; but, as every body knows, the slightest rubbing of a crayoned surface causes blur. This is wholly remedied if, when the picture is finished, the chart is laid face down and prest quickly with a moderately hot iron till the color comes through on the wrong side. This effectually "fixes" the picture. But let the presser take the precaution to cover the board with paper or cloth of no value. Otherwise she will find a duplicate of her design where it is unwelcome!

Another feature of the exhibit was Missionary Tea Table with its numerous small novelties and oddities made to add attractiveness or the element of surprize to such items on the program as current events or the answers to sets of questions. Among the things on this table were pasteboard crackers (made to look real by rows of pin-pricks), with items pasted on the back; a dish of tempting paper salad with slips bearing printed bits of information fastened to the leaves and the mock slices of egg; and paper firecrackers with items inside to be pulled out by the string projecting in imitation of a fuse.

The amusing or interesting invitation cards shown had nearly all been actually in use, and were loaned for the occasion. It was evident that some societies had found blue-printing a satisfactory

<sup>\*&</sup>quot;Miss Edith Thomson, the 'chart-maker,' had a bewildering display of charts at Northfield that were the despair of the audience," says one of the delegates. "How could any ordinary hand produce such extraordinary charts?" Yet many an "ordinary hand" has done it, and many more can do it by following Miss Thomson's directions as here given.—B. M. B.

way to reproduce a large number of invitations or announcements when it was desired to embellish them with some artistic design.

A map traced from an atlas on thin cloth and stretched over flat, corrugated board was dotted with tiny flags bearing the names of great missionaries. This was pronounced "the best thing here" by an enthusiastic Sunday-school teacher who had lately been teaching the graded lessons on missionary heroes, and felt the need of such a device.

Even an idol shrine, the exhibit proved, is capable of home manufacture. In the dramatic scenes now so popular, an idol is often wanted but hard to get. A very good substitute can be devised by making a charcoal copy of a picture of some idol on a sheet of stiff cardboard, and bending the cardboard in a backward curve at the base to enable the figure to stand upright. The Buddha, 28 inches high, shown in the exhibit, was made in this fashion. It was enshrined in a background of dark drapery and had incense sticks and candles before it, together with sticks topped with long streamers of colored paper, cut in fantastic shapes, like the paper prayers seen in Eastern temples. From a distance and in a somewhat dim light, it had almost the effect of a large alabaster image.

Samples of hand-work from the Woman's Board of the Reformed Church formed a notable exhibit in themselves. There were bandages, workbags (filled and unfilled), tiny dolls for Christmas trees in India, and garments for babies and adults cut from patterns furnished the Board by missionaries on Such things are especially the field. welcome for hospital and rescue work, but the peculiar value of all such work lies in the fact that many women in the home churches who can not give largely in money, are thus enabled to offer such gifts as they have—their time and the labor of their hands.

Methods for children filled considerable space. It was interesting to see how little villages-African, Burmese, and Japanese-could be built up in fashion suggestive enough to children's eyes, out of pasteboard and colored paper, ten-cent-store dolls and other inexpensive accessories. A suggestion for hand-work to be done by children at their meetings was found in the pretty Christmas ornaments—horns, crosses, flowers, gay Santas, and angels --to be used on the Christmas trees at the mission stations. These were cut from colored mounting-board, red predominating, and in many cases decorated in gilt.

Even the very little ones sent in their contribution—just simple text-cards, white squares brightened with colored borders of kindergarten sewing, the center left blank for the missionary to write in some text of Scripture. Yet who knows but that such missives as these, made possible by little children and bearing the Good News into remote, unlikely corners, may not prove in the end to have been the most effective method among them all?

### CHARTS AND POSTERS AT NORTHFIELD

The importance of charts and posters -things that appeal to the eye-was continually emphasized at Northfield. "We often hear of things going in one ear and out the other," said a delegate at one of the meetings, "but who ever heard of things going in one eye and out the other?" Another told the story of a small boy who, after seeing a chart which depicted the number of Christians and heathen in the world by means of black and white circles, prayed: "Dear Jesus, help me to be a man; and when I become a man to make the black circle smaller and the white circle bigger."

Perhaps the most striking of all the many charts displayed was a drawing in black and white entitled, "In The Grasp of Heathenism."\* (See page 854.)
Some important truths were taught
by means of statistical charts. Two of
these were as follows:

#### Japan Leads the Orient

But Whither?

8,000 Students in Tokio University 6,000 Agnostic 1,500 Atheistic 440 Uncertain 60 Christian

#### A Comparison

In the United States 19,636,348 Children in School

In India 12,281,000 Married Children 481,000 Widowed Children between 5 and 15 Another striking chart was "The Hand that Rocks the Cradle Rules the World." Two hemispheres were pictured with a hand above each. Over the United States and Canada in the Western Hemisphere was a Christian mother's hand, shedding a beautiful golden radiance; over the non-Christian parts of the Eastern Hemisphere, a heathen mother's hand cast a black shadow. In the sunshine were the words, "Rise, shine, for thy Light is come"; in the shadow, "To turn them from darkness to light."

A very attractive poster, "The Mission Kindergarten," designed by Miss Thomson, would be equally effective for a Primary Department or for a class studying chapter IV. of "The Child in the Midst." With the aid of pictures clipped from missionary magazines, and with gummed or rubber-stamp letters, it could be reproduced by almost any one. It was as follows:

#### Picture of Kindergarten

1. This is the Mission Kindergarten.

Child

- 2. This is the child that went to the Mission Kindergarten.
- 3. This is the mother won by the child That went to the Mission Kindergarten.

Mother

Family

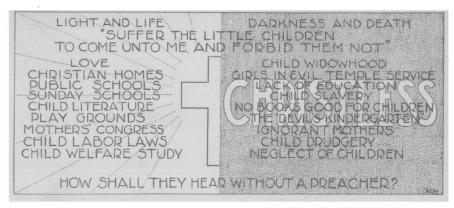
- 4. This is the family hostile no more; Because of the mother won by the child That went to the Mission Kindergarten.
- 5. This is the street with neighbors galore, Who watched the family hostile no more, Because of the mother won by the child That went to the Mission Kindergarten.

Street

Chapel

6. This is the chapel where gathers a throng
Of people who listen to sermon and song,
And come from the street of the neighbors galore,
Who watched the family hostile no more,
Because of the mother won by the child
That went to the Mission Kindergarten.

<sup>\*</sup>Outlines of this chart and another called "Burdened Girlhood," drawn in pencil on cloth one yard square, can be supplied for 50 cents each by Miss B. F. Bennett, 106 Highwood Avenue, Ridgewood, N. J. Any one can follow the pencil lines with heavy marking crayon, or fill in color and letter them.

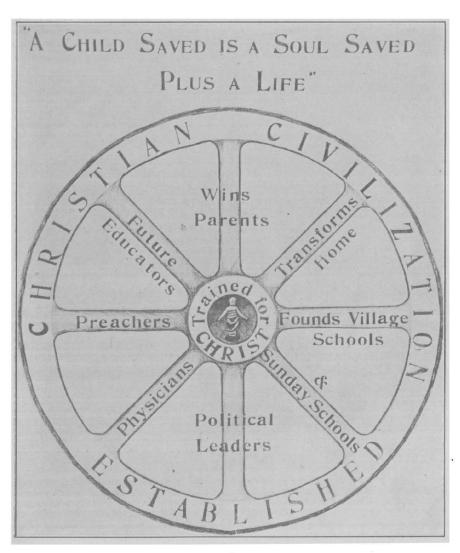


ADAPTED FROM A CHART DRAWN BY MISS THOMSON AND MISS BENNETT



ADAPTED FROM A CHART DRAWN BY MISS THOMSON AND MISS BENNETT

CHARTS USED TO ILLUSTRATE "THE CHILD IN THE MIDST"



A CHART TO ILLUSTRATE "THE CHILD IN THE MIDST"

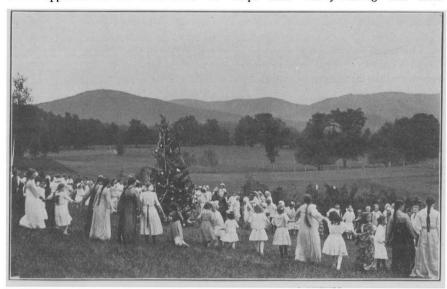
Drawn by Miss Thomson and Miss Bennett

"It will be more interesting," says Miss Thomson, "If this chart can be put on a roller or be folded, so that one picture can be shown after the other in order—beginning with No. 1."

#### THE MAGIC CHRISTMAS TREE

Tho the Northfield Summer School was held in July, "The Magic Christmas Tree" played an important part along three different lines as follows:

I. The welcome announcement was made that Mrs. Peabody's exquisite fable, "The Magic Christmas Tree," which appeared on the back cover of 2. The last scene in the Children's Pageant given out of doors one afternoon was Mrs. Peabody's "Magic Christmas Tree," dramatized. A large evergreen was decorated with colored balls, tinsel, and other ornaments, and placed in the center of the green "stage." Crowds of American children came running to it and danced around it in great glee. Then angels came and directed their attention to groups of heathen children scattered all around the grounds. The American children stopt their merry-making and after



THE CHRISTMAS TREE PAGEANT AT NORTHFIELD

Everyland a few years ago, had been reprinted in red and green and gold in the form of a beautiful Christmas folder and could be had from any of the Women's Boards at ten cents a copy. Missionary workers were urged to make large use of it as a Christmas greeting to their friends, and some one suggested that the different delegates endeavor to have it on sale in the Ten Cent Stores in their own home towns.\*

debating for a while, ran out to get them. "There was real thrill in this last scene, when the privileged American children ran out to bring back by the hand each little pagan child to share in the glad festival of the Christ Child."

Here is something that could be effectively used for the Christmas exercises of the Sunday-school. The entire text of the Pageant is to be reprinted, but it will probably not be available for Christmas this year. But with a copy of Mrs. Peabody's. Christmas

<sup>\*</sup>Wholesale prices may be obtained by addressing Miss M. H. Leavis, agent of the United Committee on the Study of Foreign Missions, West Medford, Mass.

folder, anyone could work up the scene. 3. A Christmas chart designed by Miss M. H. Leavis of West Medford, Mass., for use in her Sunday-school, was also called by many delegates, "The Magic Christmas Tree." The idea was suggested by a story, and its purpose was to show the comparative number of children in the different missionary countries and the selfishness of the little Americans who do not share their Christmas trees with others. It consisted of a large picture of a Christmas tree surrounded by Christmas seals (the Santa Claus variety in common use), on the basis of one for every 7,000,000 people. Siam had one; the Philippines 1; Korea 2; Japan 8; China 60; India 46; Africa 18; Turkey 8; Eastern Islands 5; total 149, representing more than 250,000,000 children. To this were added 13 seals and a tiny American flag for the American children.

Accompanying the chart was a dialog made up from the story that had suggested the whole, the parts of which were taken (in her own Sunday-school) by Miss Leavis and a small boy. As the dialog progressed, the seals for each country, previously pasted to pieces of paper, were pinned to the chart. At the close Mrs. Peabody's "Magic Christmas Tree" was read as a fitting climax.

This would make a fine number on the Christmas program in the Sundayschool. The dialog is not in print, but typewritten copies may be ordered from Miss Leavis at five cents each. The chart can easily be made.

## EVENING MEETINGS FOR BUSINESS WOMEN

With nearly a thousand women present at Northfield it seemed impossible always to agree as to the best methods, especially as conditions in the home churches differ so widely. Yet there are few problems for which a solution

has not been found by some wideawake missionary worker.

"At what hour should the meetings be held?" asked a delegate at the Methods Hour one day at Northfield.

"In the evening," came the prompt response, "so we can have the young women who are engaged through the day."

"Very good," said another delegate; "but how about the mothers who can not come out in the evening?"

At the Silver Bay Conference of the Missionary Education Movement, which was in session at the same time, Miss Louise Southwick of New York City told of a plan that offers a possible solution of this problem. This was the formation in the Church of the Intercession (one of the Trinity Chapels with a membership of about 3,000), of an evening session for business women and others who can not attend meetings in the day time.

The idea came to Miss Southwick one day when a young woman, a teacher, who was urged to attend the meetings of the Woman's Auxiliary said that "if she came she would have to be terribly late, and perhaps could not make it at all." Wisely reasoning that if there was one who could not come there were probably others, Miss Southwick went to the rector, the Rev. Milo H. Gates, D.D., and unfolded to him her plan of an evening missionary meeting for business women. He not only gave his approval but took the trouble to make out a list of some thirty women who would be eligible for an undertaking, and sent a letter to each of them saying that such an organization was about to be formed, and giving it his hearty endorsement. When these letters had been sent out to pave the way, Miss Southwick followed them up with personal calls. About the middle of January, 1913, a meeting was called and the president of the Diocesan Society was invited to explain the work

of a Woman's Auxiliary. All who were willing to join, or who wished to have notices of the meetings sent to them were asked to place their names and addresses on a paper that was passed around; officers were elected with Miss Southwick as president; and a program of work was mapped out.

From the beginning the Evening Branch has prospered greatly. There were eighteen charter-members, but now the membership has grown to thirty-two. As the members are exceptionally busy women, the requirements for membership are very slight. One college woman, the principal of a private school on Riverside Drive, when asked to join, inquired "how little she could do and yet belong." When told that the one obligation was to pay her dues, she gave her name at once.

The Branch is affiliated with the afternoon Auxiliary, and one feature of the monthly program of each is a report of what has been done in the other. During Lent the Evening Branch sews in conjunction with the Auxiliary. The ideal now is to form a similar branch for men, the two to unite for special programs.

At first but one meeting was held each month, but during the past year the number has been increased to three. At the first of these, the program is along the line of the work undertaken

by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church. The second is an executive session to which all the officers must go and to which the members are more than welcome. All business is transacted at this meeting with the exception of an occasional vote on some important question. The third meeting is devoted to social service and city mission work.

All funds collected by the Branch are sent through authorized channels places where the members can not go themselves. To supplement this, effort is made at each social service meeting to secure volunteers to take up some special form of city mission work. Thus at one meeting one of the members decided to join the "Big Sisters," volunteering to act the part of a sister to some girl who had gone astray. In this way she formed a link between the society and this kind of Christian work. At another meeting a music teacher who is a member of the Evening Branch offered to play during the entire year for a settlement house connected with the New York City Mission.

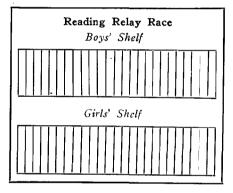
#### A MISSIONARY RELAY RACE

At Silver Bay the Misses Martha and Hilda Pratt, indefatigable workers in the First Baptist Church, Bennington, Vermont, told of an unusually success-

# THE · KING'S · BUSINESS · DEQUIRES · HASTE ENTIRE FAITHFUL FOREIGN & HOME INTELLIGENT CONSECRATED INTERCESSORY ENTHUSIASTIC NATIVE CONCERTED YOUR REASONABLE

ful reading contest held in their Sunday-school last spring. They called it a "Reading Relay Race," and it was one feature of a Judson Jubilee Campaign carried out by the Sunday-school and Women's Missionary Society of the church.

In this novel race the boys were pitted against the girls, and it was agreed that at the close the losers should entertain the winners. The books chosen were "Ann of Ava," by Ethel Daniels Hubbard, for the girls, and "Judson the Pioneer," by J. Mervin Hull, for the boys. Six copies of each were purchased and a large chart representing two shelves of books, the upper for the boys, the lower for the girls, was hung before the school.



As soon as a book was completed it was passed on to another reader as quickly as possible without waiting for Sunday to come, so that it frequently happened that one copy of a book was read two and (in a few cases) three times in one week. Each Sunday one space for each book read during the week was filled in on the chart with colored crayons—green for the boys'

shelf, red for the girls', these being the colors of the books.

The contest lasted six weeks. At the close it was found that the girls had won, the score standing, boys 58, girls 98, total 156—a remarkable record for a school that has only about 300 members.

Schools of other denominations may wish to use other books, but these two have the advantage of being quickly read, and of being exceedingly interesting. Tho the Judsons were Baptists they belong to all, and every one should be familiar with the thrilling story of their life and work.

#### SPLITTING UP THE TEXT-BOOK

The woman's text-book for this year, "The Child in the Midst," makes a strong appeal to mothers and strenuous efforts are to be made to induce as many as possible to read or study it.

At one of her conferences on Methods for Junior Workers conducted each day at Northfield, Miss Nellie Prescott suggested a good plan for getting the book into the hands of women who can not be induced to join a reading circle or a study class, and who claim they have not even time to read the textbook. This is to buy a paper copy of it, separate it into individual chapters, provide attractive covers tied on each chapter with ribbon, and paste a slip of paper on the back with this request: "When you have read this, put your initials and the date opposite your name and pass it on to the next one on the list."

Sent out by the Home Department or a special committee, many women can be induced in this way to read a single chapter if not the whole book.

The privilege of prayer is one of my most cherished possessions, because faith and experience alike convince me that God sees and answers, and His answers I never venture to criticize. It is only my part to ask. It is entirely His to give or withhold, as He knows is best. If it were otherwise, I would not dare to pray at all. When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass through the valley of the shadow of death, I expect to pass through it in conversation with Him.—Dr. W. T. Grenfell.



# VORLD-WIDE MISSIONARY NE



#### LATIN AMERICA

#### Slavery in Yucatan

WRITER in the Christian Herald, who has lived fifteen years in Yucatan, suggests that the conditions among the Indians there might be ended if the United States Congress were to prohibit the importation of the products of slave labor. He says that the native Maya is the meekest and gentlest of all Mexican Indians; he is also held in more cruel and hopeless bondage than the others. There are in the State of Yucatan some 150,000 Maya slaves, owned by about two hundred masters, who cultivate the sisal hemp, a product chiefly imported into this country. They grow up under the baneful influence of lash, rum and a most un-Christian priest. Under this triple system the Maya is fast going to an early grave, and some of them seek peace in self-inflicted death. As the Maya slave is disappearing fast, the planters import human cattle from other parts of the Mexican republic. Twelve years ago, more than 12,000 Yaquis were shipped to Yucatan and sold as slaves. To-day but a few hundred are alive, and these are as hopeless as the native Maya.

The Philanthropic Schools of Palermo

THESE schools were founded by Mr. Wm. C. Morris about fourteen years ago. They were started for the poor children of the streets and have grown until they care for about 6,000 pupils a year. The cost is from \$120,-000 to \$130,000 annually, and for a long time this was raised by Mr. Morris personally. The Argentine Government has voted a subsidy of \$500 a month, in spite of the opposition of Bishop

Romero. The children receive gratuitously instruction, books, school supplies, needed clothing, shoes, medical attendance and medicines, and many families of children receive food, pecuniary and other help. They are instructed in trades and professions as well as in common school branches. The Bible is read daily without comment and prayer is offered. Once a week the New Testament is read with comments. This has caused the opposition by the Roman Catholic priests. About 1.000 of the children are also enrolled in Protestant Sunday-schools.

During thirteen years the schools have enrolled 47,000 children, many of whom have found employment secured for them by the school workers.

the bonder by the bond workers.	
No. of children who have received clothing and shoes, which are	
distributed twice a year No. who have received medical	50,000
attendance	16,870
No. of medical prescriptions filled	18,300
Poor children helped during their	10,000
convalescence	7,900
Children for whom work has been	
obtained	2,500
Parents and relatives of the chil-	
dren for whom work has been	
obtained	1,200
Abandoned children or small de-	. ,
linquents detained by the police	
and for whom help has been	
given in the way of clothing	
and shoes during their deten-	
	410
Prisoners halped during their de	410
Prisoners helped during their de-	
tention and after being put at	
liberty	140
Children who have received gra-	
tuitously everything necessary	
for their education	4,200

Mr. Morris went out to Argentine as a Methodist missionary and afterward joined the Anglican Church. He has unselfishly devoted all his energies to this work.

#### A Bolivian Inscription

THERE is a strange inscription to be read on the Bolivian grave of the pioneer missionary, Robert Lodge. Taken to a Roman Catholic hospital in Le Paz on becoming seriously ill, he was constantly approached by priests of that faith, and was more and more urgently exhorted, as he grew weaker, to save his soul by entering the Church. When it was seen that he must soon die, a group gathered in his room. Nuns in one corner were praying to an image of the Virgin; the Jesuit priest at the foot of the bed exhorted him; his colleague, Dr. Jarrett, stood by awaiting the end. After a long silence, during which his breathing became slower and weaker, he suddenly sat up, and, looking straight at the priest, made the final affirmation which now is written over this heretic's grave: "The blood of Jesus Christ cleanses us from all sin."-J. L. Jarrett, Colombia.

# NORTH AMERICA Laymen's Missionary Conference

T the fourth summer conference of A the Laymen's Missionary Movement, held at Lake Geneva, Wisconsin (July 29 to September 2), J. Campbell White reported that since the inception of the movement six years ago, the contributions of the churches to the missionary enterprise have more than Still better things are expected, since the men of to-day are better equipped to promote a program of more efficient missionary instruction in their churches. The study groups at the Lake Geneva Conference discust immigration, the New Home Missions, the Church of the Open Country, Mexico and the Call of the World, and daily denominational meetings were followed by round table conferences of all the groups meeting together to compare notes and discuss methods.

Vesper services were held on the lake front, addrest by missionary workers from Japan, India, Africa and the Philippines. Two hundred and forty-six delegates registered, an increase of 132 over the previous year. These delegates represented sixteen different denominations and were drawn from a wide area, covering sixteen States, Japan and the Philippine Islands.

#### Home Mission Sunday-Schools

NUMBER of summer schools for the study of Home Missions were conducted this year at various centers. One of the best was the Northfield Conference, held in July. It was unusually successful, both in point of numbers and in the interest and devotion manifested "In Red Man's Land," the study book for the year, was taught by Miss Woodberry, and the beautiful colored slides and moving pictures of Indian life shown by Dr. Dixon, of the Rodman Wanamaker expedition. Rev. Frank Higgins presented his work among the. lumbermen, and addresses were given on the Italians and "The Loyal Mountaineers."

#### Evangelism by the Seaside

OVER 200,000 people attended the very successful meetings this summer at Brighton Beach, N. Y., in the open-air Gospel work conducted by Mr. W. E. Stephens and his associates. Meetings were held on Saturdays and Sundays from 5 to 7 P. M. Last year 133,450 persons were reached.

The highest number of attendance in any one day was 16,625—on August 31st. These services consisted of singing, Scripture reading and short Gospel talks directed to the passing throng. The object was to reach the nonchurchgoers, and the conversions reported this year exceed last year's, and the influence of these meetings has extended all over Brooklyn and to distant parts.

Occasionally a gospel bell-ringer and a cornetist assisted, but the music for the most part was simple Gospel singing by a large chorus on the platform, led by soloists.

The work was supported by the freewill offerings of Christians. "How to reach the masses" is a problem which seems to be solved by the Open-Air Gospel services. "How to reach the masses" is to go to the masses.

#### Prohibition Progress

N INE States have already adopted State-wide prohibition. Of the other thirty-nine States so much territory is "dry" that more than 47,000,000 of our population are now living under prohibition, the saloonless area of the United States being 71 per cent. οf the entire country. Αt the present time five States, Washington, Oregon, California, Colorado, and Virginia, are engaged in campaigns for State-wide prohibition next November. ·Two others, Idaho and Arizona, are planning for like campaigns. Texas, Utah, and Florida are working to secure State-wide prohibition next year. Other States are stirring in the matter. People are everywhere aroused. and the prohibition idea advances by leaps and bounds.

One-half of all the American people now living in license territory live in four States—New York, Pennsylvania, Illinois and New Jersey. One-fourth of all the people who live in license territory live in 6 cities—New York, Chicago, Philadelphia, St. Louis, Boston and Cleveland. One-half of all the saloons in the United States are located in 14 cities.

#### A Mormon Temple in Washington

BEING without a regular place of worship, a colony of 150 Mormons which has grown up in Washington is drafting plans for the erection of a handsome edifice in the capital city as a branch of the Church of Jesus Christ of Latter Day Saints. Mormons have churches in Chicago, New York, and

Baltimore, and it is thought by members of the Washington colony that those in authority will heed their request and grant the requisite funds.

#### Work for Chinese and Japanese

WITH the largest Chinese population of any American city, San Francisco is naturally the center of Chinese missionary work, with II missions. Fine buildings have been erected for the work of the Baptist, Congregational, Episcopalian, Methodist and Presbyterian missions. The cities across the bay from San Francisco, Oakland, Alameda and Berkeley, have II missions, carried on by 7 denominations, twice as many in proportion to the population as in San Francisco, but with much less equipment for the work. Los Angeles recently had 8 Chinese missions carried on by 6 denominations, Sacramento 4, Seattle 2.

The great centers of Japanese population on the Pacific Coast are Los Angeles, San Francisco and Seattle. There are 7 churches and missions in Los Angeles, and 3 more in suburban towns, conducted by 7 denominations. There are 5 missions in Seattle, under as many denominations. Several of the Japanese missions in Seattle are well equipped with buildings. In San Francisco and the Bay district, 16 churches and missions for Japanese are maintained by 8 denominations.

#### "Go to Church" in Hawaii

WORKERS in the American Missionary Association report that the observance of Go-to-Church Sunday, throughout this entire field, has proved a stimulating experience. A contributor to the Congregationalist writes from Hawaii: "With the advent of 1914 the Go-to-Church movement in Honolulu began in earnest. Its chief feature has lain in getting before the people the claims of religion. In doing this it has been using modern methods." All successful advertisers know the importance of following up an advertisement, and

in connection with Go-to-Church Sunday this pertinent comment is made: "Certainly the Christian forces of the United States are waking up on the question of getting their wares before the eyes of men by persistent advertising. The question is, Will the churches meet this campaign of advertising by a corresponding welcome and an enthusiastic endeavor to make their services winsome and helpful?"

#### Lepers in the United States

RECENTLY two Bills have been introduced in Congress looking to the establishment of a National Leprosarium. One of these would provide \$150,000 for a National Leprosarium on some island. The other Bill appropriates \$500,000 for a Leper Home, the location now being specified.

By those familiar with the facts, leprosy is believed to be a serious national danger. The United States are in frequent communication through shipping with countries where leprosy is widely prevalent, and inquiries have shown that in some parts of the United States foreign lepers have little difficulty in effecting a landing and passing thence into the interior, where they are soon lost sight of, but where they may spread the infection unobserved. This source of danger is stated to be rapidly increasing. Leprosy is known to be common in some of the foreign possessions and dependencies of the United States—e.g., the Hawaiian Islands, the Philippines (where at present some 5,000 lepers are under supervision), and Porto Rico. There is great need for a national leper home, where suitable care can be given to these sufferers, who are now often subjected to virtual persecution. A physician in St. Louis reports two such cases. One a man thirty-five years old, who had been a soldier in the Philippines ten years before, developed a disease of the skin, of the nature of which he was entirely ignorant.

it proved to be leprosy, he was banished to a hut on the outskirts of the city, occupied by a Chinese leper, mutilated hideously. He fled in terror, but was pursued by the authorities and brought back. Another inmate of the same hut is an American who had assisted in opening a railroad in the Philippines ten years before the disease appeared.

#### The Canadian Eskimo

A NEW Canadian Census Bulletin gives curious details of the Eskimo population living about Hudson Bay, Archdeacon Renison of Moosonee, who took the census in his district, writes: "In calling most of them pagans it must be remembered that they are so in name only, since all of them have their religious books and practically every one of the age of ten can read them. Heathen practises are a thing of the past. The majority of the people live under the most squalid conditions and are destitute of proper clothing through the failure of the deer, which long ago were numerous along the east coast of Hudson Bay." Sergeant Hayter reported that the people in his district had no idea whatever of their age and they knew nothing of our divisions of time. They are sometimes polygamists, sometimes polyandrists. They are fond of children, but change them about, adopting some or giving their own away, according to convenience, so that it is hard to reckon by families.—The Churchman.

# EUROPE—GREAT BRITAIN A Record Year for Bibles

THE British and Foreign Bible Society has closed its one hundred and tenth year. In the past year, six new versions of the Bible have appeared in print for the first time. One is Mark's Gospel in Kopu for one of the many aboriginal tribes in the mountains of southwest China. Last autumn 10,000 copies were delivered to the China Inland Mission. The Gos-

pel was first used in public worship at a harvest festival, when 400 Kopu filled the chapel, each with his own copy. Sentence by sentence they read in unison the first chapter. Mark has also been given in their own tongue to the Mawken---or "Drowned-in-the-Sea," as they style themselves—a gipsy fisher folk of Lower Burma: and to the tribes among the snow peaks of Western Tibet who speak Manchad. Luke has been published in Car Nicobarese, the dialect of the most populous of the Nicobar Islands in the Bay of Bengal; and Matthew in Addo, a dialect of Southern Nigeria; while the four Gospels, at the request of the Evangelical Missionary Society for German East Africa, have been printed in Ruanda, the speech of 7,000,000 negroes in the mountain region between Victoria Nyanza and Lake Tanganvika. Society's list now includes versions in 456 different tongues—the complete Bible in 112 languages, the New Testament in III more languages, and at least one book of Scripture in 233 other languages. The total issues for the year 1913-14 were 8,958,233 copies—an increase of over a million compared with the previous year. In embossed type for the blind, the Society has published or circulated the Scriptures in 35 different languages.

#### Salvation Army Sends Out Workers

CENERAL BOOTH recently dedicated a party of 102 officers for service in India, the Dutch Indies, Korea, Japan, Holland, Canada, South Africa, New Zealand, South America, France, Malta, and Gibraltar. This is the largest party ever sent out at one time by the Army, and over 75 are going to India.

#### British Troops and the Gospel

THE departure of British troops for the front was the call to service for the various agencies which concern themselves with the moral and spiritual welfare of the men. The Soldiers' Christian Association, which has a membership of 3,000, in 400 branches, devotes itself particularly to evangelistic work among the troops, both on the Continent and in England.

Within ten days of the actual declaration of war the Young Men's Christian Association Field Service Department was at work at more than 60 points throughout Great Britain. The greatest possible variety of method is in use. One special piece of work which the Y. M. C. A. has undertaken is the distribution of Testaments among the Territorials and Regular troops for the Pocket Testament League. league plans for the wise and careful distribution of special copies of the Gospel of St. John to hundreds of thousands of soldiers and sailors, and for the individual gift of copies of the entire New Testament to those soldiers and sailors who would agree to carry the Testaments with them and read at least one chapter daily.

#### THE CONTINENT

#### The Prussian State Church

N view of the position of Germany in the present European war, special interest attaches to an article in a recent issue of the Hibbert Journal. regarding the withdrawal movement from the State churches. Since the first of January, 1908, in Berlin alone, 31,967 Protestants, 5,029 Roman Catholics and 196 Jews have notified such withdrawal. The formality of withdrawing involves no little trouble and loss of time, besides the social stigma attached to it. baptized in the church must formally declare their withdrawal before a State official, otherwise they must pay the church tax, if their incomes exceed The writer calls the a certain sum. Prussian State Church little more than a link in a social and political chain, a constituent element in the State organization, but one which only reflects

a part of the heart of the nation. It is the political-religious side of *Preussentum*, and he thinks that the working class is becoming increasingly convinced that Christianity has moved somewhat from its primitive ideals and has been misused to bolster up the Prussian State idea.—*The Churchman*.

#### Polyglot Population of Austria

A CCORDING to the most recent authoritative statistics the racial question in Austria-Hungary is much more complicated and diversified than is usually to be explained in reference books. In the kingdoms and provinces represented in the Reichsrath in Vienna there are nearly 10,000,000 Germans and 18,500,000 non-Germans. Of these nearly 17,500,000 are Slavs. these Slavs, the Croats and Serbs number 780,000, chiefly in Dalmatia, while there are in all 666,000 Orthodox and nearly 3,500,000 Greek Uniats. Hungary, with its subject kingdoms of Croatia and Slavonia, there are 10,000,-000 Magyars, 2,000,000 Germans, and 8,000,000 other non-Magyars. Of these 3,000,000 are Rumanians and well over 5,000,000 Slavs. The Croats, or Roman Catholic Serbs, number 1,800,000 and their Orthodox brothers are 1.100.000 in number. All told, Hungary has nearly 11,000,000 Roman Catholic subjects, 2,000,000 Greek Uniats, 3,000,000 Orthodox. In this connection should be remembered that the Patriarchate of the Orthodox Serb Church has been fixt at Karlowitz, under Hungarian rule, for over two centuries. In Bosnia there are 434,000 Roman Catholic Croats, 825,000 Orthodox Serbs and over 600,000 Bosniaks. or Moslem Serbs. Thus, it will be seen that the Emperor Francis Joseph rules over more than 25,000,000 Slavs and 3,225,000 Rumanians, of whom nearly 4,500,000 adhere to various Orthodox churches and 5,400,000 Uniats. Of this Slav mass 5,000,000

Poles, mostly Roman Catholics, are not particularly susceptible to Pan-Slav propaganda, as that is largely Russian and Orthodox.

November

Altogether the Dual Monarchy contains 5,500,000 inhabitants of Cerb race, divided between Islam and two Christian creeds.

#### The Religion of Suicides

THE Imperial Statistical Bureau of Berlin publishes the averages of death by suicide per 100,000 people among different religious and non-religious sections of the German nation. The ratio is as follows:

Among	Moravians, Mennonites,	etc.	1
Among	Protestants		31
Among	Catholics		37
Among	Jews		40
Among	the religionless, especiall	у	
among	Socialists		605

#### Revival in Bulgaria

"N OTHING like the present spiritual awakening has ever occurred in the history of evangelical Christianity in this country," writes Dr. E. E. Count, from Sofia, Bulgaria, under date of August 29th. "Over 60 have joined our Methodist Church in this city since February, and on the Sofia District more than 150 new members are recorded."

#### Restrictions Abolished in Russia

SEVERAL months ago the Review referred to the hostility of the Greek Church officials to the Baptists in Russia, and the action taken by the Government against Rev. Mr. Fetler. Since the outbreak of the war, the correspondent of the Reuter Telegram Company at St. Petersburg has reported that the Russian authorities are abolishing previous restrictions against the holding of prayer-meetings by Baptists, and that the Baptists are opening hospitals in Kiev, Odessa and St. Petersburg.

#### Stamping Out the Drink Curse

N EWS was recently published from St. Petersburg, to the effect that an order from the Czar to his army, dealing with the drink evil had just been issued. Drunkenness is to be ruthlessly stamped out. Officers are forbidden to drink in camp, on maneuvers or while on any duty with their men. All classes of drunkenness are to be dealt with in the severest manner. Commanding officers are ordered to discourage as much as possible the drinking of alcohol, medical officers are to deliver lectures periodically on the harmful effects of alcohol. Russia is looked upon as benighted, but when have governments taken action to teach the people the harmful effects of alcohol? Apart from the schools, no effort has been made by American authorities to let the people know the facts revealed by science. In England, France and Germany, great efforts are made by means of bulletins, posters, and other ways, to warn people of the danger in the use of alcoholic liquors. The results, as far as we can judge, show that more good is accomplished by teaching than by prohibition. Here the teaching is left to private enterprise which is very spasmodic and does not carry the weight or influence of governmental authority.

#### The Pathos of the War

A PATHETIC letter addrest to Dr. Francis E. Clark, of the Christian Endeavor Society, by a teacher in Croatia, Austria, who devotes his summers and all his free time to Christian Endeavor work, is one of those sidelights on the war which give it its vital human significance. This teacher writes:

"For four weeks I have borne the Christian Endeavor banner through the Balkans. I was obliged to cut off fourteen days of the journey planned, and hasten home on account of the

political unrest. Here the war-call of my earthly king suddenly reached me, which I must obey early in the morning. Unfortunately, I have not time enough for a complete report. Everywhere there is an earnest longing for salvation in Christ; everywhere I had to promise either to return or to send The harvest is ready at a secretary. the door, and the Christian Endeavor Society has great problems in the Balkans. The Lord Jesus will bring it out right, even without my service, since I must now go to the war. It is bitter that I must now go with weapons against those to whom a few weeks ago I preached of the Lord of Peace. God make me strong."

#### MOSLEM LANDS

#### An Encounter with Brigands

DR. W. N. CHAMBERS of Adana, while on his way to the annual meeting of the Central Turkey Mission was "held up" by brigands four hours out from Hadjin. He says:

"The distressing and tragical part of it was the shooting of the soldier detailed to act as guard to the party. He was beside me, and seeking cover for resistance was shot through the breast and dropt dead. This was within a minute after we were halted and found ourselves in the hands and at the mercy of six or eight brigands. They searched the others of the party—three Armenians from Hadjin—and would take nothing from me, tho I offered money to induce them to deal mercifully with one of my companions."—Missionary Herald.

#### A Boy Sultan in Persia

CULTAN AHMED SHAH KAJAR, • the boy of seventeen who occupies the throne of Persia, took the oath and was crowned in Teheran, his capital, Tuly. Advancing to the table in front of the platform in the Parliament House. he his placed hands on the Koran. and

loud voice took the oath. He then proceeded to the neighboring Sipah-Salar Mosque where the Ulama and the principal religious dignitaries were assembled. Here he returned thanks and offered prayers to Allah for the prosperity of his country and his reign. At 5 P. M. the coronation took place in the palace, the king placing the crown upon his own head, while the Ulama acclaimed him king, intoning in sonorous, guttural tones the Arabic formula.

#### Fearless Dealings with Moslems

THE fact that the Presbyterian Mission schools in Persia have been organized primarily to make Christians does not seem to frighten Moslems away from them. Of more than 1,000 such in attendance 700 are paying tuition fees. All are required to study the Bible, and in only three of the thirteen is Friday (the Moslem Sabbath) given as a holiday. Miss Stocking tells in the Moslem World, a good story of one of the missionaries in Resht who was summoned before a magistrate. The following dialog developed:

Official.—"We hear that you have been inviting Moslems to become Christians."

Off.—"Whom do you invite?"
Miss.—"I invite you, sir."
The official gave no more troub

Missionary.—"It is true.",

The official gave no more trouble.—
Record of Christian Work.

#### **INDIA**

#### A Unique Missionary Institution

THE first class of eight students graduated from the United Theological College of South India and Cerlon at Bangalore have all been called to positions of usefulness as theological teachers, pastors, and evangelists in the Indian church. The need of an institution such as this is great, for South India and Ceylon contain half the Protestant Christian population of India. There

is need of more forceful and cultured men in the native pastorate who may successfully address their fellow countrymen-Indian Christian scholars, nurtured in the varied learning of the East and West, who will interpret the practical West to the philosophical East, and will be able to show that the religion of Christ is in accord with the best sentiments of India's best minds. The college is the first example of different missionary societies in India cooperating in theological instruction. Six Foreign Mission Boards, Scotch Presbyterian, English Congregational, Danish Lutheran, English Wesleyan, American Reformed, and American Congregational, have representatives on the college council. Four European professors and one Indian professor constitute the faculty. Buildings at an expense of \$47,000 are being erected. These consist of a college hall with classrooms and library, a hostel for unmarried students, two small bungalows for married students, and a residence for the principal. The sum of \$33,060 has already come from Europe, chiefly from England, for the building fund. The remaining \$14,000 are rightly expected from America.

#### Lowering the Flag of Paganism

STRIKING incident is related by A Rev. William Peters, of the North India Methodist Mission: "Recently I visited the work on Ujhani Circuit, where lives an old Hindu more than seventy years of age. All his life he had been an idolater and had done everything in his power to prevent the spread of Christianity. He built a great heathen altar in front of his house and hoisted over it a large pagan Revival meetings were held by the Christians in his village. power of God took hold of his soul and he pulled down his flag, broke down the altar, and with his heart accepted Jesus Christ as his Savior."

#### America's Costly Gift to India

DR. HUME, speaking at the centenary celebration of the American Board Mission in India, estimated the number of earnest, educated sons and daughters of North America, who had given their lives to India in the past 100 years, at not less than 40,000. This gift of good women and men by one country to another with which it has no political and little commercial relation is, he declares, unparalleled in history, and unparalleled in its spiritual, intellectual and social value.

#### Ten Nationalities at One Altar

"THERE are commonly ten nationalities and combinations of nationalities represented at the family altar of the mission house at Pegu, Burma. viz., Canadian, American, Tamil, Telugu, Hindustani, Panjabi, Burmese. Chinese, Karen and Chino-Karen. These are all resident on the compound except the Panjabi mater who happens to come for work at that hour, and being a Christian takes part in the family devotions. What will be the product of the amalgamation of all these races?"-Indian Witness.

# CHINA Religion and Politics

DRESIDENT YUAN SHIH KAI has dissipated all doubts as to freedom of worship and of religious belief in the new Republic. He has issued a mandate explaining the meaning and force of his previous announcement regarding the restoration of Confucianism as China's system of social The mandate guarantees religious freedom and declares: "No State religion will be introduced, as under the Ching dynasty, since religious freedom corresponds with the system of republicanism." Yuan Shih Kai has long been the friend of the missionary and the native Christians. Back in the days of the Boxer troubles, it was Yuan Shih Kai, then a powerful viceroy, who

not merely protected Christians from insult or injury in his own province, but who quietly conveyed to Washington news, upon the strength of which was determined the despatching troops to safeguard the legations. Since then Yuan has done many things for Christian propagandists which grateful. But his open acquiescence in the advance of Christianity in China is shown in his manly decision, in the face of political intrigue, that China shall not revert to the reactionary ranks of nations shackled by the bonds of state religions.—Men and Missions (N.

#### Optimism in West China

B ISHOP LEWIS, of the Methodist Church in West China, writes that the political conditions are much more settled than they were a year ago. "Among a few," he says, "there may be a slight opposition to Yuan Shih Kai. But the people are loyal to the central government and do not want trouble. They seem to be satisfied with the present situation. The epidemic of robbery, reported a year ago, appears to have been entirely checked." With the new Civil Governor Szechuen, Chen Tin-chieh, in cordial sympathy with the Church's work-tho not himself a professing Christianwith the people at peace, and the Church making rapid strides, Bishop Lewis believes the situation in West China to be most promising.

#### Plea for Methodist Union

THERE is undoubtedly much to be gained by the organic union of the Chinese members of the various Methodist bodies operating in China. So many different churches, so many different names, so many different systems of doctrine and church polity, necessarily produce no little confusion and uncertainty in the minds of the Chinese. This is bad enough when we consider only the great main divisions

among the denominations, as the Presbyterians, Methodists, Baptists, Anglicans, etc. But when each of these main divisions is subdivided into numerous smaller bodies, the Chinese are at a loss to know the reason for it, and it makes confusion worse con-Further, there can be no founded. doubt that our work could be administered much more economically, both as to men and money, if we were united into one organic body. The missionaries need not necessarily belong to the Chinese Church. They could maintain their connection with the home Church, as is the case in Japan. But that the Chinese members should be united into one body is a consummation devoutly to be wished. There are to-day perhaps 70,000 or more Methodist Christians in China. What a strong body these would make if they were all united into one organization. -China Christian Advocate.

#### Result of a Medical Journey

D. R. D. DUNCAN MAIN, of Hangchow hospital, relates the following as an illustration of the text, "Cast thy bread upon the waters":

An old patient who lives in a little country place twenty miles distant, that we used to visit on Saturdays, for healing and preaching, some years ago, writes: "I live at Kuchang, in Yu'ang, and my name is Li Kya-Chen, and I am 74 years of age. A long time ago, in the reign of Kwang Dzu, you came here to heal, and preach the 'Happy Sound.' At that time I only thought of my disease. Now I know that your coming here was not only to cure our diseases, but to cure our souls, because the doctrine of Jesus has got into my heart and that is the most important thing of all. I have offended against God and you; but most fortunately God has forgiven me while I am alive, and I thank you for what you did for me. We have had now for some years a

church, and schools, and preachers, and teachers, and I always go to church and am diligent in learning the doctrine."

#### What May Come to Pass

WILL China some day send missionaries to America? We can not believe it, says the Christian Observer (Southern Presbyterian), but a high Chinese official says it will be so. The rapid advance of Christianity in mission lands suggests this. The suggestion is emphasized by the comparatively sluggish progress of religion, or its actual decline in Christian lands. As indicating growth in foreign lands it appears from the last reliable census of India that there are now 3,896,000 Christians in India, twelve for each thousand of population. The American Methodist Mission in India baptized 30,000 persons in 1912, and 40,000 in 1913. Thousands registered their names for baptism, but could not receive the required instruction because of lack of workers. The work of other denominations is correspondingly prosperous. The Presbyterian Church in China is preparing to organize a General Assembly, 60,000 Presbyterians are ready to enter this organization. denominations enjoy similar prosperity.

#### An Appeal from Honan

THREE years ago the gentry of Chow Kiakan, Honan, presented a petition to the China Inland Missions asking for a hospital. They are still awaiting an answer. The city has a population of 225,000, and the surrounding district is well populated. A great opportunity is thus presented for reaching these people. The petition expresses appreciation of the work, and in oriental language the writers say that they "turn with earnest desire toward the open door of the Mission Book Room, as the Sunflower turns toward the Sun."

#### , JAPAN-KOREA

#### A Methodist School in Kobe

THE Kwansei Gakuin, founded 25 years ago at Kobe by Bishop W. R. Lambuth, has proved to be one of the great missionary institutions of learning in the Orient. Good buildings have been erected, the student body in all departments numbers more than 700. It is a union Methodist institution, the Methodist Church of Canada having united with the Southern Methodist as full partners. In October, the 25th anniversary was celebrated on an extensive scale.

#### The Premier Stands for Religion

OUNT OKUMA, the venerable premier who has recently succeeded to the headship of the government in Japan, continues in his high office to show the same practical concern in the religious life of his people which he has manifested for years as private citizen university president. has thus far in his career refrained from actual indorsement of Christianity, in an address which he delivered recently in Tokyo at the dedication of the dormitory for the Chinese Y. M. C. A., the Count used the following significant language: "The fatal defect in the teachings of the great sages of Japan and China is that while they dwelt with virtue and morale they did not sufficiently dwell on the spiritual nature of man. And every nation that neglects the spiritual, tho it flourish for a time, must eventually decay. The origin of modern civilization is to be found in the teachings of the Sage of Judea, by whom alone the necessary moral dynamic is supplied." When Count Okuma became Premier, it was expected that he would resign from the arrangements committee of the World's Sunday-school Convention, which is to meet in Tokyo in 1916. But he expressly declared that he would not

think of allowing his new official duties to interfere with the indorsement of the Sunday-school convention to which he had committed himself.

#### An Anglican Mission to Lepers

N the September, 1913, issue of The Spirit of Missions appeared an account of the work done among lepers at Kumamoto, Japan, under the leadership of Miss Riddell. At that time she was earnestly praying that a priest might be moved to help in the enterprise. The May issue of The Mission Field, the official organ of the S. P. G., says:

"The S. P. G. is to be privileged to share in the work among the lepers at Kumamoto, Japan, the committee having made a grant toward defraying the expenses of the Rev. A. S. Hewlett, the Vicar of St. Paul's Church, Tranmere, Birkenhead, who is resigning his living in order to devote himself to work among lepers. The leper settlement is not very far from the scene of the great volcanic eruption. In a letter just received from Miss Riddell, the foundress of the work among lepers in Japan, she writes: 'The Sunday after the first eruption our lepers, sixty-six in number, brought me all the money they could make up between them, four shillings and a farthing, and asked me to send it to any Christians among the sufferers as a little thank-offering for the great Love which was preserving them from need and anxiety in this time of their physical affliction. I know that it was not only the "widow's mite," but it was the lepers' all."

#### Christianity in Korea

THE president of the Japanese Y. M. C. A. at Seoul is Judge Watanabe, the founder and head of the judicial system in Korea. The church statistics for 1913 have just been completed. The following comparative tables will indicate to some extent the growth of Christianity during that period.

	1913	1912
Adult Baptisms	6,848	6,089
Communicants	80,383	73,226
Total Church Members	98,325	90,409
Organized Churches	857	831
Churches, Self-support-	100	406
aing	182	186
Churches, Partly Self-	/7F	C45
_ supporting	675	645
Preaching Places	1,256	1,280
Ordained Ministers, Jap-	728	702
unordained Ministers	120	702
and Helpers	732	652
S. S. Scholars and	754	032
Teachers	108,495	106,580
Amount contributed by	200, 120	200,000
Japanese Yen	374,538	318,987
		\$169,493
7	, _ , _ ,	T J

One of the most interesting features of the Student Young Men's Christian Association work in Korea is the sending forth of evangelistic groups which preach the Gospel in the neighboring villages and country districts, often where no preaching has ever been heard. One Association reported that during the year they have raised money to send a missionary to an island 1,500 li distant. His work has resulted in many conversions among the islanders.

#### What a Student Y. M. C. A. Can Report

THE report of the Student Secretary in Korea, Mr. Choi Sung Mo, contains the following paragraph: "From last June to April of this year I have been able to lead 272 men to decide to accept Jesus Christ as their Savior. A number of these are in my Bible classes and 76 of them are now known to be in regular attendance at the church. It was my duty to deliver the Gospel both in public and in private and to visit the sick. I have done what I could as the time permitted, and I trust that the work of my Master has been promoted by my services." Mr. Choi Sung Mo leads 16 different Bible classes, two of which are composed entirely of students from non-Christian private schools, while two other number among their enrolment some 60 Government school students.

#### **AFRICA**

#### The Coptic Church in Egypt

BOUT 6 per cent. of the popula-A tion of Egypt, or some 670,000 persons, we are told, belong to the Coptic Church. They constitute a distinct community, with their own schools, cemeteries and civil laws. While only 4 per cent. of the Moslem population can read and write, more than 10 per cent. of the Copts can do so. The Copts in the cities are clever merchants and the number of extremely wealthy Coptic families has considerably increased. The Egyptian Protestants are largely persons who have abandoned the Church of the Copts. but there is no such chasm between them as between Protestantism and Romanism. Protestants feel a sense of historical relationship to the ancient church, desire its reformation, contribute to its schools and church construction, attend its congresses. American missionaries are invited repeatedly to speak in Coptic churches. This has gone so far that the solemn ritualistic services on Good Friday have been suspended, and Mr. Reed, a Presbyterian clergyman, invited in to give an exposition of the Scriptures. Great numbers of Coptic laymen and school teachers and some Coptic priests have been educated in American Presbyterian schools and cherish the friendliest feelings for the evangelical church. There is, further, a distinct movement of reformation in the ancient church of Egypt-an advancing use of the Arabic colloquial in place of the unintelligible Coptic, an increasing use of the Scriptures in the services, more preaching and Bible exposition, growth of schools for girls, and other work for women. The development of Sunday-schools in the Coptic churches is proposed as the most promising way of transforming it in an evangelical sense. There could hardly be a more certain guaranty of a Reformed Church of

Egypt than a widespread movement of this kind.

#### A Typical Moslem Region

CORRESPONDENT writes to the A Christian Standard from Algiers: "After a three-months' sojourn in the land of Islam I am more profoundly convinced than ever of the power of a false religion to mar the happiness and destroy the prosperity of mankind. This land is, in parts, as beautiful as the Garden of Eden, vet everywhere it yields tokens of the curse of Islam. The memories of this land, it seems to me, will always reawaken the threnody of wail and sob that swept down upon us from the minarets the last night we spent in Blida. A few days ago we walked through the Casbah in Algiers. The Casbah is that part of the city where the Arabs live. It was an experience to make one's heart sad. The Casbah has been called a human rabbit-The streets are so narrow that, in many places, one might stand in the middle and touch the walls on either side. Here the natives live and work and trade. Foodstuffs-the very sight of which was nauseating-were on sale in alleys, where the smells proclaimed the deadly pollution of the Dark passages, narrow atmosphere. stairways and doors in unexpected places suggested a labyrinth as intricate, dangerous and mysterious as catacombs. The people haunted these abodes, mostly shrouded in white, were silent and sad, as tho they might be corpses wandering from their tombs. Islam knows no pity for the poor, the ignorant and the opprest. Islam cares not for sanitation nor for the uplift of humanity. Islam means degradation, stagnation and desolation,"

#### From the Kongo Region

M R. PLUMER writes from Lusambo, Kongo Belge:—"Tbanche station, of our African mission, has lately taken a very important step forward in the fur-

ther evangelization of the subjects of 'King' Lukengu, the well-known Kongo chief. Not long ago, Ibanche station chose seven of the very best and strongest native preachers (unordained, of course) that they have, and sent them to the most strategic remote villages of Lukengu's country. Two of them went to the tribe called the Bangendi, a tribe never before touched by Protestant teachers, with the exception of one very brief visit of two missionaries of the Presbyterian Missions. Until the arrival of these young African Protestants in those villages, the name of Christ had never been heard. one word of God's message to men had ever reached them. This is, indeed, pioneer evangelization, and these young men, with their wives, will be called upon to endure many trying hardships. Indeed, they have already reported such discouraging facts as the cold indifference of the people to the Gospel message, the superstitious fear of the Gospel by many, and the tremendous power of Fetichism over the mass of the people. With this heathenism on the one hand and Roman Catholicism on the other. these forces of Christ must have a severe and long struggle before the victory is won."

#### A Promising Mission Field

RECENT traveler vividly pictures the opportunity in the Kassai valley of the Kongo State. "There is no mission field more full of promise, more urgent in its needs, than is the great Kassai valley and the adjoining Lunda plateau. The Bakete, numbering 20,000, are all accessible and at the doors of the great church at Luebo. The Bakuba, numbering, perhaps, 400,000. lying north of the Luebo, in the great Sankuru-Kassai peninsula, have thrown open their doors, and already one station has been planted among them. The Bashilange, numbering over 1,000,-000, lying to the south of Ndombe, are ready to have the Word.

#### The Christian King of Uganda

CTOBER 5th was the day chosen for the crowning of Dauda Chwa, the day on which, in 1889, the combined Christian forces of Uganda, Protestants' and Roman Catholics, reentered the capital after their final victory over the Mohammedan party. Uganda Notes for June says: "The celebration of October 5th as 'Peace Day' has already become an established institution in Uganda. The choice of such a day for the coronation is a happy augury to mark the beginning of a rule that shall know no respect of persons, but labor untiringly for the highest good of all. Three distinct celebrations will mark the coming of age of the Kabaka. The first, which will take place on Saturday, August 8th, will be the civil ceremony, when the authority to rule will be formally transferred from the three Regents, who have hitherto borne the burden of government, to the Kabaka. The second native ceremony will take place on Friday, August 14th, when the Kabaka will sit for the first time in his Lukiko. or Council, and the great chiefs will come forward to swear allegiance to Both of these ceremonies will take place in the capital. The third, or religious ceremony, will be at Budo, on Monday, October 5th. For the first time in the history of the country a Christian king will sit on the throne of Uganda. With a Christian king much of the older ceremonies connected with a native coronation will be out of Where it is inextricably entangled with pagan customs and beliefs it is inevitable that it should pass with them, but it is earnestly to be hoped that to the furthest extent possible all ancient customs which are not clearly repugnant to civilized and Christianized feelings will be retained. But, above all, it is important that, at such a time, the transfer of responsibility is seen to be something far more than a civil

ceremony, however interesting; that it is not only entailed from below but committed from above; and that in facing responsibility the Kabaka may rely on the earnest prayers of his people.—C. M. S. Gasette.

#### Great Growth in a Hard Field

THE Swedish Mission in Abyssinia counted in 1897 5 stations, 300 converts, 20 native evangelists, and 90 pupils in one mission school. To-day there are 10 stations, 2,000 converts, 75 native evangelists, 10 native school teachers, 1,305 pupils in 5 boarding-schools and 50 day schools in the villages. There is a hospital in full operation and a press which is printing in Ethiopian, Amaric, Tigrigna, Tigre, Cunama, Galla and Swahili. Two hundred hymns have been translated into the Tigrigna tongue and are used in the mission schools.

#### OCEAN WORLD

#### The Marsden Centenary

THE very existence of the now flourishing Dominion of New Zealand is due to the faith and courage of the Rev. Samuel Marsden, who went fearlessly among the ferocious Maoris of those cannibal islands. The mission of the Church Missionary Society which he founded on Christmas Day, 1814, tamed the race; and subsequently in poured the colonists. The British occupancy is, therefore, in a large measure due to the labors of Samuel Marsden and other early missionaries. mas Day next will be the one hundredth anniversary of the first day on which a public Christian service was held in New Zealand, and it is proposed to mark the event in that country by a special series of commemorative services and gatherings. The centenary celebrations will begin on December 11, with a large public meeting in the Auckland Town Hall. On Christmas Day there will be a service of Holy

Communion at, or near, the Marsden Cross—the identical spot where the first service was held.

#### Christian Newspaper in Borneo

THE German missionaries in Borneo publish a monthly paper, under the title Brita Bahatap, or "Good News." It is said that the number of subscribers at 120 gulders grows from week to week, and the native Christians send in their contributions to appear in the columns of the paper alongside that of the editors. The prospect is that the publication will shortly be self-supporting. Devotional articles, news of the mission field, Bible readings, and so forth, make up the contents month by month, and a number of the contributions by natives have really been of unusual merit. That the Christians of the island should thus speak to those of their own race and tongue is specially valuable. The Dayaks are strong on poetry-of the epic kind, such as are the ancient poetic writings of Germany and England. The longer the better, would seem to be their thought in their utterances—seventy stanzas of six lines each is nothing special for them; and in these they will sing the whole history of missions in the island after the manner of their old hero songs. Every station and every missionary is brought into these. natives are specially interested in all that is published concerning the outside world. Particularly was this the case concerning the late Turkish war, for the paper presented true reports and contradicted the false ones of the Mohammedans on the island. Even some Mohammedans are among the readers. -Evangelical Christian.

#### The Bible in New Zealand Schools

THE people of New Zealand will soon be called upon to vote on a referendum providing for the reading of the Bible in public schools. The following is the text of the proposal

submitted to the voters at the next election: "Religious Instruction Schools: Referendum Scheme of Instruction. Provision to be made for the reading in public schools, within school hours, of selected Bible lessons from a reading book to be provided by the Education Department; such reading to be conducted under the supervision of the public school teachers, but no sectarian teaching to be allowed. Provision to be made for religious instruction to be given within school hours to children by a minister of their own denomination, or by an accredited Any parent to have the right, if he chooses to do so, to withdraw his child from the Bible-reading, or from the religious instruction, or from both."

#### A Leper Cure in the Philippines

WHEN the Americans went into the Philippines they discovered that the Filipinos were not taking proper care of their lepers. The Bureau of Health, under Dr. Victor G. Heiser, set aside Culion, one of a small group of southern islands about a day's sail from Manila. It had three or four fishing villages on it, of which the largest was Culion village. Its inhabitants were transferred to nearby islands, and the site of the old town of Culion was taken for the new leper colony. The idea of the establishing of Culion Colony was, of course, eventually to eliminate the disease from the Philippines. Over 8,000 lepers have been in the colony in the past eight years. All have come voluntarily and are happy in their well-ordered colony. The clinical diagnosis of leprosy has become so scientific that cases are much more readily identified in incipiency.

A probable cure for leprosy has been found in a hypodermic injection of Chalmuga oil, mixed with camphor. Six cases have been reported cured, having shown no signs of the disease, either microscopically or clinically for two years. Two hundred others seem practically cured and others are undergoing treatment.

There is one phase of the colony-life we should not have pictured of ourselves, and yet which must inevitably be present as long as lepers are just human beings. That is to say, Culion, like any other community, is not sociologically ideal. It has class distinction, pronouncedly, and beneficially, too, in some cases. Many a leper, altho of good family, enjoyed none of the benefits of his station in his former manner of life, being outcast and often isolated, but here he can take his proper place among other lepers of his better-born class, and after the fashion of mankind, his vastly increased importance in his own eyes has its good effects upon his health and entire outlook. He is at last Somebody-and that means much to human nature.

#### Perils in the New Hebrides

REAT as have been the changes among the people of the South Seas since Dr. John G. Paton began his life among them, there are still some places where cannibalism prevails. A recent letter from Mr. Fred Paton reports that "the Malekulan bushmen have had many of their number kidnapped by French recruiters. In revenge they murdered and ate a boat's crew, and sent word to all natives not to act as crews for recruiting ships. Dr. Sandilands is missionary of Wala and N. Malekula. Some of his finest natives went to a bush village by appointment to hold service. The bushmen killed his four leading men and two boys, and ate five of them. The rest escaped by a miracle, one being wounded. It has been a severe blow to the mission work, as the four were outstanding men."

Mr. Paton writes also of a volcanic outbreak on the island of Ambrin, of

lawsuits between the French and the natives, which resulted in what he considers the unjust imprisonment of a teacher and others.

#### **MISCELLANEOUS**

#### What Appeals to Volunteers

R. CLIFFORD of London tells of an English college which was visited by a minister seeking volunteers for a mission-field in India. He assured the young men that the work was not difficult, that they would live in a pleasant society, have good homes, and enjoy the services of plenty of servants. Nobody offered to go. But a little while later another mission worker came to the school seeking men to go out to the Kongo. The places that he wanted to fill were vacancies left in the force by death, and the recruiting officer said bluntly to the students: "It will most likely mean death to you, too." Immediately six men offered themselves for service.

#### **OBITUARY**

#### Dr. C. H. Daniels of Boston

\*HO it is over ten years since Rev. Charles H. Daniels, D.D., resigned, because of failing health, from his active connection with the American Board, his long and particularly efficient service as Secretary is responsible for the fact that his recent death seems a direct loss to that body. During the fifteen years of his secretaryship, the forward movement, which provides for the support of individual missionaries by churches and personal contributors, the system of interesting Sunday-schools in the work of the Board and the daily noon service of prayer at the Board Rooms were all begun. His earnest faithfulness, his devotion to the work in all its phases and his tact are perhaps the qualities which his colleagues remember best.-Missionary Herald.



Stewardship Among Baptists. By Rev. A. L. Vail, D.D. 140 pages. American Baptist Publication Society, Phila. 50 cents, net.

This is one of three historical studies by Dr. Vail, the other two being "The Morning Hour of American Baptist Missions," and "Baptists Mobilized for Missions." The historical character of this last volume is not so marked as in the other two, for there was evidently not so much "history" in the subject of stewardship among Baptists as was found regarding the discussion leading to the establishment of agencies for missionary work. The fact is revealed that in the early days of religious life in America Baptists did only about as well in the matter of giving as other people. The book is really a discussion of the general problem of Christian stewardship, and will have as much interest for others as it has for Baptists.

Dr. Vail is out of sympathy with many if not all of the modern "methods" employed for "raising money." He tests all these methods by nine "principles" which he considers in detail as follows:

- (1) Totality; the Christian holds all that he has in trust;
- (2) Personality; possessions can not be separated from life—from the possessor;
- (3) Responsibility; all giving should be in harmony with this principle as applied to the individual and to his provision for those for whom he is responsible;
- (4) Prosperity; giving in proportion to getting is advocated, but a rigid rule

and "keeping tab on providence" is disapproved;

- (5) System; while desirable, its justification is not in the New Testament passage usually quoted in favor of it (I. Cor., 16:2). System is apt to "supplant spirit" and "machines replace men."
  - (6) Simplicity (Matthew 6:3);
  - (7) Spontaneity;
  - (8) Symmetry;
  - (9) Equality.

The methods tested by these principles are summarized as follows: Haphazard: Competitive; Self-denial: Thank-offering; Fixt percentage. false bases underlying these methods are discust and better wavs pointed out. The author does not hesitate to disapprove the tithe, the apportionment and other well-known The entire discussion is interesting and, in parts, unique. It will prove stimulating to one's thought on this vital question of stewardship. The closing words are:

"Every church is under the most strenuous responsibility to avoid every method of securing funds which may seem to reputable people beneath the highest standards of integrity and dignity; and equally to use only those methods that are respectable according to Christ as indicated in those principles which he has announced in the New Testament. The only way of life for a church is to give the Gospel to the world, and other things in strict subserviency to this service; and to ask nothing from the world but repentance toward God, faith in the Lord Jesus

Christ, and obedience to Him. When it goes beyond that it goes into the mist and the mire."

The Gods of India. By Rev. E. Osborn Martin. Pp. 330. Illustrated. Price 4s. 6d. J. M. Dart & Sons, Ltd., London and Toronto, 1914.

Rev. E. Osborn Martin, who was for thirteen years a Wesleyan missionary in India and Ceylon, describes the development of Hindu mythology; introduction of the practises of pilgrimage, idolatry, and caste; and devotes one chapter to the Sacred Books of the Hindus. Then he deals with the Vedic Deities worshiped by Arvan settlers, with the Puranic Deities, the great gods and goddesses of modern Hinduism; and with the worship of sacred rivers, animals, trees, and stones, the worship of ancestors, heroes, and demons, which attract the worship of the Hindu peasantry.

It is difficult for the learned European scholar to understand the mental position of the devout Hindu, who believes the wildest and most contradictory myths, and worships with utter abandon at the shrine of some strange conception of the deity.

This volume is an interesting study of the subject, but throws no new light on our conception of Hindu gods. The worship has failed to elevate the people of India.

The Missionary Obligation. By Alfred E. Garvie, D.D. 12mo. 141 pp. 2s., net. Hodder & Stoughton, London, 1914.

Dr. Garvie, who is principle of New College, London, here views the missionary obligation, not in the light of the divine authority of the Bible, or the salvation of the heathen from hell, but in the light of modern thought concerning the Christian religion and the social obligation to all mankind. He considers the foreign mission enterprise to be in a perilous position due to waning interest, because of a change of conviction as to

the basis of the obligation. He holds that there is need of a change in the appeal to meet the attitude of modern thought. Many will not agree with Dr. Garvie in his concessions to modern rationalistic thought, but they will sympathize with his loyal adherence to the claims of Christ as the Divine Savior and Lord. These lectures may not be commended without caution, but they are worthy of study, as presenting the standpoint of the newer theological views.

Missionary Programs and Incidents. By Rev. George H. Trull. 12mo. 274 pp. 50 cents. Missionary Education Movement, New York, 1914.

Here is a gold-mine for the chairmen of missionary committees. The little book contains valuable material and suggestions for programs and special occasions. The incidents are interesting stories, revealing the need for the Gospel, the miracles of modern missions, the great events of missionary history, There are sugthe call for workers. gested programs, hymns, prayers, poems, scripture and other responsive readings. The only criticism of such a book is that it leaves the missionary chairman so little to do.

Glory of the Pines. A Tale of the Ontonagon. By William Chalmers Covert. Illustrated. 12mo. 245 pp. \$1.25, net. Westminster Press, Philadelphia, 1914.

In guise of fiction, Dr. Covert gives us a story of life among the lumbermen. It is a fascinating tale and one with a meaning. Labor and love, joy and sorrow, sin and salvation, all contribute their quota to the living interest and reality of the narrative which in many respects reminds one of Ralph Connor's tales of the Selkirks. "Glory," the girl from Detroit, and the young minister of the little white church, and the lumbermen and saloon keepers—good and bad—are characters not easily forgotten.

Glorious Liberty. A Hundred Years' Work of the Jamaica Baptist Mission. By Leonard Tucker. Illustrated. 8vo. 168 pp. 2s., net. The Carey Press, London, 1914.

There are many romantic passages in the history of the early days of Christian missions in Jamaica. The early days of slavery were followed by the revolt in 1832, and emancipation in 1838. This record is especially important as a contribution to the study of the native church and its development in self-support, self-government and missionary extension. The Jamaica Colored Baptists are to-day doing a noble work in Central America and the West Indies.

The Return of the Lord Jesus. By Rev. R. A. Torrey, D.D. Paper. 12mo. 160 pp. 25 cents. Bible Institute of Los Angeles, California, 1914.

Like most of Dr. Torrey's writings, this is a clear, logical, spiritual Biblical statement on the subject of our Lord's return to earth—the importance, the certainty, the manner, the results, the time and our attitude toward it. The study is instructive and practically helpful.

Silver Chimes in Syria. By Wm. S. Nelson, D.D. Illustrated. 12mo. 195 pp. 75c., net. The Westminster Press, Philadelphia, 1914.

These glimpses of life and work in Syria give an excellent idea of the surroundings and experiences of a missionary in Aleppo and Tripoli—with occasional side trips. Little has been written on this subject, and those who have read "Habeeb, the Beloved" will need no urging to renew their acquaintance with the author.

Presbyterian Home Missions in Kentucky. A Class-Book for Mission Study. Rev. I. Cochrane Hunt, Editor. 12mo. 263 pp. 50 cents. Transylvania Printing Co., Lexington, Ky., 1914.

Not many States in America can boast of a text-book devoted to its missionary needs and work. The Home Mission Synod of Kentucky has set an example that other states would do well to follow.

In addition to Kentucky, various writers discuss the general problem of home missions, the work of the Presbyterian General Assembly (South), and other topics. Questions on each chapter add to the value for a mission study class-book. It would be a noteworthy work if some one would compile a book giving the conditions, needs, and work of all Protestant churches in a state.

Our Opportunity in the West Indies. By B. G. O'Rorke. Illustrated. 12mo. 136 pp. 1s., net. S. P. G. House, 15 Tufton Street, London, 1914.

A history of the West Indies is given, as well as a brief description of Jamaica, the Bahamas, Barbados, and other islands. The book is packed with information, and is of particular interest to the members of the Anglican Church.

## NOTEWORTHY ARTICLES IN OCTOBER MAGAZINES

The most able and Christian statement concerning "The War and Missions" is that by Rev. J. H. Oldham in the International Review of Missions for October. Tho written by a British subject, even the Germans could scarcely find anything to criticize in its spirit or statements. Another striking article in the same number is on "Vestiges of Heathenism Within the Church in the Mission Field," by Dr. Johannes Warneck, missions inspector of the Rhenish Missionary Society.

Those who are looking for a bright, readable article on Bible work will find it in "Colporteurs and Common Sense," in *The Bible in the World* (B. & F. B. S.), for October.

In reading what various experts have to say about "The War's Science," as given in the October American Review of Reviews—a notable war number—one is profoundly stirred by the thought of what would result if the Christians of the world took as seriously the work of missions as the nations take the business of war

The World Outlook, which promises

to be an achievement in missionary journalism, is to be published by the Board of Foreign Missions of the Methodist Episcopal Church, beginning with December.

Dr. Samuel M. Zwemer, the well-known authority on Mohammedanism, tributes to The Homiletic Review a paper worth reading on "The Future of Turkish Arabia"—a land still terra incognita to the majority of Americans. Dr. Zwemer has also a strong paper on "The United Christendom and Islam" in the current Constructive Quarterly.

The article on "Agricultural Training in India," by Sam Higginbottom, of Allahabad, in Men and Missions, will be a revelation to many concerning the need and value of this work as an arm of missions.

On missionary methods at home, Miss Gabrielle Elliot gives valuable hints in the Woman's Work (for November), in her description of "Mission Pageants," their value, and how to run them. Practical plans are also given in that excellent monthly of the Southern Presbyterians, The Missionary Survey, "Methods for the Secretary of Literature," and other articles.

A novel side of missionary life and work is given in a brief account of "Chinese Boy Scouts in Camp," by J. Randall Norton, in The Spirit of Missions, the ably edited organ of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

#### **NEW BOOKS**

The Call of the East. A Romance of Far Formosa. By Thurlow Fraser. Illustrated, 12mo, 351 pp., \$1.25 net. Fleming H. Revell Co., New York,

The New Life in China. By Edward Wilson Wallace. Illustrated, 12mo, 114 pp. Paper cover, 1s. net. United Council for London, 1914. Missionary Education,

The Work of Christ, Past, Present and Future. By A. C. Gaebelein. 16mo, 126 pp. 50 cents, postpaid. Publication Office, "Our Hope," 456 Fourth Avenue, New York, 1914.

The Balkan Wars, 1912-1913. By Jacob Gould Schurman. Maps, 12mo, 140 pp. \$1.00, net. Princeton University Press, Princeton, 1914.

In the Vulgar Tongue. Popular Report of the British and Foreign Bible Society. 12mo, 135 pp. Bible House Queen Victoria Street, London, 1914. Bible House,

Battling and Building Amongst the Bhiis.

Illustrated, 95 pp., 1s. net. Church Missionary Society, London, 1914.

Through Europe on the Eve of War.

A Record of Personal Experiences; Including an Account of the First World Conference of The Chambers for International Peace. By Frederick Lynch, D.D. 12mo, 152 pp. Church Peace Union, 70 Fifth Ave., New York, 1914.

The Making of Christianity. By Dr. John C. C. Clarke. The Associated Authors, Inc., 35 W. 39th Street, New York, 1914.

A Chinese Christmas Tree. By Norman Hinsdale Pitman. Illustrated, Boards. net, 50 cents. Fleming H. Revell Co., New York, 1914.

From Alien to Citizen. The Story of My Life in America. By Edward A. Steiner. Illustrated, 8vo, \$1.50, net. Fleming H. Revell Co., New York, 1914.

Delia, The Blue Bird of Mulberry Bend. By Mrs. E. M. Whittemore. Illustrated, 12mo, 75 cents, net. Fleming H.

Revell Co., New York, 1914.

Immigrants in the Making. The Bohemians, by Edith Fowler Chase. The Italians, by Sarah Gertrude Pomeroy. Illustrated, 12mo, each 25 cents, net. Fleming H. Revell Co., New York, 1914.

Prince and Uncle Billy. A First Reader in Home Missions. By Charles Lincoln White. 16mo, 50 cents, net. Fleming H. Revell Co., New York, 1914.

The Little Angel of Canyon Creek. By Cyrus Townsend Brady. \$1.25, net. Fleming H. Revell Co., New York, 1914.

The Regeneration of New China. By

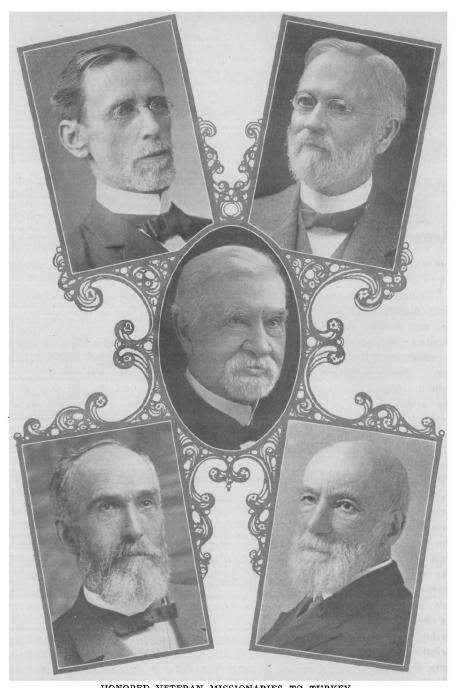
Nelson Bitton. Illustrated. 16mo. 282 pp. 2s., net. United Council for Missionary Education, London, 1914. The Holy Land of Asia Minor. The Seven Cities of the Book of Revelation. Their Present Appearance, their History, their Significance, and their Message to the Church of To-day. By Rev Erancis E. Clark D. J. J. D. Rev. Francis E. Clark, D.D., LL.D. Illustrated 12mo. 154 pp. \$1.00, net. Charles Scribner's Sons, New York,

Steps Toward Reunion. By W. G. Peel, D.D., Bishop of Mombasa, and J. J. Willis, D.D., Bishop of Uganda. 70 pp., 1s. net. Longmans, London, 1914.

## Clues to the Contents

THE MISSIONARY REVIEW OF THE WORLD, DECEMBER, 1914
SOME QUESTIONS ANSWERED IN THIS NUMBER
PREPARED BY MRS. F. M. GILBERT, BROOKLYN, N. Y.

- 1. Where did two fragments of a burned book lead to the founding of a church?
- 2. What "epidemic" in Toronto is causing concern to a Jewish paper?
- 3. On what ground did the Turkish judge award the Albanian watchman his wages?
- 4. How did the liquor dealer say he would vote on prohibition?
- 5. On what would depend the robbers' making good their thefts?
- 6. In Peking what new experience did many students have on Goto-Church Sunday?
- 7. Where did the sound of a Buddhist gong mingle with Christian hymns?
- 8. How has a Tokyo University graduate surprized his friends?
- 9. What question did the Montreal Rabbi put to the Bishop?
- 10. If an Indian Christian puts his thumb-mark to the Hindu document, to what does he commit himself?
- 11. Where did Dr. Mott find the explanation of the large number of inquirers who signed cards at his meeting in Tsinanfu?
- 12. In a Mexican capital city, for what are two Roman Catholic churches now used?
- 13. How did the modern woman in Cana of Galilee receive her guests?
- 14. When the Manchurian robbers had departed, what did the missionaries do?
- 15. What was the "bargain" displayed in the Mexican book-shop?
- 16. Turkish post-offices claim what right over all letters that pass through them?
- 17. For what old-established institution of the church is a new name being sought?
- 18. In what strange way did the sheikh propose to show his gratitude for the care given him in the hospital?
- 19. What reason did the Turkish judge give for having decided the case against the Englishman?
- 20. What declaration card was signed by the Turkish students?



HONORED VETERAN MISSIONARIES TO TURKEY

Rev. Charles C. Tracy, D.D., Marsovan, 1867—Rev. George F. Herrick, D.D., Constantinople, 1859

Rev. Joseph K. Greene, D.D., Constantinople, 1859

Rev. Henry T. Perry, Sivas, 1866—George C. Raynolds, M.D., Van, 1869

Five missionaries of the American Board of Commissioners for Foreign Missions who, with their wives, represent a total service of nearly five hundred years in Turkey

Vol. XXXVII, No. 12 Old Series DECEMBER, 1914

Vol. XXVII, No. 12 New Series



#### A JEWISH "CONVERSION EPIDEMIC"

W HEN those who are opposed to Christ and His teachings become disturbed by the number of men and women who visit Christian missions, Christians have good reason to believe that their labors are not in vain. The article by Rev. S. B. Rohold, found on another page, is a clear and forceful presentation of the facts in regard to Jewish conversions. It is stimulating reading.

Another indication of Jewish uneasiness is found in the long article that appeared in the Toronto Hebrew Journal of July 23, 1914. This paper sought to explain why the number of "converts in Toronto are on the increase," and advised a movement to limit the operation of the missions. The chief objection of the Hebrew Journal to the missionary, Mr. Rohold, was not from personal reasons, but because of the success of his methods. The Christian Synagog includes a religious headquarters and home for Hebrews. There are more efforts made to reach the adults than the children, and the method adopted is to befriend the afflicted and preach the Gospel, following the example of Jesus Christ, the Jewish Messiah."

The Hebrew Journal laments the fact that "the frequenters are not from one class. You can find there Jews with beards and without beards; Jews who tremble for the 'Fearful days,' and indifferent Jews. There are a great number of young men and women who were previously engrossed in Jewish national and progressive movements and also some who were not long ago strict 'Sabbath observers.' All become united in one congregation, who seek protection under the 'wings of the Messiah.'"

The Journal also complains that baptismal services are not so seldom as they used to be—nor are they only for individuals. "Almost every Sunday there are some thus baptized, and the influence of the missionary over them is enormous."

The reading-room attracts many immigrants and others, who are friendless and alone. These visitors are taught English, invited to entertainments, helped to secure a position, and given medicine and care in time of sickness.

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 exprest, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

A still greater cause of complaint to the Jewish writer in the Journal is that these Hebrews are not satisfied with becoming Christians, but in turn go out among their people as missionaries. "Last Sunday," says the writer, "a certain man, Silverstein, was baptized, and this new Christian is so far given over to his faith that he is prepared to persuade his wife, and next week his wife and child will be pious Christians." The "Conversion Epidemic" is causing real disturbance to the Rabbis of Toronto, and now a similar mission is to be opened in Montreal, which will, we hope, have a similar effect on the Hebrews of that city.

#### JOHN R. MOTT IN EUROPE

THE outbreak of the world war necessitated a change in the plans of Dr. John R. Mott to spend the year in a tour of the countries bordering the Mediterranean Sea. hostilities devastating Europe, and the threatened break in all united international Christian work, as represented by the Continuation Committee, the World Christian Student Federation. and other international movements. created a crisis. This has caused deep concern, and has brought many Christians to their knees in prayer that entire disruption might be prevented and wounds might be healed in the Body of Christ. On a most difficult and delicate, but a thoroughly Christ-like errand, Mott left America on September 29th. He not only visited the British Universities, counselled with the missionary leaders in England, but went to Paris and Berlin, that he might confer with Christians there face to face. His aim was to study means by

which the Christians of North America can best help safeguard the tremendously vital interests of the missionary societies in this time of unparalleled strain; to consider ways of promoting practical Christian ministries to the millions of soldiers under arms: to encourage and counsel the perplexed and troubled workers of the various European Christian Student Movements, so that they may meet the opportunity at the close of the war; and in every way to seek to preserve the bonds of international friendship which have been established in recent years.

Dr. Mott is now returning to America with the report that there is distinct evidence that the prayers of Christians have been answered in the prospering of this mission of peace and good-will among men. Who knows but that John R. Mott was brought to his position in the Kingdom of God for such a crisis as this?

#### TURKEY'S CRISIS

THE recent actions of the Ottoman Empire are of unusual interest to friends of Christian missions, even in the midst of the other stirring events in Europe. The first is the abrogation of the "Capitulations," or treaties granting to foreigners extra territorial rights in Turkey, and is fully dealt with on another page. In case the Turkish Government is ready to frame her laws in harmony with those of other nations and will guarantee equity in her courts of justice, there can be no valid objection to her wish to have full jurisdiction over foreigners in her territory. If, however, there is to be discrimination between Moslems

and Christians, or if the right of search and of arrest and imprisonment are to be abused, there is strong ground for objection on the part of other nations.

The entrance of Turkey upon the war, by the bombardment of Theodosia and Novorrossysk, on October 29th, is a more serious move. means union with Germany and Austria against the Allies. Whatever the outcome of the conflict, the missionary situation must be greatly affected, since Greece, Bulgaria, Rumania, and, possibly, Italy will be embroiled, and if Germany and Austria should win, then Turkey will undoubtedly demand a large increase of territory in Europe and, probably, in Africa. If, on the other hand, the Allies prevail, it seems inevitable that the Turk will be driven out of Europe, the Dardanelles will opened to all nations, and the last strong Moslem power will be utterly destroyed. It seems probable, in such an event, that Turkey would be "carved up" between Great Britain, France, and Rumania—Asia Minor, Syria, and Arabia being involved in the redistribution of territory. This would not only affect the Moslem, but the Jew-whose further immigration into Palestine has recently been prohibited. When the Jews and the Holy Land become involved in this gigantic conflict, the signs of the "last days" mentioned in prophecy are apparently being fulfilled.

In the meantime the situation is extremely serious for British, French, and American missionaries and their properties. Even Turkish citizens have sent their families into the interior, and the British Ambassador at Constantinople has announced that he

can not be responsible for the protection of British citizens in Turkey. Robberies, murders, and general disturbances from outlands have increased, and open threats are made against foreigners and Christians. If war sets Turkey aflame there is a possibility of more uncontrolled and vicious lawlessness than in the days of the Boxer uprising in China. The thought and prayer of every Christian must turn to Almighty Godon Whom alone is based all hope of peace and safety. More than ever will Christians pray for the speedy return of Him "whose right it is to reign," that Jesus Christ, the Lord may put all things under His feet and rule with the scepter of love and righteousness.

#### THE OUTLOOK IN MEXICO

THE political thermometer in Mexico has continued to be extremely unsteady ever since General Huerta left the country. General Carranza and his former commander-in-chief. Villa, have found it difficult to reach any agreement by which a permanent basis of peace could be established. A conference between the various factions (Carranza, Villa, and Zapatista) has been in session at Aguas Calientes, but armed force rather than intelligent principles seem to form the basis of the demands of the opposing parties. It is said that Villa sought to dominate the situation by the presence of eighteen thousand soldiers in the vicinity of the city. Villa and Carranza each demand that the other eliminate himself from control. General Eulalio Gutierrez has been chosen by the convention as Provisional President, but apparently the desired national leader has not

yet come to the front to unite this unfortunate and misguided people.

In the meantime the Protestant missionary societies are awaiting their opportunity to reenter the field on a better basis of cooperation and efficiency. During the successive revolutions, the missionary work has become disorganized, and with the American occupation of Vera Cruz the lives of the very missionaries became endangered. The Roman Catholic clergy even advocated a "Holy War" against Protestants. Consequently the work has been left in the hands of native Mexican ministers, and even these have been under suspicion because of their association with Americans. Some, to prove their patriotism, joined the revolutionary army, but others have faithfully remained at their posts to for distracted congregations. During Huerta's regime an effort was made to exclude Protestant teachers from public schools, but, since the triumph of the revolution, the Protestants are given the preference, and all qualified Protestant teachers have positions.

The unprecedented crisis in Mexico is seen in the fact that while this is nominally a Roman Catholic country, many of its churches are closed, large numbers of priests have been expelled, and others are in hiding. In one state capital, one Catholic church has been taken for a Masonic temple and another for a Congregational The alliance of the Roman Catholic clergy with the Huerta Government brought that Church into Protestants have a pecudisfavor. liar opportunity to show themselves the friends of true liberty, education, and Godliness. The masses of the people are in sympathy with the Constitutionalist cause, and with freedom from all domination of wealth or ecclesiasticism.

Other reports also come to indicate that this is a day of great missionary opportunity in Mexico. Rev. T. J. Molloy writes in the Assembly Herald: "As never before, the people are in a frame of mind to receive light, intellectual, moral, and spiritual. The revolution has done much to prepare the way for a new and far better government, and, best of all, has prepared the way for a far wider acceptance of the principles of Gospel Christianity. The question now is how to found, and how to maintain the new republic. people have often been heard to say, 'We want a government as strong and helpful as that of the United States,' and to have such a thing they now realize that they must have similar educational and religious systems."

The United States is, practically, the only country that has been doing evangelical work in Mexico, and on this account also we are under particular religious responsibility.

There is already an awakening of religious interest in many places. The Mexican pastor of the Presbyterian Church in Monterey writes: "The Lord is opening wide the gate for Christianity in Mexico. Let us make use of our opportunities."

### EFFORTS TO HELP THE AMERICAN INDIANS

THERE is still much to be accomplished before the American Indians can be left to shift for themselves and need be counted no longer as special wards of the American

Government. The Filipinos are still far from ready to become independent as self-educating, self-governing, self-protected peoples. These facts were clearly brought out by the speakers at the recent Mohonk Conference in the interests of "Dependent Peoples."

Other facts no less clearly demonstrated were the progress made by these races in strength, intelligence, and stability through the influences exerted upon them by missionaries and Government schools. The chief difficulties and external dangers come to-day from the unscrupulous white man and half-breeds, who exploit the Indians and seek to steal their land. and to the politicians who seek office not that they may serve a dependent people, but that they may fleece them. The situation is now acute in Oklahoma, which now has jurisdiction over its own Indians, and where the State politicians seem determined to use every means, legal and illegal, to rob the Indians of their valuable land. Against this plot, Miss Kate Barnard, the efficient Commissioner of Charities and Corrections of Oklahoma, has been fighting fearlessly. The platform adopted at Mohonk calls for more adequate and nonpartisan protection of the Indians and their rights. In case Oklahoma fails to give adequate protection, it is recommended that the American Government resume full control.

Another danger comes from among the Indians themselves in the growing use of a harmful opiate, the Mexican mescal bean, privately and in their religious services. The conference strongly recommended that the importation and traffic in this drug be prohibited. Another matter of vital importance is that laws relating to Indians be codified so that the legal status of the red man may be clearly defined in all States of the Union.

Following the Mohonk Conference, there was held in New York another meeting to discuss the religious phases of the Indian question. Here were emphasized the dangers to the spiritual progress from the "mescal religion," as it is called, from the use of tribal funds to support Roman Catholic schools, and from the native dances and other immoral customs.

A suggestion of practical value was that a permanent non-partisan commission be appointed, comprised of specialists, each of whom would be responsible for some special department of Indian affairs—legal, educational, sanitary, financial, and industrial.

### UNITED STATES AND THE PHILIPPINES

BOTH the Republican and Democratic parties express the purpose of the American Government to give independence to the Filipinos when they are ready for it. The speakers at the Mohonk Conference generally held firmly to the conviction that they would not be ready for it for many years to come. This is due to the racial and linguistic differences, the lack of a sufficient number of educated leaders, and the inability of the islanders to defend themselves against other nations. Hon. Manuel L. Guezon, a Filipino, Resident Commissioner in Congress from the Philippines, forcefully argued that a definite promise should be made to his people that they would be given the privilege of deciding whether or not they wished such independence.

they have no such vote they will never be satisfied.

The political changes in Washington, however honest those in power, are working injury to the Filipinos because civil service regulations are not sufficiently extended to all branches of the Government service. There is great need that tenure of office be dependent on efficiency and not on political affiliations.

It is conceded that the desire of the American people is to fit the Indians for self-support and citizenship, and the Filipino for self-government. As was exprest by the Mohonk Platform—Government officials, teachers in schools and teachers of religion should all work together to develop intelligence and moral strength to this end. The Jones Bill, which has passed the House of Representatives, and is under consideration in the Senate, promises independence and provides for increasing self-government in the islands.

Noteworthy achievements have been accomplished in the Philippines by missionary workers in educational development, in social service, in industrial training, in physical betterment, and in moral and spiritual improvement. The division of territory and the policy of comity and cooperation among the various Protestant societies has been productive of excellent results.

### MOTION PICTURES AND MISSIONS

EVERY helpful invention or discovery should be enlisted in the service of the Kingdom of God. The devil should not be permitted to monopolize it. If these modern inventions are so widely used in the cause of evil and to interest men

in commerce, manufacture, science, education, and war, why not use them more in the cause of God?

The moving picture as a means of missionary education is quite new, but is soon to be put at the disposal of the public.

Gradually the cinematograph is being brought more into the missionary service. There are a few excellent missionary films in Great Britain, and others in Canada and United States, but most of them are unsatisfactory. Now there is increasingly a promise of better results.

Last April Mr. Charles A. Rowland, chairman of the Laymen's Movement of the Southern Presbyterian Church, Dr. J. P. McCallie, and Mr. Louis A. Holman, the assistant art editor of Youth's Companion, sailed for the far East, equipped with a firstclass outfit for taking motion pictures of mission scenes. All phases of the work were recorded for the benefit of those at home. Hospital scenes. the great mission-schools in classroom work and in athletics, chapel scenes, street preaching, and itinerating were to be pictured on several miles of There were taken also views of heathenism and the need of Christian missions-the scenes that would most impress a visitor.

It is hoped that many of these missionary films will be rented by local motion picture theaters of America so as to give the public an opportunity to see the right sort of foreign mission pictures. Mr. Rowland and his associates believe that even those churches which are indifferent to missionary speakers will not turn away from moving pictures, and that these will be highly educational, as well as interesting.

## Are Missions to Jews a Failure?

### A STUDY OF OFFICIAL JUDAISM AND CHRISTIAN MISSIONS

REV. S. B. ROHOLD, F.R.S.G.S., TORONTO, CANADA Superintendent of the Mission to the Jews and Pastor of the Christian Synagog of Toronto



HAT pathos and solemnity fill our soul, as we behold Israel with her tragic Day of Atonement; with her overburdened ritual of

a fearful quest after peace with God—the whole nation making a superhuman effort to appease the anger of Jehovah. At the same time we gaze upon over four hundred thousand of the race girded for war; for an internecine contest—as far as they are concerned. Jew is engaged in a mortal combat with Jew. Jewry is driven into mutual enmity imposed by the warring nationalities. Terrible events are adding a grim page to Israel's already tragic history.

Altho this pathetic panorama of Israel's condition is a living reality, and altho we appreciate Israel's bitter and helpless temporal condition, yet we believe that Israel's spiritual needs are the greater, by far, and vastly more important to the Church of God. We, therefore, lay aside other considerations and call the attention of the "watchmen upon the walls of Zion," to the attitude of Judaism toward Christian Missions. Our minds should be clear on this important subject, in order that we may be guided to act in enlightened obedience to the will of our blest Lord, the Christ of God.

### The Jewish Opposition

The past year was an especially hostile year. Not that its bitterness

had any vital effect on active Gospel work among the Jews, but rather the contrary. As far as visible results are concerned, it has been a year of reaping, full of blessing and encouragements. But Rabbinical opposition, in sheer desperation-which proves its weakness—was carried into the secular press, in the form of protests appearing simultaneously in different parts of the world—in London, England, New York, the Eastern and Western States and in Canada. We carefully gathered practically all these protests and correspondence on the subject, from Jew and Gentile, and they proved an interesting study. Of these protests the most important and most vigorous was that from the learned Rabbi Meldola de Sola of Montreal. He made a gloveless attack on the Lord Bishop of Montreal for his appeal on behalf of the local Mission to the Jews. The extended correspondence, in which other Jewish and Christian divines took part, appeared in the Montreal Gazette, and the arguments may be summed up in their own words:

- I. "We do not want the Gospel."
- 2. "Why not send missionaries to the better class of Jews?"
- 3. "Jewish missions are a failure."
  None of these objectors considered the spiritual significance of the Christian religion, nor do they appreciate the duty resting upon followers of Christ. Let us examine their contentions.

### I. "Jews Do Not Want the Gospel"

Do any Rabbis imagine that the Church is deceiving itself? Christ Himself declared nineteen hundred years ago that the natural heart is hard and that the world loves darkness. The Church, obedient to the command of her Lord "to preach the Gospel to every creature," and "to the Jew first and also to the Gentile," can not be expected to neglect her imperative duty, simply because it is not appreciated by those for whom the good news is so especially designated. In fact, the Church exists, like her Master, not for herself, but for mankind. To expect Christian people to exclude the Jew from their missionary program to evangelize the whole world, is to expect the Church to undo herself.

The duty of the Christian is to proclaim peace through Christ, and we can not neglect our duty in relation to the Jews, especially when we consider the vital issue between Judaism and Christianity. We can not close our eyes to the peril of a complacent acquiescence to all the assaults against the Christ of God and Christianity by the modern and liberal Jewry. The claims of "liberality and charitableness," made by modern Jews, all go to the wind, when we look at their liturgy. They still preserve the intercessory prayer to Almighty God, "that Minim" i.e., sectarians, Christians, and especially converted Jews, "should have hope." To the Jew in general Christ is an impostor, at best, who claimed for himself the attributes of God. Renan, in his "Vie de Jesus," influenced modern Tews to assume an apparent friendly attitude toward Christianity, and he taught them to

claim Jesus as their own great teacher, as their own inheritance. This was a subtle attempt to destroy the doctrine of Christianity by leveling it down to the position of a mere ethical religion like Judaism. It is on this point of ethics that presentday Judaism, in its attitude toward Christianity, is like a combatant who draws close to his opponent, and then recoils in order to give him a more severe blow. Christians should not be misled when Jewish Rabbis and other non-Christian writers speak highly of the person of Jesus, while they strenuously deny His Messiahship and His deity.

In view of this, it would be a crime for the Christian Church at such a time to neglect the command of her Lord to preach the Gospel to the Jew. Such a neglect could have only one ending—the undoing of herself.

### II. "Why Not Send the Missionaries to the Better Class?"

The implication is that the wealthy and highly educated classes are neglected by the missionary agencies. This is regarded as a proof of the inadequacy of Christian methods and the failure of the enterprise. If anyone's mind is thus befogged, we would suggest that they come out into the sunshine of fact, and their doubts will be dispelled. wealthy and highly educated have not accepted the Christian message the cause of failure is due to the prejudice of the individual and not to the inadequacy of the message. The situation is similar in the case of Gentiles.

Look at the plain facts. Here is a missionary who is absolutely satu-

rated with Gospel truth, an expert in dealing with individuals. What hope has he of gaining an entrance into the home of the Jewish barrister, stockbroker, the rich merchant, and the railroad magnate, with a view to winning them to Christ? In this class nationality is no factor. It is well known that the missionary who ventures on such enterprises is at once shown the door, or is dismissed with scant ceremony.

Rabbi de Sola, in one of his letters, evidently thought that he was scoring a point, when he put this direct question: "If Bishop Farthing considers conversion to Christianity essential for our salvation; if he really believes that an infinitely benevolent God will consign us to hell-fire unless we see eye to eye with him, how is it that he has never made an attempt to convert me and my fellow Rabbis? Are our souls of no value? Are we such hardened sinners that we are unworthy of redemption?"

Spiritual short-sightedness, and the old spirit of arrogance, prompt such a question. The duty of the missionary is to enlighten those who are in darkness, and to bring the message to those who have no opportunity of knowing it. The learned Rabbi, and the aristocratic Jew, by their training, and by their extensive social relations, by their membership and admission into all kinds of literary functions, come in contact daily with Christianity. All these splendid opportunities are denied to their poorer brethren. Their horizon is so much wider and should be clearer. The poor lew is restricted to the members of his own class and race. His education, at its best, was in a Jewish school, in an obscure town in

dark Russia, which has hardly led him beyond the Old Testament, restricted to the interpretations of the Rabbis in the light of the Talmud, and even that from a limited viewpoint. The cultured Jew had all the great problems and questions of life brought before him during his schooldays spent in a Christian college. He has access to all the latest books. he has the languages to read the New Testament, and faculties to understand it. In addition to this, the well-to-do and educated Jew may nearly always feel at liberty to go to any evangelical Christian to discuss his doubts or difficulties. All this, almost without exception, is denied to the poorer and uneducated Tew.

If the Christian missions do nothing for the cultured Jews, any blame rests with the Jews themselves. But we believe that it is a fallacy to say that the educated Jew is not reached with the Gospel. We will prove from their own writers that the educated classes are in some cases even more susceptible to the truth than are their less favored brethren. The missionary in general who possesses the true love for Christ, and compassion for winning men to Him, is only too happy to meet with such, and so help them to a better understanding of salvation, and a closer relationship with Christ. As long as everything goes well with a man, however, he is usually sufficient unto himself, and he will not seek after God. On the other hand, there are thousands of Jews who struggle with the misery within and without, and to whom the quest after God is a living reality. For these the Christian missionary has a living message which, indeed,

suits all men, but which is most welcomed by them. God opens their hearts—they bring with them their need, a longing for deliverance, for comfort and true freedom, and Christ enters in and makes them free.

### III. "Jewish Missions a Failure"

This accusation is usually accompanied by a threefold charge: (a) "It costs \$5,000 to convert a Jew."

- (b) "Jewish converts belong to the lowest strata of society."
- (c) "Bad Jews become worse Christians."

These charges are so persistently repeated that men have come to believe that there is some truth in them. It is, therefore, amazing to find that all these assertions are effectively contradicted by their own Jewish leaders. The minds of the accusers are so befogged by the bitterness of their onslaught that they never even halt to consider their own contradictory statements.

Let us look into these accusations and see what are the facts. It is rather late in the day to insinuate that Iews who become Christians, do so from interested motives. The old theory that it cost \$5,000 to convert a Jew has long ago been exploded by Jewish authorities themselves in their estimate of the number of converts. But, suppose that a Jewish Mission has existed for a year, and has cost \$5,000, and only one Jew has been converted, dare we even ask: "Is this result commensurate with the labor and cost?" Shall we compare \$5,000, or more, with the value of one human soul, formed in the image of God, and capable of union and communion with Him?

But look at the facts. While the

Rabbis are so anxiously lamenting "the waste of good Christian money," one of their eminent leaders, Professor G. Deutsch, the great authority on Jewish history and a bitter opponent of all Jewish missionary efforts, tells us in the *American Israelite* of March 10th:

"The total number of apostasies from Judaism in Vienna during the year 1909 was 616, and the number of desertions for the last ten years has remained stationary. In a community that numbers about 180,000 souls, this proportion of apostasies is not considered very great, altho it is by no means insignificant. The former pretext that in this number there are included many outsiders who come to Vienna for the sake of conversion, in order to avoid notoriety at home, will not hold good any more, since the names of the apostates are published by the Jewish press. One would think that it might be rather the reverse. The lists show that losses are found at both ends -among the most prominent and among the lowest strata of society. We find laborers and seamstresses by the side of lawyers and actresses and the representatives of high finance."

The Jewish Chronicle of London, England, the most prominent of Jewish papers, and which never loses an opportunity to attack Jewish Missions, forgot itself and published the following remarkable statement:

"Dr. Balu has examined the records of the Berlin Jewish community for information concerning Jewish apostasy. From this information it is possible to deduce a clear idea of the secession movement throughout the whole of Germany. . . In the period of 1873 to 1906, 1,874 persons (1,395 males and 479 females) in Berlin seceded from Judaism, . . . Besides the moral damage which the Jewish community sustains by

these conversions it also suffers considerable material loss, through diminution of its tax-paying members. The seceders, as a rule, belong to the well-to-do classes, and pay high contributions. The annual loss to the Jewish community through the secession period, 1887 to 1906, was about 80,000 marks."

From these statements one can appreciate the material loss to the synagog and the alarm of the Rabbis, but where does the lament for "good Christian money" come in?

Look a little closer and see the inconsistency of their baseless imputations. The Jewish Year Book, published in London, edited by Rabbi Isidor Harris, M.A., and used by all Rabbis, mentions the names of 500 Iewish celebrities, among whom are included 85 Jewish converts to Christianity. Shall we say that these great, famous men-financiers, astronomers, scholars in Sanskrit, in Greek and Roman classics, in modern languages and literature, as well as in Arabic, Chaldaic, Syriac and Hebrew, historians, poets, mathematicians, jurists, architects, explorers, musicians, actors, critics, journalists and writers of all kinds—are hypocrites? If so, why does the editor of the orthodox Jewish Year Book claim them distinguished Tews? The Tewish synagog could not afford to brush aside, as of no account, a body of men which embraces persons like the three Herschels, the eminent astronomers: Jacobi, the mathematician; Sir F. C. Palgrave, the traveler and historian; I. Ricardo, the economist; F. Ganz, the jurist; Professor F. Jaffe, the historian; Mendelssohn, Sir Julius Benedict and Sir M. Costa, the musicians: Sir Moses Salvador, H. Vamberg, the Halevys; not to mention Dr. Neander, the great Church historian; Dr. Alexander, first Anglican Bishop in Jerusalem; or saints like Dr. Saphir, Dr. Edersheim, Dr. Joseph Wolf, Bishop Hellmuth, or Bishop Schereschewsky.

The protesting Rabbis, in the bitterness of their attack, shut their eyes to reason and truth, and would have us believe that these men were lazy fools or hypocrites and sold their souls for what they could get, and were a burden to the Church. our shame and sorrow we find that some Gentile Christians have been led so far astray as to join in this awful calumny. On the contrary, these men have not only helped to add luster to the church, but by their lives, works and writings, molded the lives and characters of thousands within the Christian Church. These are the men of whom the Jewish people may honorably proud, for they are the men Israel, who having caught the true vision of God as revealed in Christ, have followed Him to the very Garden of Gethsemane, losing all, forsaken and hated by their dearest and best; yet they came out more than conquerors, rejoicing in their Lord and a credit to their race.

#### Some Damaging Evidence

Perhaps the most damaging evidence of all against the unworthy assertions of the enemies of missions to Jews has come to light through dissension among their eminent leaders. The Chief Rabbi of London delivered a remarkable address on Sabbath, April 25, 1914, on the subject, "Does Reform Lead to Apostasy?" In making his bitter attack on Reform Judaism, he stated: "No

wonder that a number of such 'Rabbis' have, in the course of one generation, publicly renounced Judaism, or gone over to Christianityan unheard of thing in all the preceding thirty-three centuries of our chequered history." After mentioning names of certain leaders who have renounced Judaism, he concludes: "To deal fully with apostacies among I. M. Wise's (Principal and founder of the Reformed Jewish College, Cincinnati) friends and pupils would require a monograph." This, of course, awoke the indignation of Professor Dr. Gotthard Deutsch, who made a most powerful onslaught on the Chief Rabbi in the Jewish Chronicle, of June 26, 1914, and in his retaliation he gave a wonderful list of orthodox Rabbis, and particularly sons of these Rabbis-among whom he mentions the offspring of one of his predecessors in the office of Chief Rabbi of Britain-who have renounced Judaism in favor of Protestant Christianity. The knowledge of Dr. Deutsch on the subject is simply marvelous. The only regret is that his article is so extended that we can not quote it in full. It would be helpful to have it reprinted on some future occasion. Dr. Deutsch has, unconsciously, done eminent service to Christianity by giving this list of converts which we never had before. He also provoked Professor Daiches to champion the cause of orthodox Judaism, and in his defense he gave us a list of the Reformed Rabbis and their offspring who have renounced Judaism for Christianity.

Thus, by the dissension of these champions of Judaism, we have received new light on the subject, and damaging evidence to all their base-

less charges. We marvel that the Jewish leaders can still persist in their false contentions.

The result of this correspondence may be well summed up by the query put by Mr. Louis Kletz, in the *Jewish Chronicle* of July 3, 1914.

"The controversy between the Chief Rabbi and Dr. Gotthard Deutsch, while interesting from an academic point of view, is unsatisfying in the sense that it does not seem to lead anywhere in particular. Dr. Hertz condemns 'Reform' as a natural road to apostasy, and, in proof of his contention, cites the case of certain Reform Rabbis who have been converted to Christianity. Thereupon Dr. Deutsch comes along with a series of facts and figures which tend to show that, in so far as it affects Rabbis, apostasy is just as frequent in orthodox Jewry, until the man in the street is left to wonder whether Rabbis are not especially susceptible to the allurements of conversion."

On our part, we are bound to say that in our experience, no one is more susceptible to Christianity than the Rabbis, if only we could bring them seriously to consider the claims of Christ.

The bitterness and inconsistency of the Jewish Chronicle has no bounds. A few months ago this paper of official Judaism published a full-page photograph of the Right Honorable Rufus Isaacs, who was promoted to the office of Lord Chief Justice of Great Britain-the highest office in the power of the Crown, and was also raised to the peerage. In full ecstasy of glorification, they told of the deeds of this heroic Jew, and pointed out how one could be such a loyal Jew and yet receive the highest honor of state. But in the Jewish Chronicle of October 2, 1914,

we read of an extraordinary event. The Hon. Gerald Isaacs, the son and heir of this very Lord Chief Justice married the daughter of another wellknown Jew, Sir Alfred Mond, Baronet, P.C., M.P., and both accepted Protestant Christianity, and were married at the Holy Trinity Church, London. Of course, the Jewish Chronicle made a bitter attack on both these children of Israel. venture to ask the Jewish Chronicle. or any of the Jewish leaders-"Why not stamp this couple as 'bad Jews becoming worse Christians'?"

The same Jewish Chronicle of January 2, 1914, in congratulating the Right Honorable Lord Burnham, the chief proprietor of the Daily Telegraph, upon the attainment of his eightieth birthday, after fully eulogizing the greatness of this remarkable man, comments thus on his conversion to the Christian faith:

"As a newspaper, the *Jewish Chronicle* offers fraternal greetings to Lord Burnham. As a Jewish newspaper it can not forget that his Lordship found himself unable to remain in the community in which his family was cradled. This is a recollection—and we say it frankly—which is a regrettable one, for we do not produce so many men and women of commanding caliber that we can afford to lose one so distinguished as Lord Burnham."

Evidently Lord Burnham does not come under the category of a "bad Jew becoming a worse Christian."

There is one more important line of evidence that proves rather refreshing, seeing that we find modern Jewry has at last produced some who dare to speak honestly on this very subject. It was a pleasant surprize to find that the eminent representative of official Zionism, Dr. Arthur

Ruppin of Palestine, ventured to publish a remarkable book entitled "The Jews of To-day." For frankness he is a new "asset" in modern Jewry. He flatly contradicts the popular singsong that Christianity has failed to reach the Jews and after an analysis of Jewish baptisms in different countries throughout the world, he speaks thus of missionary estimates of adult baptisms:

"It is quite conceivable that in his approximate calculation of 204,500 Jewish baptisms in the 19th century, he not only does not exceed the actual number, but may, perhaps, fall slightly short of it. It must be noticed that this figure included neither Jewish converts to dissenting creeds, nor baptisms of children of mixed marriages. . . . The estimate of 10,000 Jews being baptized every year falls far short from actual fact."

Dr. Ruppin's unconscious testimony that the ascendancy of Christianity has superseded Judaism, should make every Jew pause awhile. Let the Christian also take note of his remarkable statement:

"In the first centuries before and after Christ, Judaism was, indeed, a great attractive force with the heathen, and there was a very considerable number of Jewish proselytes. But this spread of Jewish faith ceased almost entirely at the end of the first century, A.D. Paul's propaganda, and the growing strength of Christianity, took the wind out of its sails. . . . From that time onward the Jewish mission was rejected in favor of Christianity."

Furthermore, he unconsciously gives an effective reply to the two familiar Rabbinical accusations against the Christian Church, viz., 1st, "That converts are only of the poorest and lowest strata of society." 2nd.

"That the Church is afraid to go to the rich and the educated."

He divides the Jewish community into four classes. The fourth he classifies as the best and noblest, and says: "In the fourth class, which includes rich Jews of the capitals and Jews of university training, baptism, for the children at least, has almost become the rule."

As to the second accusation, he says that for the cultured, rich and educated, there is no need for a missionary—they themselves drift into Christianity, as the result of coming in contact with Christian influence, education and environment. But the strongest influence toward Christianity is intermarriage. If a Jew is baptized a Christian in the ordinary way he is ostracized, but when one marries outside the faith he is naturally looked upon with complacency. Dr. Ruppin concludes his arguments with the following declaration:

"The economical progress of the Jews, and the growing culture of their surroundings, make it clear that the answer must be that an increase in baptisms is all that can be expected."

In the face of all these evidences from their own sources we ask: Are Missions to the Jews really a failure?

There is a remarkable answer given in the Jewish World of September 13, 1913, to the query, "Why do Jews hate those who have accepted Christianity?" viz., "The answer is to be found in the zeal that those men so often display against the rock from which they were hewn." The converted Jews are zealous to win their brethren to Christ.

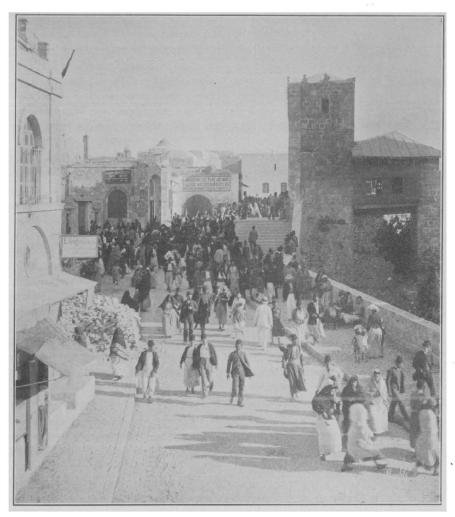
The whole condition of the Jewry is lamentable, and we can not do

better than quote from the orthodox Jewish Year Book, the 'He Atid,' which in reviewing the Jewish condition, cries out in agonizing language:

"Despair has overtaken us, for we no more believe in a purpose, neither in that which the former simple faith had invented, nor in that recently invented by the exilic Judaism. We no longer see any meaning in our miserable existence. Where is the way, and where the way out, and where is salvation? . . . Neither Zionism, nor the indifferent national aspirations satisfy our souls, which thirst after a new spiritual and moral life."

#### The Outlook

Those of us who are standing upon the walls of Zion and are watching Israel's peculiar condition, do not despair in the least. There has never been a time in their history when the Iews have been more honestly endeavoring to find the truth and learn about Jesus Christ, than at the present. There has never been a time when the Jews have so entirely overcome all fear of the Rabbis and leaders, and so openly attend missions as to-day. As soon as they are convinced they take a definite stand. This has been the experience of the missionaries in the different parts of the world. All feel that a point of contact has been established between the Jews and Christianity which no Rabbinical anathemas can possibly destroy. The year 1914 must be recognized by all laborers among Israel as a year of progress and There are extraordinary opportunities before the Church of Christ. The whole situation is so momentous. crucial. that so Church can not afford to halt or to hesitate for a moment.



THE STREET OF THE TOWER OF DAVID IN JERUSALEM

### The Conquest of the Holy Land

BY A. EDWARD KELSEY, RAM ALLAH, PALESTINE
Missionary of the American Friends



EVEN crusades in medieval history, covering a period of one hundred and ninety-five years, cost Europe the flower of her knight-

hood and hundreds of thousands of soldiers. Nine hundred years have passed since Peter the Hermit preached the first crusade. The so-called Holy Sepulcher in Jerusalem, altho nominally in possession of Christians, is guarded by Moslem soldiers. Here and there throughout the land ruins of noble Christian edifices tell of the occupation of this

land by the knights of the cross. As far as direct results are concerned, the work of those who came with sword and spear to rescue the tomb of the Prince of Peace has long since passed away.

The modern crusade in the Holy Land began about 1835 with the primary object of winning the Moslems to faith in Jesus Christ. In the words of Paul, these modern knights have come, "Seeking not yours but you," and their weapons have been the skill of the physician, the schools and the open Bible in the Arabic, the language of the people. English, Americans, Scotch, Germans and Swedes have had a share in restoring the Gospel to the land of its nativity.

To understand the situation in Palestine one must remember that Mohammedans, Jews and Christians (Greek Orthodox) are all indigenous to the land. Most of the villages are entirely Moslem and all of the cities have a large proportion of this faith. Within twenty-five years nearly all the Jews in the land were in Safed, Tiberias, Jerusalem, Jaffa and Hebron. In the last quarter century there has been a great influx of Hebrews into Jerusalem, and thirtyfour agricultural communities have been founded in the most fertile parts of the land. Many people point to this return of the Jews from all parts of the world as a fulfilment of prophecy and confidently look for a great turning to the Lord on the part of the seed of Abraham.

Every city has a considerable Greek Orthodox population and some of the largest villages are almost entirely of this faith. These Christians are

the descendants of those who at the time of the Mohammedan conquest refused to accept the faith of their conquerors. The Christians as a class are more thrifty than their Moslem neighbors and their villages are in marked contrast to others. This mixed population, with differing and antagonistic faiths, makes Palestine one of the most difficult mission fields of the world. The fanaticism of the dominant Moslem population, the hatred of the persecuted Tews, and the suspicion and ignorance of the Greek Orthodox are all stumbling-blocks to the progress of Protestant missions.

followers of Mohammed The laughed to scorn the early Christian missionaries in their efforts to present the claims of Christ to the They pointed to their Moslems. "Christian" neighbors, among whom there was hardly a semblance of true Christianity, and said, "They are Christians." In the cities, schools for boys were maintained by them, but the great mass of men and all their women were ignorant, dishonest and a disgrace to their so-called Christianity. It was very evident that before the Moslems would even consider the claims of Christianity the must see Christians whom they could respect for their honesty, intelligence Consequently. and consecration. through their medical, educational and evangelistic agencies, for seventy-five years the missionaries have been battering down the walls of prejudice erected by an inert Christianity. Much of the initial work of the different societies was evangelistic in character but eventually they found that permanent headway could be made only by first placing the

emphasis upon medical and educational work.

The first schools that were opened were attended entirely by boys from Greek Orthodox families, and several decades passed before applications came for Moslem boys. Now in all the boarding-schools of the country will be found children from Mohammedan homes. These children, as a rule, are required to pursue the regular courses including Bible study and attend the meetings for worship with the Christian children.

As early as 1821 Fisk and Parsons of the American Board visited Jerusalem and distributed tracts and Scriptures with the expectation of opening work in the Holy City. A priest of the Greek Orthodox Church confest to Fisk that of the hundred priests and monks in Jerusalem at that time there was not a preacher among them. The American Board having settled upon Beirut in Syria as its field of operations, the first permanent missionary work may be said to have been begun by the consecration of Rev. Samuel Gobat as Bishop of Jerusalem in 1846. Previous to his appointment he had had twenty years experience as a missionary in Abyssinia and Malta, and he came to his work with wide experience and great consecration.

### The Work of the British

About the time of the appointment of Bishop Gobat the London Society for the Promotion of Christianity among the Jews began work in Jerusalem, and his invitation to the Church Missionary Society of England opened a station in Jerusalem and another in Nazareth in 1851. The work of the latter society is by far the most

expansive in the Holy Land. It has hospitals in Gaza, Jaffa, Nablus (the ancient Shechem), and Salt, in Gilead Bishop beyond Jordan. Gobat founded on Mount Zion a school for boys that has educated hundreds of Syrian boys. The English College of this society furnishes a higher education for the youth of the land. For this institution a beautiful site has recently been acquired on Mount Scopas, just north of Jerusalem, and here it is hoped may be erected an institution that will do for Palestine what the Syrian Protestant College at Beirut is doing for Syria. The girls' orphanage at Nazareth and the boarding-school at Bethlehem (until 1899 under the care of the Female Education Society), are providing advanced educational privileges for the girls of the land. Over forty C.M.S. day-schools scattered throughout the country, and perhaps an equal number carried on by other societies at work in the land, are providing both girls and boys with the rudiments of an education.

Eight or nine churches are cared for by the native pastors of this society, and pastoral and evangelistic work are prosecuted by the native and foreign workers.

The London Jews' Society maintains excellent hospitals in Jerusalem and Safed, and has work in Damascus and Jaffa. Academic and industrial education is offered to young proselytes and many young people have been baptized. The work for adult Jews has been extensive but has been largely fruitless except in breaking down prejudice. Some of the most valuable work of the society has been done by converts, who have given their lives in whole-hearted

devotion to the work of the Master.

The Bishop of the Church of England has a fine block of buildings which includes a cathedral, hospital, and schools for boys and girls. There is also a branch of this work at Haifa at the foot of Mount Carmel.

The Mildmay Mission of London for a number of years maintained a village mission with several ladies in charge. The work is now continued as a work of faith and much good has been done by these women who have endured great privation for the sake of the gospel. Their house was robbed some time ago by notorious outlaws and complaint was made to the sheik of the village. He succeeded in restoring a part of their property and promised to re-imburse them in full as soon as the robbers could rob someone else.

The Edinburgh Medical Mission has one of the finest hospitals in the country at Damascus, and is also doing excellent work of this kind in Nazareth, where the work has been greatly hindered by the confiscation by the government of the first property of the society. A hospital is greatly needed in the town of Christ's boyhood days, and Christian people the world over should see that this society has the needed funds.

The United Free Church of Scotland Mission to the Jews has work in Hebron, Tiberias and Safed. There are hospitals in the two former cities and schools also in the two latter. Altho the work is primarily for Jews, many others have been ministered to in both of the hospitals. Dr. Torrance has been in charge at Tiberias for over twenty years, and is widely known for his skill among the people on both sides of the Sea

of Galilee. A certain sheik from the Hauran had been restored to health in the Tiberias hospital, and to show his gratitude he told the doctor that when he returned home he would organize a raid upon a Christian village, drive off the cattle, and bring a cow to the doctor.

#### The Work of the Germans

One of the most interesting institutions in Jerusalem is the Syrian Orphanage, a Protestant industrial institution which for sixty-four years has been training orphan boys for lives of usefulness. Carpentry, joinery, printing, tailoring, shoe-making, blacksmithing and brick-making are among the trades taught, and some of the best mechanics of the country are graduates of this school. It was founded by Pastor Schneller, and at his death the work was ably taken up by his son under whom it has much enlarged. Over two hundred boys are enrolled annually and these are kept until they are eighteen, when they are supposed to be self-supporting. Many of the boys are confirmed in the German Lutheran Church. few years ago a school for the blind was started, which receives both boys and girls. These children are taught, basket-weaving, chair- and brushmaking. No one who visits Jerusalem should fail to see this hive of industry.

Sister Charlotta's school, founded in 1854, was the first boarding-school for girls in the country. This good sister was also instrumental in bringing the Kaiserwerth Sisters to Jerusalem, an order of German deaconesses that has founded one of the finest hospitals in the city. The Germans have also day-schools for

boys and native churches in Jerusalem, Bethlehem and Beitjalla.

A Swedish society has been doing medical work for a number of years in Bethlehem, where a hospital has been dedicated during the past year.

### America's Share in the Work

No country is doing so much for the evangelization of the Ottoman Empire as America, but her work is boring villages for twenty years, when a boarding-school for the higher education of girls was opened. The change of sentiment in this land toward female education has been very marked in the twenty-five years of the history of this school. In 1889 it was with great difficulty that fifteen girls could be secured for the opening of the work, altho the mission offered to clothe, feed and educate



AMERICAN CHURCH OF THE CHRISTIAN AND MISSIONARY ALLIANCE IN JERUSALEM

largely confined to the northern and western parts of the country. After the transient work of the American Board there was no permanent mission conducted by Americans until 1870. About that time the Friends of New England became interested in the neglected women and girls of the Holy Land and opened work at Ram Allah, a Christian village ten miles north of Jerusalem. Day schools for girls and medical work were maintained in this and neigh-

the girls free of charge. The prevailing sentiment of that day was exprest by a father who, when appealed to in reference to sending his little daughter to the school, pointed to a cow on the hillside, and said: "You might just as well try to educate a cow as a woman. She hasn't any brains; she can't learn." Girls from this and similar schools are now found in all parts of the country, in Egypt, the Sudan and America. Wives, mothers, teachers and Bible-

women have received their education and the reputation of the school is countrywide. The building has been enlarged twice and now accommodates fifty, while many others have to be refused. Parents now gladly clothe the girls, and many of them pay \$40 a year, which about covers their board. The willingness of the parents to make sacrifices for the education of their daughters is one of the most encouraging signs in their change of attitude toward the education of women.

A few years ago as I was passing through Cana of Galilee with a fellow missionary, we made an unexpected call on one of the girls who had attended the Ram Allah school some years before. We were greeted at the door by the young woman herself. She was neatly drest, her hair was carefully combed, and she ushered us into a room that was immaculately clean. When she went to prepare the customary coffee my companion turned to me and remarked, "If your mission had never done anything else than to make possible a single home like this in this poor land it would have done a great work."

A similar work for boys was started by the Friends some fifteen years ago. A tract of fifteen acres near the village has been bought and one of the finest structures for educational purposes has been erected at a cost of thirty thousand dollars. This building is now ready for dedication and, upon this Judean hill-top which overlooks Moab, the Mount of Olives, Jerusalem, Mizpah, and the Mediterranean, we hope to educate hundreds of Syrian youths for a strong Christian manhood to be leaders among their own people.

The Christian and Missionary Alliance of New York opened work in Jerusalem in 1800. A boardingschool for girls was opened soon after in Jaffa, but after a few years was moved to Terusalem. In 1906 a similar work for boys was started. Both of these schools have grown as fast as their rather cramped accommodations would allow and have taken their places among the Christian educational institutions of the land. In connection with the boys school opportunity is given for special training for Christian workers, and plans have been prepared for the development of a Bible training-school for those who feel called to devote themselves to Christian work. This society was the first to open work in Hebron and now property has been acquired and work opened in Beer Sheba. From these two out-stations the workers do itinerating work among most of the villages of southern Palestine. When the last-named station was opened it could be said that the gospel was being preached from Dan to Beer Sheba.

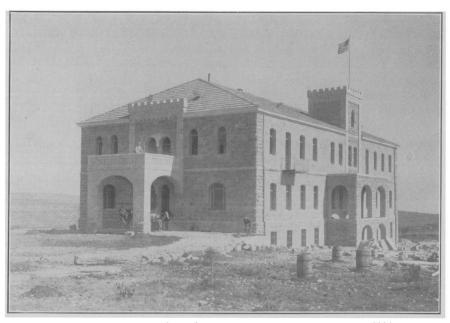
One of the most interesting developments in connection with this work has been the construction of a fine American church and missionhouse in Jerusalem. Until this was built there was no church in Jerusalem where ministers of non-Episcopal churches were invited to speak. On Easter Sunday, 1913, this American church was dedicated, and ministers from many denominations from all parts of the world have preached the "unsearchable riches of Christ" in the city where He was once crucified. The building is a very neat stone structure, modest but tasteful, having a seating capacity of four

hundred. During tourist season the many Americans who flock to this church are assured of a warm welcome and a wholesome hour of worship.

### Other Agencies

The Moravians maintain a hospital for the lepers in Jerusalem and minister in a most practical way to these outcasts upon whom Christ had compassion. wasted the funds that should have been used in forwarding the Lord's work. There is so much sentiment connected with the Holy Land that Christian people in their giving should be careful that funds contributed go through some regularly organized board or society.

It is evident that the agencies at work for the redemption of the Holy Land are not few considering its



THE AMERICAN FRIENDS' BOYS' SCHOOL AT RAM ALLAH, DEDICATED, 1914

The work of Miss Ford in Safed and the villages of the Hauran is supported by the Bible classes of Dr. D. M. Stearns, of Philadelphia. They also maintain the School for the Blind in Jerusalem, conducted by Miss Lovell.

Unfortunately, independent workers come to Jerusalem, stay for a short time, and then go on leaving no permanent results of their labors; and oftentimes they have worse than

small area. If we were to judge of the results by the number of Protestant communicants we must admit that they are meager considering the effort put forth. The indirect results of the work, however, appear on every hand. New life has been infused into the Greek Orthodox Church. For some years now it has been establishing schools for both boys and girls wherever it has a church. While these are not up to

the standard of mission schools, still many of their teachers have been educated by the missionaries, and the Bible is taught as it is in mission schools. Many of our graduates become earnest Christians, but because of home ties continue in that church. These are sure to become a leavening influence in this church that a century ago was all but lifeless. While the Roman Catholics Greek Orthodox have been quarreling about holy places and have been building costly and often useless edifices, the Protestant missionaries have been playing the part of the good Samaritan to the poor people of the land who have fallen among ecclesiastical and political thieves.

Word has just come from Constantinople to tell us of the withdrawal of all concessions to foreigners. This is a serious blow to missionary institutions throughout the land. From the beginning the government has done all it could to obstruct the work of Christian missionaries. What few privileges have been enjoyed have been extracted from Turkey by the powerful nations

of Europe. Now while they are engaged in a fratricidal war Turkey deems it an opportune time to strike a blow at the institutions that for nearly a century have been laboring for her opprest populations.

A money panic followed the outbreaking of hostilities in Europe and it is impossible to cash London or Paris drafts. Funds have been unobtainable, work has all but ceased and many missionaries have been compelled to return home. Very few of the schools of the land were able to open this fall, and it is feared that little can be done until peace is declared. While the work of carnage continues in Europe the messengers of the Prince of Peace are greatly hindered in their work of faith and labors of love. Privileges long enjoyed are withdrawn by a hostile government.

There is, however, a general belief that a new day is about to dawn and that the harvest of many years of seed-sowing will soon be ready for the garner.

"Pray for the peace of Jerusalem.

They shall prosper who love thee."

### A CHANGE OF VIEW

"The sending of missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast," was what the British East India Company said at the *beginning* of the nineteenth century.

"In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined," was what the English Lieutenant-Governor of Bengal said at the *close* of the nineteenth century.

The Missionary Survey.

# What About the Turkish Capitulations and Missions?\*

BY REV. GEORGE R. MONTGOMERY, NEW YORK



HE American visitor to Turkey has been face to face with so many interesting things that the presence of foreign post-offices and of for-

eign courts of law has seemed to him a negligible element among the peculiar conditions encountered. Even if he should have happened to visit the English Consulate and found there an English tribunal, with the judge in his wig and the barristers in theirs, these things have seemed much less outlandish than the turbaned Turks and the red-fezed officials elsewhere.

The tourist might have a commission from some stamp collector to buy at the English post-office two-penny postage stamps surcharged one piaster, or at the French post-office 10 centime postage stamps surcharged 20 paras, but such postal arrangements have probably seemed less curious than that there should be in addition to foreign postal services any native service at all.

An American consul appointed to Constantinople is usually surprized and dismayed to discover that he is also a judge, with a jail at his command, and with an American marshal to make his arrests.

Americans who reside in Turkey, however, find in the foreign postoffices, in the foreign courts, and in the other provisions resulting from the so-called "Capitulations," the most significant factors in their residence. These capitulations have been, for all foreign residents in Turkey, a guaranty to exemption from the misrule to which the rest of the inhabitants are often subject. The danger to our missionary work lies not so much in the character of the Turkish laws as in the administration of them.

These same Capitulations have been used by the "Six Powers" as a basis for exercising a sort of protectorate over the Christian races in the realm of the dominant Mahommedan government.

Now the Ottoman diplomats have taken the opportunity, when five of the six great European powers are at war, to declare Turkey no longer bound by the terms of the Capitulations and the declaration promises to have wide-reaching results. affects every country which treaties with Turkey, because under the "most favored nation" clause, the rights and privileges accorded to the six great powers are shared in by America and all other countries. The declaration thus affects all foreigners who have interests of any sort in Turkey. It affects the Christian races who are subjects of the native government, and especially those foreigners whose work requires their residence on Turkish soil.

The recent repudiation by Turkey

<sup>\*</sup>The word "Capitulations" signifies treaties, with conditions given under small headings.

of these Capitulations does not by any means settle the matter, for there has been acquiescence by no nation (unless it be Germany) in this repudiation, nor is there likely to be. When the present stress is over, the issues will be up again for discussion. Altho there may be modifications and rearrangements, there is no probability that the European powers or any other power will be willing to surrender safeguards to personal, financial, and religious liberty.

In the meanwhile it will be well for the American people to inform themselves as to the questions involved in the abrogation of these treaties, both because of our interest in the American interests there, and also because of the position which the United States is coming to hold in the eyes of the world as an impartial arbiter in the disputes of nations. More than any other country, the United States has in its official dealings with Turkey tried to respect the independent sovereignty of the Ottoman Government, and at times the Department of State at Washington has taken positions with respect to the rights of American citizens in Turkey quite at variance with the practise of other countries.

Non-intervention in the internal affairs of other nations is a general policy which has commended itself to the American public, not only as a policy of advantage to us, but as an equitable principle of international law. It is safe to say that every American interested in the situation realizes the delicacy of the questions involved and wishes to be fair to the government of the Sublime Porte; at the same time, justice and the rights of life and liberty are the basis

for national sovereignty, and it may well be asked whether too easily should be allowed to slip out of hand the leverage furnished by these ancient treaties? Those who are most conversant with the conditions are claiming that in the provisions of these special agreements may be found means for upholding rights which underlie the rights of nationality.

Not to acknowledge the right of the Turkish Government to try an American citizen for a crime committed on Turkish soil may seem to be a violation of our conception of national sovereignty. If the Foreign Office at Washington expects to see carried out the same arrangements in Turkey which would hold with respect to the treatment of Ottoman subjects in the United States, might be inclined to waive the immunity of American citizens. further query, however, should not be overlooked. May not the interests of justice be better served if we insist that Americans in Turkey are to be tried only before American courts? Those who are familiar with Turkish court methods are convinced that a foreigner's immunity from unsupervised arrest is a powerful weapon in behalf of justice; and such immunity has not resulted in a failure of the foreign courts to deal severely with their own criminals.

No Turkish official has the right to enter an American building without previous notice to the American consulate and an opportunity for some representative of the consulate to be present. This may seem an infraction of the principal of national sovereignty, but it would require only a short residence in Turkey to convince one that such a provision is a great aid to the promotion of justice.

The Capitulations, describing and defining these anomalies of which we have spoken, do not refer to any surrender in the usual sense of the word "capitulate." The Capitulations mean merely treaties, and the name arose because the original treaties were divided into chapters, or capitula. Most of the special treaties which are included under the word Capitulations, go back to the sixteenth and seventeenth centuries, a period when Turkey was at the height of her power.

In those earlier days government was looked upon as a task which a conquering people would gladly delegate to the conquered, provided only that the imposts were paid and that the conquerers were not interfered with. That was the prevalent idea throughout the Greco-Roman Empire with respect to colonists also. The ancients were niggardly of citizenship, and colonists were regarded as remaining citizens of their homeland, upon which also rested the burden of governing them.

The Hebrew legislators in the Bible reflect this, which we may call the Eastern view of outlanders, in the treatment prescribed for Gentiles. The Gentiles might be among the people but they were not of the people. The Jewish laws were only for the children of Israel. In the Levant, nationality is a matter of race and religion, not of territory. They would say that where the state and religion are identified, the laws of one state can not apply to those of a different religion. In Turkey the resident children of American residents, even to several generations,

remain American citizens, and this is in accordance with the Turkish preference.

The difference between the eastern and the western views accounts in a measure for the disposition of many American diplomats to disregard the Capitulations in their dealings with the Sublime Porte. The European jurists, following the Roman law, consider an alien's status to be determined by international law. American jurists, going back to the English common law, have been inclined to consider his status to be determined by the laws of the particular country in which he resides. It has frequently happened that the counselors at Washington have been led to look upon an American going to Turkey to reside, as going so voluntarily, and, therefore, as estopt from expecting treatment different from that of Turkish subjects.

The first Capitulations have a date at least as early as 905, when a treaty was arranged between the Greek Emperor at Constantinople and the Warrings, or Russians. The original Capitulations between France and the Ottomans go back to 1535; and similar Capitulations with England, including the most favored nation clause, were signed in 1593. the Turks captured Constantinople in 1453, Galata, the part of the city north of the Golden Horn, was a Genoese walled city with a freedom something like that of the German free cities. It had a Genoese mayor, or Podesta, and the residents owed allegiance to the Duke of Milan. was already what the lawyers call an imperium in imperio. The Sultan confirmed this status, being satisfied with the razing of the walls. The next year the Venetians in Constantinople received similar Capitulations and elected their own Bailo. The native Christian races were, in the same way, left to manage their own internal affairs so that until recently there has been no unification of the various elements in the Empire.

An instance which shows how distinct are these racial autonomies among the native subjects of Turkey, occurred not long ago when the housekeeper of a wealthy Armenian residing in Constantinople brought suit on his death for dower rights, claiming that he had married her. As the Armenian was an American citizen, the case came before the American consular court. The woman produced the registry of a Galata church in proof of her contention. In this registry, on a bottom line which was blank on all the other pages, there had been entered in a different kind of ink from the rest of the names, a record of her marriage as claimed, but with no serial number, while all the other marriages were in unbroken serial number.

The case looked fraudulent on the face of it, so the judge sent to consult the official record which was kept at the Armenian Patriarchate. The reply at the Patriarchate was that the entire records were being copied and could not be seen for several days. When the newly copied records were displayed, there was the marriage entry in its proper place, but it was impossible to obtain a look at the older record of which this was a copy.

The amount of money involved in the suit was a large one, and it appeared very much as if the records had been falsified; but there was no machinery by which any court could compel the Patriarchate to disclose the old list, and the American consulfelt compelled to accept the evidence of the marriage as sufficient.

Any fair consideration of the Capitulations must have regard to the advance and development of Turkey as well as to the rights and safety of the foreign residents and of the native Christian races.

The strongest side of Turkey's case is presented in the limitations which the powers have felt themselves entitled to put on the percentage of import revenue to be collected by the Ottoman Government. This was originally placed by the powers at 8 per cent. Then in late years it was raised to II per cent., and negotiations for a further raise were pending when Turkey took matters in her own hand, and has in the last few weeks raised the duty to 15 per cent. ad valorem. Leaving aside the question whether either party to a treaty has a right to abrogate the treaty at will, the general American sentiment would probably be that even a semi-civilized nation is at liberty to decide the amount of its own import duties.

The equitableness of Turkey's wish to abolish the foreign post-offices may also make a prima facie appeal to the American people. Were it only a matter of financial rights, a right to the returns from the business now carried on by the foreign offices, it would be easier to agree here, especially as the Turkish post-offices are efficiently administered. The revenue concerned, however, can not be much, and there enters in the fact that the Turkish Government feels itself at liberty to open the letters which it transmits. It must not be overlooked

that in a country where suspicion and prejudice can do so much damage, the foreign post-offices have in the past been important agencies in behalf of justice.

If we pass from these two provisions of the Capitulations to the rights accorded to the persons of foreigners, and to the rights in court proceedings, we reach considerations which warrant us in predicting that no power, not even Germany or Austria, will consent to any change. The Turks recognize that the foreign courts have not discriminated in favor of foreign citizens. I remember an instance of this freedom from bias in a case that came before the American Consul General at Constantinople a few years ago.

It is a custom for banks and other institutions to hire Albanians special watchmen and guards. During one of the riots at Constantinople, the watchman of a certain American building ran away just when the services for which he had been hired were most needed. He did not appear again for two weeks, by which time order had been restored in the He was paid for the two weeks, but at the same time dismissed. He brought suit before the American court for a month's wages, on the ground that he had been dismissed with no previous notice. The defendants urged that, by running away, he had himself broken the contract. The consul awarded him the month's wages and the costs of the suit, which there include the attorney's fees, on the ground that it was a time of special panic, and that had the judge been a watchman, he himself would doubtless have run away.

It is well enough for the United

States to hesitate before taking positions that would be "offensive to the national pride of the Turks," or that would, represent "humiliating forms of international meddling"; and it is perhaps natural for an American to say that "Turkey should have exclusive jurisdiction over foreigners in all matters affecting public law and order in the Empire"; but we should not overlook as a condition precedent to such jurisdiction that "Turkish criminal and civil law should there fore be made to accord fully, both in form and substance, with the law generally accepted in all civilized lands."\*

Turkish criminal and civil tribunals are not well administered. The general level of honesty is low and it is difficult to know what the law is. The complications of commerce and industry have increased far more rapidly than the legal definitions and prescriptions. A moral public opinion which is no higher than a stage of barter and cash purchases, can not stand the strain when suddenly an elaborate system of contractual obligations is built upon it.

A concrete instance will give an understanding of conditions which are the rule and not exceptional in the administration of Ottoman justice.

A case was brought on appeal to Constantinople and tried before a Turkish judge. The English barrister who represented the English appellants, had most of his cases before the English court, or else before the "mixed court." In cases like this which came before a Turkish judge his custom was to associate

<sup>\*</sup>Prof. P. M. Brown, "Foreigners in Turkey" (page 112).

an outside native lawyer, and to see that the native lawyer's expense account was swelled sufficiently to allow the customary bakshish to the court. His purpose, of course, was to expedite justice but he never let his own office be implicated in gifts of this sort. In this particular case the judge decided against him, and when he investigated as to the trouble, the judge said frankly that he had not received his bakshish. The probability was that the native lawyer, supposing the case so clear that the judge would not dare decide adversely, had kept the judge's fee for himself.

No one claims that all the Turkish judges are corrupt. In fact, the real estate cases and the inheritance cases that come before the religious courts are adjudicated with considerable equity. Nor is the claim made that all foreign judges are incorruptible. Nevertheless, the higher grade of in-

tegrity and honesty which prevails, as the Turks themselves admit, in the foreign courts, makes for commercial confidence and for commercial expansion.

In speaking of the Capitulations, it must be remembered, moreover, that they have been considered as binding upon parts of the Empire that have broken away. England, for instance, in Egypt, has found them hampering her plans.

Taking everything into consideration, there does not seem to be much doubt that some modifications in the Capitulations will be necessary. Inasmuch, however, as Turkey does not seem to be planning any immediate alteration in the status of the foreign residents, nor in the arrangements of the tribunals as at present constituted, the whole matter may be left without undue alarm to that treaty-making time which we hope is not very far off.

### IT COULDN'T BE DONE—SO HE DID IT

Somebody said that it couldn't be done, But he, with a chuckle, replied That "Maybe it couldn't" but he would be one Who wouldn't say so till he tried.

So he buckled right in, with a trace of a grin
On his face. If he worried he hid it.

He started to sing as he tackled the thing

That couldn't be done—and he did it.

Somebody scoffed: "O, you'll never do that;

At least, no one ever has done it."
But he took off his coat, and he took off his hat,

And the first thing we knew he'd begun it;

With the lift of his chin, and a bit of a grin,

Without any doubting or quiddit, He started to sing as he tackled the thing

That couldn't be done—and he did it.

There are thousands to tell you it can not be done;

There are thousands to prophesy failure;

There are thousands to point out to you one by one,

The dangers that wait to assail you.

But just buckle in with a bit of a grin, Then take off your coat and go to it; Just start in to sing as you tackle the thing

That "can not be done"—and you'll do it. —Selected.



A TYPICAL MEXICAN INDIAN HUT

### Battles and Bibles in Mexico

BY MRS. FRANCES S. HAMILTON, MEXICO CITY

Agent of the American Bible Society



HROUGH all the distressing year of revolution and counter revolution in Mexico the sorely tried colporteurs of the American Bible

Society have been encouraged to carry God's Word to their unhappy compatriots. In its pages alone can they find light and guidance, for these turbulent times. The Mexicans have been told that the great American nation was founded on the Bible and that any greatness it possesses is the result of adherence to the principles

laid down in the Sacred Book. The Bible Society colporteurs are urged to give God's Word to Mexico, and thus to prepare the way for a higher civilization.

The newspapers have insisted that the "Colossus of the North" is waiting only until Mexico should be so torn by internal strife that it would fall easy prey to the "northern vulture." This, at times, seemed very plausible, and one must give the Mexicans credit for much self-restraint in dealing with foreigners in their midst. Not until the marines actually landed in Vera Cruz did the pent-up feeling find expression, and even then one wondered that more harm was not done.

A favorite verse in the Mexican National Hymn is as follows:

"If the foot of foreign foe dare profane thy soil,

Know, dear Motherland, that heaven gave thee, in every son, a soldier."

When it became known that the "foreign foe" had actually "profaned their soil," Mexicans everywhere proffered their services in defense of the Fatherland. President Huerta called on the whole country to unite in repelling the invaders, and the situation for resident Americans became very tense.

As the days wore on and "the enemy" continued to "watch and wait," many of the newly enlisted troops were shipped north to fight the Constitutionalists. This was not their program, and a revulsion of feeling sent many over to the rebel side and made life more endurable for Americans in Mexico City. It was at this juncture that the missionary workers who had persistently remained at their posts, were finally ordered to leave the country.

To turn one's back on the beloved work, to abandon faithful friends who had labored patiently under desperately trying conditions for three tragic years, was for the missionaries a heart-wringing experience, and was accepted only because of imperative orders.

The agency of the American Bible Society was closed three days while the anti-American feeling was intense, but since that time it has opened every morning as usual, and the German bookkeeper, with two Mexican

employees, attend to keeping colporteurs at work in districts where they can still be reached by mail.

Small Scripture portions were distributed among the Federal soldiers who were very glad to receive them, liking especially the Four Gospels in one volume. Rev. Arcadio Morales, the veteran pastor of the Presbyterian Church in Mexico City, has distributed hundreds of these little books in the penitentiary, prisons and barracks. He has received many expressions of appreciation and gratitude for the books, and finds that as the soldiers are sent to other parts of the country, they continue the seed-sowing.

A little blind woman, who for twelve years has been employed by the Bible Society to sell the Spanish New Testament in the streets of Mexico City, has found it increasingly difficult to make sales at the regular price, but whenever any one expresses the desire to possess the little book she sells it for whatever may be offered. Her plan is never to leave a Testament with a purchaser until she has explained something of its contents and awakened the desire to read it. Notwithstanding that more than 800,000 copies of the Scriptures have been circulated in Mexico during the last thirty-six years, the Bible is practically an unknown book except to adherents of the Protestant churches.

Nearly all Roman Catholic communicants know many of the Bible stories, and every year during Holy Week, the story of the Passion is enacted more or less crudely in the churches; but the book from which these stories are taken is prohibited. Many times it is bought and studied



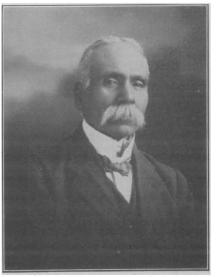
MEXICAN TYPES AT THE MITLA RUINS

at the risk of excommunication, because priests generally will not allow their people to open its pages. Tho this statement has been repeatedly denied, and while it is claimed that the prohibition applies only to "Protestant Bibles," the fact remains that a "Catholic Bible" is almost never encountered in the home, and its price at book-stores when one is found, is practically prohibitive. A copy was on sale in the window of a large book-store on Cinco de Mayo Street early in 1913. It was marked "Bargain"—only ten pesos (\$5.00), formerly 25 pesos." It was in four large paper-bound volumes, much shop-worn, and is the only Catholic Bible the writer has seen on sale in a window during thirty years' residence in Mexico. Hundreds of Bibles have been burned by the priests'

orders, but in many cases, a torn, half-burned page has brought the Holy Spirit's message to a hungry soul, and the history of more than one Evangelical church begins in a scrap of printed page saved from a One church and twelve. bonfire. chapel services resulted from reading of two bits of a burned page, one of which said, "Thou shalt not make unto thee any graven image, nor any likeness of anything that is in heaven above or that is in the earth beneath. . . . "; and the other, -"Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived, neither fornicators nor idolators" . . .

In many cases the Bible is literally a new book to its possessor, and its message comes to him with an appeal almost inconceivable to those of us who have known it from childhood.

Rev. Carlos Amador of Tulancingo, has been engaged, during the past year, in furnishing the Scriptures to



REV. ARCADIO MORALES

Dean of Protestant Ministers in Mexico

men who had never even heard the Bible mentioned. While he was imprisoned for political reasons, he made use of the opportunity to give the Gospel message to his fellow prisoners. When he was finally released, he continued to send the Spanish Gospels to the prison, and recently the warden told him that he never before had charge of such an orderly lot of prisoners; that men who formerly spent their time gambling and quarreling, gathered in little groups around those able to read and listened for hours to the "old, old story." Two of the men released and returning to their homes in other towns, have formed little centers of evangelical work, and beg Señor Amador to go to them and hold Protestant services.

Another interesting feature of the year's work, carried on through revolutionary territory and often in real peril from opposing factions, was the long journey made by the Superintendent of Colporteurs, Rev. A. H. Sutherland, who traveled from Guadalajara up the west coast of Sinaloa, crossing to Lower California, where he put in circulation more than two thousand copies of the Scriptures. He found the people of the peninsula generally glad to receive the Word, and he made it a point to leave no house unvisited in any of the towns he went through. In a few cases he met with the same priest-inspired opposition as is encountered in other parts of Mexico. On one occasion, while searching for a purse which he had dropt in a sandy road, two old women passing, told him that the loss was a punishment from God for selling bad books. At another time, an ex-priest who had been worsted in an argument concerning the Bible, attempted to take revenge by overturning the boat in which he and Mr. Sutherland were being ferried to shore. Fortunately, the latter could swim, and tho hampered by his bag of Bibles he made his way safely to the beach. Another passenger, unable to swim, was with difficulty saved by the boat's captain. The books damaged by the sea bath were afterward given away, and, in the Providence of God, will probably be the means of bringing other souls to the knowledge of His truth.

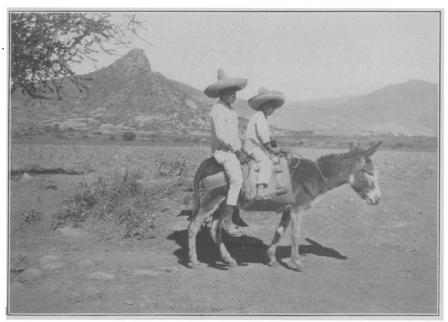
In one town Mr. Sutherland was invited by the municipal president to hold a Bible conference in the City Hall, and had the privilege of preaching the Word to a large and eagerly attentive audience—the result being a large sale of Bibles on the following day.

A Mexican colporteur has not an easy task, even under the most favorable conditions. With a great part of the country at the mercy of bandits, much of the Bible work has been carried on during the past year under circumstances of great stress and peril. One man, Saulo Medel. has suffered more than most of the colporteurs because his home has been in a region infested by Zapatistas, whose methods of "warfare" have been most barbarous. Three times Señor Medel has been arrested and held as a spy, but has escaped death in each case because of his acquaintance with some superior officer to whom he could appeal. Twice he has fled from home with his little family, and the second time his life was threatened and they were obliged to leave at a moment's notice, abandoning house and furniture and carrying only such clothing as could be packed for the thirty-mile walk up the mountains to Ozumota.

A horse, belonging to a neighbor who wished also to escape from Cuautla, was utilized to carry her child, two small Medel children and a little luggage. Saulo carried the baby, and the ten-year-old daughter walked with the mother. In this

tion of God. All through the three past tumultuous years this colporteur has continued to carry the Bible to the inhabitants of that bandit-infested region, traveling in 1913 more than a thousand miles, and visiting fiftyone towns.

The spirit of the men engaged in Bible work in Mexico, is illustrated by a portion of one of Señor Medel's



FORTY MILES FROM A RAILROAD IN MEXICO

fashion they made the perilous journey through mountain paths when at any moment they were in danger of being shot by passing soldiers—as neither federals nor revolutionists stop to ask questions. Many an honest workman going to his daily toil has been shot down merely as target-practise for the soldiers riding by, so Señor Medel regarded their escape and safe arrival in Mexico City as due to the particular protec-

letters dated December 15, 1913 (translated).

"I was unable to get a safe-conduct at the barracks because they paid little attention to me; and as I do not like to beg for favors, there came to my mind all the care that the Lord has thrown about me, and I remembered the word which says—'Blessed is the man that trusteth in the Lord and whose hope the Lord is'; so I resolutely left the cuartel and here I

am, trusting all the present and the future to the infinite mercies of God."

When all is said, this is all that any of Mexico's evangelical workers, native and foreign, can do in the present crisis; but through the prevailing darkness gleams the splendid hope that after the war-clouds pass away, a fairer, happier Mexico will emerge, ready as never before to receive that Word which is the Life—and the Life shall be the light of men.

Among the 13,000,000 of Mexicans there are at least a few hundred thousand who, thanks to the evangelizing work of the American Bible Society and Protestant missions, are prepared

to stand by and uphold the coming patriot who shall lead his country once more into the ways of peace.

Many evangelical Christians, scattered throughout the Republic, are praying daily that right may prevail. It is they who demand better schools, better teachers, and improved social conditions for their fellow men. It is they who still believe that the American nation is their friend, and expect us to prove our friendship by deeds, not by mere empty words. They have learned that "Righteousness exalteth a nation," and in this little leaven of right-thinking citizens will be found the hope for the future of Mexico.









## Bahaism and the Woman Question—II

BY THE REV. SAMUEL G. WILSON, D.D., TABRIZ, PERSIA Missionary of the Presbyterian Board of Foreign Missions, U.S.A.

### Marriage and Divorce



HE regulation of divorce is another matter that vitally affects the relation of man and woman. The divorce law of Baha, as pre-

scribed in the Kitab-ul-Akdas, is a loose one. I again quote from Professor Browne's translation.40 It will be noticed that the conditions of the law are set forth from the standpoint of the man. "If quarrels arise between a man and his wife, he may put her away. He may not give her absolute divorce at once, but must wait a year that perhaps he may become reconciled to her. At the end of this period, if he still wishes to put her away, he is at liberty to do so. Even after this he may take her back at the end of any month so long as she has not become the wife of another man." "The practise of requiring a divorced woman to cohabit with another man before her former husband can take her back is prohibited." (This abolishes one of the vile laws of Mohammedanism). "If a man is traveling with his wife and they quarrel, he must give her a sufficient sum of money to take her back to the place they started from and send her with a trustworthy escort," From these quotations it is evident that the wife is dependent on the good pleasure and whim of the man. He may

40 Journal of the Royal Asiatic Society." 1892.

put away; he may take back. The law says nothing of her right to divorce him. It does not appear that she has the right to divorce her husband even in case he is guilty of adultery. The penalty for adultery is slight. A fine of nineteen miscals of gold, equal to fifty to sixty dollars, is imposed for the first offense and this is doubled for the second offense. The fines are to be paid to the "House of Justice." According to the Beyan of the Bab the husband must pay the divorced wife a dowry of ninety-five miscals of gold (\$300) if they are city folks, and ninety-five miscals of silver (\$10) if they are villagers. These are paltry sums even on the basis of Persian poverty. I may say, in passing, that the Laws of Inheritance give to the father a greater portion than to a mother, to a brother greater than to a sister, and gives the family residence to a male heir.

Freedom from the marriage bond is made easy by desertion. "Married men who travel must fix a definite time for their return and endeavor to return at that time. If their wives have no news from them for nine months, after the fixt period, they can go to another husband. But if they are patient it is better, since God loves those who are patient."

How the husband, who is away from his wife can act, we may judge by the example of a celebrated Bahai,41 Maskin Kalam, who was agent for Baha to watch over and spy upon Azal and the Azalis in Cyprus. wife was in Persia; he simply took another in Cyprus.

The ease with which desertion may be practised under Bahai law is seen in the conduct of Dr. Kheiralla, one of the first apostles of Bahaism to America, and founder of the Chicago Assembly. Dr. H. H. Jessup wrote: "A cousin of Dr. Kheiralla, who is clerk in the American Press in Beirut. gave me the following statement. 'Dr. Kheiralla, after the death of his first wife in Egypt, in 1882, married first a coptic widow in El Fayum, whom he abandoned, and then married a Greek girl, whom he also abandoned, and who was still living in 1897 in Cairo. He then married an English wife, who abandoned him when his matrimonial relations became known to her."42

According to the claims of Bahais, these loose and imperfect divorce and marriage laws are to be accepted and administered universally under the future kingdom of Baha in its world-wide triumph!

It may be remarked in passing that Bahaism encourages the mixture of races by marriage. Already several American Bahais have married Persian women, and Persian men American women. One American Bahai woman has married а Tapanese. Abdul Baha illustrates the relation of the races by a reference to animals. "Consider the kingdom of the ani-A pigeon of white plumage mals. would not shun one of black or brown." In a tablet sent to America.

he directs: "Gather together these two races, black and white, into one assembly and put such love into their hearts that they shall even intermarry." (A Heavenly Vista by L. G. Gregory, p. 31). Again he says (page 15): "The colored people must attend all the unity meetings. There must be no distinctions. All are equal. If you have any influence to get the races to intermarry, it will be very valuable. Such unions will beget very strong and beautiful children." Mr. Gregory, an American negro, followed this advice by marrying an English woman, Miss L. A. M. Mathew.

IV. The social position of women under Bahaism, Professor Browne says: "Their (the Bahais) efforts to improve the social position of women have been much exaggerated."48 may be added that the success of their efforts has been small. It is plain that the Bab recognized the deplorable condition of women under Islam and desired to improve it. His laws gave woman some liberties. She was permitted to put off the veil. The Bab interpreted the prohibition of the Koran to mean that "only the wives of the prophet had received the order to hide the face,"44 so "he relieved believers from the painful restraint of the veil." Women might appear in society, hold conversation with men,\* and go to the mosques at night. Baha renewed these rules of Still he seems to have some distrust, for the Kitab-ul-Akdas says that "men are forbidden to enter any man's house without his permission or in his absence." 48 "Encyclopedia Brittanica" ism," article,

<sup>&</sup>quot;Traveler's Narrative," pp. 378-9.

<sup>42</sup> Outlook, of New York, quoted in THE MIS-SIONARY REVIEW, October, 1902, p. 773.

<sup>&</sup>quot;But if they limit themselves to twenty-eight words, it was better for them, says the Bayan.

Bahai precepts tend in some degree to the liberation of woman, tho they fall much behind high Christian ideals and customs.

There is observable a widespread and influential movement among Moslems for the amelioration of the condition of woman. This movement does not have its source and inspiration in, nor is it peculiar to nor confined to Bahaism. On the contrary, an oriental writer in a review of this remarkable tendency says: "Its birth in Moslem lands undoubtedly is due to the impact of the Occident upon the Orient, the missionary influence playing a large part in it."45 The new Moslems of India. under the leadership of Justice Savid Ali, as well as the Young Turks, Egyptians and others, advocate freedom and education for women and have gone much beyond the Bahais in practise. The Turkish women in Constantinople, who aided in the establishment of the constitution and are aspiring to enlarged liberty under its aegis, know Bahaism, if at all, simply as a Persian heretical sect. The Persian women, described so graphically by Mr. Shuster in "The Strangling of Persia,"46 who formed clubs and took such an active and heroic part in the constitutional agitation, were not Bahai women. Bahai women, as well as the men. were forbidden by Abdul Baha to take part in the struggle for constitutional liberty.47 Professor Browne laments the lack of patriotism shown in their conduct. the Bahais deserve some credit for

the movement for the uplift of Persian womanhood. They might have done much more, notwithstanding the limitations to their liberty of action. had they followed out the first ideals of the Bab., These were exemplified in the celebrated Kurrat-ul-Ayn. This beautiful woman of genius-poet, scholar and theologian, was a pupil at Kerbela, of Haji Kazim, the chief of the Sheikhs. On his death she accepted the Bab, so that tho a product of the Sheikhi sect, her fame accrues to the honor of the Babis. At Kerbela, she gave lectures on theology to the people from behind a curtain, and at times, borne away by her enthusiasm and eloquence, would allow her veil to slip off in the presence of men. Her preaching and freedom of conduct was objected to even by Babis, but the Bab answered them, commending her and giving her the title of Janab-i-Tahira, "Her Excellency the Pure," and made her one of his nineteen "Letters of the Living," or apostles. She is said to have claimed to be a remanifestation of Fatima, the daughter The Turkish govern-Mahommed. ment at Bagdad began prosecution against her. She returned to Persia and taught Babism even from the pulpit, at Kasvin, and also by means What were the social of poetry. results of her breaking through the restrictions of Islam? Her husband was Mullah Mohammed of Kasvin, who was opposed to the Bab. account of this she refused to live with him. "In reply to all proposals of reconciliation, she answered: 'He, in that he rejects God's religion is unclean, while I am 'Pure'; between us there can be nothing in common.' So she refused to be reconciled to

<sup>48</sup> American Review of Reviews, 1912, p. 719.

<sup>46</sup> Pp. 191-198.

<sup>&</sup>lt;sup>47</sup> "Observations of a Bahai Traveler," by Remey, pp. 53, 67; also Dreyfus, Id., p. 172.

her husband,"48 and regarded herself Afterward "she set as divorced. out secretely to join herself to Hazret-i-Kuddus (Lord, the Most Holy)," that is, Mullah Mohammed Ali of Barfurush. Together they attended, with Baha Allah also, the celebrated conference at Badasht, at which "the abrogation of the laws of the previous dispensation was announced." There a sermon was preached by Hazret-i-Kuddus, which, says Professor Browne, lends some color to the accusation that the Babis advocated communism and community of wives."49 This learned investigator further says: "The extraordinary proceedings at Badasht seem to have scandalized not only the Mohammedans but even a section of the Babis."50 Mirza Jani, their first historian and a martyr, avers that not all "have understood the secret of what passed between Hazret-i-Kuddus and Kurrat-ul-Ayn at Badasht, and their real nature and what they meant."51 The Mohammedan historians openly accuse them of immorality. The Sheikh of Kum, a Bahai. told Professor Browne, "After the Bab had declared the law of Islam abrogated and before he had promulgated new ordinances, there ensued a period of transition which we call fitrat (the interval), during which all things were lawful. So long as this continued, Kurrat-ul-Ayn may very possibly have consorted, for example, with Hazret-i-Kuddus, as tho he had been her husband."52

It may be that the scandals that followed Kurrat-ul-Ayn's venture

into public life and her tragic death in the cruel reprisals that followed the attempt of several Babis to assassinate the Shah, gave a backset to the efforts to liberate women in Persia. Certain it is that during the sixty years succeeding she has had no imitator or successor. women have continued to wear the veil and have remained secluded from the society of men, not only in Persia but at Acca, the headquarters The force of the new of Bahaism. faith was not strong enough to free Rather they have comthe women. with their promised environment. Only in the Caucasus and Trans-Caspia under Russian protection, have they partly unveiled. Not even their women of the second and third generation have been trained to act up to their precepts, but in Acca, as in Persia, they are secluded from the society of even brethren in the faith. They are more backward than some other sects and races of Moslems. have been entertained in the households of Kurds and Ali Allahis and have dined and conversed with the host and his wife. I have, of course, conversed with the families of Christian converts from Islam, but the wife of a Bahai has never been introduced to me, even tho I have known the husband intimately and visited him at his home a score of times in the course of as many years. In a few instances I have heard of Bahai women, in company of their husbands, receiving gentlemen visitors, but these wives had resided in Russia. An Osmanli official, at times, receives and makes visits in company with his wife. But the ladies of the household of Baha Ullah and Abdul Baha at Acca do not receive gentle-

<sup>48 &</sup>quot;New History," p. 274.

<sup>49</sup> Id., p. 357.

Mirza Jain's "History," Introduction, p. xlii. Mew History," p. 365.

<sup>62 &</sup>quot;A Year Among the Persians," p. 523.

men as visitors even when they are faithful and honored American be-Mr. Myron Phelps when lievers. preparing materials for his "Life of Abbas Effendi," spent a month at Acca. He wished to embody in his book the interesting narrative Behiah Khanum, the sister of Abbas. She, tho more than half a century had passed over her head, did not grant him personal interviews.<sup>53</sup> stead she told her narrative in instalments day by day to Madame Canavarro, who then came out and repeated what she had heard to Mr. Phelps, who recorded it. He says: "Social custom prevented me from meeting this lady," and again, "Social custom prevented me from meeting the women."54

Now that the way is opened by the Revolution and by the Constitutionalists (who were not Bahais), liberal-minded men of all sects in Persia, Sufis, Sheikhis, Arifs, and even Mutasharis, as well as Bahais, are showing considerable zeal for the elevation of women, and for female education.

V. What does Bahaism teach as to the political equality of man and The future Bahai State and woman. community is to be under the administration of Boards—called Houses of Justice, local, national, and universal. These are to be "divine agents," "representatives of God." They are to have absolute authority and to be infallible in their decisions. will adjudicate questions of property, tithes, inheritance, divorce, and of war and peace. They will have charge of schools and of wives, children and servants as well as of religion. The number of members in

each Board is to be at least nine, "according to the number of Baha."55 The members are to be all men. women are to be admitted to these Boards or "Houses of Justice." This law evidently did not suit the notion of some of the American Bahai sisters, so they made bold to inquire about it. The "Infallible Interpreter," Abdul Baha, laid down the law plainly—which can not be altered for 1000 years at least. "From a spiritual point of view, there is no difference between women and men. The House of Justice, however, according to the positive commandments of the Doctrine of God, has been specialized to the men for a specific reason or exercise of wisdom on the part of God."56 "As to you other maid-servants, give up your will and choose that of God." "The maid-servants of the merciful should not interfere with the affairs which have regard to the Board of Consultation, or House of Tustice."57

To sum up, it has been demonstrated that Bahaism does not, by its laws, give woman equality with the man, either in the family or the state, either as to domestic rights or political rights; that in the matter of education it has not tried to give equal opportunities to girls; that it conforms to the social life of its environment without transforming it; that the claims of Abdul Baha before his audiences in Europe and America were without foundation, disproved both by the teaching and by the practise by Baha Ullah.

<sup>53</sup> Phelps. xxxix.

<sup>54 &</sup>quot;Idem," p. 109.

<sup>&</sup>lt;sup>55</sup>B=2, a=1, h=5, a=1, total 9 in Persian Abjad counting

<sup>56 &</sup>quot;Tablets of Abdul Baha," Vol. I, p. 50.

<sup>57 &</sup>quot;Idem," p. 27,

# The American Board in Detroit

SIGNIFICANT EVENTS AT THE AMERICAN BOARD 105th ANNUAL MEETING IN DETROIT, MICHIGAN

BY REV. EDWARD LINCOLN SMITH, D.D., NEW YORK Secretary of the American Board of Commissioners for Foreign Missions



HE Annual Meeting of the American Board of Commissioners for Foreign Missions held at Detroit (October 13th to 16th), was

unique and gratifying in many respects. There was profound thanksgiving for one of the best years, financially, in the history of the Board. Not only was no debt incurred, but about \$3,000 surplus remained to apply on a small deficit of the previous vear. The total receipts amounted to over one million dollars -and this in spite of adverse business conditions in America during the past year. Never before has the Board been at work under so many national flags for the 75,000,000 people included in its various fields. calls have come with embarrassing abundance, as in the offer of the Chinese authorities to hand over to the Board the work of education in eight counties of Shansi. churches in the mission fields are becoming independent propagandists of Christianity in Japan, in China, in India, and have begun home missions among their countrymen.

The election of a new president of the Board was an event of unusual interest and importance. Professor Edward C. Moore, D.D., of Harvard University, a man intimate with all the details of American Board administration, who has served

for many years on the Prudential Committee, and has visited the missions as a member of the deputation to China, was elected to the office.

This meeting of the Board was also significant because of its hearty and unanimous acceptance of the proposals of the National Council to make the regularly elected delegates of the National Council hereafter. members of the Board. By this action the Board accepts the new plan of organization in the Congregational denomination and allows the churches themselves to take upon their shoulders responsibility for its work. In addition to these National Council delegate members, the Board elects one hundred and fifty members at large, in which class may be included any friends of the Board who are devoted to it in some peculiar way, and not so likely to be chosen as members through the National Council. The change will not make material difference in the progress of the work of the Board. Annual Meetings hereafter will be a part of the Biennial meetings of the National Council, the Board meeting by itself on the alternate years. All matters of large importance will be deferred to the meeting held in conjunction with the Council.

Missionaries to Mexico were present at the meeting and were going directly from Detroit to resume their work in Mexico. All were enthu-

siastic over the new plan of union in Mexico whereby the field is divided among the denominations, each to be responsible for the Christian work in certain sections of that country. The American Board's district includes the states of Chihuahua. Sonora, Sinaloa down to the river and lower California. This is a larger territory than the Board has covered before and includes that part of the Mexican population which has heretofore shown itself most democratic and progressive. On the other hand, most of the revolutions in Mexico have originated in this district. The new plan will require a larger force of missionaries and perhaps the surrender of one or more of our leaders to labor in some of the union institutions. Whatever the sacrifice may be, the Board is enthusiastic over the movement because it means the ending of all denominational rivalry in Mexico.

Another significant movement reported at Detroit was the action taken in northern China, June 28, 1914, when "the mission and the Chinese associates of the American Board formed what we trust will become the forerunner of a great national Congregational Church China, for it marked the formation of the Congregational Union of Shansi, Shantung, and Chihli, wherein Chinese are given equal rights and placed upon equal terms with the missionaries in the administrative work of the American Board mission. All the main mission administration is in the hands of combined bodies of Chinese and missionaries who prepare the estimates, locate the missionaries and carry on the general administrative work. The

new plan is the carrying out of the principle of cooperation which has already been tried in some of the stations. It is hoped that this will prove the way to develop devoted, strong, aggressive Chinese leadership suited to the new day in China." The Chinese are reported to be enthusiastic over the new plan, and hopes are high that many minor difficulties and frictions will be solved in this way.

### Five Centuries in Turkey

About forty missionaries of the Board, old and new, were present at this meeting, but none received more attention and applause than the five Turkish veterans, Rev. C. C. Tracv, D.D., Rev. Geo. F. Herrick, D.D., Dr. Geo. C. Raynolds, Rev. Joseph H. Greene, D.D., and Rev. Henry T. Perry, D.D. These five men and their wives represent four hundred and ninety years of continuous service in Turkey. Following the veterans came the recruits, young men who were designated for Albania, India, Africa, and China, who told why they proposed to be missionaries. The impression made by the veterans and the recruits was one of the deepest of the entire meeting.

China's greetings were given by F. C. Liu of Taiku, a Christian of the third generation, whose grandfather and mother were killed by the Boxers. Among the representatives from India was Rev. Henry Fairbank of Ahmednagar, who told of the growing industrial work in the Marathi Mission. He was born in India, the son of Rev. S. B. Fairbank, also a representative of the American Board in this same mission.

# More About the War and Foreign Missions



S the world-wide war progresses and other lands become involved in the deadly conflict the missionary situation becomes even

more acute. The crisis is leading many to more earnest prayer—not for God's favor to armies but for God's guidance that His people may know His program and His will for them. The large number of soldiers in recruiting camps, on the battle-fields and in hospitals, and the distressing plight of the Belgians, also offer an opportunity for Christian service and the distribution of Bibles.

That our readers may keep themselves informed as to the influence of the war on missions and the problems and ministries that are resulting from it, we quote from recent letters from missionary societies and their workers. The stirring events that are so absorbing the attention of the public should be used to turn men's thoughts to the greater conflict against the kingdom of evil and to the campaign for righteousness, truth and love that is being carried on by the followers of Christ Jesus in every land under the sun.

### Interruption of Christian Cooperation

One of the most serious spiritual effects of the war is the dismemberment of many international Christian organizations. The Christian Endeavorers of different lands have been obliged to break off friendly correspondence and to become enemies.

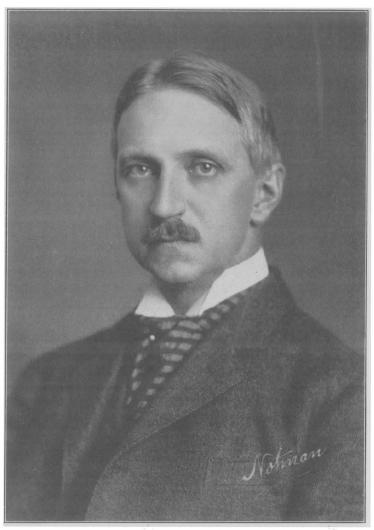
Their world's convention, which was to be held in Australia next year has been postponed.

"Over 200,000 of the Young Men's Association members are in the various armies of Europe," said Dr. John R. Mott. "Nearly every secretary of the Association in Europe is under arms. The first secretary of World's Alliance, Y.M.C.A., Lt.,-Col. Charles Formaud, has been called to the command of his regiment on the Swiss frontier. While the secretary of the Paris Association is at the front, his wife is acting in his place, and the Paris Association building is transformed into a hospital under the charge of Count de Pourtales, who is not only president of the French National Committee. but of the National French Red Cross Society. The president of the World's Alliance, Paul de Gouttes, LL.D., is serving in a private's uniform in the Swiss Army.

The Young Men's Christian Association at Geneva has three secretaries, and at the outbreak of the war one of these was called to the Swiss colors, one to the German, and one to the French, with the result that the association was left without workers.

Sunday-school workers have been closely united all over the world and met last year at Zurich. In 1916 they planned to have a convention in Japan, but to-day many of their members are under arms and under oath to kill one another.

That great international body, the



PROFESSOR EDWARD CALDWELL MOORE, D.D.

PROFESSOR EDWARD CALDWELL MOORE, D.D.

The new President of the American Board of Commissioners for Foreign Missions (succeeding the late Samuel B. Capen) is a native of West Chester, Pa., and was graduated from Marietta College, Ohio, in 1877, and Union Seminary, N., in 1884. Then for two years he studied at the Universities of Berlin, Göttingen, and Glessen, and afterward held Presbyterian pastorates in Yonkers, N. Y., and Providence, R. I. Since 1901 he has been Parkman Professor of Theology at Harvard University. Dr. Moore has been for fourteen years a member of the Prudential Committee of the Board, and for several years has acted as Chairman. He has twice visited the mission fields, once as chairman of a deputation to China. His monograph on "The Naturalization of Christianity in the Far East," is a classic on the subject. This year Professor Moore is teaching a special class of Chinese students in his home in Cambridge, Massachusetts.



TURKISH AND OTHER MOSLEM TERRITORY NOW INVOLVED IN THE WORLD WAR

Protestant Missionary Stations are located in most of the towns shown in Turkey and Egypt. There is little danger of a Turkish invasion of

Egypt, since two hundred miles of descrt lie between the Palestinian border and the Sucz Canal. The

great dangers are from soldiers and outlaws in Palestine, Syria and Armenia.

Salvation Army, is facing the most severe crisis of its existence. More than 10,000 members of the organization are said to be actually fighting in the ranks. In all the fighting countries, except England, its actual existence as a working factor is said to have ceased. In America much of the work planned by the Army to meet problems that it is asked to solve must be abandoned. The Salvation Army in America is without reserve funds, and its gifts from the rich have always been small, and churches give little. Most of the money of the Army is earned in industrial plants, but these have been almost put out of business.

The Continuation Committee of the Edinburgh Missionary Conference is split into British, German and French factions, and only God by His love and power can weld them together again.

## Even Missionaries are Fighting Missionaries

"What a mockery is war," writes Bishop Nuelson, of the American Methodist Church, "that the German Roesch and the Frenchman, Campy, two Methodist missionaries, laboring for awhile shoulder to shoulder in our North African Mission at Algiers, preaching the Gospel of Christ to the Moslems, should be compelled as officers in hostile armies to lead their companies against one another."

Dr. Friedrich Roesch was a graduate of the University of Heidelberg and a Methodist missionary in Algiers. He was fatally wounded in the battle of Verdun, September 10th. Dr. Roesch was one of the best Arabic scholars of North Africa and he put his learning to the Master's use.

The deadly effect of the war on student work in Europe can be imagined when we realize that it puts an end for some time to such conferences as that held last summer in Austrian Silesia. At that time representatives of some fourteen nations were gathered in harmony at the feet of Christ—Germans, Tschechs, Poles, Magyars, Croats, Bulgarians, Rumanians, Russians, Dutch, French, Swiss, English and Americans. Now political intrigue and national selfishness has brought discord.

In France it is said that 280 of the 450 pastors of the National Union of Reformed Churches were liable to service when the war broke out. This leaves, therefore, half the churches of Protestant France, for the time being, pastorless.

Even in neutral lands the deadly conflict has a spiritual as well as a material effect. Dr. Walling Clark, for twenty-five years a Methodist missionary in Italy, reports that in spite of Italy's neutrality, commercial and industrial activities throughout the land are paralyzed. **Factories** are closed and printing-houses have reduced their corps of workmen by This means that vast numone-half. bers of laborers have been turned out of employment. Multitudes of Italians have also returned to their native land from the countries at war, and they are absolutely without means of support. Dr. Clark continues:

"It is significant that the people in Italy are flocking to the churches everywhere — both Protestant and Roman Catholic. Even men of high social and government positions are turning their attention to spiritual things, and a wave of religious faith

is sweeping over all the people. After the war is ended, I believe that one result of the conflict will be the moral and spiritual transformation of the entire continent."

As to the effect of the war on the Russian Empire Mrs. Bertha A. Pancake writes through the Methodist Board of Foreign Missions that words fail to describe the depressing effect upon everyone. A large number of Methodist preachers have been called to the colors. Some foreigners, loyal to Russia, and who had lived for many years in Petrograd, were obliged to leave their families and go into exile because they had neglected to take out papers of citizenship.

### The Distress of German Missions

the missionary work done under German influence is seriously proportion of crippled. A large these German missions are situated within the limits of the British Empire. In the East and the West an urgent appeal is made to the English public to support German missionary work. "No matter how hardly we are prest to maintain our own missions we can not allow fratricidal war which is raging among Christians at home to bring about the starvation of Christian missionaries or the interruption of their work Any help which we can give to those who are nominally our enemies, but who are our fellow workers in Christ in the mission field, will afford a convincing proof both to them and to their converts that Christian love is a more potent force than the antipathies and prejudices which are begotten of a one-sided and imperfect patriotism. There are

no more devoted and self-sacrificing missionaries in the world than those who hail from the Fatherland."

Concerning the effect of the war in German Colonies the Basel Mission reports to its friends in a circular letter: "The first effect of the war in Germany, and the mobilization in Switzerland, was the emptying of our mission house. Nearly all the brethren, as far as they were of German or Swiss nationality, were called to arms, including the brethren who were ordained for the foreign field at the last mission feast. When the youngest were called out with the Landsturm, only eight or ten were left of the 121 mission students.

"Another effect of the war is the interruption of intercourse with our mission fields. No one can be sent out or brought back, tho many missionaries are greatly in need of rest. Correspondence is greatly hindered. This is the more serious, as our brethren have to suffer directly or indirectly from war conditions. Togo already has been torn for the present from the German Empire and a similar fate is threatened Kamerun. It is very uncertain what conquering England or France will do with our missionaries. The position is also uncertain in the English colonies. Even if our missionaries should not be expelled they will be put under severe control. Money can not be gotten to them at all. A third effect is financial. Present business conditions make it very hard for the mission to meet all the expenses."

The Neuendettelsau Mission is greatly hindered because of money depression. The work is beginning to prosper in a spiritual way, especially in New Guinea, after a long

time of waiting. During the year 1913, four hundred Papuans were baptized, and there are more than 4,000 Christians.

### Letters from British Societies

Thus far we have been unable to obtain direct replies to our letters asking for information from German and French societies, but the British workers seem to be hopeful and confident that Christians will rally to the support of the work. Dr. F. W. Hawkins, the London Missionary Society secretary, writes: "When the war broke out the society had booked passages for between 30 and 40 missionaries or members of their families to China, India, or Africa, Most of them were via Siberia or by North German Lloyd boats. These routes became automatically closed by the outbreak of war. Other passages were booked by the P. & O. and the Union Castle Line, but the boats by which the passages were booked were taken over by the government for transport purposes, and it therefore became necessary to make entirely fresh arrangements for the return of missionaries to the field. have already gone out via America or via Suez, and others have proceeded to South Africa, but the majority are still at home.

"The chief difficulty in the administration of the Society's affairs at the home end is the financial uncertainty with regard to the immediate future. Several missionaries have obtained temporary employment in England, so as to relieve the funds of the society. With the same object in view the secretaries of the society have voluntarily surrendered a portion of their salaries, effecting an

aggregate saving of upward of 10 per cent. in salaries. Economies have also been carried out in the Mission House.

From the financial point of view the society has much to be thankful for. Its income to the end of September was nearly £2,000 higher than to the corresponding date last year. The financial position is much stronger than last year owing to the fact that some £80,000 have been received toward a special fund which has been applied in paying off accumulated deficiencies.

"In Central Africa it has been necessary to move all the ladies and children from the neighborhood of the frontier of German East Africa. The missionaries have remained at their posts, and it seems clear from cablegrams received that at least one of the society's stations has been visited by German troops.

"In South Africa the stoppage of the diamond mines at Kimberley has thrown many thousands of natives out of employment, and they have returned to their villages, where many of them are idling away their time. The operations against German West Africa have not up to the present immediately affected the stations of the society.

"The capture of German Samoa by the New Zealand forces has brought the large staff of the missionaries of the society at work in these islands under the British flag. Information has been received that they are all safe. The occupation of German New Guinea by the Australasian forces opens a new field of labor for the society which has a strong mission along the south coast of that great island.

"In Madagascar the work of the Paris Society there will be greatly crippled by the shortage of supplies from France, but other missions are coming to the rescue. One effect of the war it is hoped will be the establishment of better relations between the French officials and the English missionaries which has been one of the most serious difficulties of missionary work during recent years.

"British societies are trying to help their brethren and other nationalities, including the Germans, in the difficult situations in which they have been placed by the outbreak of war. There are over 800 German missionaries at work in British territory."

For the Church of Scotland Foreign Mission Committee, W. M. M'Lachlan, Esq., the Secretary and Treasurer, writes: "We have missions in India (Panjab, Himalayas, Calcutta, Poona, Madras); in Africa (Nyassaland, Portuguese East Africa, British East Africa); in (Ichang, Province of Hupeh). In none of these has the war had any appreciable effect. In Nyassaland and British East Africa, one or two of our missionaries who had previously had military training have been called to defensive service, but at all stations the ordinary mission work seems to be proceeding as usual.

"So far, we have not kept back any missionaries from sailing—either new missionaries or old missionaries returning from furlough."

Concerning the great work of the Church Missionary Society, the Rev. Cyril Bardsley (Honorary Secretary) made the following statement on September 8th: "The faith, the courage, the powers of endurance, the readiness for sacrifice of God's

people must be tested. It is unthinkable that there should be anything approaching a collapse. . . . With all the strength we possess we must take as our motto 'hold fast.'

"We were greatly encouraged by the income received during August, which is quite up to the average of past years.

"Our brethren at the front are nobly and promptly responding to our message asking them to cut down their expenditure in every possible way. In several of the society's missions the missionaries must be passing through a time of considerable anxiety, chiefly through a lack of news, but we can thankfully report that there is no reason for fear as to their safety. Owing to the mobilization in the Ottoman Empire and to the difficulties experienced, an agent was sent to Palestine to look after our missionaries' interests and to render any special assistance that may be needed. Persia is largely isolated, all routes being closed except through India. In German East Africa the isolation of our brethren is complete and no communication with them is at present possible.

"With few exceptions we look forward to all the missionaries and new recruits leaving for their missions during the next months."

Rev. C. E. Wilson, B.A., Foreign Secretary of the British Baptist Missionary Society writes: "Our committee have, under a solemn sense of God's leading, determined not to withdraw any workers or to withhold any missionaries from returning after furlough, or any of the newly appointed candidates for the field. Every kind of economy is being exer-

cised. Many new schemes for capital outlay are being held over, and the opening of one or two new stations has been deferred, the starting of several new buildings has been postponed.

"So far as the direct influence of the war upon our foreign work is concerned, we have work on the Continent in the North of France and in Italy. The missionaries report a quickened interest and a more ready hearing of the Gospel since the war broke out. One of our missionaries in France is engaged in Red Cross work. There has been a little actual fighting between the French and Germans on the Kongo, and some of the wounded natives have been taken to our Mission Hospital at Bolobo. The Japanese troops have occupied the station at which we have workers at Weihsien in Shantung, but so far as I have information to-day there is no special cause of anxiety about our mission work in Shantung. The Chinese are not greatly disturbed.

"On the whole we feel we have abundant cause for thanksgiving to God in this time of unprecedented strain and trial on our people. We can not but sorrow at the fearful necessity of this great and deadly conflict, and we pray for its speedy and righteous end."

For the Society for the Propagation of the Gospel in Foreign Parts Rev. Canon Robinson, D.D., sends word that none of their missions, as far as they know, have suffered in consequence of the outbreak of war. "I understand," he says, "that the German missions in Chota Nagpur are in great difficulties, as practically all their missionaries have left. Our

missionaries will do what they can to give any local help that is possible."

The Wesleyan Methodist Missionary Society reports: "On the Home side we believe that there has been, not a distraction of interest, but rather a quickening of it. Meetings are well attended and money is at present coming in a little better than normally. If the war continues, as at present seems possible, for a long time it is next year rather than this that we shall begin to feel the strain of it. Meanwhile our policy is to maintain our present activities all the world over in full efficiency, but to be extremely cautious in the matte. of extension."

### Disorganization of Jewish Missions

The war has entirely disorganized the Jewish mission work of the United Free Church of Scotland. Every station, both on the Continent and in Palestine, has been more or less affected. It was extremely difficult to maintain communication with the missionaries, whether by letter or telegram, and practically impossible to transmit money.

The latest news from Budapest was that the school building was occupied as a barracks by a thousand soldiers, but Mr. Webster hoped that it would shortly be vacated, so that the work might begin again.

The missionaries in Constantinople and in Palestine have been advised by the authorities to return home. This shows the chaotic condition into which the work has been thrown by war. For the present at least the Jewish mission may be said to have practically ceased.

The Mildmay Mission to the Jews, which has many stations in Russia,

reports great blessing, in spite of the unsettled state of the country. Three of the Mildmay missionaries are being held in Germany and can not get away. Their mission at Berlin had to be given up.

The Director of the Barbican Mission to the Jews, Rev. T. C. Lipshytz, was on a mission tour to Germany when war was declared, and is not allowed to leave.

The Hebrew Christian Testimony to Israel, of which David Baron is superintendent, has also given up its work in Germany, owing to the war. Their work in Russia will continue, but the mission tours have had to be given up. The missionaries in London have to work almost day and night to deal with the Jews who have been flocking into that city since the war began. There is a wonderful spirit of enquiry and a readiness to accept Christ, such as they never have seen before.

All missions to the Jews have their hands full, as refugees are coming in from many lands. Many missionary societies in England are dismissing their missionaries, not because they are not anxious to keep them, but for lack of funds. The situation is acute, and needs the prayers and sympathies of those Christian peoples who are not yet affected by this war.

### Christian Work Among Soldiers

At the great camp at Valcartier in Canada, the Y.M.C.A. is conducting an evangelistic campaign with excellent results. Night after night, thousands of men gather to listen to the preaching of the Gospel and many are converted to Christ. The Y.M.C.A. have a staff of thirty-five workers who conduct the dining tent,

post-office, writing and reading tent, moving-picture show and Gospel services.

The work of distributing the Gospels among the British troops is going ahead speedily. Already over 200,000 Gospels have been distributed with Lord Roberts' excellent preface, which he wrote specially for the Active Service Testaments and Gospels. There is no doubt that there is a spirit of solemnity over the nation.

"The work among the French and Belgian soldiers is also going forward," writes Francis C. Brading, of the Scripture Gift Society, "and we have received encouraging letters from those who are distributing. We have been able to place a Gospel in the hands of many of the German prisoners through the kindness of those in authority, and we are now sending the Word of Comfort to our soldiers who have been wounded in the fight."

General Bramwell Booth has arranged for the organization of the Salvation Army to be placed at the disposal of the Cabinet Committee of the Prince of Wales' Fund, officers and soldiers working in every instance under the direction of the local committees in the various boroughs, villages, and urban districts.

Only God can tell the duration and the results of this war, but surely it is time for Christians to look well to their spiritual armor, to use well their resources, to see to it that none may have cause to doubt their right to the name Christian; and to pray without ceasing that all men may speedily be lead into harmony with the will of God.

# Religious Changes in China\*

BY GEORGE SHERWOOD EDDY International Student Christian Secretary for Asia



E are in the old Buddhist temple of Wofosu, near Peking, a Buddhist monastery transformed into the Northfield Student Conference for North China. The change is

typical of the transformation extending over the whole land. In this Buddhist Temple, where the sage of India is still worshiped by the droning Buddhist monks, who feebly perform the rites of a worship from which the life has long departed, but no worshiper comes to bow before the images of the "Buddha in Meditation," the "Laughing Buddha," the "Sleeping Buddha," and the other dust-covered idols which are falling to decay. On one side of the temple are the buildings of the former Buddhist monastery, with places for the two hundred Buddhist monks, who sought release from life through renunciation. These are now filled with two hundred wide-awake Chinese students, who are seeking, not escape from life, but entrance into life abundant for the saving of China. Down the other side of the temple are ranged the courts of the old Emperor's palace, housing the foreign workers who received their first inspiration from the student conferences of Northfield and Geneva. In the pavilion where the Emperor's dragon flag once hung, is the rainbow flag of the Republic, where the students are gathered for their platform meeting. distant hills are ranged the tall pagodas of deserted Buddhist monasteries, and the watch-towers of the fallen Manchu dynasty, while nearer at hand the movingpicture man from America is photographing the student conference in action.

\*From The North American Student.

Beside the fallen idols in a little shrine is a live Bible class of modern Chinese scientific students, studying the social rejuvenation of ancient China through Christianity. The distant sound of the gong from the old Buddhist priests at their worship mingles with the notes of a Christian hymn from a meeting in a neighboring cloister. Truly, "the old order changeth, giving place to the new."

As I look over the students and workers gathered here this year, many facts strike me as new. They are men won for Christ last year. A military adviser to President Yuan was leader of a Bible class. When he was a Chinese military student in Japan he was not allowed to attend Christian meetings, but when he was in the Mission hospital last year the doctor gave him a Bible and the words of Jesus Christ changed his life. After struggling with his doubts for some time he was so imprest by the character of Jesus, His life, His death, and His power, that he publicly accepted Him and was baptized. In Confucius he had . found a sage, in Christ a Savior. Confucius had given him precepts, Christ gave him power. The former had urged morality, Christ gave life. thought now is how to spread the knowledge of Christ among the 400,000 troops in China.

Another new convert was for a long time secretary and is now legal adviser to the President. He was an ardent student of Confucius, with a sense of God as a far-off Creator, when he went to Japan to study. On his return to China he became private secretary to Yuan Shi Kai, who was then Viceroy of the empire province of Chihli. By unswerving honesty, hard work, and ability he helped to reform the local govern-

ment of the province. When Yuan came to Peking to reform the organization of the Manchu dynasty, Mr. Chiu came with him as secretary. It fell to his lot to form the new provincial parliament of the province of Chihli, to supervise the elections, etc. He also helped to form the first Manchu Senate, and became chief secretary of that body. After ten years of hard work, failing health compelled him to retire to Shanghai. He was discouraged and deprest over the corruption of the falling dynasty, and the hopeless outlook for his country, so that he was almost driven to despair. It was then that the great educator, and a newly baptized Christian, Chang Po Ling, said to him: "Christ is the only hope for China. Christianity can give the basis which China needs. Study the Bible, and you will find a new source of power there."

For a year Mr. Chiu studied the Bible as a last hope. Before, he had dimly conceived of a distant Creator, but now through Christ he found the Heavenly Father. Still he conceived of Jesus as only a man. For a second year he studied and reviewed the entire New Testament. When invited to return to the service of the President he replied that he could not return to politics when the more important question of religion remained unsettled in his life. He could find no heart for work when he had no message for his people. But during this year he found Christ as Lord and Savior, and from Him learned the message and power of service.

He came out of retirement and then he started for Peking to enter the government service, but on his voyage north, he was in great distress of mind, feeling that he ought to come out and publicly confess Christ. His family would not consent, pointing out that he would lose position and prestige. One day during his voyage, in deep anguish of mind, he came out on deck to find the sun shining and all nature seeming to rejoice. He

said to himself: "Why should I alone be miserable? I dare not enter the capital with this great question unsettled; I must leave all and follow Christ." For ten days he tarried in Tientsin with his



MR. CHIU (ON LEFT), LEGAL ADVISER TO PRESIDENT YUAN SHI KAI, AND GENERAL CHANG, MILITARY ADVISER TO THE PRESIDENT

friend, Chang Po Ling. Here he was prepared for baptism and joined the Chinese Church and was baptized on April 5, 1914. Immediately he visited all his friends in Tientsin and witnessed to everyone of Christ. From here he went to the capital on the 8th of April and the next day called upon the President. The first thing he told him was, "I have become a Christian." The President replied that he had no objection, for there was perfect liberty of conscience in China. He appointed him one of his legal advisers in the State Department. To-day this man is witnessing to those "of Cæsar's household" in the capital.

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

### THE MID-WEEK MISSIONARY MEETING OF THE CHURCH



URING the greater part of the nineteenth century it was a very general custom in churches of all denominations to observe what was known as the

"monthly concert of prayer for foreign missions." One evening each month (the first Sunday or Monday in the beginning, later, the first mid-week meeting) was sacredly set apart for prayer for the conversion of the world.

In the issue of The Panoplist (forerunner of The Missionary Herald) for January, 1815, there was printed an appeal for the general observance of such stated seasons of prayer. The custom had already been widely adopted by the churches of Europe, and, to some extent, by missionaries in Asia and Africa. A few churches in the United States were also observing it, and within three years after the appeal in The Panoplist hundreds of churches took up the practise with the most beneficient results. was one of the most auspicious movements of modern times," says Doctor Augustus C. Thompson, in "Protestant Missions." "No department of human agency in the Messianic kingdom is more important than faith manifesting itself in united supplication for the greatest of all objects."

For more than half a century the monthly concert continued to be a regular institution in a large majority of churches. In the annual report of the American Board for 1869 it was stated

that of the 985 churches that formed its constituency only 136 did not observe the monthly concert of prayer. But before very long this custom gradually began to decline. "What shall be done with the monthly concert?" asked the Rev. James Carter, in The Missionary Review in August, 1892. "This is an oft-repeated question. In many churches the mere announcement of the monthly concert is sufficient to reduce the midweek meeting to a chosen few."

Mr. Carter's own solution was the occasional use of the magic-lantern then coming into use as a means of religious education in the churches. Other pastors have sought other means of enlivening the old-time concert, and some have substituted missionary meetings along some other line. But nothing seems to take its place. "For the seventeen years of my pastorate," says Doctor A. W. Halsey, secretary of the Presbyterian Board of Foreign Missions, "I proved the value of the monthly concert of prayer, and now in the service of the Board, having seen all sorts of schemes, I do not think, if rightly conducted, there is anything better."

In the old days, whenever it was faithfully observed, this service was largely attended, and was a source of blessing, both at home and abroad. The records show that many a spiritual revival in America started with the monthly concert, and what it accomplished on the mission field is greater than can be estimated. It is doubtful whether the

wonderful progress of the nineteenth century could have been achieved without it.

The missionary concert of prayer should be revived in the church, especially at this time when war is playing havoc with the missionary enterprises, and Christians everywhere are being urged to pray.

### Wanted-A Name

The monthly concert should be revived, but, in the opinion of many, it should have a new name. In its abbreviated form it is incorrect, and many have no idea what the name implies. Some have thought it a musical affair of some sort given monthly in the church!

Let us, then, have a new name. The Best Methods Editor will be glad to receive suggestions on this point, together with plans and testimonies from pastors or others who have had successful experience in conducting meetings of this kind.

### One Hour a Month

The old-time monthly missionary concert of prayer was the means of winning many a young man and woman to the foreign field. Among these there was none greater than Doctor Henry H. Jessup, who gave fifty-three years of his own life to Syria, and won Doctor James S. Dennis to the work.

It was while conducting the monthly concert in his old home church at Montrose, Pa., in the summer of 1852, that the idea of being a foreign missionary first came to him. He had given the missionary news, and was appealing to the people "to support the work or go in person to do it," when he suddenly realized the incongruity of asking others to do what he was not willing to do himself. Less than a year later he definitely offered himself for missionary service.

To the end of his life he regarded the monthly concert as one of the most important meetings of the Church. His plea for the observance of it, as given in "Fifty-three Years in Syria," is worthy of special attention.

"I have often thought of the monthly concert as the great link between the Christian Church and a perishing world," he says. "One hour a month is certainly little enough to devote to prayer and information about the hundreds of foreign missionaries in various empires and nations, engaged in preaching, teaching, writing and translating books, editing journals, visiting the people, traveling by land and sea, training a native ministry, overseeing the native churches, planning new modes of reaching blinded and hostile populations, conducting Sunday-schools, Bible classes, and having under their influence more or less directly, thousands of children and youth, and hundreds of thousands of heathen, Mohammedans and nominal Christians; with seminaries, colleges, hospitals, printingschools, presses, and type foundries, to say nothing of that most responsible and difficult of all works, the translation of the Word of God into the languages of millions of our race.

"On the foreign field are combined all the Boards of our Church-Home Mission, Foreign Mission, Publication, Sustentation, Church Erection, Church Extension, and Education, Primary, Collegiate and Theological. There are hundreds of native churches whose pastors, teachers and members need the sympathy and prayers of the whole Church. Your missionaries are a mere handful thrown out into the frontier line of the Lord's host among organized and mighty foes. The great source, the only source, of their strength and success is in the sustaining hand of the Lord himself in answer to the prayers of the Lord's people.

"The thoughts and hearts and sympathies of the churches at home are naturally and inevitably taken up through the month with interests that are near and visible and pressing. The

home work and all its branches must and ever will be linked to the very heart and life of the Church, and all through the month it must and will be remembered in earnest prayer. But let the Church give one sacred hour in the month, twelve hours in the year, to the work they are doing among the kingdoms of darkness. Let all missionaries and mission churches be assured that this one hour is the hour of contact between them and the great heart of the Church; that they and their colaborers, the churches pastors, the schools and seminaries, the translators and physicians, the editors itinerants, the colporteurs teachers, the persecuted and the suffering, the inquiring and the awakened, as well as the great perishing myriads of the ignorant, superstitious and fanatical, are being thought of, prayed for, wrestled for, and borne up on the arms of faith before the interceding Savior, the faithful Promiser, who is the Head over all things to the Church!

"The thought that the Church at home is praying is a tower of strength to the missionary in distant lands. Whatever else is neglected let not the Church forget to pray; and what time more fit and more hallowed than the monthly concert, when those at home and their brethren and sisters abroad bend around one common mercy-seat."

### Profit in Prayer

"What profit should we have, if we pray unto him?" This old question asked by the wicked in the time of Job, is being repeated by many in the Church to-day. Of what use are days of prayer for missions, or monthly meetings for concerted prayer? Are they worth the time and effort that they take? If Christians could be persuaded that they really pay, perhaps they might be more willing to take part in them.

In the old days when the monthly concert of prayer for missions was

faithfully observed in a majority of the churches, there were many and striking answers to the united prayers of God's people. Neither space nor time proved barriers to intercession. Petitions presented in Massachusetts were immediately answered in Persia. By comparing dates it was found that in many instances revivals on the mission field began on the very date of the monthly concert at home. While the church in America was assembled for prayer in behalf of some special field in the uttermost part of the earth, the showers of blessing began to descend.

In these days we seldom hear of such striking coincidences as these—perhaps because we do not expect them—yet they are by no means things of the past. This is shown by the following experience of Doctor John R. Mott told at the Student Volunteer Convention at Kansas City. It occurred in China during his recent world tour, when he was working almost beyond his powers of endurance.

"Those were full days in Canton," he said. "We had Continuation Committee conferences by day and campaigns with the students at night with two or three addresses every night given through an interpreter. From there I went north to the province of Confucius, the 'sage of ten thousand generations,' as the Chinese designate him. I visited his tomb and then went on to Tsinan-fu, the capital of the Shantung Province.

"The Governor heard of our coming and said, 'We must let them use this parliament building,' which we did. was as if one of our State capitols should be turned over for use. we had afternoon addresses and when the last afternoon came-it was on a Sunday-it was at the end of a terrible strain, and my interpreter was not up to the mark that day. For some reason we did not have many sympathetic friends around us. No Christian Student Association had been formed there. A wonderful piece of mission work had been established, but that was outside of the city wall. I was not sure that it was an environment in which I was looking into Christian faces. Yet that was one of the most wonderful meetings of all—a meeting in which more than 500 decided that they wanted to learn about Christianity.

"I went back to my room exhausted. That night the reason for this unexpected number of inquirers suddenly occurred to me. It was the universal day of prayer for students. It must surprize some of you that I, the general secretary of the Students' Movement, had forgotten it. But that explained the whole matter. 'The chariots of Israel and the horsemen thereof!' Students in forty nations had been in prayer that day for the students of the world. It is an easy matter for an omnipresent and omnipotent God to bring to bear a mighty force, to supplement all human limitations and to work with converting power."

### TWO ESSENTIALS—INTERCESSION AND INFORMATION\*

BY DAVID M'CONAUGHY, NEW YORK, N. Y.
Assistant Secretary, Presbyterian Board of
Foreign Missions

In many churches the mid-week prayer-meeting is given a distinctively missionary character once each month. Whenever held this meeting should include two essential elements, viz., Intercession and information—information furnished for the specific purpose of calling forth and directing intercession.

The primary object of such a missionary concert is prayer. But like many another prayer-meeting, it has in too many instances gone to seed from lack of point. In order to be intelligent, intercession must proceed on information. Otherwise it lacks objective, becomes subjective, then stereotyped, then ceases altogether.

Hence to feed the fires of intercession. information must be supplied. In the Prayer Watch, the never-ceasing mismeeting of the Church, at Herrnhut, when "twenty-four brethren and twenty-four sisters engaged each to spend an hour as fixt for them by lot, in their own rooms, to bring before God all the needs and interests of those around them," their custom was "to meet once a week, when all news that had been received from far and near, concerning the needs of persons, congregations or nations, was communicated, to stir them to praise for answers given or lead to more hearty and definite prayer."

The pastor of a church of 150 members in Pennsylvania whose contributions for the last six years have averaged \$25 a year for congregational expenses and \$69 for missions from each member, accounts for it on the ground, "not of any personal solicitation, but simply by the presentation of the opportunity at all services more or less, and by letters from the different parts of the field at every mid-week service."

Information should be supplied at the monthly missionary meeting in two ways -extensively and intensively. The first of these ways is best afforded by a swift survey. This divides the whole outlook into sections, puts a man, with a field-glass on the watch-tower and obliges him to sweep his part of the horizon for the biggest, most vital fact which he can report to the missionary meeting in a minute or at the most two minutes. A-is assigned to home mission field: B—Latin America: C—Japan-Korea; D-China; E-India and adjacent territory; F-the Moslem world, and G-Africa. Thus the whole world is covered. What current event is there that affects the coming of the kingdom? Report it, concisely, vividly, not your opinion about it, but just the fact. No speech is wanted; no speakers are wanted for this part-only reporters.

<sup>\*</sup>Condensed from The Assembly Herald.

If you run over two minutes, the chairman will rise as the silent signal that your time is up.

Such a survey should start a stream of definite intercession. Some of the facts reported will call forth thanksgiving, some will suggest confession. Let the leader suggest beforehand that those taking part in prayer confine themselves to a single point and be brief. Better if this part of the hour be occupied by those who are not taking other part. This should be the burning heart of the whole meeting. Within ten minutes, a dozen or more different persons should lead in prayer.

Then for the second half of the hour the main topic should have right of way. Here there will be opportunity for information of a more intensive and thoroughgoing sort. It will be desirable to provide for a series of topics which may extend through an entire season or at any rate for several months. Such a series is suggested, for example, by "The World Work in the Presbyterian Church," the chapters of the text-book with this title being taken up by one in some attractive manner.

The few minutes at the close of the hour should be reserved for prayer with reference to the intensive information which has been furnished under the "main topic."

Such a meeting, conducted on cooperative lines, with responsibility distributed and with many participating, would soon prove one of the live wires in all the life of the Church. There would be no trouble about attendance. Such missionary meetings are steadily multiplying in Presbyterian churches and should be held in every church.

### Concerning the Collection

The raising of money was never regarded as a special function of the missionary concert, prayer and the dissemination of information being its primary objects. Nevertheless consider-

able sums of money came into the treasury, both directly and indirectly, from this source. At the famous missionary concert held in the old Park Street Church, Boston, for fully a third of a century, the collection formed a part of the program each month. No special emphasis was placed upon giving, yet in twenty-four years the contributions aggregated more than \$52,500, about \$2,200 a year!

A church in a well-known community recently made a discovery along this line that is well worth considering. The pastor faithfully endeavored to keep up the monthly concert of prayer, taking a collection as in the days gone by. No special appeals were made for money but a special object for the gifts was designated each month and opportunity to contribute was afforded by the passing of the plates for the offering. No one gave very much and no one felt it a burden.

By and by a new pastor came and the collection was discontinued, not because the new man did not believe in it, but because he had not been accustomed to it, and no one else thought much about it. But at the end of the year it was found that the benevolent funds had run short. When the matter was carefully gone over in order to find the leak, it was discovered that the midweek offerings at the monthly concert had averaged \$100 a year. Needless to say that it was voted to restore them at once.

### A COOPERATIVE PLAN FOR PASTORS

BY REV. EDWARD WAITE MILLER, D.D., NEW YORK, N. Y.

Home Secretary, Board of Foreign Missions, Reformed Church in America

There was doubtless a time when the "Monthly Concert of Prayer for Missions" deserved its name. But in most of the churches in which it still exists, it has ceased to be a meeting for concerted prayer and has not yet developed

into anything that promises to be permanently satisfactory. The series of monthly missionary meetings here described was adopted as offering at least a change from what had come to be to many a wearisome and futile effort.

In the summer of 1911, while pastor of the Sixth Reformed Church of Albany, New York, the writer suggested to a few of his clerical friends that the missionary service which, according to custom, was held in the Albany churches on the third week-night meeting of each month, might be improved by providing for it a series of addresses on "Modern Missionary Heroes." His suggestions met with instant approval. Nine of his colleagues at once indicated their desire to cooperate in such a plan, and requested him to prepare a list of subjects and a schedule for ten months beginning with the coming October. The matter was duly advertised both in pulpit and press, and a schedule of subjects and speakers was printed for each church and widely distributed. Each speaker was assigned his subject (he was allowed to choose his own, if he preferred) sufficiently long in advance to give him plenty of time for preparation. When the churches opened in the autumn each had his lecture ready.

As a result of this arrangement there were delivered in ten churches ten carefully prepared addresses upon ten great leaders in the modern missionary enterprise. These addresses were limited to 45 minutes in length and were given from manuscript or not as the speaker preferred. In some cases maps and charts were made to illustrate the address. Inasmuch as his address was to be delivered before ten different audiences and in a kind of friendly competition with nine other speakers, each was stimulated to do his very best.

In accordance with the arrangement adopted, each pastor, after rotation in nine other churches, finally delivered his address, improved by repetition, to his

### Heroes of the Faith

A Series of Lectures on MODERN APOSTLES of the

### CHRISTIAN CHURCH

To be delivered in the SIXTH REFORMED CHURCH

On Friday evenings
According to the following schedule:

### 1911

October 20—David Livingstone. Rev. J. V. Moldenhawer.

November 17—Henry H. Jessup.

Charles G. Sewall.

December 15—William Carey. Rev.

Charles F. Shaw.

#### 1912

January 19—Robert Morrison. Rev. J. Wallace Young.

February 16—Adoniram Judson. Rev. Alexander Abbott.

March 15—John Eliot, Rev. William H. Hopkins, D.D.

April 19—John G. Paton. Rev. E. R. James.

May 17—Jacob Chamberlain. Rev. J. Addison Jones, D.D. June 21—Guido Verbeck. Rev. James

June 21—Guido Verbeck. Rev. James S. Kittell, D.D.

July 5—Cyrus Hamlin. Rev. Edward W. Miller, D.D.

own people. The addresses were given at the usual time of the week-night prayer-meeting in the regular prayer-meeting room and the service was limited to the usual hour. In some cases the pastor, being necessarily absent, arranged for some member of his congregation to preside at the meeting and conduct the devotional exercises; in others the visiting minister conducted the entire service.

In nearly all the churches there was a decided increase in attendance at these missionary meetings, and the people began to look forward to them. The prospect of hearing a new voice and the assurance that a carefully prepared address upon an important person would be given, made the meeting seem worth while to many to whom the ordinary missionary meeting made no appeal. The pastors, too, seemed to enjoy the change

and the opportunity to meet the faithful members of other congregations. The fact that one discourse served for ten occasions was also a consideration not to be overlooked. When one of the pastors was asked whether he would join the movement, he replied with enthusiasm, "Indeed I will. It is a fine laborsaving device."

The success of the first year encouraged a repetition and expansion of the plan. Other ministers exprest a desire to bring their churches into the movement, and the number rose to sixteen. As it was the custom in some of the churches to suspend the week-night services during two of the summer months it was found that eight monthly missionary meetings would suit them better than ten. It was, therefore, decided to form two circles of eight churches each. Each circle was to have a separate schedule, but the same topics and program.

As has been said, the subjects of the addresses for the first year were all biographical. The great missionary heroes whose life stories were told represented different denominations, different fields and different phases of missionary service. They thus had afforded an interesting mode of approach to the study of missions. But the second year, for the sake of variety, it was decided to present the matter from an entirely different point of view. In order to relate missions to the perpetuation and expansion of Christianity five of the eight addresses were planned on the history of missions and three on modern methods of missionary work. As there were two circles, two pastors were assigned to each topic.

It was not expected that this course would prove as popular as the first one, tho it was believed its educational value would not be less. The addresses were difficult to prepare and the subjects lacked the personal appeal inherent in Nevertheless the interest biography. and attendance were well sustained. The

general verdict, at the close of the eight months was that the course had been well worth while. The topics were as follows .

- The Beginnings of Christian Missions.
   The Conversion of the Roman Empire,
- 3. The Evangelization of our Pagan Ancestors.
- 4. Catholic and Colonial Missions at the Beginning of the Modern Era.
- 5. The Origin of the Present Movement for World-Evangelization.
- 6. Modern Missionary Methods of Evangelization.
- 7. Modern Educational Missions.
- 8. Modern Medical Missions.

Among the sixteen churches that adopted this plan for systematic instruction in missions the following denominations were represented: Baptist, Congregational, Lutheran, Methodist, Presbyterian and Reformed. The visit of so many pastors to other churches helped along the growth of sentiment in favor of Church Federation which came later. On the assumption that the average attendance at the meeting was no more than 25, at least 400 people during that year heard eight addresses on the History and Method of Missions. would seem to be well worth the effort.

The fine fellowship that exists among the Protestant ministers of Albany has made possible this and other efforts de pendent upon interdenominational cooperation. During the two years these monthly missionary meetings were in progress, the same ministers who cooperated to make them such a success, gave on week-nights in a centrally located audience room, eight series of lectures on "The Bible and Religion"sixty-six in all. Such team work is possible only where the ministers of a community are in sympathy with one another and enjoy working together.

### Mission Study at the Mid-Week Meeting

In some churches the problem of missions at the mid-week meeting has been solved by turning the entire gathering into a study class for a period of six to eight consecutive weeks with a popular text-book and a competent leader. This is not an easy thing to do, but when well done seems to be productive of very good results.

A successful experiment along this line was recently tried in the First Presbyterian Church of Englewood, New Jersey, which numbers among its members Doctor Sailer and Robert E. Speer. The mid-week meetings were not large and the session voted to devote nine consecutive meetings to a course in mission study.

Doctor Sailer agreed to do the teaching provided he was given control of the entire session, devotional service as well as the study period. The course was thoroughly advertised by means of a little folder, and the whole arrangement of the room was changed. Instead of facing the desk, the chairs were arranged in a semi-circle facing one side of the room, and informality and sociability were encouraged in every way possible.

At the opening meeting the pastor of the church briefly introduced the course and then took his place as a member of the class. There was a devotional service at both the opening and the close of each session led by Doctor Sailer. Much stress was laid on prayer, but no time was taken for singing and the meeting was prolonged fifteen minutes beyond the usual hour to give more time for discussion. Notwithstanding its size the class was conducted as a real study Text-books were on hand for sale and note-books and sharpened pencils were provided at each session. Liberal use was made of blackboard, maps and charts, and a reference library of about thirty books with a librarian in charge, was placed on a table in front of the class and kept in constant circulation.

Those who were willing to make special preparation with the aid of the text-book were enrolled as regular members, but visitors and others who did not wish to do the work were made equally welcome. At the close of each session there was an assignment of work to be done for the next meeting and lists of thought-provoking questions were distributed to stimulate interest on the part of all in the next lesson. Prayer cycles were also distributed and their use continually urged. Everything possible was done to encourage free participation on the part of those present, and as a result many asked and answered questions who had never before been known to take part in a prayer-meeting.

The results were very gratifying. The attendance at the mid-week meeting in this church had an average attendance of less than forty—sometimes less than thirty were present—but during the sessions of the study class, the attendance averaged over 80. After the first meeting there were never less than sixty present. "Many attended who had not been seen at the mid-week service for many months," says Doctor Sailer. "The majority of those who attended bought text-books and studied them, took notes, and participated in the discussions. large number did collateral reading, an average of twelve books a week being taken from our thirty-volume reference library alone. Several persons had a definite interest in missions aroused for the first time in their lives and a number of subscriptions to the China Campaign of the Presbyterian Church were secured. The plan was generally voted to have been well worth while."\*

He that saveth his time from prayer shall lose it; he that loseth his time in communion with God shall find it in blessing.—Wilder.

<sup>\*</sup>Added information on the subject may be found in a little leaflet, "A Mission Study Class at the Mid-week Church Meeting," by Doctor Sailer, published by the Presbyterian Department of Missionary Education, 156 Fifth Avenue, New York, N. Y.



### Two Warfares--A Contrast

THE CONFLICTS OF THE WORLD

THE CAMPAIGNS OF GOD

### Ephesians, 6:12

"Against flesh and blood"

"Against spiritual wickedness"

### THE CAUSE

Pride, envy, and jealousy of men and

Desire for human supremacy over others.

The ambition of worldly rulers for power.

The love of God for man-desire for his good.

The ignorance and evil in men apart from God.

The lack of harmony between man and God.

### THE PURPOSE

Material advantage. Control of com-

Increase of territory, racial supremacy, Peace by armaments and fear of death.

The subjugation of the weak by the strong.

Moral and spiritual advancement of mankind.

Extension of the knowledge and love of God.

Divine supremacy. Peace by righteousness and brotherly love.

To win men to God and to save them from sin.

### THE ENEMY

Opponents of a national program.

Races and nations desiring independence. Those who have what others want.

Rulers who oppose the stronger nations.

Opponents of truth, love and righteous-

Ignorant bigots and selfish leaders. Those who exploit men to their detri-

The devil and his followers, who lead men astray.

### FORCES FOR VICTORY

The nations of the earth. iron.

Blood and Armies under the direction of generals.

Proclamations and treaties.

The Church of Christ. Spiritual powers.

Followers of God under the leadership of Christ.

Prayer, watching, working.

### THE WEAPONS

Death-dealing missiles, guns, bombs, torpedoes.

Fire, sword; rapine, hatred, and murder.

"The wiles of the devil."

Life-giving messages. "The Word of God.

Schools, hospitals, industry; love and Christlike lives.

"The whole armor of God."

### THE COST

Expense of large armaments, forts, armies, navies, coaling stations, etc.

Useless in peace, but costing \$2,000,000,-000 a year. \$5,480,000 a day.

The present war, costing about \$50,000,-000 a day.

Expense of Christian churches schools for benefit of men, women, and children at home and abroad.

Useful, always costing less than \$2,000,-000,000—a permanent investment.

Protestant Christians spend in aggressive work about \$75,000,000 a year.

Men engaged in killing each other, 20,-000,000.

Prisoners to be maintained, pensions, indemnities.

Destruction of industries, commerce, art, cities, and pursuits of peace.

Expensive war machinery destroyed.

Christian missionaries to foreign lands, 24,000.

Christian workers employed in Europe and America, 300,000, at a cost of not over \$200,000,000 a year.

Erection of buildings and equipments for churches, schools, hospitals, etc., to

elevate men.

### THE RESULTS

Death to young men, husbands, fathers.

Killed and disabled in three months reported at 300,000 to 600,000.

Cities sacked and burned. Treasures destroyed.

Men maimed, women ruined, children killed.

Families obliterated, countries impoverished.

Science hindered, education retarded.

Commerce destroyed (400 ships taken in six weeks).

Religious and philanthropic work hindered.

Burdensome war debt taxation for years to come.

Factories, churches, art treasures, etc., in ruins.
Animal passions given control of men.

Money squandered that might have been used for education, canals, railroads, science, art, religion.

New knowledge, power, and happiness to men.

Conversions from heathenism, 200,000 in one year.

Communities transformed, schools established.

Men and women healed, children educated.

Family life purified, industries established.

Science and discovery and civilization advanced.

Commerce built up (16,000,000 Scripture

portions alone).
Religious and philanthropic work pro-

moted.

Men taught the blessing of service and

sacrifice.
Buildings maintained for industry, religion, education.

Spiritual and moral natures of men de-

veloped.

Money put into permanent improvements for the betterment of mankind and for the development of the natural resources of the earth.

### THE END

### DEFEAT -

Strife—Material and physical forces dominant—Fear reigns.

### VICTORY

Peace—Divine and spiritual forces dominant—Love reigns.

IN WHICH KIND OF WARFARE ARE YOU MOST INTERESTED, AND WHICH IS WORTHY OF THE WHOLEHEARTED SUPPORT OF MEN AND OF GOVERNMENTS? WHAT ARE YOU DOING TO HELP?

### THANKSGIVING AND PRAYER IN WAR TIME

THIS is surely a time to pray for deliverance from the unbelief which may hinder God in His mighty works, and that we may so trust in Him and follow His leading that He may be able to accomplish His will in us and let His power work among us.

In the midst of many difficulties and dangers there are many reasons for thanksgiving to God for His mercy and guidance.

Thanksgiving that in many of the mission-fields the work is not seriously

interrupted by the war; that many who are naturally counted as enemies are ministering to each others needs; that a spiritual quickening is evident in camps and churches, where men are sobered by the war.

Pray especially for the missionaries in German East Africa, who are completely isolated, and for workers in Turkey, most of whom had to leave that country or are in danger from the Turks. Pray that throughout the Christian nations the hearts of men may be humbled in true repentance before God, and may seek the peace that comes through Jesus

Christ. Pray that from this conflict may come new opportunities for the Gospel and new desire for the coming of God's Kingdom.

Pray that Christian men and women may be revived with new zeal and the spirit of sacrifice to proclaim the healing Gospel of Jesus Christ.

Pray that all Christians may remember the sacred obligation to maintain the work which is so near to the heart of God, and to which He has commissioned His church—the taking of the "Good News" to the ends of the earth.

Let us pray that patience and courage may be given to the missionaries during the isolation, the necessary retrenchments and the prolonged delay in sending reinforcements; also that the missionaries may be kept in God's peace.

### WAR AND PEACE

JOW petty seem some of the differences that separate Christians when they are looked upon in the face of a great crisis or threatened danger. Who in Great Britain would think of pressing now for a decision in the Kikuyu Controversy? Who will inquire as to the church from which a soldier comes so long as he is sound in body, courageous in heart and loyal in spirit? The antagonism and contentions of the suffragists in England and the Unionists in Ireland are forgotten as the people face a common foe. German Socialists have joined with their opponents to fight for their common Fatherland, and enemies, the Russians and Japanese, are allied in a common cause.

Has not God here a lesson for His Church. In the face of the prevalent sin and its consequences in the world how petty seem the differences that divide God's people. How unstatesmanlike are the contentions as to what body shall occupy a certain station and the questions of forms of worship and minor differences of belief. The great questions are: "Who is on the Lord's side," and who will follow the Lord

Jesus Christ in His campaign to win the world by testimony of truth and service of love. The warfare against evil and ignorance should bring harmony among Christian forces.

### THE HEBREW CHRISTIAN ALLIANCE

NE of the most serious and omnipresent obstacles to the evangelization of the Jews has been and is the lack of harmony and sympathetic cooperation among Hebrew Christiansespecially among those who are working for the conversion of their fellow Hebrews. It was, therefore, an important step in advance when a "Hebrew Christian Alliance of America" was formed as the outcome of a Jewish Mission Conference in New York on May 23, 1914. The first president chosen was and Rev. S. B. Rohold, who has been doing such remarkably successful work in Toronto. The secretary is Rev. A. R. Kuldell, who is the only paid officer, but who serves without guaranteed salary in order to avoid the danger of a deficit. We believe that this alliance of Hebrew Christians may be the means of great advance in the evangelization of the "Chosen People." Not only does it aim to gather into Spiritual Fellowship the Jewish Christians that are scattered abroad, but it seeks to help the afflicted, to cultivate a spirit of love and cooperation, to study the needs and progress of missions to Jews, to promote conferences for the consideration of the most effective means of reaching them, and to spread among Christians of all churches a deeper sympathy for this work and a greater desire to cooperate in it. Gifts are needed to make possible the efficiency of this Alliance, and we believe will be wisely used for the salvation of Israel.

Mr. Maurice Ruben of 333 Fortysecond Street, Pittsburgh, is Treasurer, and the Rev. A. R. Kuldell, 618 H Street, N. W., of Washington, D. C., will give any information desired in regard to the organization.

### WORK AMONG THE JEWS Outlook for Missions to Jews

ISSIONARIES to the Jews report that this has been a year of peculiar blessing in their work. The number of conversions and baptisms exceed, by at least 30 per cent., that of any other year. The chief visible result is seen in the attitude of the young people who visit the missions. The former sneering and misbehavior are things of the past. The Jews now visit the missions to listen, and they show the utmost respect for the speaker and for the message. The Jews are also throwing off their fear of the Rabbis and the elders, so that there are more open confessions. Those who are laboring among Israel feel that there is a new epoch coming, and that the result will be years of reaping and organization.

### Presbyterian Missions to Jews

THE General Assembly of the Presbyterian Church of U.S. A. passed a resolution last June that the Home Board should cooperate with any Presbyteries willing to start any work among the Jews. Mr. Henry Hellyer, formerly of Glasgow, Scotland, a most sincere, honest and upright Hebrew Christian, a graduate from the Princeton Theological Seminary, was appointed missionary to the Jews by the Board of Home Missions. He began work in September, with headquarters at Germantown, Pa., and since that time has been visiting various Presbyteries, and has been able to inaugurate work among the Jews at Mizpah Parish, Philadelphia. Presbytery has approved of a budget of \$5,500 a year for salaries, equipment, etc. They have secured a building

which is to be renovated. The Presbytery of Pittsburgh also passed a resolution to inaugurate work among the Jews, with the help of \$5,000, from the Board of Home Missions. The Presbyterian Church of U. S. A. is thus to take up in earnest Christian work among the Jews of the United States.

### Jews Affected by the War

THE number of Jews directly affected by the war is roughly estimated as follows:—

	No. of Jews	No. of Jews
Country	in Country	in Army
Russia	6,200,000	210,000
	1,313,687	100,000
Hungary .	932,416	50,000
	615,029	30,000
France		17,000
Servia	15,730	2,500
Belgium		2,600
Great Brita		16,000
Canada	150,000	2,000
Australia .		1,500 .
Morocco		5,000
Algeria		2,000
India		2,000
		<del></del>
	9,788,554	440,600

The total number of Jews in the world is 13,052,864, so that if we add the Jews in Turkey there are over three-quarters of the Jewish race directly involved in the present hostilities—a tremendous penalty to pay for their dispersion among the nations! It is startling to reflect that 75 per cent. of the Jews are thus affected, and 60 per cent. of the world's general population are directly involved.

### The Czar and the Jews

THE Jewish Era gives expression to the questions that must have arisen in the minds of many of those who have read in the papers the Czar's proclamation to the Jews in the early

days of the war, in which he addresses them as "My Beloved Jews." "In this document the Czar is said to remind Iews of the benefits they have received from Russia, and the House of Romanoff in particular, and His Majesty calls upon them to volunteer in the Russian army, as Jewish and Russian interests are one and the same. In return for this the Jews are to be permitted to live in districts hitherto forbidden to them. This language sounds strange with the groans and agonies of Bialystok, Kieff and Kishenev still ringing in our ears. Is it "a passing ebullition of sentiment" or is it the conviction of a conscience that at last has been touched by the miseries of a longsuffering people? Or will it be another Rumanian affair of promises unkept, of peace pacts broken, so fashionable in these war days?

### Two Successful Missions in Hamburg

THE Irish Presbyterian Church has, perhaps, the best equipped mission to the Jews in Germany. The pastor and head of the mission is the Rev. Arnold Frank, D.D., who still retains the valuable aid of Dr. Aston. In connection with this mission there is a beautiful church edifice and house of industry and home for enquirers. They have also one of the best equipped hospitals. mission published a little book, setting forth 25 years of mission work, and in it there are photographs of no less than 77 converted Jews, ministers, missionaries and 12 theological students. Some of these men belong to the best missions and are of the noblest type, including the Rev. Mr. Rosenberg, the missionary to the Jews in Russia, and Rev. Mr. Carlton, rector of a fashionable church in London, England, and Pastors Landsberger and Kirsch, and men who occupy some of the finest pulpits in Britain and Germany. Dr. Frank was in Switzerland when the war broke out and was not permitted by the German authorities

to return to Hamburg. The military authorities demanded the hospital for military purposes, as well as the ten deaconesses, and the house of industry and enquirers' home was closed.

Another well-equipped mission near Hamburg is that of the London Tewish Society, in charge of the Rev. Mr. Dolman. It is situated at Wandsbek, a little outside of Hamburg, and has a beautiful mission home, a little English chapel, a printing-office and book binding establishment, and a house for enquirers. This mission has had quite a number of important converts, among whom some are rectors of Anglican churches, and others are prominent missionaries. Mr. Dolman is a Dutchman and is therefore not personally affected by the war, but since the mission is British, the authorities have forbidden the sending of money. The London Jewish Society, perhaps, more than any other, feels the results of this terrible war. Her missions in Palestine have been practically closed, and in France, Austria, and Russia her missions are suffering severely.

### Death of Missionaries to Jews

ISSIONS to the Jews have recently M lost many sainted men by death. One is the Rev. Aaron Bernstein, B.D., one of the most learned of Hebrew scholars in Jewish mission work. The Church of Scotland has also lost a noble self-sacrificing worker in the person of Mr. Morris Michaelis. But the man who stands out pre-eminently, as a loss to the whole Church of Christ, is Dr. D. C. Ginsburg of the British Museum. He was a native of Poland, a man of sterling character and of great Hebrew and Rabbinical learning. After being graduated from the Universities in London and Cambridge, he was a missionary of the British Jewish Society, but he resigned in 1863 to undertake im portant literary work in connection with the British Museum.

The Daily Chronicle (London) says:

The greatest of Oriental scholars in our own time, Dr. Ginsburg, enjoyed a worldwide fame. His vast knowledge of Biblical matters led to his taking part in many controversies. One of the most memorable was with William E. Gladstone, with whom he became on terms of intimate friendship. This great Hebraist was one of the original members of the committee appointed by Convocation in 1870 to undertake the revision of the Old Testament. For the last six or seven years he had devoted himself to the compilation of a Massoretico-Critical Hebrew Bible, and he was engaged on this until a few days before he died. Dr. Ginsburg's labors in the cause of Biblical scholarship included many articles in Bible dictionaries and encyclopedias.

#### **AMERICA**

### In Favor of National Prohibition

A RECENT issue of the Ladies' Home Journal tells of a group of able men casually gathered at a dinner party who discust together the question of prohibition, as follows:

The first was a business man of large interests: "I wouldn't think of voting for State prohibition, but let national prohibition come up and it will have my vote in a minute. Drinking has become an economic issue, and I am willing to give up my whisky and soda for the good of the many." The second was a large employer of men-about eighteen thousand: "I am ready for national prohibition. Up to this time it has seemed a far-away ideal to me. Now I see it as a pure efficiency measure." A physician was the "Medicine can do without it; science is against it; the old idea of alcohol as a food is exploded. I am all ready for my vote for national prohibition." And, last of all, was a wholesale dealer in liquor who started the talk and who finished with this significant statement: "You're right. We are seeing the handwriting on the wall. I said at a

meeting of our wholesale liquor dealers the other evening that we didn't have five years of life ahead of us. Strange as it may seem to you, I would vote for national prohibition. It's best all round."

### Home Mission Week

THE week before Thanksgiving is Home Mission Week. This year attention is centered around the theme, "The Social Force of Christian Missions: Christ for Every Life and All of Life." Programs and suggestions were prepared for the regular church service, for the church prayer-meeting, for the Sunday-school, and for the mid-week Thanksgiving service. These suggestions included a cantata, "Our Country for All."

### Friendly Hand to Foreigners

HE Friendly League, which was recently organized by the committee on immigration of the New York State Executive Committee of the Y.M.C.A., spreading rapidly, and promises to become nation-wide. Any man who subscribes to the following creed may join it. "I will try each day in my contact with the foreigner to show him by my courtesy and friendliness that the Christianity and the American ideals taught by the Young Men's Christian Associations and the church are not mere forms but realities." The founders believe that tho the immigrant has been helped in many ways in the past, he has missed the right hand of Christian brotherhood, and the result has been that he has come to believe in many, many instances that American democracy is a mockery. The Friendly League aims to remove this misunderstanding and bring to thousands of immigrants the realization that America will be a new home to them.

### Chapel Needed for Louisiana Lepers EFERENCE has been made to the

REFERENCE has been made to the plan undertaken by the Local Ministerial Alliance of New Orleans

to provide Protestant teaching such inmates of the Louisiana Leper Home as desired it. The services held thus far have met with great encouragement, and show the necessity for a small chapel. As the services are now held, the men and the women come at separate hours, because there is no room large enough to accommodate The State Board of Control has granted permission to build a small Protestant chapel, and the local committee are now looking for material or funds. The building will be of plain construction; but the number of residents in the Louisiana Colony has now increased to ninety, and consequently a building must be erected on a larger scale than at first planned.

### Bible Society Centennial

THE centennial of the American Bible Society comes in 1916, and Dr. Haven, one of the Society's secretaries, has already begun a tour of the world to confer about the forms the celebration shall take, since it is to be, like the work of the Society, worldwide. Nearly all religious bodies will take some notice of the celebration, and Protestant Christians will join in observances to rejoice over one hundred years of Bible translation and distribution. Richmond, Atlanta, Birmingham, New Orleans, Dallas, St. Louis, Chicago, Denver, San Francisco, Portland, Seattle, Minneapolis, Detroit, Pittsburgh, Philadelphia, Washington. Baltimore, New York and Boston of American cities, are to have large celebrations. Other observances are to take place in Peking, Shanghai, Canton, and principal cities of China; in Tokio and Yokohama in Japan; Manila, Bangkok, Constantinople, Cairo, Seoul in Korea, Mexico, Havana, Panama, Rio de Janeiro, Buenos Aires, Santiago, Lima and principal cities of South America; also in India and South Sea Islands.

### A Composite Bible Class

THE Rev. A. W. Stevenson, a member of the Presbytery of Philadelphia, and for ten years a missionary in Cuba, is conducting a Bible-class of University of Pennsylvania students, in which each Sunday afternoon there come together Mohammedan, Brahman, Buddhist, Confucian and Roman Catholic and Protestant students.

Two hundred and sixty-four foreign students at this university came last year from forty-six different nations. They come from eight divisions of the British Empire and twelve nations of Europe, including those involved in the present war; from China, Japan, Korea, India, and the islands of the Pacific; and from fourteen of the republics of Central and South America. presence in the colleges and professional schools of this great university is an unparalleled opportunity for the Church, for the university, and for all friends of peace and righteousness.

### EUROPE—GREAT BRITAIN

### An Instructive Retrospect

THO for the moment it seems as if philanthropic and religious enterprise will suffer grievously from the great war, there is reason to hope that in due course the spirit of benevolence will assert itself with renewed, and indeed with increased, vigor. The records of a hundred years ago fully justify this expectation. It was, as we remember, in the terrible period of twenty years, which ended in the battle of Waterloo (1815), when stringency abounded on every hand, that some of the largest evangelistic societies were organized in Great Britain. The Baptist Missionary Society having pointed the way, in 1792, there followed, in close succession, among other organizations: the London Missionary Society, in 1795; the Church Missionary Society, in 1799; the Religious Tract Society, in 1799; the British and Foreign Bible

Society, in 1804; the Aged Pilgrim's Friend Society, in 1807; and the London Jews Society, in 1809. Moreover, the example and influence of these undertakings told across the Atlantic, and in spite of the political commotion which prevailed there. Hence we find that, in 1810, there was founded the American Board of Commissioners for Foreign Missions, and in 1814 the American Baptist Missionary Union. So we may reasonably hope that, with the blessing of God, good may grow out of the conflict which, at the present, is causing so much pain and sorrow.

### New Head for China Inland Mission

THE China Inland Mission society is fortunate in securing Rev. J. Stuart Holden of St. Paul's Church, Portman Square, London, as Home Director. He has been a member of the London Council since 1905 and succeeds Mr. Theodore Howard, who died last February, after filling the office for thirtyfive years. Mr. Holden has felt it necessary to retire from the other Missionary Boards with which he has been connected, in order that he may devote his time and strength to the work of the China Inland Mission. His Church and its institutions, with the Missionary Training Institute, will be the only responsibilities to which he intends henceforth to commit himself. comes into his important office at a time when the Nation and Church are passing through a period of unparalleled trial and difficulty.-China's Millions.

# THE CONTINENT Work Among French Soldiers

DR. HIATT, the pastor of the Union Church in Paris, reports rumors of an evangelical propaganda in the French Army. Partly because of the extent to which a reputation for religion would do a man harm in French military circles, the meetings are held with the

secrecy that attached to Protestant gatherings in the centuries of Roman Catholic domination. The movement appears to have started with a cobbler who has a genius for expounding Scripture. To him have come many privates seeking spiritual instruction, and the influence of his work is said to be very definite, and to have reached officers as well as the rank and file.

### Uprising Against Alcohol

A MONG the great universities of Europe that give courses in various phases of the relation of alcohol to crime, insanity, pauperism, etc., are the Universities of Utrecht, Giessen, Berlin, Bonn, Strassburg, Vienna, Tuebingen, Munich, Prague, Basle, Heidelberg, Berne, and Geneva. There are thousands of students in these institutions enrolled in total abstinence societies and they have been exceedingly active in conducting temperance campaigns. All these organizations, together with the Intercollegiate Prohibition Association of America, are members of the International Bureau of Abstaining Students with headquarters at Zurich.

### National Prohibition in Russia

HO would have dreamed that Russia would get ahead of us in the matter of outlawing the liquor traffic? And in Russia prohibition is likely to mean what it says: for they have a way of making laws effective there. The World says: The Czar inaugurated the greatest temperance movement in the history of the world when, two months ago, as a war measure, he issued the edict prohibiting the sale of vodka. It was not intended at the time that the suspension of the traffic in this liquor should be more than a temporary expedient. But so rapid has been the change in the habits of the people and so remarkable the improvement in the condition of the peasantry that by imperial decree the sale of

vodka is to be barred indefinitely after the war.

The sale of spirits in Russia is a state monopoly, which has produced nearly 30 per cent. of the government's ordinary revenues. In order to meet the needs of the imperial exchequer it has increased the number of dram-shops in the rural districts and directly aided in the spread of poverty and drunkenness among the working classes. Being a cheap drink, made from grain or potatoes, the Czar's ministers, for revenue purposes, have deliberately adhered to the policy of increasing the consumption, regardless of the steady degradation of millions of the Czar's subjects. Only rarely has a statesman like Count Witte ventured to question the wisdom of the government's course and even he was not able to offer a satisfactory revenue substitute.

That some of the cruel consequences of war should be unexpectedly offset by a great social and economic reform of which Russia stands in need is one of the ironies of circumstances.

### What a Russian Sunday-School Did

COME years ago a Christian woman in Russia organized a Sunday-school for the poorest class of children in an outlying part of St. Petersburg. Here a Christian factory-owner, a Dane by birth, offered the top floor of his building for this purpose, and soon the children began to flock in, reaching an average of about 400 in autumn and spring, and 1,000 in mid-winter. Not knowing where to find teachers she applied to the Student Christian Association and got men and women helpers. One of the women students had as many as 80 little girls in her class. Last winter it was reported to the archbishop that this Sunday-school was an agency for sectarian propaganda and should be stopt. He sent a student of the Ecclesiastical Academy to verify the fact, and this student not only

satisfied himself that the accusation was groundless but exprest his fullest sympathy with the way in which the work was being conducted.

### Baptist Work Among Rumanians

THE Baptist Church has not only I interested itself in the spiritual needs of the Russian people, but has been very successful in its labors among the Rumanians both in Europe and America. In Hungary there are now about 8,000 Rumanian Baptists, evangelization altho among people began only about 25 years ago. It was initiated by German Baptists. In the United States little Rumanian Baptist churches are starting up here and there. In a recent conference in the First Rumanian Church, Cincinnati, O., 380 church members were represented. The delegates were lay preachers, mostly common laborers. At Akron, Ohio, 100 Rumanians are about to build a church home. These Rumanian Baptists are called "Repenters" (Pocaiti) by the Rumanian Catholics.

### MOSLEM LANDS

### The Disintegration of Turkey

THE New York Independent gives in a succinct table the way in which Turkey has been disintegrated in the past century.

GREECE: Independent kingdom, 1830.

Algeria: French occupation, 1830; now a province of French republic.

SERVIA: Autonomous principality, 1830; independent principality, 1878; kingdom, 1882.

RUMANIA: Autonomous principality, 1862; independent principality, 1878; kingdom, 1881.

MONTENEGRO: Independent principality, 1878; kingdom, 1910.

Bosnia and Herzecovina: Occupied by Austria-Hungary, 1878; annexed to Austria-Hungary, 1908; now sought by Servia.

Bulgaria: Autonomous principality, 1878; independent kingdom, 1908.

EASTERN RUMELIA: Administrative autonomy, 1878; annexed to Bulgaria, 1885.

CYPRUS: Ceded by Turkey to England,

Tunis: French protectorate, 1881.

EGYPT: Occupied by Great Britain, 1882.

TRIPOLI: Occupied by Italy, 1911.

CRETE: Autonomous, 1898; annexed to

Greece, 1913.

ALBANIA: Independent, 1913.

MACEDONIA: Annexed to Greece, 1913.

Great Britain threatened that if Turkey entered the war there would be no Turkey left, either in Europe or in Asia.

### Christendom United Against Islam

M. ZWEMER the says in 5. Constructive "One Quarterly: of the most startling visual proofs of the present-day strength of Christianity in the Ottoman Empire, as well as of its sad divisions, is found in a map recently published. It was prepared by Major R. Huber, formerly professor in the Imperial Ottoman War School and chief engineer in the Lebanon Province. The map shows on large scale the proportionate population Moslems, Catholics,  $\mathbf{of}$ Armenians, Greek Orthodox, Syrians, Jacobites, Nestorians, and Protestants in every province. It also gives the number and location of the various patriarchates, bishoprics, cathedrals, churches, convents, schools, orphanages, and hospitals, each division of the Christian church being represented by a different color. The map is literally dotted with Christian institutions and mission centers, but the color scheme is as perplexing and discouraging as that of the "Rainbow Bible" to one who believes in the Mosaic authorship of the Pentateuch. If anything can unite these forces of Christendom in the Ottoman Empire, it surely is the unprecedented opportunity now, under the new conditions of government, economic development, and freedom, to

evangelize the Moslem population. Everything calls for a united church."

### American Interests in Turkey

SOON after the outbreak of the European war, a delegation representing American missionary interests in Turkey met in New York, to consider the situation, and it was decided to send a delegation to Washington to wait upon Mr. Bryan, the Secretary of State. The latter gave assurance that the United States Government would do everything in its power for the protection of American missionary interests in Turkey, and would undertake to get gold into the hands of the missionaries, provided they could not obtain funds on the ground.

Mr. Henry Morgenthau, the American Ambassador, again demonstrated his broad-minded interest in the work of the missionaries, for before any action was taken by the State Department, he cabled from Constantinople that on his own responsibility he had advanced to Treasurer Peet of the American Board in Turkey \$17,800 in Turkish gold, notwithstanding the fact that the banks in Turkey refused to pay out any money at this time. How he was able to do it is not explained. Another cablegram announced that the ambassador had advanced \$5,000 to the Syrian Protestant College.

### Gathering of Christian Students

THE first Christian student conference ever held in the Turkish Empire met at Mount Lebanon in July last. It was under the guidance of the Y.M.C.A. and was held in the Presbyterian School for Boys. It continued for a week. The speakers included teachers and missionaries from numerous schools, colleges, and missions. The student delegates were from English and American colleges. The spirit of the meeting is embodied in the "declaration card" drawn up for use among stu-

dents in the colleges this year: "It is my purpose, in the spirit of Christ, to make religious work in my own country the chief aim of my life." The conference is interpreted by those who report it as having in it "the beginning of a great power for righteousness."

### Jews Barred From Palestine

THE Porte has again prohibited the immigration of Jews into Palestine. The reason is that the anti-Jewish campaign carried on by the Arab press of Syria against Jewish immigrants has lately assumed large proportions. It is probable that the agitation is fomented by Arabs who are opposed to the Young Turks and who seize on the immigration of Jews as a pretext for attacking the party in power. The decision of the Porte has created a painful impression at the Chief Rabbinate in Constantinople and in Nationalist circles.—The Jewish World.

### Gregorian Sunday-Schools in Turkey

THIS year the World's Sundayschool Association has distributed 2,000 copies of the Armenian and 1,600 of the Turkish Sunday-school lessons for each quarter. For the first time Gregorians have bought them and are using them. They are highly praised in the "Dadjar" or Temple, the official organ of the Gregorian Church. Gregorian Sunday-schools have been organized in a number of places. The cordial reception given to the national Lessons is the more remarkable in view of the hostility this ancient branch of the Christian Church has formerly shown toward Protestantism and Evangelical Missions.

### INDIA

A Hindu Device Against Christians

B ISHOP FRANK W. WARNE, of
the Methodist Church in North
India reports that while at first caste
leaders took little notice of the mass
movements among the outcastes to-

ward Christianity, these movements are now assuming such proportions that they are becoming alarmed. Some of them recently prepared a document which is a sort of pledge to renounce the Christian faith and to drive out of their village all foreign preachers. This paper the humble believers are asked to sign by affixing a thumbmark. Under such condition only are they promised freedom from persecution. At a large conference of Indian preachers who care for a community of at least 50,000, the Bishop inquired, "Have you ever known any of our Christians to put his thumb-mark on such a document?" A chorus of voices answered, "No, not one."

### Suttee Up to Date

THE British Government may have succeeded in practically abolishing succeeded in practically abolishing the custom of suttee among Indian widows, but the Church Missionary Reviewtells of a girl at Jaidpur, Bengal, whose husband had recently died of smallpox, who saturated her clothing with kerosene and set it alight. An Indian correspondent of the Statesman described it as a "heroic sacrifice," but he was uncertain whether to account for the tragedy by ascribing it to her affection for her husband or that "she realized too truly what a lifelong widowhood meant for her." Similar motives, combined with established custom and the sense of religious duty, were doubtless responsible for the earlier practise of the widow's self immolation on her husband's funeral pyre.

### A Message From Mandalay

REV. S. R. McCURDY, of the Baptist Mission in Burma, sends this earnest appeal: "It makes one's heart ache to sit down with our map of the district and plan out a trip along the cart roads and river, and then when we come to count up the cost be obliged

to cut out that village, and then another and another. And yet all the time you know that those villages have not had the gospel for two, four, six, yes, at times ten years,-and some of them have never heard the message, have never looked on the face of a Christian preacher, white or native. American dollars here mean so many miles of cart road covered-hours of preaching-villages evangelized-pages of Christian literature in the hands of heathen-Christian souls made aware of a loving Savior. The lack of them means simply no rolling cart wheelsvillages unreached—heathen untouched —and Christless graves out there on the lonely outskirts of the jungle village. Would that the churches at home might compute offerings as we must learn from bitter experience to compute them out here, in terms of cart tracks, new villages, new hearers, a reiterated message, priceless souls made new in our Savior."

### The Hookworm Plague in Siam

DR. W. H. BEACH of the Nau mission dispensary (Siam) taking up the hookworm sickness. finds that 90 per cent. of the natives he examines have this infection, and that 95 per cent have an intestinal parasite of some kind. The consequence is pale, anemic faces, swollen feet and hands, boils, ulcers, pains in stomach, and a lack of energy. As this sickness has continued for generations past, the general devitalized condition of the Siamese is not surprizing. Dr. Beach proposes a twenty-year campaign for the eradication of this disease—a campaign carried on jointly by the government and the different mission dispensaries,—and has no doubt as to its ultimate success.

### The Bible for Burmese Moslems

COLPORTEUR of the British and Foreign Bible Society in Burma reports: "I sold one Holy Bible to an orthodox Mohammedan. He has been one of my bitterest opponents, and has often laughed and scoffed at me as I passed his shop. I asked him why he wanted to buy a Bible, and he confest that he had secretly read an Urdu Gospel bought from me by one of his servants. In this book he had found many good things which he had never heard of, and he now wanted to read the whole Bible.

### Mission Tannery in Siam

THE Kenneth McKenzie Memorial School, at Lampang, has installed tanning machinery for its industrial department and is producing first-class leather. A large German firm buys the product. Mr. Vincent writes: "It was with considerable anxiety we first fired the boiler, ran the steam up to 60 lbs.. and opened the valve into the engine. The boiler had lost its steam gage, water gage, injector, and fixtures on its way from England. These I had to fit up from an available junk-heap. I had never even started an engine before, let alone fit up a boiler. But all the machines do their work well. The leather-splitter splits leather and tanners tan. As one of the by-products of the tannery we are going to be able this year to pump water on to the school farm to irrigate it. One pumping plant will throw 24,000 gallons per hour. We are expecting as a result a good crop of rice for feeding our boys in the school. The First Presbyterian Church of Portland has just invested \$1.000 in the completion of this school plant."

### CHINA

### Go-to-Church Sunday in Peking

N a discussion on the relation of the Church and the Government school students which took place in Peking, the following were some of the hindrances referred to by the students: the Church is foreign; the number of divisions in the Christian Church is confusing to Chinese; some of the doctrines form a stumbling-block; student sees many hypocrites in the Church; when foreigners preach Chinese, they are not inspiring; often the sermons are vague and too much knowledge of the Bible is taken for granted; and lastly Confucianism good enough. In the hope of getting many of these students in church at least once, the workers named one day "Go-to-Church Sunday" and prepared for it. All the pastors of the city were invited to preach that day with the needs of the students in mind. It is estimated that between 150 and 200 young men heard that day their first sermon.—The Student World.

### Sherwood Eddy in China

PEPORTS come from Kuling, the Central China hill station, of the striking way in which the missionaries gathered there in the summer were united both in prayer and in executive efforts, to ensure the success of Sherwood Eddy's evangelistic campaign among students. But even more striking is the interest the Chinese themselves are showing in the plans. Many of the Chinese gentry have come forward with offers to open guild halls for the meetings. A missionary in Amoy had heard that there was to be a meeting of the chamber of commerce in Amoy for the unveiling of a tablet presented by Yuan Shi Kai to that body. Knowing that all the important men of the city would be there and he might gain an opportunity to present plans for the Eddy meetings, he went very early. The speaker for the occasion was three-quarters of an hour late, and Mr. W--- used every minute of that time to tell of Mr. Eddy's coming and what it would mean to their city. He so aroused their enthusiasm that immediately after the unveiling of the tablet they returned to the subject. The campaign is first

of all for men, but can not but affect all lines of work.—The Continent.

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### China's New Conditions

IN a letter from China written to the editor, Dr. R. H. Glover, of the "Christian and Missionary Alliance," writes his observations. "I have been among those who have spoken enthusiastically of the new conditions, as making for increased rectitude, proggress and justice in the affairs of the government, but first hand contact with affairs has brought no little disappointment in this regard. The promises of a higher order of administration have thus far not been fulfilled; the hopes for better conditions in general have not been realized. general opinion of both natives and foreigners is that present conditions are worse than before the Revolution. The readjustment of so great an empire is a huge problem that requires time and patience, and consideration is due those who have the task in hand; and if one could think that those in power were controlled by unselfish motives, one could bear patiently with many mistakes and delays due to inexperience and the difficulties of the The sad fact is that such motives are not the controlling ones. Graft is rampant, with even less attempt to disguise it than before. Taxes have increased and become most irksome. Large foreign loans are made, but seem to evaporate with suspicious rapidity, leaving the government still seriously embarrassed. Local officials appear no more sincere than of old, and they are certainly less efficient. The highest provincial officials have within the last few weeks made brazen faced efforts to obstruct the legitimate purchase of property by a missionary society. Without a shade of justifiable reason the seller was thrown into prison and threatened with even worse if he did not secure the return of the property. After a month's imprison-

ment he was finally released on the demand of the consulate, the Chinese officials during that time having gone through a whole series of evasions and bluffs that were nothing less than a direct insult to foreigners. . . . We are not discouraged, believing that China's welfare is in higher and safer hands than those of the would-be reformers. These latter have to some extent caught the vision of better things for their country, and there are among them sincere and well-meaning souls. But at best there has been an overweening 'confidence in the flesh,' and God is having to say as of old, 'Not by might, nor by power, but by My Spirit.' So far, in spite of a willingness to do there has been a striking inability to perform. The whole situation calls loudly for earnest prayer by God's people, that He will use these unhappy conditions to reveal to China a deeper need than she has yet realized, and to displace self-assurance by a spirit of humble trust in Him for wisdom and strength."

### Missionaries Robbed in Manchuria

HE workers of the United Free Church of Scotland mission in Yungling, China, while on a journey of over fifty miles by native cart to the railway which would take them to Mukden, where they were to attend Council meetings, were attacked by highway robbers. There were about a dozen armed men in the attacking party. They went through the boxes, taking out such of the contents as pleased them, and also removed the personal jewelry of the missionaries, including the wedding rings of the ladies. After the robbers had withdrawn, the missionary party sorted and repacked their goods, and then they had a service of thanksgiving, in which all the Chinese Christians of the company took part, for none had received bodily injury. On their arrival in Mukden, they reported the occurrence to the British Consul.

who went into the matter very thoroughly, and promised to bring the case to the notice of the Chinese authorities. Record of the United Free Church of Scotland.

### Famine in South China

E ARLY in the summer the State Department at Washington received the following cablegram from the American Consul-General at Canton: "Unprecedented floods two provinces. South China. Over two million people homeless, starving. Crops totally destroyed. Relief imperative." Heavy rains in June caused the West River in Southern China to rise over seventy-two feet, bursting dykes, and inundating ten thousand square miles of thickly populated farming country. But three floods of equal severity have occurred in this region during three hundred years, recent famine appeals from China having largely arisen in the Alluvial Plain of East Central China. In September the famine situation was reported by the Consul-General to involve as many as 8,000,000 in property loss. "Many millions in distress will need help until the fall harvests. In many places whole villages have been blotted out. The loss of life may never be known, but the suffering caused is appalling."

### A Bookstore for Canton

THE value of Christian literature as a missionary agency in China is emphasized by the respect which the people show for even a scrap of paper which contains writing or printing, and as modern education gains a stronger hold, there is sure to be an increasing demand for books and papers. To meet this opportunity, a missionary conference composed of representatives of British, German, and American societies working in the area of Canton has unanimously approved of a plan for establishing a well-equipped Christian bookstore in that city. A corner lot

on the river front, a first-class location, has been purchased, on which a modern five-storied, reinforced concrete building is to be erected. The bookstore will occupy a corner section of the ground floor, with room for expansion as the business grows, and it is hoped that it can be conducted jointly by the South China Religious Tract Society and the China Baptist Publication Society upon a self-supporting basis.

### JAPAN-KOREA

### The Revival Campaign in Japan

THE evangelistic campaign in Japan, to which reference has already been made in the Review, was delayed for a few weeks by the death of the empress dowager-an event which, according to Japanese civic etiquette, made public meetings unallowable for some time after. The first meetings were held at six different points in the county of Kagawa, on the southern shore of the Inland Sea. Special meetings for students and for women were very well attended. When the meetings began at Shimonoseki and Moji, tho the largest halls were rented, people were turned away, and evangelists report that it is not too much to say that both these cities were moved en masse by religious feeling. In all places that the campaign has touched yet, the friendliness of the Japanese daily press has been emphatically marked. The familiarity of the newspaper men of Japan with Christian ideas was a revelation to the missionaries.

### A Consecrated Life

M. MATSUMOTO, a Christian graduate of the Agricultural College of the Imperial University in Tokyo, has dedicated his life to teaching agriculture on the farm of the Okayama orphanage. This institution is patterned on the lines of the George Muller orphanage, in Bristol, England, and until his death was in charge . of the devoted Mr. Ishi. Mr. Matsumoto's course has occasioned a great stir among his fellow students, especially as it was taken in the teeth of determined family opposition.

### **AFRICA**

### The Situation in the Kongo

RS. MOTTE MARTIN, whose re-M turn with her husband to the Presbyterian mission in the Belgian Kongo has been delayed by the war, contributes an article to the Christian Observer on the present situation. Among other things she says: "As our Kongo mission field, probably more than any other, will be affected by the terrible European war, let us remember to earnestly pray without ceasing for the missionaries and natives there. We do not want to be unduly alarmed but as all means of communication with the Kongo may be cut off we must not be dependent upon letters or cablegrams to make us realize our need for calling upon our Heavenly Father for His help. Possibly we can depend upon Portuguese vessels for carrying mail. If so, it would be greatly delayed and we can not expect to hear from the Kongo in two months' time as formerly. Altho native fruits, vegetables, chickens, etc., can be depended upon for food, all of our provisionsflour, sugar, milk, lard, etc., salt and cloth (with which to pay native workmen), medicines, etc., which we always order from London surely can not be sent from there. Our Executive Committee has asked our Government to instruct the American Consuls in Belgium and in the Kongo to do all that they can to see that our missionaries are cared for as well as possible."

### Echo of the War in Europe

GERMAN force has attacked Abercorn, N. Rhodesia, which is thirty miles southeast of the southern corner of Lake Tanganyika, and the administrative center of Northeastern Rhodesia. On the morning of September 5 an attack of German skirmishers was repulsed, and on September 9 the Germans opened shell fire upon Abercorn, but afterward abandoned their position and retreated fifteen miles to the east. Kawimbe, where the L.M.S. has carried on work for more than a quarter of a century, is ten miles direct east of Abercorn and on the road between it and the frontier of German East Africa, and there can be no doubt that the German force must have passed through it. No direct news has yet come to hand from Kawimbe, but a cablegram received three weeks ago stated that, altho there was then no cause for anxiety, the ladies and children connected with the mission had left Kawimbe and gone to one of the mission stations to the west, farther away from the German frontier. It is believed that there are two London Missionary Society missionaries Kawimbe-Mr. at William Draper, the senior member of the Central African staff, and Dr. Harold Wareham.

Leipzig Mission in Africa Transferred THE Leipzig Mission resolved to turn over their Kamba Mission in British East Africa to a British society because it was resolved at the Kikuyu Conference to unite all native churches in British East Africa. The Lutheran Mission could not conscientiously unite in such a federation, and as the Kamba Mission could not stand alone the mission felt it best to give up work in this territory.—Calwer Missionsblatt.

### THE ISLAND WORLD

### Christmas for Filipino Lepers

D. R. VICTOR G. HEISER, director of health for the Philippine Islands, who has just been visiting in the United States, takes a very keen interest in the leper colony of the archipelago which

is under charge of his department. The surroundings of the colony on Culion have been made very attractive physically, and the people live lives fairly normal in a community wherein they govern themselves and engage in trade with one another. An element of hope is introduced into the situation by the fact that the American physicians are making an encouraging progress toward the discovery of a cure for this hitherto incurable disease. There are now at Culion 3,500 lepers, and it is believed that the islands have been cleared of any developed cases of the disease. government takes care of the whole population in a way which precludes want, but every sign of interest and sympathy from healthy humanity is as good as a medicine to these sufferers. It is with this in mind that Dr. Heiser has made a public request that the people of the United States shall give Culion a surprize Christmas this year. To carry out this idea of Dr. Heiser's, the Mission to Lepers has offered its assistance. -The Continent.

### A Good Word for the Filipinos

RECENT report gives these en-A couraging words: "There 530,000 boys and girls who are ready to listen, not in the dialects, but in English. 8,500 Filipino school teachers are prepared to read and grasp the great ideas of the English writers. The Filipino is eager for enlightenment. There is nothing to hinder the message being given to him save lack of messengers and quick ways of reaching him. Now is the impressionable time, ere the days of indifference come. There are some few thousands of American troops in the islands to preserve order, aided by the Constabulary and the Philippine Scouts. But there is a better army than that; through 14 years it has been recruited until it numbers nearly 75,000 strong! Like the troops of Garibaldi, these servants of Christ were promised persecution, hard marches, heroic ser-

vice, but in the end liberty in Christ Jesus, and they are the hope to-day of the Philippines. When the Stars and Stripes are hauled down and the troopers embark, they will remain to garrison the land for Christ. They have stood under fire and not wavered, they have charged many a hill of superstition and placed the cross of Christ on it ssummit. Union is growing in sentiment in the Philip-The Union Theological Seminary in Manila is preparing the way for a Filipino church in God's good time. Eight hospitals and 20 dispensaries are bringing the gospel of love and charity to the people. Twenty dormitories are undertaking to reach the young and splendid rising generation of the islands. Industrial schools are training the hands as well as the hearts to meet the future:

### The Bible in Java

N INETY-EIGHT per cent. of the Bible sales in Java in 1913 were to Moslems. In fact, Mohammedans purchase more Christian Scriptures than any other book. They frequently return to the colporteurs to buy other Scripture portions after they have finished with the first. A Chinese colporteur in Java, Khu Chiang Bi, sold 12,800 copies of the Scriptures during the past year. He is an able and indefatigable worker among the Mohammedan Malays.

### Dan Crawford in Fiji

On his journey back to Africa "Dan Crawford" spent four days in the Fiji islands. He sends to the London Christian a characteristic account of an incident of his departure. A group of Christian natives came down to the wharf when he sailed, and sang "God be with you till we meet again." Mr. Crawford says: "Down the wharf in the moonlight there comes a yelling, bawling band of young colonials, nearly a'll drunk, who have come down to sing off a departing "pal." They come reeling

down, crowd in against the choir, yelling, "For he's a jolly good fellow," and all the time trying to drown even an echo of the poor native choir. But the natives said: "Oh, here goes for the holy war"; so louder and louder the deep voice of the ex-cannibals was heard singing my parting hymn. The opposition camp, catching up the antagonism of the thing, yelled more loudly than before. their second song, which was of the vaudeville type. There you had, symbolized and exemplified, the horrid antagonism that the Gospel meets in all these islands. If only the white man at least hid his head in shame at the memory of his mother's God and his father's God, the Gospel would have a better chance in these lands."

### **MISCELLANEOUS**

### Learning by Proxy

"THO the public schools in the Philippines were started under the American plan, they have been completely changed. Each boy or girl pupil is now required to learn a trade. One father asked permission to send servant to the school to do the manual work required in place of sending his son to do manual work, declaring that his son could learn equally well by observation. This request. of course, was not granted, and the soon joined boy his classmates their tasks at became enthusiastic workman. American baseball has also had a marked influence for good upon the M. A. Rader, Filipino boys.—Rev. Methodist Mission.

### A Chance for Your Boy

THE saloons of Connecticut must have 2,000 new patrons at once. During the past year 9,000 of their best customers were put in jail, and about one quarter of them seem to be regular boarders there. Two hundred and fifty went to

State's prison. As many more were killed by railroad trains, frozen to death, drowned, or died of chronic alcoholism. The supply must be kept up. Have you a boy at your house for them?

If the men who vote for saloons had to furnish the boys to fill them, every town would go "dry."

The wettest "dry" town is drier than the dryest "wet" town.

Any law looks blue to the man who wants to break it.

For every dollar spent for education America spends six dollars for drink.

The only good side of the saloon is the outside.

"An open saloon is a thing to be tolerated only so long as it can not be prohibited."—Wm. J. Bryan.

### Roman and Protestant Missions

ATHER SCHWAGER has written for the International Review of Missions a frank criticism of Protestant missionary methods. He points out that the Protestant principle of individualism endangers unity, and mentions that there are in England more than 100 different denominations, and in the United States about 150. He says that from these countries come most Protestant missionaries to China, and he contrasts the successes of the Roman missionaries with those of Protestantism. "In China." he says, "the Roman Church has 1,400,ooo converts and 400,000 catechumens, who constitute nearly 70 per cent. of the Christian population. The assurance of ecclesiastical and, consequently, national unity depends on the influence and success of Roman Catholic missions."

While there is, no doubt, room for criticism of the division of Protestant Christendom, the implication that the hundred and more Protestant bodies are being reproduced in China is recognized as unwarranted by every one at all familiar with the facts. There is also a dif-

ference between Roman Catholics and Protestants, in the standards adopted, and the methods of receiving and counting converts, that is in favor of the latter, and makes it a stronger body of Christians.

### **OBITUARY NOTES**

### Dr. Edward Judson of New York

ANY Christians will mourn the death of Edward Judson, saint, scholar and missionary. On Friday, October 23rd, after three days of illness, he passed from earthly service to the presence of his Heavenly Father. On December 18th of last year a most brilliant social assembly of Baptists met in New York, when 500 guests sat down at a banquet in honor of Edward Judson, the distinguished son of Adoniram Judson. The most notable hour of the Judson centennial celebrated in Boston last Tune was when the sons of Adoniram Judson humbly received round after round of applause from the great concourse of people. Dr. Judson was pastor of the Judson Memorial Church, New York.

### Bishop Williams of Tinnevelly

THE sudden death at Coonoor, in the Nilgiri Hills, of Bishop A. A. Williams of Tinnevelly removes from the missionary forces one who had spent thirty-four years of his life in India, and who is said to have had exceptional knowledge of Indian ways of thinking. This, perhaps, was due to his great power of sympathy, for his universal kindness, his courtesy to members of all other creeds, and his gentle spirit endeared him to all classes of the community. He is said to have supported about sixty native children from his private means, and to have been very generous along many lines. His diocese presented some great difficulties, and contained about six millions of people and over a hundred thousand Christians of the S. P. G. and C. M. S. missions, with hundreds of pastors. churches and schools.



Africa in Transformation. By Norman Maclean. Illustrated. Price, 5s., net. James Nisbet & Co., Limited, publishers, 22 Berners Street, London, W., England.

"Those who were at the Edinburgh World Missionary Conference and read with deepest appreciation those keen and stirring articles on the deliberations of the Conference, that appeared from day to day in The Scotsman, will feel that no further word need be spoken as to the merits of 'Africa in Transformation' than simply to point out that the author is Norman Maclean who wrote those daily articles in The Scotsman. The pen-pictures of this book are so wonderfully clear and illuminating that the book might easily afford to dispense with numerous and beautiful illustrations interleafing its pages. Whether in descriptions of the country, or in historical surveys, or in life portrayals, or in discussions of missionary methods and principles, Mr. Maclean displays that rare journalistic style which entertains and at the same time gives information of real and abiding value. book casts many sidelights upon the Conference, missionary Kikuvu on methods and conditions in East Africa. It brings to light many incidents connected with the lives of missionaries, that possess real spiritual dynamic. chapter on 'They Counted not Their Lives Dear' would of itself justify a reading of the entire book. East Africa is brought out of the haze of distance and is made vivid and real."

The Cross in Japan. By Fred Eugene Hagin. Illustrated, 8vo. 367 pp. \$1.50, net. Fleming H. Revell Co., 1914.

Japan has had a remarkable past and seems destined to have a no less notable future. The transition between the old and the new, the false and the true, the secluded and the free comes with the opening of the nation to western influence, and especially with the introduction of Christianity. one can doubt this who reads carefully Hagin's carefully collected well digested facts in this valuable handbook. His descriptions are brief but pointed and illuminating. Not only does he present with a well-chosen phrase a picture of the land and the people, but he gives many interesting facts and typical views of the missionary work of his own and other societies. The chapter on "What the Missionary has done," is impressive, tho very incomplete. "Japan's need for Christ." and others dealing with the opportunity. leave no room for doubt that missionaries have still much work to do in the Island Empire.

The fruits of Christianity in Japan are seen, not only in the hospitals, schools, churches, orphanages, asylums, and other institutions, but in the prominent Christian convents, in the laws that missionaries have helped to formulate, and in the changed sentiments and ideals that are doing away with many evil customs. The Japanese Government has indicated its high esteem of Christian institutions by giving to them

\$40,700 in the last five years. The Emperor and Empress have also made many donations to the Y.M.C.A. and other missionary works.

From Alien to Citizen. The Story of My Life in America. By Edward A. Steiner. Illustrated, 8vo. 332 pp. \$1.50. Fleming H. Revell Co., 1914.

The facile pen and fascinating style of this Christian Hebrew immigrant has been remarkably used to interest men in the aliens who flock to America as the land of the free. One will look far to find a more readable and impressive biography. Mr. Steiner was born in Hungary and emigrated to America as a young man. Here he worked in sweatshop, mill and mines, and finally became a student, a lecturer, author, professor in Grinnell College, Iowa, a Christian. No man has a deeper love for the immigrant or a stronger desire to give them the best that a Christian civilization offers.

The autobiography describes, with characteristic author's humor. pathos and philosophy, how he became an American citizen. It takes its place with Jacob Riis' "Making of an American" as one of the remarkable stories of new-born immigrants in a new land. Professor Steiner has particularly succeeded in awakening sympathy with our "Incoming Millions." His life story is well worth reading from title page to finis.

Educational Missions. By James L. Barton, D.D. Illustrated, 12mo. 271 pp. 75 cents. Cloth. Student Volunteer Movement, New York, 1914.

Concerning no form of missionary enterprise has there been more real difference of opinion than concerning the spiritual value of educational missions. Some have advocated a large proportion of expenditure of effort and money in schools and colleges, while others have preferred the distinctly forms of work. The evangelistic American Congregational Board, which Dr. Barton is secretary, has al-

ways emphasized educational work, and has built up some notable Christian institutions in Turkey, Japan, China, and India. Dr. Barton, who speaks from missionary experience, presents clearly the character and value of this form of missionary work and drives home his arguments by concrete examples. His is a statesmanlike view to which many former opponents of educational missions are now The many problems are discustsuch as non-Christian instructors in mission schools—and, while they are not solved, the discussion is illumin-The whole volume makes a powerful appeal to educated Christian young men and young women to give their lives to this work.

Father Lacombe. The Black-Robe Voyaguer. By Katherine Hughes. With portrait. 468 pp. \$1.50 net. Moffat, Yard & Company, New York, 1914.

"To the faith and grit of the unwritten heroes in the old Guard of Oblateer in Western Canada," Miss Hughes dedicates her story of one of their noblest representatives, a story of self-sacrifice through more than sixty years of labor among Indians and Metes in a pioneer land. The years are worth recording, and Miss Hughes, archivist of the province of Alberta, has zest and ability for her task.

The historian finds here sourcematerial for a chapter on the making and Christianizing of the West. The student of human nature delights in a character in which simplicity, naiveté, and humor blend with shrewd diplomacy, devote piety and self-abnegation.

He is, indeed, a picturesque figure, with the Red Cross of his flag floating above him here, there, and everywhere along the prairies between the Red River and the Mountains of the Setting Sun, now sharing the tepees of the nomad tribes, now making a stand at some mission-place—with ax and plow guiding the Metes and

Indians to the ways of the white man, leading them out from the blanket and the tepee to the school and homestead." The hardships of the frontier were less severe for Father Lacombe than those return journeys in search of funds or legislation from the Church or the Government in Canada, or at the courts of Europe.

Students and the World-Wide Expansion of Christianity. Addresses delivered before the 17th International Convention of the Student Volunteer Movement for Foreign Missions, Kansas City, January, 1914. Edited by Fennell P. Turner. S. V. M. U., New York, 1914.

The Student Volunteer Convention at Kansas City last January was the most impressive and remarkable of the seven conventions of this movement held in the last quarter of a century. The meetings were notable for their immense audiences, their deep spiritual power and the stirring character of the addresses. These last are worth reading as they were worth hearing, and should be kept for reference and for spiritual refreshment. Those by Dr. John R. Mott, Robert E. Speer, Dr. Robert F. Horton, Mr. Sherwood Eddy, Samuel M. Zwemer, and a large numof other secretaries, Christian statesmen, missionaries, and Christians from Asia are of unusual interest and The appendix includes a list of sailed volunteers from North America during the last four years, an excellent missionary bibliography and an excellent index.

The American Indian on the New Trail. By Rev. Thomas C. Moffatt. Illustrated. Map. 12mo. 302 pp. 60 cents. Cloth. 40 cents, paper. Missionary Education Movement, New York, 1914.

This new text-book is a careful, comprehensive and stimulating study of the Redmen in the United States and the Gospel. A brief history of the American Indians and their primitive faith is followed by an account of Christian missionary work among them. It is interesting to note that the American

Indian is not dying out as we have been told so often. One chapter is devoted to the work still to be accomplished and the neglected tribes, but this subject is not adequately treated. There is need for a more thorough presentation of the work left undone, the condition of unevangelized tribes, the difficulties in the way, the opportunities and the program that should be adopted. The nine appendixes contain many statistics, bibliography and other valuable information.

One of the striking features of Dr. Moffet's volume is the large number of fresh and interesting incidents and quotable sentences that offer valuable material for addresses and that make the book good reading. Redeeming the red man is a more hopeful and also a more interesting process than rifling him.

Men Who Prayed. By Henry W. Frost. 12mo. 189 pp. \$1.00, net. Gospel Publishing House, Bible-school Park, New York, 1914.

These spiritual Bible studies can scarcely fail to impress deeply one who follows them thoughtfully and prayerfully. Beginning with Adam, they go through the Old Testament to Malachi and are well adopted to daily personal devotion or family prayers. The book reveals God as well as the laws of successful prayer, of character development and spiritual victory.

On Old World Highways. By Thomas D. Murphy. Illustrated. Map. 8vo. 388 pp. \$3.00, net. L. C. Page Co., Boston, 1914.

The war in Europe makes this a volume of unusual interest, for it describes in a delightful way, motor rambles in France and Germany—through some of the territory now devastated by the contending armies. Beginning at Boulogne, the author traveled southwest and south through France, thence crossing over into Germany through Alsace, past Lake Constance. to Munich, down the Rhine to Cologne and then westward through Luxembourg into

Belgium and back to Boulogne. The artistic illustrations, many of them in colors, give some idea of the beautiful buildings and picturesque districts that have been ruined by shot and shell, big invading armies with their trenches, and the tramp of many feet. Even a year ago the author noted that the "greatest difference between France and Germany, in favor of Germany-at least so far as outward appearance goes—is seen in her soldiery. Soldiers are everywhere. . . . To the casual observer it would seem that if an army of these soldiers should enter France they could march directly to Paris without serious resistance. But the (French) authorities say that German militarism is a hollow show, and that there is real manhood in the Frenchman."

A second portion of the book describes rambles in old corners of Great

The Holy Land of Asia Minor. By Francis E. Clark, D.D. Illustrated. 154 pp. \$1.00, net. Scribner's, 1914.

Dr. Clark, the Father of Christian Endeavor, here describes his observations and experiences in visiting the "Cities of the Seven Churches of Asia." The sketches are informing and entertaining-a popular help to Bible students and those interested in Christian archeology.

The Work of Christ. By A. G. Goebelein, D.D. 12mo. 126 pp. 50 cents. "Our Hope," 456 Fourth Ave., New York, 1914. Dr. Goebelein is a forceful Bibleteacher and these studies in the past, present and future work of Christ are Missionaries definite and instructive. will find them stimulating. An edition

of 5,000 in Spanish has been printed for free distribution by missionaries—who may secure them without cost by writing

to Dr. Goebelein.

Two Little Natives in a Peanut Shell. By Mrs. Mott Martin. Pamphlet. cents. Bunkie, Louisiana, 1914. These are human little sketches by a southern lady missionary to the Kongo. Child life, the cry of the Kongo, loneliness, ways many can help, and qualifications of a missionary are some of them. They are readable and impressive.

### **NEW BOOKS**

Social Christianity in the Orient. Story of a Man, a Mission, and a Movement. By John E. Clough, D.D. Illustrated. 8vo. 409 pp. \$1.50, net. Mac-millan Company, New York, 1914.

The Problem of Lay Leadership. Ernest Eugene Elliott. 12mo. 119 pp. 50 cents, net. Fleming H. Revell Co., New York, 1914.

The Life of H. Roswell Bates. By S. Ralph Harlow. Illustrated. 12mo. 159 pp. \$1.00, net. Fleming H. Revell Co., New York, 1914.

A Revelation of the Chinese Revolution. A Retrospect and Forecast. By a Chinese Compatriot. Edited by John J. Mullowney, M.D. Illustrated. 12mo. 142 pp. 75 cents, net. Fleming H. Revell Co., New York, 1914.

The Church at the Center. By Warren H. Wilson. Illustrated. 12mo. 98 pp. 50 cents, prepaid. Missionary Education Movement, New York, 1914.

The Making of a Country Parish. A Story. By Harlow S. Mills. Illustrated. 12mo. 50 cents, prepaid. Missionary Education Movement, New York, 1914.

The Church a Community Force. Story of the Development of the Community Relations of Epworth Memorial Church, Cleveland, Ohio. By Worth M. Tippy. Illustrated. 12mo. 80 pp. 50

cents, prepaid. Missionary Education Movement, New York, 1914.

Bamboo. Tales of the Orient-Born. By Lyon Sharman. 12mo. 81 pp. \$1.00, net. Paul Elder & Co., San Francisco, 1914.

Sun Children and Moon Children. By T. Illustrated. 12mo. 48 pp. Price 1s. Church Missionary Society, London, 1914. The Professor Explains. By J. A. Staunton Batty. Illustrated. 12mo. 88 pp. Price 1s. Church Missionary Society, London, 1914.

Mary Webb and the Mother Society. By Albert L. Vail. 12mo. 110 pp. 50 cents, net. American Baptist Publication So-

ciety, Philadelphia, 1914.

Ninety-eighth Annual Report of the American Bible Society, 1914. Together with a List of Auxiliary Societies, their Officers, and an Appendix. 8vo. 598 pp. American Bible Society, New York, 1914.

Report of the Commissioner of Education for the Year Ended June 30, 1913.
Volume II. 8vo. 700 pp. Government Printing Press, Washington, 1914.