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*The Missionary Review
of the World*



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JANUARY TO DECEMBER, 1907

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THE "DO GARRY" FOR THE KING OF WASE, SUDAN



SUDAN MOHAMMEDANS ON A FEAST-DAY

The Missionary Review of the World

VOL. XXX. No. 1
Old Series

JANUARY, 1907

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New Series

SIGNS OF THE TIMES

OUR STANDARD FOR 1907

"HE IS ABLE TO DO
ALL THAT WE ASK,
ALL THAT WE ASK OR THINK,
ABOVE ALL THAT WE ASK OR THINK,
ABUNDANTLY ABOVE ALL THAT WE ASK
OR THINK,
EXCEEDING ABUNDANTLY ABOVE ALL
THAT WE ASK OR THINK,
ACCORDING TO THE POWER WHICH WORK-
ETH IN US." (Ephesians iii : 20.)

* * *

The secret of a very influential life—short in years, for Forbes Robinson, of Cambridge, died at thirty-nine—is found in a passage from a little collection of letters recently issued:

"One thing you must learn to do. Whatever you leave undone, you must not leave this undone. Your work will be stunted and half developed unless you attend to it. You must force yourself to be *alone* and to pray."

THE ANNUAL CALL TO PRAYER

The topics suggested by the Evangelical Alliance for the week of prayer beginning Sunday, January 6, 1907, are as follows:

Sunday, January 6. The call of God to His people.

Oh, that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea. (Isa. iil: 18.)

Return unto Me, and I will return unto you, saith Jehovah of hosts. (Mal. iii: 7.)

Monday, January 7. The church of the living God. (Matt. xvi: 18; Eph. v: 25, 27.)

Tuesday, January 8. The Gospel of God's

Son. (John iii:16; Luke xix: 10; Rev. xxii: 12.)

Wednesday, January 9. The Christian ministry. (Matt. x: 5, 7, 28; Luke x: 1, 2, 16; I Cor. ix: 16.)

Thursday, January 10. Missions, home and foreign. (Matt. xxviii: 19; Rom. x: 14, 15.)

Friday, January 11. Christian institutions. (Is. lv: 13; Phil. iv: 8.)

Saturday, January 12. The coming of the kingdom. (Ps. lxxii: 18, 19; Matt. vi: 9 10.)

Sunday, January 13. The attracting power of Christ crucified.

And I, if I be lifted up, will draw all men unto me. This he said, signifying by what death he should die. (John xii: 32, 33.)

THE CALL FOR MEN

Men and women are needed—and needed immediately to fill positions under various Boards in the mission fields. These openings are not theoretical or imaginary. They are vacant and the Boards issuing the calls are ready to appoint and send out at once the men and women who have the qualifications necessary. If you can not apply yourself, pass the information on to some one who can.

The kind of the workers needed and their fields are divided as follows:

Men and Women.

Physicians (men).....	8
Laymen (industrial, etc.).....	4
Ordained	14
Teachers (men).....	8
Women, teachers and evangelists.....	45
Women physicians and nurses.....	21

Fields

Africa	10
Arabia	1
China	35
India	12
Japan	15
Mexico and West Indies.....	2
Pacific Islands.....	8
Persia	2
South America.....	6
Turkey	6

These requests are divided among the Mission Boards as follows: American Board, 44; The Presbyterian Board (north), 10; The Protestant Episcopal M.S., 21; Reformed Presbyterian Board, 1; Women's Methodist Episcopal M.S., 2; American Baptist M.U., 2; Lutheran Board, 5; Southern Presbyterian, 1; Southern Methodist, 1; United Brethren M.S., 1; Reformed (Dutch) Church, 3; Reformed Church in U. S., 7.

May there be many young men and women with the spirit of Samuel J. Mills who will respond to this call.

A FAREWELL TO PRINCETON'S MISSIONARIES

On Thursday evening, October 4, in Alexander Hall, which is used only on great occasions, a large and deeply interested mass-meeting of Princeton students bade Godspeed to the men who are to take up Princeton's missionary enterprise in Peking. The audience was thoroughly representative of both graduates and undergraduates. Dr. Henry Van Dyke presided, and introduced Robert R. Gailey, A. M., 1896, and Dwight W. Edwards, 1904, the men who are to represent Princeton in Peking, Cleveland H. Dodge, 1897, Chairman of the Student Department of the International Committee of Young Men's Christian Associations, and John R. Mott.

Doctor Van Dyke said that this meeting represented one aspect of the Princeton spirit. "We wish to have a share, not only in the world's science and literature and government and commerce and industry, but also in that larger and greater work which seeks to make the world better, which seeks to uplift and ennoble the race of man by spreading a higher faith, a brighter hope, and a broader human charity, in the name of Jesus Christ of Nazareth."

As Mr. Gailey stepped forward—Princeton's old football player, and all-American center—a wave of unrestrained enthusiasm broke over the crowd, and cheer after cheer rang out. He expressed the joy he experienced in remembering the appreciation and pleasure Princeton had felt in his college achievements, but he felt a heavy burden of responsibility in taking upon himself the great enterprise upon which his Alma Mater was entering.

Cleveland H. Dodge said that he was thankful that such men as Gailey and Edwards were available for such an opportunity. Almost on the thirtieth anniversary of the origin of the Intercollegiate Movement in East Hall, Princeton is again inaugurating a new movement in religious work.

John R. Mott congratulated Princeton on its statesmanship in beginning this work at Peking at this time. Peking is the center of the whole nation, and all movements and all officials must come from this great city.

Cheer upon cheer followed the speeches. But as the audience realized that the meeting was about to close, and that Gailey and Edwards were soon to leave for the far-off land, a hush fell over them. Doctor Van Dyke asked that Princeton might give

her benediction. He uttered three short prayers, at the close of each of which all present united in a solemn, reverent "Amen."

"We pray that God will bless these men in body and soul, and give them full strength for all their work, in Christ's name. Amen.

"We pray that God will keep them in health and hope and heart, in courage and cheer, in faith and love, that they may have power to win men to Christ. Amen.

"We pray that God will bring them back safely in due season, with abundant and precious spiritual harvest gathered for the Lord Jesus Christ. Amen."

With this impressive farewell Princeton sent her representatives to this great work. This was not all. The following morning a crowd gathered at the railway station. After the final cheers, heads were bared, and as the train pulled away all united in the stirring strains of Princeton's famous hymn, "Old Nassau."

AFTER THE HAYSTACK PRAYER-MEETING

The great meetings at North Adams and Williamstown have been pronounced the "most memorable and inspiring" in the history of the American Board. This was the first of a series of Centennial observances which commemorate the inception of organized missions in America; and this particular meeting was held on an historic spot that is a sort of Mecca to American disciples. A spontaneous thank-offering reached more than \$12,000.

How little the five original Haystack men, the immortals who met that day as usual at the maple grove, Francis L. Robbins, Harvey Loomis, Byram Green, James Richards and Samuel J. Mills, thought what a river of blessing would flow out from the little spring beneath the Haystack!

THE LAYMEN'S MOVEMENT

This Haystack gathering was followed by meetings in the Fifth Avenue Presbyterian Church in New York, on November 13, 14 and 15. A strong program was presented, but the most remarkable gathering of the series was that of laymen on the last day.*

Many of the men who came together on this occasion are widely known in the business world, the heads of prosperous concerns in the cities of the United States and Canada. The afternoon session, beginning at four o'clock, was spent almost wholly in prayer with a rising tide of earnestness up to its close. Mr. J. Campbell White, Secretary of the Men's Movement of the United Presbyterian Church, address the gathering, and his inspiring words kindled still further the aroused enthusiasm of the assembly. Some who confess that till recently they had taken little interest in foreign missions declared their purpose to do whatever lay in their power to give the Gospel to all the nations, saying they were ready themselves to go wherever this pledge might lead them.

The meeting adopted resolutions declaring the duty of responsible business and professional men to give greater service than has yet been given to secure the most productive use of missionary agencies. A committee of twenty-five laymen was appointed to consult with the secretaries of mission boards in the United States and Canada, for the purpose of projecting a campaign of education among laymen concerning missions, of devising a comprehensive plan to send the Christian Gospel to the entire non-Christian

* For full account see page 18.

world during the next twenty-five years and to organize a commission of fifty or more laymen to visit the mission fields, and to report their findings to the church at home, Dr. Samuel B. Capen was made chairman of this committee, which is composed of men of high standing in United States and Canada. This bids fair to be a laymen's movement which will fitly commemorate the centennial of American foreign missions.

A GREAT STIRRING AT CHICAGO

The following letter from Mr. George Soltau tells its own story and teaches its own lessons:

"There has been an outbreak of revival blessing at the Moody Institute. On Tuesday, October 23, Mr. Evans asked for two or three short prayers at the opening of the service. Immediately all over the room men sprang to their feet, and there was a stream of prayer. At last one man said, 'O Lord, if we ought to spend the time in prayer, stop the classes.' Mr. Evans at once said, 'I give up this hour; it is in your hands.' From then till 2:30 p. m. was a time such as we have read about so often lately in other parts—prayer, confession, weeping, and singing all going on, yet without any sense of confusion. A Mr. Allen was present, who was said to have been a noted pugilist, and who was converted only about four months ago in Canada. He has recently been offered \$7,000 if he would enter the ring again; and for weeks past, a wealthy woman in the South who had seen his picture in the newspapers, had been tormenting him with frequent letters, begging him to come South. He had practically decided to go, but the Spirit of God began to deal with him. Presently he took a piece of paper from his pocket, struck a match, and let it slowly burn; when it had gone to ashes he rose, and told of the struggle he had just passed through. 'Hallelujah, it is done,' burst out on all sides. Quietly men and women moved from their seats to go and kneel beside some one whose forgiveness they wanted.

"The real beginning of this work was a prayer-meeting the week before, when the need of prayer was strongly felt; in consequence on Monday night many small groups of men met to pray in one another's rooms, some of them continuing to 2 or 3 A. M. Tuesday, and, indeed, ever since the tide of prayer has flowed, classes being abandoned for two days."

SIGNS OF THE TIMES IN KOREA

A few months ago the Government of Korea sent to Dr. O. R. Avison, physician in charge of the Severance Mission Hospital, the sum of 3,000 yen (\$1,500) for use in the hospital. In the letter conveying the gift was a statement that next year the contribution would be still larger. A few days later, the King of Korea, through his interpreter, handed to Doctor Avison an additional 3,000 yen as a personal gift, an expression of His Majesty's approval of the excellent work done by Doctor Avison.

Ten new church buildings were erected by the Fusan Christians during the three spring months of last year. In one county there was not a believer a year ago, now scores of believers and a church building, erected by their own hands. With two exceptions every piece of money for these churches came from the Korean money strings. A church seating one hundred and twenty cost \$40. This means 50,000 pieces of Korean cash which must be counted carefully, and when counted and carried, caused three men to stagger under the weight. The 500,000 pieces of cash (ten churches) came from people whose income is fifteen cents a day. "Christians are increasing so rapidly in so many places, we sing praises one moment; next, stagger under increasing problems."

INCREASING RISKS OF FAMILY LIFE

The trumpet of Dr. C. H. Parkhurst of New York—that Joshua to the Jericho of social crime—on Thanksgiving Day gave a blast against the modern family. With trenchant sarcasm he referred to hotel and club, the passion for constant change and travel, and other interferences with the stability and continuity of home life. But especially did he sound the alarm as to facile divorce, and the practical introduction of the worst features of polygamy and the harem, and condemned the new book on “the family,” which presents the idea of “trial marriages”—experimental wedlock—as a possible solution to modern domestic problems, as tho there were any essential difference between a “consecutive” and “simultaneous” harem! Lately, in a western State Legislature, a bill was actually proposed to authorize by law temporary marriages, say for three or four years! At the very basis of true marriage lies the *law of permanence*—the tie indissoluble save for that one cause which *ipse facto* destroys the basis of pure family life. If such destructive processes go on, so-called “Christian nations” must surely abandon all claims to Christianity and cease to send missionaries to the polygamous Turk or the licentious free-lovers of communistic France.

THE NEW SABBATIC MOVEMENT IN FRANCE

Meanwhile in the very land of Voltaire, and on grounds of simple expediency, is enacted a new Sabbatic code, and the cause of Sabbath observance is making singular advance. Altho the railways were exempt six leading companies inform the Minister of Public Works that within

eighteen months arrangements will be complete to give all employes one rest day in seven, even where it is impracticable to stop all Sunday work. Notwithstanding considerable opposition, the law is enforced, and every week more places of business are closed in Paris. As just now there is a strenuous movement to separate church and state, the law must be enacted and enforced on the ground of the absolute *need* of such day of rest.

THE RAPID DEMOLITION OF THE DAY OF REST

Another form of modern laxity which works disaster to the whole life of family, Church, and State is the growing disregard of all Sabbatic law, this being used as a convenient term for the weekly day of rest. One of the worst features of the whole matter is that some Christian disciples lend their sanction by practical antinomianism. On the plea that they are no longer “under the law,” they treat not only *ceremonial* but *moral* law, as abrogated. The Ten Commandments, being graven on stone tablets by the finger of God, for ever stand out and apart from all other regulations of the code, which were temporary and transient. The principle which abrogates the fourth of the “ten words” might as legitimately be applied to the other nine!

In Isaiah lviii. 13, 14—curiously about midway between Moses and Christ, in connection with blessings pronounced upon the “Repairer of the breach, the Restorer of paths to dwell in,” permanent ways of living—we find the following significant words:

“If thou turn away thy foot from the Sabbath, *from* doing thy pleasure on my holy day; and call the Sabbath a delight,

the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken *it*."

Here every merely ceremonial feature is eliminated while the substance is preserved. A sort of modified Sabbath law is enunciated, making what had been a day of rest, God's holy day rather than man's holiday, in which he is to abstain from "doing his own pleasure," or even "speaking his own words." It is no more a day simply fenced in as one of physical rest, but also of mental repose and spiritual refreshment. The tongue is to be bridled and all selfish pleasure seeking held in suspense. This seems to be a forecast in the great Messianic poem of the Evangelical Prophet, of the *permanent* and *fundamental* features of the day of weekly rest.

One historic fact is beyond dispute—that, wherever the Lord's Day is thus kept, every richest blessing ensues to a community and that, in all cases where the day is put on a practical level with other days, a barrier is removed, letting in a flood of other evils. Yet, on pretext of freedom from legalism, even nominal disciples are turning the Day of God into the weekly holiday when rather more than on others they find their own pleasure and speak their own words. Sunday is fast becoming the universal day of recreation—everything beside "the holy of the Lord." The enemy of souls may well hold a jubilee in hell when he sees "God's acre" of time trampled on in desecration. Voltaire more than a century ago acknowledged that there

was "no hope of destroying Christianity so long as Sunday is kept, even as a holiday"; and Ingersoll, in the infidel succession, saw that the Sabbath was the palladium of the whole Christian community, and petulantly cried out, "Sunday is a pest; it must be taken out of the way."

We can not take our cue from infidels. Sabbath desecration paves the way for immorality of all forms and for atheistic assault along the whole line of Christian faith and practise. The disappearance of God's one day in seven would precede a sure defeat of righteousness, and imperil man's present and eternal well-being.

MODERN POSITIVISM

An "Altar to the Unknown God" was lately unveiled in Paris. Above this altar the central panel bears a portrait of Clotilde de Vaux, the Madonna of Positivism, and the child in her arms is typical of Humanity. It is the final outcome of the philosophy of Auguste Comte. He essayed to revolutionize philosophy as Bacon had done before him. He taught that the race necessarily passes through a *theological* stage, when the mind inclines to the supernatural; then ascends to the *metaphysical*, where the supernatural is set aside; and so reaches the *positive* in which both theology and metaphysics give place to an investigation of the *laws* of phenomena, and all search after the *causes and essences* of things is abandoned as vain. He considered the end of his philosophical system and the Era of Positivism to be the beginning of a new *social* religion of humanity, glorifying man's intellect and inventions. And this is the outcome of twentieth century progress in France!

THE OUTLOOK AND OPENINGS FOR MISSIONS

BY ARTHUR T. PIERSON

The significant messages of the Spirit to the Philadelphians and Laodicians particularly apply to the church of to-day: "Behold, I have set before thee an open door"; "Behold, I stand at the door and knock." While God sets before us the open door of opportunity, He too often finds in us the shut door of indifference: the chances for service far outrun the readiness and alacrity of His people.

The twentieth century finds the world-field with fences down, inviting tillage. When the Haystack band, at Williamstown, a century ago, were praying and planning about missions, so few were the openings that it took large faith to see any prospect of success. Africa was the unexplored continent; Asia the walled continent, shutting out the gospel herald with walls of adamant and gates of steel; Europe was the papal continent, as forbidding to Protestant workers as pagan isles in the South Seas. Over the Moslem territory the green flag floated in defiance and no evangelical worker dared hope for any toleration; South America was half papal and half pagan, wrapt in a pall of impenetrable night. Whichever way one looked impassable obstacles seemed to make an impossible path for the Christian missionary.

Since then the iron gates have opened as of their own accord, in every direction, and during a single decade about the middle of the last century, access was given to about three-quarters of the world, hitherto more or less rigidly exclusive.

It is specially interesting to notice what diverse and various keys He who unlocks closed gates has used, to give

His church this new and wide access to nations so long in the death shade.

Of course, His chosen key is the simple spoken gospel message; as in the case of John Williams in the South Seas, William Johnson in Sierra Leone, and Titus Coan in Hawaii. But the *written* word translated into the vernacular has been conspicuous in opening Burma, and arousing Uganda. The key of *commerce* had much to do in entering China, Japan and Africa. The key of *education* unlocked great doors before Fidelity Fiske in Persia, Duff and Clough in India, Hogg and Lansing in the Nile valley, and Duncan in Metlakahla. *Medical* missions have marvelously broken down barriers in Korea and Siam, and many parts of inland China. *War* has put Britain in control in India and Thibet and other lands under her sway and made the work of mission safe. Unselfish *love* has turned even famine and pestilence into forerunners of the gospel and removed deep rooted prejudices. And that great watchword, *progress*, is waking even China from the sleep of conservatism, and moving the Shah of Persia to frame a constitutional government, and is making nations ashamed of that intolerance which is the foremost sign of an unprogressive spirit. But, whatever the keys used of God, there is not a doubt that barriers are melting away, and long closed gates opening wide. A liberal spirit is coming to prevail which may substitute indifference for intolerance.

It may be profitable just to glance rapidly round the whole world-field and remind ourselves of patent facts.

Beginning at the Far East, the Sunrise Kingdom presents, perhaps, the widest open door in the world. *Japan*, of all the Orient, leads the way in a tolerant and liberal policy. Since the middle of the sixth century, Buddhism has overshadowed the older Shintoism, and especially since, in the ninth century, Kōbō baptized Shinto ideas and rites with Buddhist names. But, since 1873, when the Edict boards were removed, Japan's bearing toward Christianity has been more and more tolerant, and in fact toward all forms of faith, very much as Rome's Pantheon, as its name indicates, admitted "all gods."

The strategic value of this island empire is immense, mainly due to two facts: that Japan is the point of approach to the northern Buddhism; and that it is the outpost to all Asia—most contiguous to Korea and China, and the Eastern gateway to the whole continent. Japan, evangelized, half solves the problem of Asia's conquest by the Cross.

Korea with its 8,000,000 people is open, and already there are about six hundred Protestant centers of work, a total of about one hundred and sixty missionaries and nearly twice as many native helpers, with 35,000 professed Christians, schools, hospitals and important publishing houses. The dominant influence of Japan of course promotes a liberal spirit, and Christianity makes rapid and steady advance. In 1875, John Ross, without ever having set foot on Korean soil, translated and sent over from Manchuria the Korean New Testament; and after Dr. H. N. Allen, in 1884, during the riot in Seoul, so skilfully treated Prince Min Young Ik, Korea flung wide her doors.

The Emperor openly befriends the

missionary; and, while recently wrecking thirty idol fanes, and officially deploring the waste of money on idol worship, favors Christian churches, schools and hospitals. In 1900 the Bible Society sold 70,000 copies, and half the body of converts have been gathered within the last decade.

Mr. C. C. Vinton, Recording Secretary of the Korean Religious Tract Society, reports that "during the last ten years the number of inquirers has risen to tens of thousands, and is steadily growing; while the number that receive baptism is limited only by the possibilities of contact between the small body of missionaries and a large body of converts. Best of all, evangelistic work is carried on mainly by the native Church.

China has been slow to change her policy of exclusion. In 1842, five ports opened before the British guns in the first Opium War; nine more were accessible by the Treaty of Tientsin in 1858; and the Reform movement, now in progress, promises a new era of that religious liberty which is everywhere the handmaid of a higher and more enlightened civilization. The contact of the Orient with the Occident imparts a progressive spirit all along the line, and modifies the hatred of foreign devils while humbling the pride of the literati. Six years ago, about 2,800 Protestant missionaries were already at work, and there were 7,000 native workers, and 113,000 converts. But the field is so gigantic that these numbers are insignificant.

In *Siam*, in 1828, Gutzlaff and Tomlin were pioneers; these visitors, from India, found the door open and appealed to the American churches to occupy it. Already, nine years before, the heroic Mrs. Judson had translated

a catechism which became the first Christian book ever printed in Siamese. In 1830 the missionaries began to come in, to reside, notably Dr. D. B. Bradley; but, until 1851, little advance was possible, on account of the king's implacable hostility. His death that year left the throne open to Maha-Mong-Kut, the only Siamese who had been trained by a Christian missionary, and imbibed a liberal spirit. For seventeen years he, and Chulalang Korn, his successor, in the years that followed, proved patrons and nursing fathers to Christian missions. Here then stands another door, open to 5,000,000 people in the heart of Asia.

India, now including Burma, presents few obstacles to missions, for Britain's scepter sways over 1,500,000 square miles and 300,000,000 people. Brahmanism is the ruling cult, but there are 10,000,000 Buddhists and 63,000,000 Moslems. Missions date back just two centuries to Ziegenbalg and Plütschau. But 1858 was the grand crisis; for the British East India Company, always the foe to missions, passed its rod of rule into the hands of Victoria—one beneficent result of the bloody Sepoy mutiny.

As to *Burma*, from the baptism of Moungh Nau in 1819 and Kho-Thahbyu, nine years later, the work has gone on quietly, steadily, and with such uniform success that the Karens are among the brightest gems of mission history, and the transformation of this whole people reminds us of the moral miracles wrought in Tinnevely and among the Telugus.

Persia in 1811, had the saintly Henry Martyn at Shiraz for eleven months, but he left, not knowing of a single convert. His translations of the New Testament and the Psalms,

and Pfander's "Balance of Truth"—a controversial work aimed at the Moslem twenty years later—were not lost. Under Fidelia Fiske, Urumia had a three years' revival, from 1844 to 1847, the marks of which yet abide. In that copious outpouring, all the girls in her school, over twelve years of age, were converted, and many of them became angels of blessing to degraded Nestorian homes. In 1885 again a revival tide swept through the land, and of late years there have been signs of a movement toward Christ, even among the 9,400,000 Moslems who form the bulk of the population, and among whom, because rent into sects, there is less danger to proselytes than in any other Mohammedan country.

Africa presents a great opportunity, tho in some districts, as in Khartum, Protestant work is under restraint. The Nile valley is the great field of the United Presbyterians, and they are doing a great work. In Uganda, since Stanley's letter of 1875, appealing, in Mtesa's name, for teachers, progress has been rapid; but it has had its martyr stage, and advance has been through revolution, civil as well as religious. Thirteen years ago, there began a revival, first among the missionaries themselves, then the native helpers, then the native churches; and out of this came a strange popular hunger for the *Word of God*, the like of which mission history does not furnish. Three years later, two hundred *synagogi*, or reading houses, had been built by native Christians, for Bible readers—people who yearned to learn to read God's Book, and 6,000 were daily under instruction, a number that rapidly grew to 40,000. So supernatural was the popular interest, that mis-

sionaries in India advised the Church Missionary Society to divert new supplies for the time to Africa rather than India, to meet an urgent need. And where in all the Dark Continent can we complain of lack of opportunity!

Arabia, stronghold of the prophet of Mecca, seems now like Thibet, the central fortress of Lamaism, letting down the bars of exclusion. Two noble efforts have been made to enter this forbidden land—the Keith-Falconer Mission at Aden, with its chief station at Sheikh-Othman; and the mission of the Reformed Church of America, operating from Turkish and independent territory on the Persian gulf, with three stations. The heroic pioneer, Doctor Zwemer, urges on the Church a great responsibility for this land with its 6,000,000 to turn Arabia Deserta into Arabia Felix.

Papal lands, likewise, are singularly accessible, where for centuries Protestant missionaries were as effectually excluded as from any part of heathendom. Who could have foreseen, fifty years ago, that Italy would be free to the Gospel and the City of the Vatican itself be occupied by forty Protestant centers! or the Land of the Inquisition would permit Bible carts on the streets of Madrid publicly selling God's Word! What a work McAll did from 1872, when he opened his first *salle* in Belleville, till twenty years after when ill health drove him to England! Think of this one man linking a chain of stations together from Paris to Rome—at one time one hundred and thirty *salles* open nightly! and the French government knightling him with the star of the Legion of Honor, and granting license for a new *salle* as the most efficient police station!

South and Central America especially invite occupation. What change of attitude and prospect since Captain Gardiner died of starvation at Tierra del Fuego, or Melinda Rankin began work on the Mexican border and testaments were smuggled into Mexico in the knapsacks of soldiers! From gulf to cape behold one vast open area. There lies the Argentine Republic with 1,600,000 square miles and 3,000,000 people, and Brazil with double the area and four times the population; and twelve minor states, averaging 300,000 square miles and a million and a half of citizens.

Surely, world-wide opportunity means commensurate responsibility. Wo to the Church if Laodicean lukewarmness leaves her lightly to regard and practically to neglect such privilege and duty. Christ's trumpet-peak is, "Occupy till I come!" There is need of men, of money, above all of *prayer*. Neither heralds of the Gospel nor gifts of money will fill the gap if prayer be lacking; but true prayer will send men and women to the field and secure a firm hold on "the ropes" at home while others go down into the dark caverns of heathendom. Nowhere burns such a divine search-light, exposing the deformity of selfishness and illiberality, and turning our comeliness into corruption, as when we get alone in the closet with God. But nowhere else do we also find how greatly beloved of God is the humbled soul who, conscious of unclean lips, waits for the touch of a coal from the heavenly altar that gives the tongue of fire, and the voice from the secret place of power, saying, Behold I send thee forth as my witness to the ends of the earth!

THE GREAT MISSIONARY EVENTS OF 1906

BY HARLAN P. BEACH, M.A., NEW HAVEN, CONN.
Professor of Missions in Yale University

As periodicals and letters from mission fields are ordinarily a month or two old before they reach the American public, and as this article is written in November, the survey includes only nine or ten months of 1906. An occasional item may have been entered which properly belongs to the close of the year preceding.

Conferences and Conventions

The most important gathering held in Christian lands in the interests of missions was the fifth convention of the Student Volunteer Movement, which met at Nashville in February and March. Not only did it call together an unprecedented number of student and faculty delegates—3,410 in all, with missionaries, editors, religious leaders, etc., sufficient to make the total 4,235—but its effect on the seven hundred and sixteen institutions represented and upon the churches has been most noteworthy.

The usual conferences of missionaries on the field, especially in South Africa and in Peitaho, China, have been events of great importance. The unique conference of the year, however, was the first international gathering of missionaries from various Moslem lands. Its deliberations mark an epoch in the history of the work for Mohammedans, and are already bearing fruit in an enlarged interest and activity.

Oceania's Status

When it is remembered that many of the Pacific islands are already evangelized and that one group, the Fijis, holds the leadership of the Christian world in the matter of church attend-

ance, the small progress noticeable is not surprizing. Yet never in recent decades has our Hawaiian neighbor seen such aggressive and wise emphasis of evangelistic and school work as now. Most of it has been done among the Japanese and Chinese, and natives of China and Japan have been imported for the purpose. The appearance of the Hawaiian-Korean *Advocate* is said to mark the first use of Korean type outside the Hermit Kingdom. Another section of the United States, the Philippines, has seen marked progress among all the churches. The laying of the cornerstone of the Episcopal Cathedral is a waymark that is parabolic of the rising interest in higher things. The Independent Filipino Church is realizing as never before its need of a deeper spiritual life, and to that end it has bought for the use of its members 50,000 copies of the Scriptures.

Farther to the southeast the largest party of native missionary volunteers that has ever embarked at once, fifty-eight, sailed on June 21 for arduous and fruitful work. The spirit of cooperation is also to be noted here, especially in the aid given by German Endeavorers to the American Board's Mission in Micronesia.

The Dark Continent

Perhaps the most significant forward step in the matter of field occupation is the planting of the Gordon Memorial Mission of the Church Missionary Society at a point near the Nile and 1,056 miles south of the Christian hero's monument in Khartum. Another of Britain's heroes, David Livingstone, must have rejoiced

in heaven, if he knew of terrestrial happenings, to hear the proclamation on July 16 of the abolition of slavery in Barotse-land by its native king, the result of French missionary teaching. African Christianity already feels the blessedness of that day's doings. Revivals are reported, particularly in the Central African fields. Farther southward the outbreak in Natal has had the good effect of testing the loyalty to Christian principles of the churches and has differentiated the quasi-political Ethiopian movement from the Ethiopian order and from law-abiding Zulus and others. It is also symptomatic of a growing independence seen among Christians in other parts of Africa, notably on the east and west coasts, which will be of undoubted benefit to the churches, despite its dangers. Catholic opposition to the work in Algiers, and also in south-eastern Portuguese Africa, has likewise served to differentiate earnest Christians from more formal ones. Uganda, as usual, has had a wonderful year of growth and upbuilding. The New Year eight-day meetings brought audiences of 4,000 to the cathedral. Mr. John Mott's visit to South Africa, while it mainly affected students, was also an aid to spiritual quickening.

Madagascar, the "Great African Island," has been blessed by unusual revivals accompanied by physical manifestations reminding one of early Methodism and the revivals of Nettleton and Edwards. The ministry of women has been a large factor in this movement, while from the doctrinal viewpoint the emphasis of the cross of Christ is the central idea, echoed again and again in the prayers and testimonies of the new converts and im-

parting a horror of sin and a desire for service. This confession of sin by a prominent Malagasy official is quoted as typical by Monsieur Gaignaire: "O Christ, it is I who have betrayed Thee! It is I who have crucified Thee! It is I who have driven in Thy nails! It is I who have crowned Thee with thorns! It is I who have insulted Thee! Canst Thou pardon me?"

Items from the Levant

The Press is doing a work for the Moslem world which it never has done before. That of the Presbyterians at Beirut records an output of 59,000,000 pages during the last mission year, eighty per cent. of the issues being Scriptures. Education of the Christian type is so eagerly desired in Syria that the demand can not be met. The visits of the Scandinavian evangelist, Mr. Fransen, have been followed by revivals in Harput, Mardin, and Damascus, and quickened Christians are doing more than ever along evangelistic lines, particularly Endeavorers who find their society a training school for evangelism.

The Endeavor movement in Persia has reached the point where in one district a Union has been formed of nearly seventy societies. This leads to much work during the vacations on the part of student members. In this stronghold of Mohammedanism, medicine has been especially helpful to the cause, the British missionary at Yezd having under his care influential religionists like the leading Parsee priest and the chief Moslem Mullah. The record of cases cared for by that hospital is probably incorrectly reported in the *Intelligencer* as having made a total for the year of 167,288 out-patients. Cutting off the right-hand figure

still leaves a remarkable showing for Persia. A specialty of the Presbyterians, made so prominent by the late Doctor Cochran, "the father of the Syrian people"—namely, a legal church board which holds semimonthly meetings for the settlement of cases affecting Christians without having recourse to Moslem courts—has been unusually useful this year. The agitation which led to the Shah's promise of constitutional government, while it has been disturbing, promises better things for the future and so marks 1906 as a red-letter year.

The Indian Empire

As in Persia, so in India the political ferment which has been so keen since the Bengal division of last year and just recently because of the agitation for native representation in the councils of the empire, has proved both a help and a hindrance to the onward sweep of the kingdom of God. The Moslem petition in this last connection bodes little good, but if Mohammedans carry their point, why should not Christians have their representation also?

The distinguishing note of the year has been revivalistic in tone. The organization on last Christmas Day of the National Missionary Society of India, whose object is "to evangelize unoccupied fields in India and adjacent countries and to lay on Indian Christians the burden of responsibility for the evangelization of their own and neighboring lands," is an event of the utmost importance which has had something to do with this wave of evangelism, but doubtless the new emphasis of prayer which proved so wonder-working among Ramabai's praying bands of last year has been more influential still. In various parts

of the country great gatherings have been swayed by the Spirit of God with the manifestations already noted in Madagascar. In one case 10,000 gathered in a village of forty houses and were entertained mainly at the expense of the native ruler of that district. Before the revival which started during those days had ceased, some 5,000 were converted. In another place, physical manifestations took possession of Hindu priests who were opposing, and "the jerks" made them a laughing stock to their coreligionists. The Jubilee Year of the Moravians in their lofty Tibetan outpost, and of the Methodists of America whose work has been so inspiring, is marked by great advance in the latter mission and with encouragement for the Tibetan band. While the Methodist anniversary is not to be celebrated until December, it will doubtless be an occasion of the greatest moment to all missionary effort in the empire. Preparation through importunate and continuous prayer for that event is another note of the present attitude of Indian missionaries.

Siam and Laos

These closely allied lands are marking progress. Gambling, the most notorious vice of the Siamese, against which missionaries have consistently inveighed, has finally been abolished so far as a decree can put it to an end. The king has also issued a decree against lotteries, save in Bangkok, and against slavery also. Another political act favoring Christianity is the evacuation of Chantabun, unjustly held by the French since 1893. As that Power discourages Protestant effort in the Far East, the action permits missionaries to enter this section.

A beautiful church erected by Siamese Christians on ground presented by the king is an indication both of royal favor and of native independence.

Laos reports that Siam's prince showed them honor on the occasion of the laying of the corner-stone of the new school at Chieng-Mai. Opportunities for evangelistic work are more numerous than ever and even Buddhist priests have given their temples and permitted the stereopticon screen to be suspended before their gods, that Scripture pictures may be seen and explained. Conventions and conferences are in the new order of things, and at one of them two-thirds of the speakers were Laotians, and in another not a single foreigner was present to aid.

The New China

Never before in a single year have so many official acts favored Christianity as during 1906. Two viceroys have either ordered or advised the use of the Christian Scriptures in the government schools and among officials. The most influential viceroy in the empire has written a book in which he commends Christianity. The empress dowager's gift to the Union Medical College of Peking has been followed by the gifts of three governors to missionary hospitals, while Madame Wu, wife of the ex-minister to the United States, has given a beautiful hospital building in Hongkong. Prominent ex-officials have spoken in Christian churches, and ladies of the Court have been repeatedly to secular meetings in a mission church. One of the censors even went so far in a Memorial to the Throne as to propose the publication of ethical text-books, partly Biblical, for the in-

struction of scholars and the holding of meetings "like those of the Jesus Church" for the moral instruction of the illiterate. He also advised that a National Christian Church be formed with a prince at its head, since there is power in this religion and this new headship would put over it recognized native authority.

China also has had its revivals this year, especially in the north under the London Mission. It is significant that here and in Shanghai and Canton, the initiative has been so often and largely Chinese. These revivals have been marked by a wholly unusual conviction of sin and by great anxiety for the conversion of friends and neighbors. Five denominations at Nanking united in holding these meetings, under the leadership of a Chinese evangelist, who had left a lucrative government position to take up this work.

Public attention is so constantly directed to the exodus of Chinese students to Japan that the large opportunity is overlooked which the new passion for Western learning brings to mission schools and colleges in China. Not only are the best mission institutions full, but many applicants can not be granted admission. Moreover, the desire to educate girls has grown this year to an amazing extent. Prominent officials of Wuchang in Central China have strongly petitioned Bishop Roots to establish a school for the daughters of this influential class, urging that the schools recently established there for girls are fitted neither pedagogically nor morally for their task. In Peking ladies of the Court frequently visit girls' schools, and one princess has initiated the work among girls in Mongolia, employing

a Japanese young woman for the purpose. Graduates of both sexes are in demand for native schools, despite and sometimes because of their having been trained in Christian schools.

Christian literature and other books prepared by missionaries have never had so large a sale as this year, if the rate was maintained until the end of December. Thus the Christian leaven is pervading regions which have no missionaries or Christian school teachers. These books are being read by Confucianists in order to discover the secret of Western superiority over the Chinese. By all these methods the seed is sown.

Korea Wide Open

Korean missionaries are rejoicing that the twenty-first year of Protestant missions in that empire so fully exhibits a Church in its majority. While Christian education has not reached an adequate development, relatively speaking, and tho in a country which was opened to missions at the point of a lancet, medical missionaries have not been properly supported and used, in other respects the work has made almost unbelievable progress. The carefully translated version of the New Testament appears this anniversary year, and a union publishing plant, under the ownership of nine missions and the Korean Tract Society, has before it a great opportunity.

Korea stands foremost among mission fields in the extent to which self-support and self-propagation of the Church have been carried in initial stages. This is the banner year in one respect—namely, in the total contribution in personal service for the Church. Not a few contribute a

month of their time for evangelistic work, and multitudes give a week or more. This does not mean that they are backward about money contributions, for many give jewelry, trinkets, etc., after their money is exhausted and then weep that they have no more to give. Chautauqua ideas of training are also used this year as never before, the aim being to furnish the Christians with educational, spiritual, and conferential advantages. To indicate the growth of the churches one station of the Northern Presbyterians may be quoted. That at Syen Chun, which was opened only four years ago, had in July last 3,121 communicants, 3,022 catechumens, and 1,194 adherents. The North Pyeng Yang Province reports that within a year the number of adherents has leaped from 6,507 to 11,943, a gain of eighty-three per cent. Revivals have been present in Korea also, the various denominations uniting in the work at the capital for the first time. Services at Pyeng Yang were most fruitful in results. The meetings held at the Korean New Year, which were a combination of Bible classes and evangelistic services, resulted in 1,000 professed conversions.

The Year in Japan

The famine which ushered in the year was an opportunity which tested the generosity of Japanese Christians and which, through the contributions sent from Christian countries, increased the gratitude felt toward Occidental lands. In view of the unfortunate action of the San Francisco School Board which decided to segregate Japanese school children in a school by themselves, and because of the animosity toward Americans created thereby,

it is fortunate that the largest famine gifts came from this country.

A proposition looking toward the adequate linguistic preparation of missionaries for their work has been endorsed and furthered by the Standing Committee of Cooperating Christian Missions in Japan. It is thus a pioneer in a movement which should be followed in other mission countries. It recommends the school for the study of Japanese established for the benefit of foreigners by Mr. Matsuda, and the Committee urges that missions leave the time of new missionaries free for study in this school. They also suggest that the facile use of the language will be still further advanced, if new missionaries will live in Japanese homes, or in student dormitories.

The agitation looking toward the independence of the Japanese Church, which has been more or less active for a decade, has been pushed this year as never before. It is especially prominent in the churches of the Congregational and Presbyterian orders. The Congregationalists have reached the point where the Japanese have taken over all churches of that order, being independent of the American Board and also of its missionaries, the Board not being financially responsible for them except to a slight and annually decreasing degree. This agitation is a keen one, and while it seems on its face to be a movement which ignores the missionaries and their distinguished services, it really is a proof of the value of their work and of the strength of their converts. Moreover, it does not propose to make them dispensable for some time to come; it merely changes their relations of leadership.

Revivals are reported in the empire. That one which began in Sendai on April 6 and continued until April 26, was wholly a Japanese movement, the meetings, numbering three a day, being in their hands. Forty-six were baptized at the close of the work. The Sunday-school is having a larger place this year than ever before, the emphasis placed on this form of effort being greatest in the Methodist Church South, whose Sunday-school scholars outnumber the membership three to one. The Canadian Methodists report large fruitage from their "mother meetings."

Christian schools find themselves less handicapped now than for a number of years, owing to the removal of restrictions as to military prescription of older students and as to entrance to the government's higher institutions. The number of theological students tends to increase, and the low standard of theological seminaries is being raised. As the government does not provide for women education of a more advanced grade than the higher girls' schools, the Woman's University of Tokio and the mission colleges of the Congregationalists, Presbyterians, and Methodists have a great opportunity here. The work of these colleges during the year has been exceptionally good. The harmful results coming to the Woman's University at the capital, because of a lack of dormitories and proper supervision, is being partly overcome by the work of the Young Women's Christian Association. This Association held its first women students' conference in Tokio, July 12-19, with twenty-six schools represented by one hundred and sixty delegates, and this has greatly blest the women students of the empire.

Union Movements

The movement toward union and cooperation continues with as great vigor as ever. The Union Medical College at Peking, the partial union in the Woman's College, and the agitation for a union medical school for women in the same city, are instances in North China, while the agreement as to merging the work of the English and American Episcopal work near Shanghai under the Americans, is an instance from Eastern China. In Japan the various Methodist bodies will unite in May, 1907, the decision having been reached in March last. South India furnishes us with another example of union, in that case between the Dutch Reformed, the London Mission, and the American Board. The Union Publishing House in Korea, already mentioned, is still another case of effective cooperation. The agreement reached at the Johannesburg Conference in July, provides for cooperation and further comity. Christians of Germany and the American Board are cooperating, not merely in the South Seas as already noted, but in Turkey also. The probable union of the Methodists, Protestants, United Brethren, and Congregationalists at home, will be dated from this year, so far as active agitation and rapprochement in Japan mission work is concerned.

International Events of Note

The successful passage of legislation concerning opium affects India, China, and Great Britain most closely. This struggle which has been going on since the Opium War of 1842, seems likely to reach a peaceful solution, thus relieving a Christian nation from the imputation of guilt which has been an obstacle to missions. John Morley,

Secretary of State for India, so important a factor in this negotiation, frankly admitted that it was the attitude of Japan and of the Commission appointed by the United States which largely overcame his reluctance.

The unprecedented flow of students from one country into another has never been equaled by that of the Chinese students who flocked to Japan this year. Possibly as many as 16,000 have been in Tokio during the twelve months. So serious have been the problems arising therefrom, both to China and Japan, that many Chinese officials are advocating education at home or in Germany. To counteract the immorality and wholesale adoption of radical ideas pervasive of government and morals, the Young Men's Christian Associations of the two countries are undertaking a work which is carried on by missionaries and Chinese from China, acting in cooperation with the Japan Associations.

Japanese Christians are also doing much to bless the world. It is probable that the churches there have sent out more missionaries this year to Hawaii, Formosa, and China than ever before. It has also sent lecturers to Central China and India. The latter delegation, consisting of two highly educated Christians representing the Young Men's Christian Association, has aroused among the better class of Indian Christians aspirations for independence in church affairs which so marks the trend of Japanese thought.

"We Can Do It, If We Will"

This hasty review of the year, which has left out of account a thousand items worth recording, and has passed by without a reference the work done for Jews and in Papal countries, ought to have shown that God is working in

the primitive apostolic way. Whatever may be said in America concerning the effiteness of Christianity, it is still the power of God unto salvation in mission lands. Young men and women of America, too, are as responsive as ever to the call of these fields, and the mission boards assembled at Nashville officially asked the Volunteer Movement to furnish them with a thousand candidates a year to answer the appeals that so loudly invite them. The Haystack Celebration, both at Wil-

liamstown and New York, has recalled the work of faith of Samuel J. Mills and his little student band, and has again and again echoed his words of faith and of resolve, "We can do it, if we will." As the second century of American foreign missions begins, can we not hear above the voices which divert our attention from "the greatest work in the world," a heavenly voice saying in accents at once persuasive and authoritative,

"YOU MUST DO IT, IF YOU CAN."

A BUSINESS MEN'S MISSIONARY MOVEMENT

BY MORNAY WILLIAMS, ESQ., NEW YORK

A new and important movement in the field of missionary activity has marked the celebration of the Centennial of the Haystack Prayer-meeting, in the formation of a committee of laymen to consult with the missionary boards regarding a more aggressive campaign among business men in the interest of world-wide missions. Like most movements in similar fields the beginnings were small. A little group of men whose hearts had been touched and whose zeal had been inspired on other occasions, came to feel that the one-hundredth anniversary of the prayer-meeting which five students held beside a New England haystack and out of which was born the missionary movement in North America, was the fitting time to prepare for a yet further advance, and that the first step was necessarily a call to prayer.

In October a small committee of laymen was formed which issued a call for the holding of a special service of prayer at the Fifth Avenue Presbyterian Church, in New York City, on Thursday, November 15th, 1906, im-

mediately following the services held during the two preceding days at the same church in direct commemoration of the Haystack Prayer-meeting. The call was sent to all evangelical Protestant denominations scattered throughout the United States. The response was hearty and, considering the late date at which the call was issued, the attendance was large and representative. Mr. Samuel B. Capen, of Boston, President of the American Board of Commissioners for Foreign Missions, who had presided at the Centennial services, remained to take the conduct of this prayer-meeting, and after a brief statement of the need at home and abroad, invited the hundred men who had gathered at the afternoon session to devote the two or more hours that ensued to earnest prayer.

Those who were present are not likely to forget the hours that succeeded. At the very outset of the meeting attention was called with vivid clearness to the responsibility of Christian men for a nonchristian world. What Christian wealth might

do and what it has as yet wholly failed to accomplish were the subject of the few remarks that were made, but for the most part the time was spent in prayers; prayers of contrition, prayers of intercession, prayers of communion followed, one upon another, as the hours passed on. Before the afternoon session closed, certain resolutions prepared by the committee calling the conference were read, not for immediate discussion, but to suggest thought.

A light collation was then served in one of the rooms of the church which had been courteously placed at the disposal of the conference, and at half past seven the conference reconvened and listened to a most earnest and helpful address by Mr. J. Campbell White, Secretary of the Men's Movement of the United Presbyterian Church, in which the statistics of giving and of need were graphically presented and contrasted. Starting with Bishop Whately's proposition that if Christianity be false we ought to change it, but if not, we are bound to propagate it, Mr. White summarized first the forces needed, one Christian man or woman to every 25,000 non-Christians, involving something less than 15,000 missionaries; secondly, the field, India with its 300,000,000 population and its great sects, Hinduism with 330,000,000 gods, Buddhism, the religion of the prayer wheel, and Mohammedanism, the religion of the slave-driver's whip, Africa with fetishism and cannibalism, China with ancestor worship and age-long conservatism; and lastly, the contrast between personality represented in saved men, and the standard of the market represented in dollars.

The address was illustrated and il-

luminated throughout by striking anecdotes, of which one only can be transcribed. In a mission on the west coast of Africa, where the example of the wise men of the East in bringing gifts to the Christ on Christmas day has been stereotyped into a custom, the missionary was startled to observe, among the humble offerings of fruit and flowers and grain, with single coins at rare intervals, the offering of one sixteen-year-old girl, a recent convert, who brought eighty-five cents, a small fortune in that land, and among those givers. Hesitating to accept what he feared might be the result of theft, the missionary detained the young girl after the others had gone to inquire whence the gift came, and to his confusion learned that the girl, in her desire to bring a worthy offering, had sold herself as a slave to a neighboring planter for eighty-five cents and had brought the whole financial equivalent of her life in a single gift for her Lord.

At the conclusion of Mr. White's address the conference again betook itself to prayer and then, not without discussion, but with entire unanimity, the following resolutions were adopted:

"WHEREAS, in the marvelous providence of God the one hundredth anniversary of the beginnings of the American Foreign Missionary Movement finds the doors of every nation open to the gospel message, and

WHEREAS, the machinery of the missionary boards, women's boards, student and young people's missionary movements is highly and efficiently organized, and

WHEREAS, the greatly increased participation of the present generation of responsible Christian business and professional men is essential to the widest and most productive use of the existing missionary agencies, and is equally vital to the growth of the spiritual life at home, and

WHEREAS, in the management of large business and political responsibilities, such

men have been greatly used and honored, and

WHEREAS, in but few of the denominations have aggressive movements to interest men in missions been undertaken—

Therefore, be it resolved, that this gathering of laymen, called together for prayer and conference on the occasion of the centennial anniversary of the Haystack Prayer-meeting, designate a committee of twenty-five or more representative laymen to consult with the secretaries of the missionary boards of all the denominations in the United States and Canada, if possible, at their annual gathering in January, with reference to the following vitally important propositions:

1. To project a campaign of education among laymen to be conducted under the direction of the various boards.

2. To devise a comprehensive plan (in conjunction with said board secretaries) looking to the sending of the message of the Gospel to the entire non-Christian world during the next twenty-five years.

3. To endeavor to form, through the various boards, a Centennial Commission of Laymen, fifty or more in number, to visit as early as possible, the mission fields and report their findings to the church at home."

While not great in numbers, the conference was strikingly representative. Among those present there were men not only from all parts of New York City and such nearby places as Yonkers and Irvington, Montclair and Newark, but from Hartford, Conn.,

Boston, Mass., Washington, D. C., Ashville, N. C., and Philadelphia and Allegheny, Penn. All of the leading Protestant denominations were likewise represented—Episcopalians, Presbyterians, Congregationalists, Methodists and Baptists—so that it was possible for the Chairman to announce the following names as among the members of the committee to consult with the secretaries of the missionary boards:

Samuel B. Capen, of Boston, Chairman,
Lucien C. Warner, M. D., Alfred E. Marling, William Jay Schieffelin, James M. Speers, Mornay Williams, Eben E. Olcott, John S. Huyler, John R. Mott, Seymour M. Ballard, Robert E. Speer, John W. Wood, S. W. Bowne, J. Cleveland Cady and J. Edgar Leycraft, of New York,

George Wharton Pepper, of Philadelphia,
Ezra H. Stevens, of Hartford, Conn.,

Henry B. F. Macfarland, S. W. Woodward and John B. Sleman, Jr., of Washington, D. C.,

Robert H. Gardiner, of Boston,
Andrew Stevenson and N. W. Harris, of Chicago,

J. W. Flavelle, of Toronto, W. M. Birks, of Montreal,

J. Campbell White, of Allegheny, Pa.,
Major A. P. Burchfield, of Pittsburg, Pa.,
Charles A. Rowland, of Athens, Ga.,
Joshua Levering, of Baltimore,
Hanford Crawford, of St. Louis.

WHY ORGANIZE MISSION STUDY CLASSES?

BY REV. WILLIAM P. SWARTZ, PH.D., POUGHKEEPSIE, N. Y.

Missionary of the Lutheran Church in India

Every time the importance of the study of missions is turned over in our discussions, the movement grows. Two years ago in Presbyterian churches there were only one hundred and fifty-six classes, and 2,028 members. Last year there were in the same field seven hundred and one classes, and 10,840 members.

THE MISSIONARY REVIEW and the denominational magazine ought to accompany the text-book in every class that may be formed.

Why organize mission study classes?

Why should *you* organize a mission study class? Among many others, these five reasons are important:

I. First, because of the intense interest and the unmistakable fascination of the subject matter. It is full of romance, and yet it is more captivating to a thinking mind than a romance. It is inspiring with its visions of heroism,—of a heroism unmatched in all the annals of secular achievement. It throbs with a sublime, because a divine sympathy. It is strong with a matchless devotion to duty. It is so

intensely human, and yet it is altogether divine.

Give a Christian the right kind of mission literature, and it is difficult to prevent his enthusiastic interest in this vital, throbbing, holy work. Those who have knowledge of it, have written about it under such titles as these: *The Miracles of Missions*, *Missionary Heroes and Heroines*, *Sunrise*, *The Tiger Jungle*, *The Romance of Missions*, *Heroes of the Cross in America*, *The Divine Enterprise*; and the matter justifies the titles. Nowhere in fiction or in poetry is there anything which appeals to all our sympathies, our convictions, our enthusiasms, as do these stories of missionary heroism, and sacrifice, and victory. Take this year's text-book, *Christus Redemptor*; read (page 80) the story of the royal princess of Ponape, Opatinia, heir to the throne. She renounced her right to reign in order to become a missionary of the cross to the benighted cannibals of the Mortlock Islands. It was as tho Queen Victoria had left her throne to carry the gospel to some dark corner of Africa, or China. The sacrifice she made was no less in the eyes of her people than would have been the sacrifice of the English Queen in the eyes of her people. Opatinia was taken on board the *Morning Star* to the chosen island among the Mortlocks, and left there with her husband and two native helpers for more than a year before the ship touched at their island again. On the second visit of the *Morning Star* the ship was met by multitudes of natives singing Christian songs of welcome, and the missionary delegation was conducted to a fine and commodious church, built and dedicated to the worship of the true God. The report of the blest

work of the "brown princess" spread afar, as the report of good work will spread, and from other islands they came to see, and to ask for teachers and missionaries.

Side by side with this should stand the story of Tovo, the daughter of the chief of Ono, and the betrothed bride of the great King of Lakemba. The Spirit of God touched her heart, and she renounced the throne that she might be baptized in the name of Jesus.*

There is also the story of the introduction of Christianity on this island, and the conversion of its people is of interest. It is the work of the visible providence of God.

Another of these stories of romance and heroism is that one most frequently told and most dearly loved in Hawaii; it is the story of the Chieftess Kapiolani. Read it and marvel.

Many stories might be taken from *Christus Redemptor*, the text-book for this year. Indeed all mission fields have witnessed lives whose chapters sing to us of faith, and heroism, and adventure, and suffering, and victory. The more we hear and read of them, the more they hold us with an unbreakable fascination.

2. A second reason for urging the study of Christian missions, is because of their elevating and ennobling influence upon our character and living.

Tho he seemed too busy to take any interest in Christianity at any time, yet after a second visit to the South Sea Islands, Darwin became henceforth a regular contributor to the London Missionary Society, saying, "The his-

* The story is told in "Christus Redemptor." Read also the marvelous account of the introduction of Christianity in this island, and the romance of Kapiolani of Hawaii.

tory of Christian missions in these islands is the story of a magician's wand." Darwin was evidently not that unbeliever who confronted a converted Fiji cannibal chief, saying, "You are a great chief, and it is really a pity that you have been so foolish as to listen to the missionaries. Nobody believes any longer in that old book, called the Bible, or in that story of Jesus Christ. They have all learned better, and I am sorry for you that you have been so foolish as to take it in."

The chief's eyes flashed as he said: "Do you see that great stone over there? On that stone we smashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, if it hadn't been for the good missionaries, and that old book and the love of Jesus Christ, which has changed us from savages into God's children, you would never leave this spot. You have to thank God for the gospel, for without it we should have killed you, and roasted you in yonder oven, and have feasted upon you in no time."

The life investment of such a man as John Geddie, of Aneityum, full of sympathy, and tact, and courage, of patience, and of victory, can never be measured unless one can tell what it means not only to establish a free government, to plant education, to emancipate womanhood from slavery, to create a valuable foreign commerce, and to turn a whole people from savagery to civilization, from idols to the living God; but one must also tell what it means to have reproduced in others, both in heathen and Christian lands, the higher life, dominated by a like sympathy, and tact, and courage, and patience, and winning a like victory.

If we study these, and the thousands of other incidents in all missionary lands, we shall see so manifestly the working presence of God, that in each of us will begin something of that in-working which made the sublime devotion and the noble living of these men and women possible. There is no hero in all the Bible story with whom many of these are not worthy to stand, or whose glory will be brighter. Moreover, we must remember that these heroes are not only the men and women behind whom are the generations of Christian training and hope and blessing, but oftentimes those who have just come from the darkness and superstition of savagery and heathenism. Friends were trying to dissuade one whose ancestors were not three generations out of cannibalism from going as a missionary to one of the savage islands of Polynesia. They recounted all the hardships and dangers to be encountered. "Are there men there?" asked the volunteer.

"Men? Yes, horrible cannibals, who will probably kill you and eat you."

"That settles it!" was the sublime rejoinder. "That settles it! Wherever there are men, there missionaries are bound to go."

In our own fair land there is here and there a church from which we are told, as its chief glory, such and such a one has gone into the ministry, or out as a missionary. And it is a high honor when two or three, or in rare cases three or four have gone from the same church into the mission field. But to many of the churches on the South Sea Islands belongs the higher honor of sending out whole companies of missionaries. The missionary pastor of a church on one of the Hervey Islands has recorded the fact that

from his congregation no less than sixty of those who had gone out as missionaries to savage tribes beyond, had suffered martyrdom for the cause of their Lord. Because they suffered with Him, they shall also reign with Him.

I confess to you that these things move me mightily. They both shame me, and they inspire me. I have stood on the field of battle where brave men had contended and died for truth and liberty; and as I heard again the bugle and the drum, and as I saw in imagination the advancing columns rushing magnificently to the charge and to death, I have uncovered my head in tribute to their courage, and have laid with quickened pulse the wreath of flowers upon the soldier's grave. And yet this does not move me so profoundly as does the thought that this one church, every member of which was gathered from the surrounding heathenism, had given to the cause of Christ sixty martyr missionaries—men and women who dared dangers, who met opposition, who endured hardships, and who died, unflinching, when no bugle sounded, and no drum beat, and when they were moved by no wild dash of charging comrades. There is something in us all that answers to the holiest, and the truest, and the bravest living, as the lungs answer to the air. From these simple missionary tales of what, by the help of God, some have done, we draw inspirations, which mean for us a nobler, a holier, a braver life.

3. A third reason for the study of the modern missionary movement is that no one can be really intelligent concerning the great historic movements of the age, without recognizing and appreciating the mighty part

which Christian missions and missionaries are playing. Mission work is a world-factor. The center of the stage of history is shifting from Europe and America to eastern Asia, and to these islands of the sea. In the old classic age the world struggle circled the Mediterranean. At the renaissance the mighty Atlantic became the center of interest and achievement. But the growing pageant of history demands now the still larger setting of the vast Pacific. Its waters wash the shores of the most populous lands—India, China, Japan, America. Its islands are accounted as gems for kingly crowns. Where for centuries the peoples have slept, or have lived untouched by, and unconscious of the great world-struggle, they are now awake, and are themselves in the very center of it. Old forms and old institutions are giving way. Men are asking after the new and the better, not only in trade and manufacture, but more yet in government, in philosophy, and in religion. It was not the buying and selling of rice, and silks, and tea, and hemp which quickened these changes, and made them a power; but it was the missionary with his purer home life, his better schools, his marvelous printing-press, his more vital because more divine religion, who set these resistless currents moving. He changed the islands from their savagery by the word and the power of his God. He more than any other set all the East a-following that star of hope and progress which will bring it like the wise men to worship at the feet of Emmanuel. Are these claims too large? They are most modest. More might safely be claimed after such testimony as the great native statesmen of China, and Japan, and Siam bear, and after

reading such works as "Christian Missions" and "Social Progress." by Dr. J. S. Dennis, or "Missions and Politics in Asia," by Robert Speer; while for these island people, the lives of their missionaries are the history of their progress. If one would be intelligent as to the great movements of modern history, be a student of Christian missions.

4. A fourth reason for the study of missions is *the command of God*. We can not evangelize the nations, and we can not work intelligently with the evangelizing forces, nor effectively as we ought, without the prayerful, persistent study of Christian missions "Study to show thyself approved unto God, a workman that needeth not to be ashamed." This reason needs no argument, only clear statement; and then it may be left as a seed in the conscience. Without a careful and intelligent study of missions, how shall any Christian obey as he ought the Lord's command, "Go ye into all the world and make disciples of all nations?"

5. A fifth reason for mission study, the last to be named, is this: Upon the study of missions we must depend under God for missionary recruits both in our churches at home and on the foreign field. Alexander Duff, the teaching missionary, owed his first interest to the pictures of idols his father showed him on Sunday afternoons. Alexander Mackay, whom Stanley pronounced the greatest missionary since Livingstone, first became interested through the stories of missionary heroism told him by his mother; as he grew older this interest was deepened by his father who traced with him on a map of Africa the journeys of Liv-

ingstone; and he finally went to the field in response to Stanley's appeal for missionaries for Uganda. William Carey became a missionary by reading a copy of the "Voyages of Captain Cook," side by side with his Bible. Jonathan Edwards wrote "The Life of David Brainard, the Apostle to the Wilderness." Reading this book sent Henry Martyn to India, and Samuel Marsden to New Zealand. A missionary tract handed to that successful physician by a lady friend, sent Doctor Scudder to Ceylon as the first American medical missionary. Indeed, where will **any** be found, either at home or abroad, who are now at work for Christ in the destitute places of the earth, of whom it is not true that the study of missions and of the onward march of Christ in the world is the seed and secret of their service and of their hope?

It is but fair that we be forewarned. This study will vastly increase our sense of responsibility to God for the advancement of His Kingdom among men; it will demand of us service after a fashion to which many of us are strangers; it will set up before us standards of giving, and of self-giving, from which many of us will at first shrink; it may even mean for some of us, or of our children, the missionary's toil and the martyr's death. But it will also mean a life of divine companionship, of such unmeasured peace, of such fulness of joy, of such present possession, and of such glorious hope, that he who has made the sacrifice and has received the reward shall look upon the face of the Master who is "with him alway" and say, "It is indeed, Lord, and hundredfold, and hundredfold."

ELDER SHANG

THE STORY OF A MANCHURIAN LEADER

BY REV. F. W. S. O'NEILL, M.A., NEW-CHWANG, MANCHURIA
 Missionary of the Irish Presbyterian Church



FOUR GENERATION

Elder Shang, his brother and mother, his daughter and grandson

Very soon after the Japanese army entered Fakumen, in the spring of 1905, many remarkable improvements were effected in that old border town. The local Chinese mandarins could not be expected to concern themselves with such things as sanitation and the making of roads. One of them could not write and the other was characterized by a brother official as "made of paper." Nor do the people welcome troublesome regulations, which compel them to keep their courtyards clean and their sections of street watered and mended. One man, however, rejoices deeply in the new conditions. He has given time and thought to the transformation of this once filthy town, and while attending to his

manifold duties has put himself at the disposal of the Japanese administration at any hour of the day. He is an Elder of the Presbyterian Church, and is willing to run the risk of giving offense to conservative townsmen, heedless of misunderstanding and suspicion, if only he can serve his fellows as a Christian citizen. For six months' unstinted labors in the capacity of assistant chief of the sanitary board he did not ask a cent.

But were Elder Shang only a public-spirited philanthropist, unusual as such a phenomenon is in the Celestial Empire, his career would be less deserving of our attention. Tho he is not naturally fluent in speech, he is nevertheless ever ready to testify for Christ on the platform or from behind the counter. While he lacks in rhetoric and one wishes that his ideas would not run out so soon, still his hearers can not but listen



THE TAX-GATE AT FAKUMEN

when he speaks, for whether the audience be Christian or heathen, the elder is well known for his earnestness, his goodness, and his reality. It is worth while to peer into the shadowy past out of which this star emerged.

Fakumen is a busy, fairly well-behaved market town of about 35,000 inhabitants, situated on one of the principal trade routes running north from New-chwang, and about fifty-three miles northwest from Mukden. The old Mongolian boundary, now merely a low earthen dike, skirts the edge of the town, and a tax-gate at the junction of the barrier and the trade route gives the last syllable to the name, Fakumen. In an inn outside this gate, one day about sixteen years ago, a missionary was selling books, some of which were bought by a young vegetable gardener of a studious turn of mind. With them he received a sheet containing a diagram of Bible history. People said there was poison in the books, but the gardener replied: "No matter, I want to see if there is good in them or not." He read the books. "There was no movement in my heart," he admitted. That was the beginning. Tho there must have been some earlier preparation, for the seed fell on good ground.

Shang Pao Hsien ("Precious Virtue Shang") was born in a little village three miles south of Fakumen. This village was noted as the residence of the richest family in the countryside—owners of sixteen pawnshops, three distilleries and several inns. It was the ninth year of the Emperor Hsein Feng (1859). His parents were "terribly poor," his

father being a farm laborer and did not live at home. Like the famous Manchu statesman, Wen Hsiang, the boy herded pigs to eke out the impoverished exchequer. Like His Excellency, Wen, he was also cook in a boys' school, where for two years in the intervals of serving the millet and washing the dishes, he picked up some learning. When the boy was about fourteen years of age his father could afford to pay the fee, and the boy received one whole year's schooling. For two years more he tilled the soil—"endured hardship," as the common Chinese phrase expresses agricultural labor. After this nine years were spent in a large pawnshop, where there was little incentive to mental activity beyond a certain routine. After two years employed at brushing earthen floors, pouring out cups of tea and filling pipes with tobacco, the apprentice was put beside the account books. For recreation he had the monotonous exercise of rattling the wooden beads of the abacus with his fingers, while learning Chinese practical arithmetic. Later he became principal accountant, earning about \$15 a year and his board. Multitudes of shop assistants in China, owing to the strict rules of boarding-in, never leave their stores week after week, unless sent out or by special permission, and have almost no opportunity of hearing the Gospel. Fortunately the Shangs moved to Fakumen, and, after some years, rented a vegetable garden. The elder brother attended to the rectangular plots, the irrigation, and the workmen. The younger brother, Pao Hsein, went into town and stood beside his stall, exchanging leeks and

cabbage for brass coin of the realm.

Such was the preparation of the soil. The first seed from the new Christian books apparently took no root. At what crevice in the ground could a lodgment be effected? The first noticeable movement of the clouds showed that the point of con-

must be true," he reasoned. The Book of Genesis helped to strengthen this conviction. Here was the origin of man. The narrative was convincing, and his craving for light on that subject was satisfied. Another influence, which took hold upon him at this critical time, was an



MEMBERS OF THE REFORM SOCIETY OF FAKUMEN, ELDER SHANG IN THE CENTER

tact was not so much an idea of sin or redemption as a secret longing to know the origin of things, a desire for scientific truth about the world. Formerly Shang had looked at the stars and wished to know what they meant. He continued to wish, until by a seeming chance he bought a little book by Griffith John, called "The Gate of Virtue and Knowledge." This book contained some facts about astronomy, and as Shang read it he suddenly found himself won over to the side of Christianity. "No other religion can tell me astronomical facts, therefore Christianity

address in the mission chapel by the Rev. Dr. John Ross, of Mukden. The subject was the death of Christ, and Shang was led to ask himself the reason for the death. But these seeds might never have borne full fruit without the light and warmth shed upon them by a good man's character. During the first three or four years after a preaching chapel was opened in Fakumen, Shang considered himself a secret inquirer, often going to hear the discourses and the discussions. He was prevented from enrolling himself openly as a catechumen on account of the

type of men who belonged to the new sect. The evangelist at that time was one of those whose presence was a curse to the early years of the Manchurian Church. Wo betide any unwary merchant who offended the "Great Hungry Wolf," as outsiders nicknamed him! The penalty was a feast or a fine. Like priest, like people: the "converts" turned an honest penny by collecting bad debts! But the day of reckoning came. The "Hungry Wolf" had provided some good chapel furniture by fining a few incautious heathen. When the mission superintendent, Rev. T. C. Fulton, visited Fakumen, he invited the mulcted men to see him, and paid back to them in full the amount of their fines. The "Hungry Wolf" was then summarily dismissed from the service of the Church.

An evangelist of a very different stamp now came to Fakumen. This was Elder Hsü, who, with one of his sons, was beheaded seven years later in the river-bed of the town. This was the greatest loss suffered by the Manchurian Church in the Boxer uprising. Shang saw that the new evangelist was an honest man, and that to be a Christian did not mean to be a rascal. So he at once enrolled his name as an open inquirer. After a year's preparation he received baptism in 1894, from the Rev. J. Carson, the oldest Irish missionary in Manchuria. When questioned about his attitude toward his former mode of worship, Elder Shang replied:

"I had been accustomed to observe carefully the rites of image-worship. When I entered a temple alone, a feeling of awe and fear came

over me, as if I were in the presence of the gods. Still I never received any spiritual uplift or enlightenment from these practises. On becoming a catechumen, I gladly demolished the images in my home, because I detested them for having deceived me so many years. Looking back upon my former life, I think of myself as having been in a kind of sleep."

The new convert soon began to take a quiet leading part in the local congregation. He was elected a deacon and assisted in the management of the boys' higher school. For several years, too, he attended the annual lectures for evangelists and took the examinations. But he would not enter the paid service of the mission, as he could not be spared from his work in the vegetable garden. In this also the hand of God was at work. The Presbytery has not yet enough native members whose income is not derived from the foreigner. After Shang's election to the eldership, in 1900, his voice was very welcome at the annual meetings of the church court. Most missionaries doubtless develop into autocrats, sooner or later. Nevertheless we admire and allow a certain amount of independence and originality in native fellow workers. We may be even pleased when we hear a native presbyter moving resolutions framed by himself. At any rate, we ought to be pleased, perhaps, as much as when we hear our brother clothing our own ideas in his native idiomatic language!

The Boxer troubles were a god-send to the Church. Early in July, 1900, I bade good-by to the elder. The Mukden Protestant Church had been burned, and there seemed noth-

ing to be gained by further waiting at one's post. The elder's parting gift was his inverted saucer-shaped straw hat, which completed my attempted disguise in Chinese clothes. The elder and his family were also obliged to leave Fakumen, and his wife upbraided him for bringing the

They moved about from the house of one friend to another, spending a fortnight here and a fortnight there. His family were in constant dread, but the elder lived in assured confidence in God.

"Always when I prayed," he said, "I felt the nearness of God, as if I



CONGREGATION COMING FROM SERVICE IN THE FAKUMEN CHURCH

calamity on them, but his old frail mother comforted his heart. Her faith was steadfast, nor did she cease to pray. The elder himself escaped, for tho in constant danger, he was never once arrested, nor asked the momentous question, "Are you a Christian?" On the wooded hills some miles to the west of the town, where he was living, he would sing from memory a few favorite hymns, such as:

Like a river glorious
Is God's perfect peace,
Over all victorious
In its bright increase.

was speaking face to face with the Lord. Sometimes in the evenings, when no stranger was in the room, I would explain the doctrine to my relatives and friends. I would tell them that the 'great way of saving men' could never be destroyed. One day I came across a group of men sitting in the village street, discussing a 'human cannon' which they heard had been obtained from Mukden Hospital—proof that the foreign devil gouged out the eyes of the Chinese and used the flesh. I told them that the object which they said had been carried about the streets



A MEETING IN THE OLD FAKUMEN CHURCH

was only a human skeleton, which was very useful in teaching about the nature of the **body**. There was dead silence. The people knew who I was. When I returned to the house where we were staying, my host told me we must leave, for I had stirred up trouble. People said the pastors' wealth was in my hands. Some one was coming to arrest me. We went away, and nothing happened. On another occasion we were again removing. My friends exhorted me to travel by night. I said, 'No; we shall go by day, for we are going in the direction of Fakumen. If we go by night, we shall excite suspicion, but not if we go by day.' They stared at me, thinking I was mesmerized. We went, and no one asked any awkward questions on the road. Another day I passed close by a score of Boxers and 'Tsai Li Ti.' I was leading on ox. They could not have known my presence, for they made no remark."

The reign of terror ended by the arrival of the Russians. Fakumen

suffered heavily at the hands of the Chinese soldiers fleeing from Mukden. For two or three days the town was given up to pillage, incendiarism, and general anarchy. Incidentally, the Christians experienced relief on account of the pandemonium. In a few days the Christians met again, for the first time in months, to thank God for their deliverance. Their place of meeting, now and for some time after, was the elder's house, which had been burned but was hastily rebuilt. Timidly the members spoke of the "Tsai Li Ti" gathering to suppress them. Elder Shang, tho himself an example of meekness, met their timidity thus:

"You need not be afraid of the 'Tsai Li Ti.' It is they who are afraid of us. When I meet one of them on the street, he quickly makes me a bow and I tell him not to be anxious."

No, there was no Boxer or semi-Boxer but might be at ease as far as the elder was concerned. He

sought for no revenge on his foes. Nor would he accept any indemnity for his losses. It was the policy of the Manchurian Mission, as a whole, to refuse to countenance any prosecution even of known murderers. This policy Elder Shang was only too glad to carry out, at the risk of being unpopular with the members.

One of the martyred elders, Hsü, had set on foot the project of a shop for selling foreign medicine, having a trained hospital dispenser as "doctor," and several members had subscribed capital for the undertaking. After the upheaval the question arose, Should the diminished capital be returned to the subscribers or should the project be completed? The elder was strongly in favor of trying to have an approach to a foreign free hospital in Fakumen, a shop conducted on Christian lines, not for profit, but to benefit the community, especially the poor. The

medicine shop was opened, but for a year or two did not succeed so well until the elder himself was prest to accept the post of manager. This would give the shareholders confidence and more money would be put into the concern. The elder consented and is now directing the "Born-Again Hospital," where a trained Christian medical student makes use of such knowledge and skill as he possesses—a great boon to Fakumen, with its inefficient native practitioners. Under the elder's supervision, there is also a book shop where Scripture, Christian literature and general works are stocked—and occasionally sold. Here again the finger of God is visible. The elder leads at worship in the evenings. Neighboring merchants drop in. The medicine shop gradually became a rendezvous for discussing local schemes of improvement. The elder's sterling character



THE "REPEATED BIRTH-HEALING YARD" (BOOK AND MEDICINE SHOP), FAKUMEN

made him respected, and caused his opinion to be sought after by prominent business men.

Elder Shang could scarcely have occupied his present commanding position in local affairs had it not been for the founding of a Union Reform Society. One evening, near the beginning of 1905, I was preparing to preach on the theme of the Fakumen that was to come, and it occurred to me that I should try to do something practical to unite the best forces in the town for the commonweal. The military mandarin at that time was a modern, progressive gentleman, and he took up the idea with alacrity. So, of course, did Elder Shang. We made a list of ten or twelve leading trustworthy merchants, and added the names of Père Montmasson, of the French Mission; Pater Thaddæus, the Chinese Roman Catholic priest, and the Manchu magistrate ("made of paper" and—a little greed). These were invited to my house, and somewhat to my surprise, they accepted cordially the idea of a "Union Return-to-Good Society." Elder Shang was appointed one of the secretaries. Later on, the Mohammedan, Imaum, was asked to join. Our objects were mainly:

(1) To form a public body, to which complaints of misconduct on the part of Christians, soldiers and others might be made.

(2) To render assistance in dealing with foreigners.

(3) In an unofficial way, to inaugurate reforms in local conditions, such as repairing and lighting the streets.

The French priest soon begged to

be excused from attending the fortnightly meetings, on the score of want of time, but one of the first results of the organization was that a case of extortion by a Roman Catholic was prevented without any trouble. It was enough for the transgressor to be made aware that such a society existed. That example shows the value of the first object.

Under the second head, it may be said that there had been considerable difficulty in dealing with the Russian officers and their Chinese interpreters, regarding payment for transport carts hired by them and for supplies bought. In this society we could at least consider what was best to be done to try to collect the debts. A committee was to meet in a room of the medicine shop, whenever there was any pressing business. Even had these meetings been fruitless of other results, there was this advantage of great benefit to the merchants, that they could discuss questions face to face with the mandarins, thus placing a check on the mandarins' traditional tendencies to squeezing the helpless traders.

With reference to the third object aimed at by the Reform Society, it was decided to place a small levy of five cents on each laden cart stopping at an inn, and this tax was to be used for municipal purposes. Between \$200 and \$300 had been thus collected, but the frost had not loosened its iron grip sufficiently to allow the streets to be repaired when the Japanese arrived after the battle of Mukden. Subsequently the cleansing, leveling and draining of

streets and yards were much better done, either by the Japanese themselves or under their orders.

The Reform Society has taken an important part in carrying out the instructions of the Japanese administration. A considerable sum of money was intrusted to the Society by the administration, to be spent in road-mending. Fearless of giving offense and ready to expend energy for the common good, the elder threw himself zealously into the work of the new régime. In it he saw the answer to his former prayers and the unexpected fulfilment of some of his long-cherished hopes. Here is an example: Long ago he had loathed the Chinese practise of throwing out young dead children to become food for the dogs. One day at the administration office he was present while a proclamation was being drawn up commanding the observance by the local inhabitants of a number of sanitary regulations. The elder, bethinking him of the hateful custom, drew the attention of the Japanese authorities to the matter, which they had overlooked. They were much pleased with the suggestion and put a stop to the practise. Now the little children must be buried three or four feet in the earth.

Three rewards have come to Elder Shang as a result of his life and work. Recently, on the recommendation of the military mandarin of

Fakumen, the Governor-General of Mukden conferred on him the rank of the Fifth Button. A greater honor, however, was his being privileged to lead a group of well-known members of the Merchants' Guild into the outer fold of the Church. That is to say, they are as yet only catechumens, but we trust that many of them will press on into the Church and the Kingdom. A still greater honor remains to be mentioned. Once he came to consult with me about some point. Going out of the compound gate he casually remarked, with a bright smile: "I have had a very happy experience to-day." I was of course expecting a pleasant piece of news, but he took me quite by surprise by saying: "Over at the 'Heavenly Lord Hall' (French Mission) I was looking at the new building which is being erected. The boys' school-teacher was with me. A Roman Catholic objected to our presence and struck us both. One of their principal members, seeing us insulted, blushed very red, and spoke to the offender. But we just came away."

"What would you like me to do?" I asked. "Shall I write to the French priest and complain."

"Do nothing at all," he replied. "Not to requite an insult is a blessing."

To this whole-hearted, single-minded Christian it has been granted not only to believe in Christ, but also to suffer in His behalf.

THE RANGOON SGAW KAREN MISSION

BY REV. SAMUEL ROLLINS VINTON, RANGOON, BURMA
 Missionary of the American Baptist Missionary Union

The work among the Karens of Burma has been often cited among the notable successes that have attended missionary work. Their remarkable traditions, involving so clear and spiritual a conception of a God against whom they had sinned, and so definite an expectation of messengers who should some day reveal to them a way of escape from the penalty of their sin, have also been referred to many times. The account of the progress among the Sgaw Karens at Rangoon is full of interest and inspiration.

The limiting adjective *Sgaw* demands slight explanation. The Karens comprize some thirty tribes of hill-people and number in all 714,000 out of the ten and one-half million people in Burma. The two most important of the Karen tribes are the Sgaws and Pwos. Many of the other tribal divisions are very small, numbering but a few villages each. Tho clearly of one common stock, tribal warfare and jealousies were the rule before the days of Christian missions. Allegiance to a common Lord has done more to change all of that than English rule. The use of a common version of the Bible in some cases is doing away with the differences that formerly existed in dialect. This is especially the case in the Toungoo hills, where Sgaw is the medium through which the missionaries work. Other tribal names most commonly met with in accounts of mission work are Bghai, Paku and Red Karens.

The first regular work for the Karens of the Rangoon district was undertaken by the writer's grandfather,

Dr. J. H. Vinton. The work was done from Maulmein as a base, when as yet Rangoon was under the rule of the Burmese government. In company with native evangelists, Doctor Vinton previously made many preaching tours in the region of Rangoon. At that time the Karens were a despised people, much persecuted by Burmese. To become a Christian was to incur the hatred of the Burmese and might mean death. But even under such circumstances many profest belief in Christ, and a number of little groups were organized into regular churches. For the most part the Christians met secretly, often at night with sentinels out to warn of the approach of anyone. Burman Bibles and hymn-books were concealed in holes in the ground under the house. Often they did not dare to sing out loud at their services but had to content themselves with reading the hymns in concert in low tones. There were martyrs among those early disciples. Several who were known to have become Christians were taken by the Burmans, and, on their refusal to worship pagodas and idols, were crucified as was their Master.

There were some wonderful providential deliverances in those days. One of the stories often heard by the writer in his boyhood in Burma was of one man who was taken and tied to the cross on which he was to be crucified on the morrow. His captors were celebrating their success by a great feast. Meanwhile "prayer was made earnestly of the church unto God for him," while he himself prayed and worked at the thongs with which he

was secured. His guards were so interested in the feasting that they did not notice his efforts. At last he got his hands loose and then his feet, but, to get away, it was necessary to run the gauntlet of the long lines of feasting Burmans, each one of whom had sword or spear at his side. With a prayer to God for help he dashed through them, and tho they all tried to cut him down or thrust him through, he made good his escape, and some of the older Karen Christians still tell how he reached the village and burst in on the church gathered together to pray for his release.

In 1852-3 England for the second time declared war upon the Burmese government. As soon as Rangoon was taken, and long before fighting was over in the district, Doctor Vinton transferred his headquarters from Maulmein, that he might be better able to look after the interests of the Karens. Through his repeated representations to the English general in command, due discrimination was made between the Burmans and the Karens. Many of the Karens who had been forced into the Burman army deserted to the English, or else in the engagement fired into the air and flung themselves on the ground, and afterward were allowed to enter the English lines. In this way thousands of Karen refugees were gathered in the grounds of a deserted Buddhist monastery near the great Shwe Dagon Pagoda, and there the present mission was formally inaugurated in the organization of a school where during that year over two hundred learned to read the Scriptures in their own language for the first time. Many of those first scholars were old people who came with their children, all of

them learning together the wonderful richness of the love of God as revealed in Christ. At the close of the war a permanent site for the mission was secured from the government, and with freedom of worship under the English government the work began to grow rapidly.

On the missionaries' part regular itinerating among the heathen was undertaken during the dry or "traveling" season, while during the rainy season the school received the first attention. Many came to the school that they might learn to read the Bible for themselves, while others came that they might be trained to be the leaders.

Definitely organized churches started their church life on a basis of self-support, and an organization was effected among those first churches, known still as the Rangoon Karen Home Mission Society, whose object was to maintain regular evangelists among the heathen and to help such churches as should be in need of financial assistance. This organization was in 1853, and, as far as the writer is able to find out, was the first organization of its kind among native Christians on mission fields.

From such beginnings, amid persecutions and great difficulties, the mission has grown till now there are one hundred and forty churches and over 10,000 members. As far as American money is concerned each of these churches is self-supporting. Each builds its own chapel and pays its own pastor's salary and maintains its own village school, besides supporting the central school of the mission at Rangoon and contributing generously to such objects as the Karen Theological Seminary, the Woman's Bible School,

the work of the Home Mission Society, and foreign mission enterprises among other nationalities in Burma itself and beyond the borders of Burma proper into the Shan States and Siam. The only American money that is expended in the mission is for the salaries of the missionaries in charge and that of one American trained Karen evangelist, who, by the way, serves for about a third the salary he might have been getting in government or commercial employ. All the buildings, with the exception of a small part of the land granted by the government in the first case, has been bought and paid for by the Karen Christians. A beautiful chapel and school building has recently been erected at a cost of nearly \$30,000 as a memorial to the first Doctor Vinton and his son, both of whom have given their lives to the work.

The Karen Home Mission Society, already mentioned, needs a further word. All the aggressive evangelistic work among the heathen is done through this agency. It is now a regularly incorporated body and all the property of the mission is held in its name. It is supported by the contributions it receives from the churches. It keeps about twenty-five men at work all the time among the heathen. The trustees constitute a committee of management who decide on the location of workers. As a rule they act on the suggestions received from local churches or the missionary as to the openings for workers in heathen villages. The plan most usually followed is to place a worker in a given village to teach school and to preach Christ. Usually there is some one family that is interested enough to provide a home for the teacher and a

place of meeting for the school. As a rule the Home Mission Society pledges the support of one of these workers for a term of three years. By that time it is expected there will be a church organized that will assume the support of its own pastor and teacher. Exceptions to this rule do occur, but not very often. When some newly organized church is unusually small, help is continued for a year or possibly two years, but at a considerably reduced rate. The Society pays regularly \$60 a year to single men and \$80 to \$100 to married men. In addition to the evangelists thus stationed by the Society, quite a number of the students of the theological seminary are sent out during the vacation period. Of recent years these men have been sent especially to the villages where there are known to be small groups of recent converts, fruits of the Ko San Ye movement. These groups are for the most part too small to warrant organization into churches, and this is the way the native Christians are trying to solve the problem of the training of these new converts. These students pay special attention to the young people. One of the special features at several recent associational gatherings of the churches of this mission has been the choirs of small children from heathen villages taught by these students. The evangelistic possibilities of Christian hymns taught these children can not be overstated.

The central school of the mission, at Rangoon—the school organized in a Buddhist monastery during the war—continues its important work. As is the case with all mission schools in Burma, it is a registered school conforming to the standard of the Eng-

lish government. It is what is known there as a Middle or Seventh Standard school, which means that in the seven years' course that it gives it has to take pupils through a course in English that has its climax in Robinson Crusoe, in mathematics through the first book in Euclid, in geography around the world, besides courses in Burmese. The Bible instruction that is central in the missionaries' scheme of education receives no recognition from the government, but is maintained notwithstanding. The school is a boarding-school for both boys and girls, and numbers over three hundred. Many of the pupils are now engaged in school and evangelistic work in the district. Not as many of the graduates go into the ministry as could be wished; and there is need for work along the lines of the Student Volunteer Movement among the pupils of this and other mission schools of Burma that the far greater pecuniary advantages of government may not blind the pupils to the opportunities of the Lord's service. Being a native Christian does not makè inoperative the self-seeking motives that lead many in America to avoid the ministry! We have splendid cases of self-sacrificing devotion to the Lord's work on the part of many whose training fits them for government service at high pay, but let us never forget that they are human, and selfishness is human, and is not limited to those of any one nation. The school takes a great deal of the missionaries' time and strength. As Mr. Cochrane well put it in "Among the Burmans," "Instead of furnishing sweet release from the 'friction of the missionary grindstone'"—as Judson had predicted it might do—"in the school its rubs are

hardest," and yet it pays. Aside from the training of those who will be the leaders in direct Christian work, there is no opportunity like that of a school where the children are brought into close relationship with the missionaries for months and years at a time, for the imparting of Christian ideals, many of which can be taught by example rather than by precept. Many a Christian village in Burma to-day is the direct fruit of school work, in that some heathen lad from that village was converted while in the school and then won the village by his consistent Christian life later on.

Much has been accomplished by the grace of God. But we are far from the feeling that we "have attained." The native church is still in formative period. Surely it is a great opportunity to make one's life count for Christ to be able to work among these people just now. At least that is the way it appears to the writer, who returns for his second term of mission service.

HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS ?

A LITTLE ARGUMENT WITH MYSELF

(1) If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

(2) If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

(3) If I give the same as formerly, I favor holding the ground already won, but I oppose any forward movement. My song is, "Hold the Fort," forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go."

(4) If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class? I do believe in greatly increasing the present number of our missionaries, therefore I will increase my former offerings to missionary work.

THE CALL OF THE SUDAN

BY H. KARL W. KUMM, PH.D., F.R.G.S.
General-Secretary of the Sudan United Mission

A century of missions lies behind us. Some seven hundred societies with about 18,000 men and women are laboring for the extension of the kingdom of Christ in almost all the great mission fields of the world. Yet 1900 years after the coming of Christ two-thirds of our fellow creatures are either Moslems or pagans, for out of the

and has flung wide the gates of Africa, east and west—the same Almighty Hand is opening in these days, this great, dark territory in the center of Africa. Within a decade, this largest unevangelized missionary field in the world, the Sudan, has been opened to European influence, trade, civilization and missionary enterprise. With it kingdoms which in the aggregate amount to almost as large an area as the United States, have come under the influence of the white man. From Abyssinia in the east to the watershed between the Niger and the Senegal and from the Sahara in the north to the northern tributaries of the Kongo, a country has been opened which includes both the most civilized and the most degraded of the dark colored people of the Dark Continent. Kingdoms such as the following will give us a conception of the magnitude of this conquest. In Northern Nigeria we have an Empire larger than Japan, inhabited by a nation which, when our forefathers in the middle ages during the War of the Armada were armed with bows and arrows, knew and employed guns and muskets in their battles. The Hausa language, spoken in this empire of Sokoto, is the only African language with its own literature—leaving out the Ethiopic, Keptic, and Arabic languages as not purely African. In the Sokoto Empire there are native schools, and in Katsena even a rudimentary university. The Hausas have books on law, history, theology and a number of other subjects.

While the borders of the Sudan were more or less known to the an-



A MOHAMMEDAN MOSQUE IN THE SUDAN

1,600,000,000 men and women of our own generation over 1,000,000,000 are non-Christian to this hour. In Central Africa alone lies a single district over 3,500 miles in length and 600 miles across in which uncounted multitudes speaking scores of languages are living still as wholly without Christ as if He had never come to redeem man. That district is the Sudan. Those peoples are the Moslem and heathen Sudanese.

The Hand that, in the century behind us, has opened the long closed doors of India, China, Korea, Japan,

cients, the interior remained "a land of darkness," a *terra incognita*, physically, politically and spiritually. It is only within the last fifty years that modern exploration has succeeded in throwing light on this large realm of shadow.

Over an area as large as that of Europe minus Russia, to tribes and kindreds speaking a hundred languages, living in ten great States and scores of smaller kingdoms, groping since the dawn of time in heathenism, dominated for one thousand years by Islam, and cut off from the world by vast inhospitable deserts, and deadly malarious zones of isolation—to these realms and to these peoples a mandate has gone forth with the dawn of the twentieth century—"Ephphatha—Be Opened."

Facts Are the Fingers of God

Think for a moment of the significance of the removal of Moslem and establishment of British control throughout the lands of the Nile.

- Purchase by Britain from Egyptian Government of Suez Canal.....1875
- Rise of the Mahdi near Khartum.....1881
- Revolt of Arabi Pasha at Cairo.....1881
- Massacre of Europeans at Alexandria..1882
- The British occupation of Egypt.....1882
- Defeats of Anglo-Egyptian forces by the Mahdi.....1883
- Gordon arrives at Khartum.....Feb. 1884
- Fall of Khartum and murder of GordonJan. 1885
- Two Mahdist invasions of Egypt..1885, 1889
- Nubian Desert Railway built by the British1897-8
- Fall of the Mahdi before British Arms..1898
- French evacuation of Fashoda.....1898

Matching this movement in the Eastern Sudan was the change in the west and center by the establishment of European government control throughout the lands of the Niger.



OLD AGE, WITHOUT CHRIST, IN THE SUDAN

- Foundation of the Royal Niger Company1879
- France secures the left bank of Upper Niger1881
- Germany annexed Togoland and the Kameruns1884
- England annexed the mouth of the Niger1884
- British National African Company secured Sokoto and Gando.....1885
- France annexed lands south of the Niger1890
- Anglo-French agreement, N. Nigeria boundary1890
- Anglo-German agreement E. Nigeria..1890
- Anglo-French protectorate over Sahara1890
- French annexation of Dahomey.....1892
- French conquest of Timbuctu.....1892
- Anglo-German delimitation of Hausaland frontier.....1894
- Franco-German delimitation of Adamawa frontier.....1885
- British protectorate of Hausaland recognized1898
- French military expeditions.....1898
- French protectorate of French Sudan..1899
- German expedition to Adamawa and protectorate1899
- British protectorate of Nigeria and Hausaland1900

Men like Mungo Park and John Brown, who more than one hundred years ago, one from the Senegal in the west, and the other from the Upper Nile in the east, penetrated into the kingdoms of Timbuctu and Dar-

fur, and then, some years later, Denham and Clapperton, after crossing the Sahara, which they did at the risk of their lives, were the first to enter these great Mohammedan kingdoms.

In 1853, Doctor Barth undertook to explore the Central Sudan, and, as an ambassador of the British Crown, succeeded in entering into friendly relations with the King of Bornu on Lake Chad. In 1871, Doctor Nachtigal, that famous German explorer, who next to Livingstone is probably the grandest African traveler from both the scientific and philanthropic standpoint, did a lasting work in Darkest Africa. Travelers before him had denied their faith and become renegades. Nachtigal carried several boxes of Bibles with him across the Sahara and, after he reached the Sudan, the King of Kanem whom he visited first, was so taken with these books of God that he compelled Nachtigal to hand them over to him, and kept them in his treasure-house (Beit el Mal).

Nachtigal was the first and only white man who ever crossed the Sudan from west to east, from Lake Chad to the Nile. When he reached some of the eastern kingdoms, he expresses his regret in his book, "Sahara and Sudan," that all his Bibles had been taken from him. The kings were continually asking for the "book of the white man," and he thinks he could have had no better introduction to these kings than the Bible.

Since the scramble for Africa began in 1884, the Sudan has been partitioned out as spheres of interest between the British, French and Germans, but these were very far from being occupied territories. In the autumn of 1898, Kitchener fought his famous bat-

tle of Omdurman, and vanquished the Khalifa, thus winning the whole of the Eastern Sudan, with the kingdoms of Kordofan (as large as England) and Darfur (as large as France) for the British flag. On the first of January, 1900, the Union Jack was hoisted in Northern Nigeria by Sir Frederick Lugard, and in an easy conquest Sokoto fell, a country three times as large as Great Britain, the most densely populated part of the Dark Continent, with the exception of the Nile Delta.

"Welcome, welcome, white men; Aha! Well done!" The hot air was rent with the shouting. In the brilliant sunshine little black mites of boys and girls, without a shred of clothing, were dancing with delight. And every brazen pair of lungs in that Niger village joined in a ringing cheer, as the British officers and men marched through, proudly and wearily enough.

With them rode the cause of all the cheering—a tall patriarchal-looking Moslem chief, with flowing white hair—the deeply dreaded Mallam Gibrella, now a captive in British hands.

"Why does he not make himself invisible now?" said the natives to each other, with a hush of awe and wonder amid their jubilations. "Has he lost his skill?"

The fallen Mallam rode on, no doubt heartily wishing that he possess the powers attributed to him. On rode the British cavalcade, to be met with a similar welcome at further villages, wherever villages remained in that slave-raided Central Sudan.

The record of the successful mission sent by the British Government to occupy the country, long nominally British, between the Niger and Lake Chad, has passed into history. A dozen

officers, a medical staff, and a number of non-commissioned officers led the expedition, whose work lasted nearly six months and resulted in the suppression of the most notorious slave-raider of the region, and the deliver-

expedition neared Lake Chad the people were not only friendly, but overjoyed at their arrival. On all sides there was the greatest rejoicing at the capture of the Mallam. In some cases, as the latter rode through the village



A JUJU HOUSE—PLACE OF PAGAN WORSHIP—IN THE SUDAN

ance of thousands of people from the tyranny of his rule; the establishment of a chain of posts between the Niger and Lake Chad; and the first information from a British officer of the conditions of an enormous region already within the British sphere.

The force which had marched and canoed a month from Lokoja to Ibi, on the Benue (200 miles east up that river), had some sharp encounters with the pagan cannibals on its way overland from the Benue to the Lake. Among the Bautchi hills "the air was magnificent" and the people primitive—"hill savages, quite naked." As the

beside his captors, the whole population turned out and cheered. This was not to be wondered at, for every day the force passed ruined villages, destroyed by the man who had devastated the whole of the lower Bornu by his slave raids.

Among the semi-Moslem, semi-heathen, wholly non-Christian people in Central Sudan, what does this cheering for the white man mean? It shows that in the greatest, darkest, most suffering of all lands ruled by Islam, Islam can not rule much longer. The hand of God is taking it away. As a governing force, the power of Islam

here is broken. As a spiritual force it remains. God waits for that other conquering army, the soldier of the Cross, to enter and occupy this land, theirs by right—by a far greater right than that of England.

About this same time three French expeditions, one crossing Sahara from Algiers to Lake Chad, the second starting from the Senegal via Timbuctu and Zinder to the same lake, and the third going up the French Kongo toward the Shari River, met in the wonderful providence of God, when the third expedition had been attacked by Rabbah and was almost exterminated. They succeeded in rounding up Rabbah, and in a long and decisive battle broke his power. Dikoa was captured, and the Central Sudan is to-day French. The Germans sent up an expedition from the Kameruns on the Guinea Coast toward Lake Chad under Colonel Pavel, and at last the German Reichstag in Berlin voted the money for a railroad to be built from the Guinea Coast to Lake Chad. The Western Sudan with Timbuctu and Masseng has definitely been taken possession of by the French, and a railway communication effected between the Senegal River and the Upper Niger. Within eight years, a country almost as large as the United States, with 50,000,000 to 80,000,000 of people, has been opened, and is now waiting to have its destiny formed by the white man.

In the Sudan there are to-day about thirty missionaries, all told. Two men are at Khartum, two men at the Sobat, and five men in the Bahr er Rasahl. Then, in Northern Nigeria five men are at Wase, one at Lokoja, one at Bida, three at Zaria, two at Padagi,

two at Wushishi, and four or five women. To compare the evangelization of this country with that of the United States, it would be as if there were one mission station at Boston with two missionaries, none in New York, none in Brooklyn or Newark, none in Philadelphia and Germantown, none in Baltimore, none in Washington, none all through Virginia, Carolina, Tennessee, and all the other States further south, till we reached the swamps of Florida. There we should find perhaps two more stations. Then going west, we might go through Pennsylvania and New York, Michigan and Ohio, past Cincinnati, Chicago and St. Louis, and never meet a solitary light-bearer till we arrive at Wisconsin, and there find a little bunch of missionary stations. Beyond that there would be none throughout the vast waiting prairies, none throughout the Rockies, none beyond.

Adamawa an Unevangelized Land

The name sounds like music. But little or no harmony lies behind the softly sounding name. South of Lake Chad it lies, not far from the Equator, north of the Gulf of Guinea, in the heart of the Sudan. Its proud Emir has fallen; an English resident lives at Yola, its chief town and ruling center. Yola is English, but Adamawa is English, French and German. Adamawa with its stretch of 100,000 square miles, is larger than Great Britain, larger than Turkey in Europe, and is hardly touched as yet by European hands. In its mountain fastnesses, villages and hamlets must lie by the thousand, where the white man's step has never come, the white man's jargon has never yet been heard, and

amazing claims of the white man to possess and govern nine-tenths of the world, including Adamawa, have never yet astonished the natives. Adamawa lies bathed in tropic sunshine, or bright under its southern moon, stretching from the Kameruns inward to the center of the great Sudan.

Who will go thither for Christ?

No one has gone yet.

Two Germans, Herr von Uechtritz and Doctor Parssage, recently made an interesting journey through the country, and the latter, in his large and finely illustrated volume, "Adamawa," shows by figures and maps that there exist in the central section of Adamawa, within a comparatively small area of 1,200 square miles, nine towns, each with a population of over 30,000. Two other towns, also 30,000 strong, Lere and Marua, lie east of these toward Central Adamawa, while Karnak, near the French border, is about the same size. Four towns in the same section have over 4,000 each—Miskin, Bebene, Adumri, and Rei Buda; nine have more than 5,000 souls—Bar-n'daki-baba, Garua, Leinde, Pittoa, Bifara, Songoia, Kattual, Duka, and Uro Abakumbo; while below 5,000 are uncounted centers, villages and townships, which, were they among us, would each have church and chapel, clergy and lay workers, Sunday-schools and teachers of their own, but which in Adamawa have no preacher of "the life which is life indeed."

Men of to-day have mapped these towns, visited them, described them, estimated their peoples, flung over them the flag of European rule. But no man has ever yet gone there to win them for Christ.

A Vast New World to Win

A country larger than the whole of Europe, minus Russia, with from 50,000,000 to 80,000,000 people, is waiting to be evangelized. There are large kingdoms in the Sudan just as there are in Europe. Here is a list of the greatest, with the mission work that is being done in them. Beginning in the east we find:

<i>The Land</i>	<i>Size</i>	<i>Gov'm't</i>	<i>Miss.</i>
Kordofan	England	British	None
Darfur	France	British	None
Wadai	Italy and Ireland	French	None
Bagirmi	Switzerland Holland Belgium and Tasmania	French	None
Kanem	Greece and Denmark	French	None
Adamawa	Turkey in Europe	German and British	None
Bornu	England	British	None
Sokoto	Japan	British	5 C.M.S.
Gando	Scotland and Ireland	British	None
Nupe	Bulgaria	British	6 Canada

Besides these, there are about two hundred distant free heathen tribes in the Sudan, with not a missionary among them. The eight mission stations in the Sudan—Khartum, Dolaiab Hill, Lokoja, Gierko, Bida, Patagi, Wushishi, and Wase—are about as far apart as if in Europe we had three stations in Sweden, three in Norway, one in Cadiz, one at Lisbon, with no preachers of the Gospel in England, none in Ireland, none in France, none in Germany, none in Austria, none in Italy, Turkey, Switzerland, Holland, or Belgium.

There is urgent need for missionary work to be widely done *at once* in

these regions; for unless Christianity be brought to them, the heathen population of the lands of the Sudan will go over to Islam. Missionary testimony on this point is very strong and striking.

Bishop Tugwell's Testimony

"The Hausa and Nupe countries," writes Bishop Tugwell, "are now

ers. These tribes will become Moham-
medan if they do not become Chris-
tian."

Rev. J. Aitken's Testimony

"I have just visited Kporo, where they are waiting for their long-promised teacher. They told us that they spent each Sunday by gathering together and talking over what was said to them by our agent on the previous



A CITY GATE IN THE SUDAN, WASE ROCK IN THE DISTANCE

open to the preachers of the Gospel. For many years earnest prayers have ascended from the lips of God's people that the doors to these countries might be opened. Thank God their prayers have been answered, and the door stands now, not ajar, but wide open. Oppression, tyranny and the slave-trade have received, we believe, their death-blow, and an oppressed people are now free. But where is the army of occupation? The British force is in effective occupation; but what of the Army of the Church of Christ? *There are large heathen tribes in the Hausa countries, who are longing for the advent of the Christian teacher.* The Guaris, with whom I came into contact three years ago, begged me to send them teach-

Monday. They also added the following piece of news: All the people behind them have ceased working on Sunday, because it is the Sabbath day of the white men who have kept the Fullani (Moslem slavers) from coming to their country. To honor the white men they cease from work on the white man's Sabbath day.

"Are not the fields here already 'white unto harvest?' At present they are open to us. They hate Moham-
medanism because thousands of their friends and villages have been enslaved under its direct laws. If, however, we do not quickly step in, from constant intercourse with Mohammedans under English rule, they will soon forget their old wrongs; they will embrace the religion of the false

prophet, and be no longer open to us as now.

"When I came out in 1898, there were few Mohammedans to be seen below Iddah. Now they are everywhere, excepting below Abo, *and at the present rate of progress there will scarcely be a village on the river banks by 1910.* Then we shall begin to talk of Mohammedan missions to these people, and anyone who has worked in both heathen and Mohammedan towns knows what that means."

The whole case lies in a nutshell in this one little picture. The white men have entered. The white man's religion may enter if it will. The children of the Sudan are standing at the crossways, with a bent to follow the white man's path. But the white teachers do not come. Islam, with strong, swift strides, arrives instead.

Doctor Miller's Testimony

"Under British rule there will be an inrush of traders (*malams*) and all sorts of Mohammedans into these countries. Great intercourse will lead to a desire to be received into a big social system, which not only has great prestige of its own, but is, evidently, in the eyes of the white conquerors, a much superior thing to heathenism. The African forgets at once. Cruelty, feuds, oppressions, will soon be forgotten, obliterated, and I foresee a very great revival in all this country of Islam by purely peaceful methods.

"I wish to plead especially for the country immediately south and west of us—extending 150 miles—a beautiful, comparatively healthy country, containing almost every kind of supply for food; high plateaus, *frequent large towns and villages, of peaceful, prosperous people, all heathen, but bound to become Mohammedan in the course of a generation.* There is no time to lose."

Three other great facts contribute

to the call for immediate extended missionary work in the West-Central Sudan:

1. The Hausa language, which is the trade tongue of the whole Western Sudan, is spoken by millions in Nigeria.

"In the whole country north of Zaria," writes the Rev. G. Bargery, a C. M. S. worker there, "the people are Mohammedans, but in the country stretching from Zaria southward to the River Benue, and eastward, so as to include the huge Adamawa State, . . . in this enormous tract of country the people are mainly pagans. Three years ago it would have been impossible to start among the heathen tribes. Now the aspect is completely changed. *The whole country is wide open,* and where are the servants of Christ who are to go and claim these peoples for Him? *With a knowledge of the Hausa language,* a man could preach and work in almost any town or village of the heathen Guari, Kadara, Kadji, Ahoo, or any other tribe, as well as in those of the Mohammedan, Fulani, or Hausa."

2. Comparative healthiness of the climate of the Upper Benue. Parts of Northern Nigeria (especially on the Upper Benue) are high and comparatively healthy. The heavy death roll of devoted workers on the west coast would not be likely to be repeated in the uplands of Adamawa, whose mountains rise to over 8,000 feet above sea level, or in the Bautchi Hill district, of which Sir Frederick Lugard, high commissioner for Northern Nigeria, writes, "The Bautchi Hills enjoy a charming climate." There is reason to hope that the comparatively healthy conditions which surround the Uganda Mission of the Church of England in the heart of Central Africa, may be repeated for the highlands of the Murchison range and

other parts of Northern Nigeria in the heart of the Sudan.

3. Accessibility of kingdoms of the West-Central Sudan and the Upper Benue. These regions are accessible by the water highway of the Niger and Benue Rivers. Steamers of the Royal Niger Company ply regularly between the coast and Yola, the capital of Adamawa. Ibi and Yola, it is felt, would form desirable bases for missionary work.

Focusing the aforementioned facts, we find that:

1. These lands are newly conquered and thus open; Moslem opposition can no longer prevent missions, as it has done in past years.

2. The slave shackles have fallen from whole nations. Delivered from slave raiders the heathen peoples ask for and welcome white teachers.

3. The governments of Great Britain and Germany, which control in the West Sudan alone areas larger than their home countries, and 3,000,000 non-Christian peoples, are both friendly toward Christian missions in pagan centers.

4. The Upper Benue district, especially, is comparatively high and healthy, probably

in this respect the best part of the whole Sudan.

5. Those lands are within easy reach by steamer communication, up the Niger and Benue Rivers.

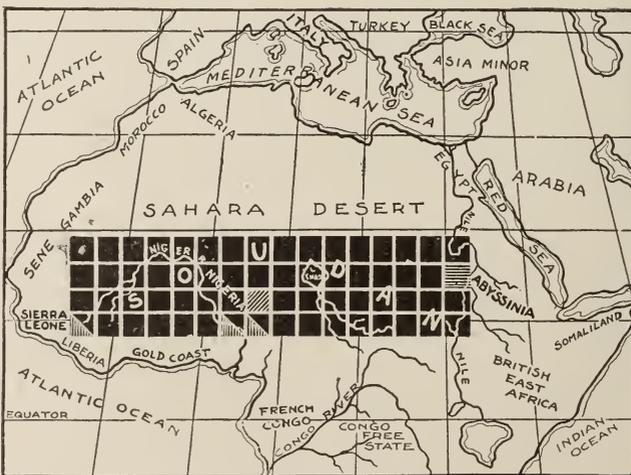
6. Finally and chiefly, these lands are in a temporary state of religious solution. The heathenism of the past can not endure. Islam is arriving, has arrived. Shall Islam prevail?

Shall Islam Prevail?

Shall we, who have been entrusted by God with the evangelization of the Sudan (the ancient Ethiopia), hand over those who are calling us to teach them, hand these dark souls over to a slavery worse than any they have ever known before—to Mohammedanism, to the green flag, to the false prophet? Shall we lose a field which promises a greater Uganda? No! But by a united effort of all those interested in the coming of the Kingdom of our Lord and of His Christ, let us strive as light-bearers to hasten the time when "Ethiopia shall stretch out her hands unto God."

It is now or never.

It is Islam or Christ.



MAP OF THE SUDAN

Each black square in this map represents one million people; only the shaded squares have been touched by missions

AN INDIAN CIVILIAN'S ESTIMATE OF MISSIONS

BY SIR FREDERICK NICHOLSON, K.C.I.E.*

Onlookers, it is said, see most of the game, and an outsider can often give an account of missionary effort more convincing, perhaps, because more detached, more judicial, than the reports of the missionaries themselves. Yet, for that very reason, I am a partial witness; partial to the cause of missionaries, not from superficial knowledge or from slender, second-hand information, but because of large experience—a knowledge derived from contact with missions and observation of missionaries for some thirty-seven years of Indian life. I am glad to testify to the honor, nay, the reverence, with which I regard the Christlike work which is being done by the missionaries in India.

First, as to the work; one is apt to measure mission work too much by what is seen on the surface, to apply arithmetical tests, such as the time and money spent, and the number of visible conversions made. And yet it is the unseen work—that which comes less into prominence—that is probably by far the most important. When an army sits down before a fortress, you can not gauge the progress of the siege by the number of prisoners captured, or similar surface indications; you must know something of the underground operations, of the organized approaches which surely, if slowly, undermine the outworks and defenses. So it is with mission work. I want, therefore, to mention very briefly some of the less visible aspects of the result of missionary effort.

The preaching of equality is one form of missionary work; not of pecuniary or social or political equality—those will follow—but equality of soul; the equal value in the sight of God of the soul of the Pariah and the soul of the Brahmin. The caste system denies such equality. If it admits that a Pariah has a soul at all, caste relegates it and him, as a being, to a miserably low place in the scale of humanity. One of the great missionary teachings is this: that the souls of all castes are equally precious in the sight of their common Lord, and I rejoice that so much of missionary work lies among the lowest classes for this very reason. As Christ lived and labored among the despised poor, among sinners and publicans and harlots, so His missionary followers preach the equal right, the equal entrance to the Kingdom of God for the lowest as much as for the highest castes.

Then there is the teaching of the higher Christian civilization to these poor people. They are apt to be idle and need to be taught diligence; sobriety, for they are too much given to drink; cleanliness, not merely of the body, for that is not their characteristic; thrift, for, owing to their history and surroundings, they are sadly improvident; trades, for caste rules and social impediments have hitherto kept them as unskilled laborers. Let me give concrete cases—only two out of many. Long ago in the fifties, in a town called Salem, a noble missionary,

* Sir Frederick Nicholson has been visiting America, in the interests of deep sea fisheries, for the government of India. He was invited to speak at Northfield, Mass., and to give his opinion of missions and missionaries as he had seen them during a period of close observation extending over thirty-seven years, as a high official in the Indian civil service. Such testimony from such a man is of great value, as is that of William Jennings Bryan, and ought to do much to counteract the shallow criticisms of superficial travelers, and free living, unchristian residents in foreign lands.—EDITORS.

much in advance of his times, took up the cause of these Pariahs, and by his own efforts so taught them that they themselves not only built the mission church and house, but they and their descendants are among the best and most respectable artisans of the town. I was once traveling with my wife down in the sandy wastes of Southern Tinnevely where the poor low-caste Shanars live—a caste whose sole business is climbing palmyra trees for the drawing of toddy. We came upon a pretty mission village with neat white cottages and a general look of cleanliness; at the end of the street was the big school where these same Shanar children—both boys and girls—received an excellent education right up to the standard of matriculation for the university; and then that this education should not be merely literary, there were large industrial schools for weaving and carpentry and other arts. Close by the schools were the hospital and dispensary, supervised by the missionary himself. There was a provident society and various other aids to the education of the people, and, as was fitting, in the center of all was the pretty mission church where daily service was held, and daily worship and praise resounded. This is practically the work of one man and I do not know of better work done in the name of Christ than the work done in the Christian village of Nazareth.

In education, the missionary has always taken a leading part, especially in the education of the lowest classes. To him is largely due the schools for Pariahs. But not only in primary education for the lower classes, but in every degree of education up to the university. Perhaps the greatest educationalist in India to-day is the Rev.

Dr. Miller of the "Christian College," Madras, while in the numerous seminaries, the men who will be the bulwarks of the native Christian church in India in the coming generations are taught by specially competent missionaries. Remember that except in Mohammedan schools almost the only religious school education given in India is given in missions and it is difficult to underestimate their christianizing influence. Direct conversions are not infrequently traced to the education in such schools. Last year I was talking with a prominent Indian Christian of Tinnively, who told me that he was led to Christianity by a native Christian teacher who himself directly owed his conversion to the Christian teaching in the mission school. But indirectly this education is productive of much religious thought and study among the Hindu pupils and their friends. The Bible is accepted as a book of the highest religious and moral work, and I personally know Hindus, including Brahmins, mostly those taught in Christian schools or colleges, who daily study the New Testament and Christian books of devotion in private and also meet together for their discussion. A young Brahmin friend of mine won the Biblical prize in such a school and delights in reading the New Testament. Is not this religious missionary education of inestimable value?

There is also the assistance given by missionaries to the righteous administration of the country and to its Christian tone, which is insensibly strengthened by the presence and work of missionaries; the principles of righteousness, inherent and active as they are in a Christian administration, nevertheless everywhere need continuous

stimulation and strengthening, especially in a country where the public opinion of a present Christian people is necessarily wanting. Everyone knows of the work done by the early missionaries, and to-day it is equally visible. They tender their advice as Christian men upon measures of law and methods of administration, especially as regards the poor; their unpaid yet unstinted help is given in the terrible times of pestilence and famine; their presence and influence are frequent upon the local and municipal councils, and in the Legislative Council of Madras a trusted adviser is Rev. Dr. Miller.

Need I mention the medical missions with their Christian aid to the poor and sick, of the domestic teaching given to women who would otherwise be ignorant, of the orphanages which care for the waifs and strays and bring them up as Christian men and women, of the assistance given to industrial development among the poor and helpless?

But the lives of the missionaries constitute one of the greatest factors in mission work, in the preaching of Christ, and in the hopes of Christianity. For, just as it is the life and example of Christ which attract the Hindu and not the special doctrines of the Christian creed, so it is the visible life of the missionary which he watches, and it is that life which is doing much to leaven the mass; just in so far as the missionary is Christlike does his teaching influence. When men and women, often of an intellectual caliber that would win them reputation, position, money at home, with

an education second to none, leave an American or European home and its happiness, the amenities and opportunities of civilization, the ties of family and friends and society, and go down into the dark and lonely places of the earth, without expectation or wish for reward or distinction save the reward of doing good and of the blessing of the Father of all, do you think it does not appeal to the observant Hindu as a Christlike following of Christ? When simplicity and purity of life, self-control, courage, patience, abounding love and sympathy, unwearied effort for the souls and minds and bodies of men are embodied before his eyes, does not the Hindu ask where these men and women have learnt these things; what power save love urges them to this sacrifice of self? Does not the life of God's good men and women speak more loudly even than their words of the love and of the example of Christ the Master? Yes, in truth, and it is this of which I testify, of the life of so many missionaries, men and women, in India.

What qualities are demanded for such work, for such nobility of self-sacrifice! And yet the need for many such men and women must increase, and more of such qualities are needed. It is not by giving what we do not need or do not want at home that missions or the cause of Christ will prosper, but by the gift of our best—the gift sometimes of the only son or daughter, to the supreme work of ambassadors for Christ; and the vitality, the power of self-sacrifice, the Christlikeness of the Church at home may perhaps be measured by its mission energy.

NEED WE TELL GOD HOW TO WORK?*

BY MISS AMY WILSON-CARMICHAEL, SOUTH INDIA

Missionary of the Church of England, Z. M. S., 1895. Author of "Things As They Are," "Overweights of Joy," etc.

The longing for real Revival has grown in strength all over India during the past year. There are many missionaries now who have thrown all care to the winds and are prepared to go all lengths, fearing nothing, if only souls are saved. But there are some just as true, we know, in desire, who are still a little anxious, a little afraid of noise and irregularity and excitement, a little adverse to any undue exhibition of emotion, a little desirous to conduct even Revival meetings on properly approved and regular lines. We want a Revival, they say and they pray, but we do not want unseemly commotions. It is not noise that saves souls. Let us have a quiet Revival.

Perhaps if one tells simply how the reins were taken out of all human hands at Dohnavur, it may help some one who longs for Revival and yet honestly distrusts much that is now associated with the word in India.

It was Sunday, October 22. Months afterward we heard how on that very day Rev. Barclay Buxton, a comrade of old in Japan, met a friend in Australia, and they prayed together for us the prayer that prevails. We seemed to be specially bereft that day. Mr. Walker was in North India; Mrs. Walker was on the sea. The pastor was away. There was no one of any importance to speak to the people that morning. There was nothing, humanly speaking, to account for what happened. What did happen was this: quite suddenly upon the one who spoke came an overwhelming sense of the reality and awfulness of eternal things—life, death, the judgment to come, seemed suddenly laid bare. It was impossible to go on speaking. It was impossible even to pray aloud. One or two attempted to pray but broke down. Then the sound of bitter weeping began and gained in intensity every moment. There were

cries about sin, about the blood of Jesus; cries of fear, too, and of pleading for forgiveness. But it was soon a sound in which separate sounds were indistinguishable, and it grew to a roar like the roar of the sea, or the wind in the woods. The heathen from the village outside rushed round the windows and doors and apparently shouted to each other, but one could not hear what they said. The nominal and utterly careless Christians who chiefly sit in the lower half of the church got up and walked about and talked. Some of the older, staidier Christians were in dire dismay. One old man stood solitary and distressed, gazing at the extraordinary scene. An old woman seized my feet and by signs besought me to stop it. I looked up, as much startled as they were, and asked for clear directions. "Do nothing, do nothing"; this was all I knew of guidance: *Do nothing*.

The thing was utterly new to me. One had read of it in North India, but to read of it and to see it are two different things. It had never crossed my mind that our Tamils, who are certainly not a weakly emotional people, would ever break down in this visible, audible, quite unrestrained fashion. At that time we knew of nothing of the sort in our district. For the first moment I feared it was just a sudden escape of the Oriental in them, something human and therefore fruitless. I had felt overwhelmed myself before this sudden bursting of the bounds, but then with oneself that had only meant a deeper withdrawal into silence, and the noise perplexed me. Could it be real? Such a scene in *church*—was it reverent? I was glad when the first bell came and we could sing softly a lyric about Jesus' love and death. The people sang on their knees. Each seemed to sing, as each had prayed, oblivious of one another.

* Condensed from *The Baptist Missionary Review*, India.

Over and over we sang it, tears streaming down the faces of men and women, big lads and little children :

"He died—Jesus Christ,
For me—sinner."

The lyric runs "for thee, sinner," but we instinctively changed it to "for me." Then the prayer broke out again, waves and waves of prayer, and for hours that passed like minutes these strange waves rose and fell, and all the perplexity passed, the reiterated "Do nothing" ceased in one's ear, and instead came a new word, and one knew one was not meant to be just a spectator, looking on, praying for it, so to speak, but in it, praying in it, part of it, caught by the same power, swept by the same wind. Oh, how cold one felt beside those glowing people—a stone, an icicle! I have no words to describe the sensation of coldness by comparison.

Meetings of a similar character went on for over a fortnight. There was no preaching. All the conversions during that time took place during prayer, and prayer usually of that tumultuous sort. It was not as intense after the first fortnight, and gradually and naturally things became more normal, but prayer-meetings which for life and power were very different from anything we had ever known before continued for months and in some cases still continue. We are praying now for the real Revival to come and complete the reviving.

During the time when things were at their height it seemed often as if something untoward must happen—something entirely hysterical, wild, fanatic. But I can truly say that nothing of this sort ever did happen, and others who have had similar experiences say the same. There was a curious sense of order in the midst of disorder. The confusion never got confused. I can not describe it better than by saying it was as if invisible hands held invisible reins. None of us attempted to lead the meetings until things had quieted down of themselves.

Once, and only once, I tried to still what seemed to me beyond bearing. A poor coolie woman appeared to have lost all power of self-control and I feared for her reason. I touched her gently and said to her not to fear. Jesus would save her. Instantly she stopt her wild cries for mercy and was perfectly quiet. But it was a petrified quietness. For two days she was as if turned to stone. One trembled lest that human touch had been as the touch of death to her. On the third night another woman broke out in the same wild way. One dare do nothing then. While she cried that piercing cry of fear because of her great sin, the other woman joined in. For three days those two women walked in darkness, and one had no liberty to speak even a word of comfort to them lest one should be healing the wound slightly, saying peace, peace, when there was no peace. On the third night, without interference from us the agonizing despair passed. Peace came through the word of the Lord. "Tho Thou wast angry with me, Thine anger is turned away, and Thou comfortest me." This incident said once more most solemnly "Hands off."

The pastor who returned during the week was much perturbed at first, fearing the appalling irregularity would get us all into trouble; fearing, too, lest it was mere excitement, tho he had to admit he had never seen his people excited about spiritual things before. One of the congregation, a very steady, reliable man, had been converted during the first few days, and this was used to reassure our good pastor. Soon he became as keen as possible, and all the true Christians who had been alarmed at first fell into line, convinced by its fruit that the thing was of God.

Soon, and almost insensibly, one grew into the meaning of the simultaneous praying. In a meeting of, say, a hundred people, chiefly young and very eager, and full to overflowing of a strong desire to pour out their hearts before the Lord, how would there possibly be time for each to pray sepa-

rately while all the others waited till each long prayer was finished? After all what need is there to wait? If we are praying for each other to hear, of course we must be careful each to wait for the other, but if we are praying for God to hear, what does it matter how many pray at once? He who separates the great sound of all the prayer that rises up from all lands, at all times, into little sounds so small, that the tiniest cry of the tiniest child has a separate voice for His ear, finds no difficulty in dealing with the simultaneous prayer of a single Indian meeting. We know this, of course, but do we not sometimes act as if we forgot it? As for our being disturbed by the noise and the happenings about us, why should we be? If we could only let ourselves go, and forget our neighbors and everything else, and remember only the presence of our God, we, too, should pass the place where such things can disturb. The great thing is, that unless we reflect our own feelings upon our Indian people—unless we, as it were, inject our views and opinions into them, *they* are not disturbed. The Eastern in them responds, and wherever we Westerns have kept our hands off this movement it has swept souls to the Savior's feet. God save us lest we civilize the Holy Spirit out of our churches. There is more to fear from stagnation than from excitement where the things of God are concerned.

I have purposely omitted all mention of those more evident signs of abandonment of spirit of which much has been made in Revival writing, because it seems to me that reserve about those things, what my fellow missionary calls "a holy reticence," is more according to the mind of the Spirit than detailed description. We are not told what the men of Acts ii. did to cause other people to say they were full of new wine, beyond the bare fact that they spoke various languages. And perhaps when we ourselves are filled far more than we are as yet with

the love of our Lord which is better than wine, we, too, shall be misunderstood. It is true that the East and the West may express the new-found joy quite differently, but however it is expressed, or however the vessel may look when the new wine is poured suddenly in, or however the soul's sudden realization of the facts of sin and hell, Gethsemane and Calvary, may affect that covering of the soul we call the body, surely these are details better left unremarked. They are not essentials, but merely accidental accessories. All that is only that, will pass. The less said about it the better, lest fleshly curiosity come in, and the Spirit go away grieved.

As to the result of the movement, wherever there has been care of newborn life there, all seem to be agreed, the result abides. In our case we can most thankfully say that the work has lasted. As I said before, we have not had Revival in anything like the full sense of the word, but in our own compound the change is very marked. There has been a new intensity of love to Jesus. And there is a new sensitiveness about sin, a new willingness to do common duties gladly, a new earnestness in prayer, and, I think I may thankfully say, a new power to expect to see God work in power. To those who know India, anything that makes sin truly felt, and anything that causes common duties to be honestly and joyfully performed, is hall-marked at once, and for ever placed beyond suspicion. So, friends who still fear, shall we not let go our fears? God give us the grace of fearlessness! If only these whom we love may be saved with such a salvation shall we not let go all, even all our natural inclination and desire as to how God is to work? He who fulfils Himself in many ways works through tempest and monsoon as well as through calm and the silence of dew-fall. So that He works, is it not enough? Shall we conform to His way or ask Him to work only in our way?

THE UNPRECEDENTED OPPORTUNITY IN THE FAR EAST*

BY REV. ARTHUR JUDSON BROWN, D.D.

Japan, Korea, China, Siam—500,000,000 people! We find it difficult to comprehend the significance of such a stupendous figure, but, in the words of Doctor Gracey, consider that every third man who toils under the sun and sleeps under the stars is in one of these countries, that every third child born into the world is there, that every third orphan wailing by day, and every third widow weeping by night, are there. Until the last generation this vast mass of humanity lay stagnant, but during recent years the vast forces of the modern world have been operating upon it and the result is that an unprecedented revolution is taking place in our generation.

JAPAN was the first to respond. Consider that a generation ago Japan had never seen a ship, knew nothing about steamboats or electricity, had a law inflicting the penalty of death upon any Japanese who left his native land, and a statute that if the Christian's God Himself should set foot upon her territory He should pay for it with His head. Then Commodore Perry opened the ports of Japan. Then an imperial commission visited Europe and America to ascertain what Western nations had to teach. Then feudalism was abolished. Now Japan has a modern system of education and a free press. Her ships reach the uttermost parts of the earth. She uses steam and electrical machinery as intelligently as any nation in the world. She has organized an army and a navy, pronounced by military and naval experts the best in the world, and now the world has seen little Japan crushingly defeat the alleged most powerful white nation of the earth. Already Japan is a world power. Shall she be a Christian power? You may, under God, help to answer that question.

KOREA, until this generation, was a hermit nation. The first missionary did not enter it until 1884, and the work has been greatly hampered by the rot-

teness of the government. Now Japan is reconstructing Korea politically, building railways, stretching telegraph wires, reorganizing courts, correcting abuses, inaugurating a new era in that erstwhile hermit kingdom. The Koreans do not like it. A lazy, sleepy child does not wish to be compelled to get up in the morning and go to work. Korea is being forced to reform her methods. That war between Russia and Japan threatened to close missionary opportunity in Korea, but Japan, altho she knew it not, fought the battle of the Lord of hosts, and the victory of Japan means the continued freedom of the Protestant missionary in Korea and the development of conditions more favorable to the stability of the growing Church.

In CHINA a stupendous change is taking place. There is something fascinating and yet something appalling in the spectacle of that mighty nation slowly and majestically bestirring herself after the sleep of ages. Take one or two illustrations. Until five years ago every young man who wished to obtain official preferment had to pass an examination in the old Confucian classics, but on August 29, 1901—fix the date in your minds, it is one of the great dates in the reorganization of the world—a decree was passed abolishing those literary examinations and directing that thereafter young men who wished to obtain official preferment must pass an examination in Western arts and sciences and economic and governmental methods. Schools were decreed to be established throughout the empire, with a college in every provincial capital, and where no other places were available, the temples are turned into schools. By that one decree 1,650,000 of the brightest young men of China, who had been standing with their faces toward the dead past, executed an about face and are now looking toward the living future. Yuan Shih Kai, viceroy of the

*Extracts from an address at the Student Volunteer Convention, Nashville. Published in "Students and the Modern Missionary Crusade," Student Volunteer Movement, New York.

imperial province of Chih-li, recently went to Paoting fu, ordered that several temples to the local deities be turned into police stations, and that the idols should be gathered and thrown into the river. The missionaries, curious to see how the people would take such a sacrilege, went down to the river bank to find thousands of people laughing at it as a good joke, and saying: "The gods are getting a bath!"

The very reforms for which a few years ago the emperor was virtually deposed by the empress dowager, are now being decreed by the empress dowager herself! Ten years ago China did not have a vernacular paper; to-day she has one hundred and fifty-seven newspapers, and the last to be started is a *daily woman's paper* in Peking. Only recently there has been traveling through the United States an imperial high commission, charged by the government of China to inquire what Western nations have to teach. Dr. J. Walter Lowrie, returning to the field after a furlough prolonged by ill health, writes in amazement that the changes that have taken place during his absence of twenty months are greater than had taken place during the preceding twenty years of his residence in China.

Of course there is commotion. You could not expect one-third of the human race to rouse itself from the sleep of ages without having more or less disturbance in various places. But the disturbances in China to-day are the signs of progress. They mean that at last China is awake. The dying Francis Xavier lifted up his hands and said: "O rock! rock! when wilt thou open?" For nearly a hundred years Protestantism has been hammering upon that rock. Now it has opened. Will we enter and take possession?

In SIAM we have the most progressive monarch in Asia, with the exception of the mikado of Japan. He has recently issued a decree abolishing slavery, and another abolishing gambling everywhere in his kingdom, ex-

cept in the capital. Why not in Bangkok? Because the income from gambling in the capital forms so large a part of the revenue of the government that he could not get along without it unless he raised the import dues, which he can not do without the consent of the Western nations. So we have the spectacle of the Buddhist king of Siam desiring to abolish the curse of gambling in his capital and unable to do it because so far the Christian nations have not consented.

The Influence of Christ

In JAPAN, Kataoka, then president of the lower house, told me that it was his weekly custom to invite his official colleagues to his palace, and there to read and expound to them the word of the ever-living God. Fancy the speaker of our American House of Representatives doing that!

But it would be a mistake to suppose that Japan is a Christian nation, and needs no more foreign missionaries. In a street of Nagoya I saw a Japanese gentleman riding a bicycle, wearing a European hat, collar, tie, coat, and vest. His upper works were thoroughly modern, but his legs were bare and his naked feet were thrust into wooden sandals. That is Japan to-day. Leading Japanese told me that the great need of their country to-day is a new basis of morals. She has drifted away from the old foundations, and she has not yet anchored herself to any new faith.

These great changes are being attended by an unprecedented readiness to hear the message of the West. There are, in Japan, churches of 50,000 communicants and 150,000 adherents. Whereas in most countries Christianity has begun at the bottom and worked up, in Japan it began with the Samurai, the knightly class, so that it has been said the influence of Christianity in Japan is one hundred times its statistical strength. A surprising proportion of men in public life are Christians—officers of the army and navy. But there are nearly 50,000,000 of people in Japan to-day who are un-

evangelized. Young men, if we are to win Japan for Christ, we must hasten. It would be an unspeakable calamity if Asia should be organized and dominated by a heathen power.

In KOREA the result of the war has opened doors of opportunity wider than ever. In Pyeng Yang the missionaries assembled the more mature native Christians, and after instruction and prayer, sent them out to make a house-to-house canvass of the unevangelized. Ten years ago, such visitors would have been mobbed. But one visitor reported a typical experience when he said: "To-day I visited ninety-eight houses and ninety-seven received me kindly and thanked me for coming." At night the visitors trooped into the churches, bringing with them those whom they had interested during the day. In ten days 1,120 publicly confessed Christ, and the whole city was shaken. At another station, Syen Chyun, not opened until 1901, there are now 6,507 Christian communicants and catechumens. One missionary has, in the last five years, baptized 1,392 Koreans. A letter recently received states that another has, in the last five months, baptized six hundred and sixty adults, enrolled one thousand catechumens, and organized ten churches. The growth in that station has been over a hundred per cent. within the last year.

How eager they are to know Christ more perfectly so as to tell others about Him! The missionaries announced a training class for Christian workers—1,140 men came. Most of them walked from outstations, the most distant walking three hundred and ninety miles, a journey of twenty-four days, over mountain and through valleys, in the cold and snow of February! On the last day an offering was made, not only of money, but of service. The leader said: "Will you not pledge time to be spent in telling the unconverted about Christ?" Then men who had given all the money they could, pledged altogether 1,190 days of personal work without compensation. The missionaries from Korea are

calling to us to send more men, more women, that they may take advantage of the great opportunities that are opening before them.

In CHINA, in spite of the development of antiforeign feeling, the missionaries write that crowds are attending the churches. The appeal issued by a representative conference of missionaries in China included the statement that in all the 1,900 counties of the Celestial Empire, there is not one closed to-day to the foreign missionary. Twenty years ago the province of Hunan was the most hostile in China, and when a missionary entered, the opposition of magistrates and people was so menacing that he was forced to leave. To-day a large and flourishing missionary work is established in several cities, and the people are most friendly. I shall never forget a morning when I stood upon a hilltop in the great province of Shang-Tung and looked down upon thirty-two villages, in not one of which had Jesus Christ ever been preached. As I thought of the ignorance and superstition of the people and realized that they were meeting all the temptations and sorrows of our common life without that help from the Son of God that you and I have, I entered more deeply into the spirit of Christ when He said of the weary, sinning multitude: "I have compassion on them—I suffer with them."

We can reach them now. But how long will the opportunity last? The rapidly growing demand for independence of the foreigner is beginning to affect the Chinese Church, as it has affected the Japanese. Rev. Dr. Calvin Mateer expressed the opinion that within a generation the Chinese Church will insist on autonomy. As our aim is the establishment of a self-governing, self-supporting, self-propagating Church, autonomy need not alarm us, provided the Chinese Church is sufficiently strong, intelligent, and grounded in the Truth. Now, while we are in control, is the time to make it so. But if we are to succeed, we must not only have a large general re-

enforcement in men and money, but we must double the equipment of our academies, colleges, and seminaries in China.

In SIAM the teaching of Buddhist theology is inexpressibly touching, and places before us the unprecedented opportunity there. It is that myriads of ages ago a white crow laid five eggs; that each of these eggs was to hatch and bring forth a Buddha; that these Buddhas were to appear in the upper world, one by one; that four have already appeared, and that the last is about to come. The people believe that he will be the greatest and best of all; that he will gloriously reign 84,000 years, and that in his time all men will become pure in heart.

As our missionaries go over the hills and through the valleys of Siam and Laos, men ask one another in awed tones: "Is not this he for whom we look?" Not only do the common people listen gladly, but the nobles invite the missionaries to their homes and the priests urge them to come to the temples and explain the message more perfectly, and as nobles and priests sit with bated breath, the ambassador of Christ cries: "Whom, therefore, ye unconsciously expect, Him declare we unto you." Among the last letters from Laos was the news that five monks in the city of Chieng-mai had given their hearts to Jesus Christ.

But I would that our sympathies might go out to those who are at the forefront of the battle. It is not so hard to be brave in war as is commonly supposed. The soldier knows that he is part of an army equipped for a fight, and with a fair chance of victory. He has the relief of action, the sound of bugle and drum, everything that can stir the heart and nerve the arm. But our missionaries are scattered in tiny detachments of half a dozen men and women, alone, unarmed with car-

nal weapons, scorning to run, forbidden to fight, but standing there with courage superb, in the name of Jesus Christ. Said a British admiral, as he saw some missionaries refuse the protection of his ship of war in a time of great danger: "Gentlemen, your courage is magnificent. Men have been given the Victoria cross for less heroism than yours." Shall we not send forth a message of cheer and prayer and support to those lonely, beleaguered, endangered missionaries?

That great painting, "Anno Domini," vividly illustrates the unprecedented opportunity to-day in the extreme Orient. The picture represents an Egyptian temple, from whose spacious courts a brilliant procession of soldiers, statesmen, philosophers, artists, musicians, and priests advances in triumphal march, bearing a huge idol, the challenge and the boast of heathenism. Across the pathway of the procession is an ass, whose bridle is held by a reverent looking man, and upon whose back is a fair young mother with her infant child. It is Jesus, entering Egypt in flight from the wrath of Herod, and thus crossing the path of aggressive heathenism. The Christian era has begun.

It is a noble parable. Its fulfilment has been long delayed till the Child has become a Man, crucified, risen, crowned. But now in majesty and power, He stands across the pathway of advancing heathenism in China. There may be confusion and tumult for a time. The heathen may rage, "and the rulers take counsel together against the Lord," but the idol shall be broken "with a rod of iron," and the King upon His holy hill shall have "the heathen for 'His' inheritance and the uttermost parts of the earth for 'His' possession." "He hath on His vesture and on His thigh a name written: King of kings and Lord of lords."

STATISTICS OF THE PROTESTANT MISSIONARY SOCIETIES OF THE WORLD FOR 1906

This table includes only Missions to non-Christian and non-Protestant peoples, and so omits work done in non-Papal Europe, while covering that in behalf of Indians, Chinese, and Japanese in the United States. The figures are derived almost wholly from annual reports, and relate in the main to 1905, tho sometimes the year includes a part of 1904. The aim has been to leave the fewest possible blanks, and hence where the latest official figures were not at hand, conservative estimates have been made, based upon former reports.—REV. D. L. LEONARD, D.D.

Names of Societies (Abbreviated)	Date of Organization	Home Income	Income from the Field	Ordained Missionaries	Laymen	Wives	Unmarried Women	Total Missionaries	Ordained Natives	Total Native Helpers	Total Force in the Field	Stations and Outstations	Communicant Church Members	Added Last Year	Adherents (Native Christians)	Schools	Scholars	Foreign Countries in Which Missions Are Sustained, and Number of Missions
American Board.....	1810	\$918,150	\$212,353	172	27	181	182	565	290	4,064	4,029	1,497	66,724	5,131	150,343	1,481	64,087	S. Africa, Turkey, India, China, Japan, Micro-nesia, Mex., Spain, Austria, Philippines (20).
Baptist Missionary Union.....	1811	1,025,392	114,643	201	21	204	121	549	392	4,345	4,894	2,480	130,902	15,626	218,280	1,791	49,486	Burma, India, China, Japan, Africa, France, Spain, Philippines (14).
Southern Baptist Convention.....	1845	315,249	26,105	79	6	83	21	189	71	800	489	586	12,891	2,671	32,925	6	5,232	China, Japan, Africa, Italy, Mexico, Brazil, Cuba (7).
Free Baptists.....	1833	62,582	671	9	0	9	8	26	11	68	94	20	1,290	332	2,144	149	4,105	India (Southern Bengal), Africa (2).
Colored Baptists.....		10,066	1,000	30	43	28	3	104	0	0	104	85	7,000	694	10,550	103	1,100	Africa, West, South, Central, West Indies, South America.
Seventh-Day Baptists.....	1842	8,000	500	1	2	2	2	7	0	13	20	5	130	45	200	4	250	China (1).
Christian (Disciples of Christ).....	1875	326,174	45,827	70	14	48	90	222	102	465	687	108	8,252	1,116	20,630	68	2,116	China, India, Japan, Turkey, Africa, Philip-pines (8).
Christian Convention.....	1886	13,869	0	8	0	4	3	15	7	16	31	53	645	96	1,612	1	18	Japan (Tokio, etc.) (1).
Christian and Missionary Alliance.....	1895	248,600	3,012	73	68	61	86	291	41	230	521	115	3,960	912	6,900	37	4,250	W. Central Africa, India, China, Japan, South America, Palestine, etc. (8)
Protestant Episcopal.....	1835	566,137	46,133	72	33	52	48	205	16	685	800	345	9,787	655	24,450	175	6,550	Africa, China, Japan, Haiti, Mexico, Alaska (6).
Society of Friends.....	1851	67,141	5,030	21	15	22	32	90	11	163	253	75	3,100	593	7,110	45	2,049	Mexico, Alaska, Jamaica, India, China, Japan, Cuba, Armenia, Palestine (8).
Evangelical Association.....	1876	20,660	225	0	6	5	3	14	19	59	73	8	941	50	1,700	1	35	Japan.
Lutheran, General Council.....	1869	29,572	6,925	9	0	5	7	21	2	302	323	404	6,135	884	12,822	189	5,275	India (Madras), Porto Rico (2).
Lutheran, General Synod.....	1837	65,756	3,972	11	1	9	11	82	0	625	657	717	11,670	513	34,053	281	4,528	India (Madras), West Africa (2).
United Norwegian.....	1865	41,192	210	12	1	9	0	31	3	88	119	55	1,016	262	2,170	50	1,767	Madagascar, China (2).
Methodist Episcopal.....	1819	1,599,641	345,381	256	41	231	280	808	616	7,039	8,447	943	* 188,948	23,719	307,849	1,982	62,535	China, Korea, Japan, India, Africa, Bulgaria, Mexico, South America, Philippines (22).
Methodist Episcopal, South.....	1846	467,846	36,807	83	7	83	10	183	103	220	403	312	17,633	1,973	36,500	40	3,091	China, Korea, Japan, Mexico, Brazil, Cuba (6).
African Methodist Episcopal.....	1847	23,700	9,670	5	12	3	0	20	21	275	295	215	7,320	220	15,000	19	650	Africa, West Indies, South America (4)
Free Methodist.....	1882	40,800	1,200	14	4	15	14	47	1	78	125	82	539	124	1,270	21	561	Africa, India, China, Japan (4).
Methodist Protestant.....	1888	18,650	883	4	0	4	0	8	7	18	26	20	622	97	1,250	2	590	Japan (Yokohama) (1).
Presbyterian.....	1837	1,145,230	213,205	292	81	311	205	889	182	2,611	3,500	1,958	63,480	9,800	142,000	995	32,430	India, Siam, China, Japan, Korea, W. Africa, Syria, Persia, Spanish Am., Philippines (25).
Presbyterian, South.....	1861	259,617	14,319	77	14	68	44	203	9	302	505	492	10,824	2,182	27,537	87	3,471	China, Korea, Japan, Africa, Italy, Mexico, Brazil, Cuba (8).
Cumberland Presbyterian.....	1832	55,165	4,000	10	1	10	11	35	0	25	60	22	1,308	239	5,000	5	505	China, Japan, Mexico (3).
Reformed Presbyterian.....	1836	31,893	0	10	2	9	0	27	1	48	76	16	401	51	1,500	13	791	Asia Minor, Cyprus, Palestine, China (4).
United Presbyterian.....	1859	262,360	137,700	46	10	48	61	163	56	835	1,901	509	10,798	1,789	39,814	353	24,359	India (Punjab), Egypt, Eastern Sudan (3).
Reformed (Dutch).....	1832	174,465	8,750	29	9	32	30	100	36	551	651	269	5,062	371	15,000	217	9,398	India, China, Japan, Arabia (4).
Reformed (German).....	1878	84,000	1,148	16	3	16	11	46	20	98	144	60	3,100	453	3,800	6	625	Japan (Tokio, Sendai, etc.), China (2).
German Evangelical Synod.....	1867	24,636	2,950	10	1	4	2	17	0	108	125	45	1,458	45	3,750	34	1,415	India (Central Provinces) (1).
United Brethren in Christ.....	1853	61,378	5,884	18	4	17	8	47	10	130	177	72	1,833	405	5,281	30	1,191	West Africa, Japan, Porto Rico (3).
Woman's Union Missionary Society.....	1861	46,108	9,130	0	0	0	29	29	0	80	109	16	0	0	0	267	3,000	India, China, Japan, Philippines (4).
Canada Baptist (Ontario and Quebec).....	1873	46,677	2,000	11	0	13	16	43	6	254	297	116	5,550	542	7,240	95	1,990	India (Telugus), Italy, Bolivia, Brazil (4).
Canada Baptist (Maritime).....	1873	25,479	215	10	0	9	11	30	0	86	116	26	518	371	724	70	570	India (1).
Canada Methodist.....	1872	192,360	4,120	28	0	21	31	86	24	36	122	52	3,105	150	7,500	13	980	Japan (Tokio), China, American Indians (3).
Canada Presbyterian.....	1841	212,278	9,801	54	18	55	74	201	4	189	390	120	4,960	453	9,500	69	3,184	China, India, New Hebrides, West Indies, Formosa, Korea, American Indians (7)
Other American Societies.....		476,333	37,820	167	69	126	58	420	48	489	909	227	23,032	1,761	50,100	223	8,970	
Totals for America.....		\$8,980,448	\$1,311,679	1,913	518	1,866	1,596	5,785	2,054	25,493	31,261	12,071	624,860	74,594	1,190,675	8,932	308,870	
Baptist Society (England).....	1792	443,200	33,510	152	0	116	7	275	54	528	803	885	17,840	1,860	50,000	780	30,890	India, China, Palestine, Central Africa, West Indies (8).
London Society (L. M. S.).....	1795	980,544	35,300	175	27	160	75	437	463	940	1,877	2,200	82,430	2,240	292,430	3,060	88,350	China, India, Africa, Madagascar, Polynesia (9).
Church Society (C. M. S.).....	1799	1,910,250	203,440	428	158	387	446	1,429	370	8,008	9,437	2,653	93,750	10,452	313,951	2,607	135,048	Persia, Palestine, China, Japan, India, Africa, North America, Australia, etc. (30).
Propagation Society (S. P. G.).....	1701	730,210	265,000	596	42	470	70	1,178	192	3,192	4,370	1,457	76,220	2,740	230,000	855	40,000	India, China, Japan, Malaysia, Africa, West Indies, etc. (32).
Universities' Mission.....	1858	173,040	1,720	30	28	0	58	116	7	288	404	78	4,730	875	17,800	742	7,690	Africa (Lake Nyasa and Zanzibar) (2).
South American Society.....	1844	88,700	50,800	13	53	40	14	120	0	70	190	62	580	0	1,340	115	3,100	South America (3).
Society of Friends.....	1866	136,375	2,925	32	5	39	30	112	402	961	1,073	238	2,544	219	15,857	253	11,841	Palestine, India, China, Natal, Madagascar (4).
Wesleyan Methodist Society.....	1813	674,993	72,470	215	69	180	35	449	195	10,147	10,596	3,378	104,397	8,236	229,397	1,475	145,303	India, China, Africa (West and South), West Indies, Italy, Spain (20).
Presbyterian Church of England.....	1817	150,470	18,620	28	19	33	29	169	80	448	557	225	9,370	765	22,400	140	2,760	India, China, Malaysia, Formosa, Syria (5).
Weish Calvinistic.....	1810	88,210	76,300	15	0	11	8	34	16	490	524	267	10,521	1,970	18,200	402	8,974	N. E. India, Assam, France (Brittany) (2).
China Inland Mission.....	1865	208,621	10,430	85	253	285	220	840	24	1,282	2,131	827	14,078	2,541	36,493	188	2,997	China (Eighteen Provinces) (18).
Established Church of Scotland.....	1829	297,329	63,227	80	17	37	5	89	11	551	640	215	4,260	315	13,270	285	16,000	India, East Central Africa, Palestine, China (4).
United Free Church.....	1843	720,470	493,640	110	37	135	68	350	41	3,838	4,194	1,185	45,298	1,784	132,400	1,513	95,472	India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).
Presbyterian Church of Ireland.....	1840	154,155	10,700	85	19	28	27	109	7	362	471	50	2,570	135	10,000	122	2,170	China, India (Gujerat), Syria (3).
Church of England Zenana (C. E. Z. M. S.).....	1880	287,635	12,575	0	0	0	269	269	0	994	1,203	65	0	0	0	323	20,638	India, China (2).
Zeuana Bible Medical (Z. B. M. S.).....	1852	108,100	17,840	0	0	0	169	169	0	265	434	58	0	0	0	58	3,081	India (1).
Other British Societies.....		1,560,342	178,630	363	972	563	745	2,583	38	3,295	5,878	1,412	92,453	3,382	123,000	360	23,542	
Total British Societies.....		\$8,973,693	\$1,467,157	2,269	1,701	2,435	2,215	8,023	1,897	35,059	44,282	15,180	600,950	36,818	1,500,418	12,178	628,656	
Basel Society.....	1815	299,664	53,707	161	83	136	19	322	47	717	1,039	649	28,845	1,854	50,614	651	28,793	South India, China, West Africa (3).
Berlin Society.....	1824	113,181	68,630	109	19	101	22	251	10	506	757	477	32,543	2,720	54,337	203	10,528	Africa (East and South), China (3).
Breklum (Schleswig-Holstein).....	1877	43,543	480	16	0	8	0	21	0	90	114	93	1,215	120	6,300	75	1,530	India (Telugus) (1).
Gossner's Society.....	1836	85,790	3,500	38	0	35	1	74	27	500	634	325	23,790	4,110	83,876	227	5,562	India (Ganges, Chota Nagpore) (1)
Hermannsburg Society.....	1849	90,232	22,756	65	1	60	1	127	3	675	802	213	34,400	5,099	65,680	180	10,902	India, South Africa, Persia (3).
Lepsius Society.....	1836	132,930	15,700	57	9	38	12	110	21									

EDITORIALS

A MISSIONARY PROMISE

Let us remember that the grand promise, "I am with you all the days," is the heritage only of a living, moving, witnessing Church! It is the Church that "goes" that He is *with*. He says: "Go ye into all the world, make disciples of all nations, preach the Gospel to every creature, and lo, I am with you all the days, even to the end of the age." The conjunction is a connective, linking command and promise, conditioning the assurance upon the *obedience*. We must not put asunder what God hath joined together. This promise is the incentive and recompense of aggressive action. No Church and no Christian that is apathetic and inactive about this world-wide work of Christ can plead or possess this promise of His Presence. Let this year surpass all that have gone before in true missionary zeal and work, and we shall see "signs following" as never before that He is with us, and even Pharaoh's magicians will be compelled to confess: "This is the finger of God."

THE VIGILANCE OF STEWARDSHIP

About nothing, perhaps, is watching and praying more needful than about the waste and perversion of money.

"I gain all I can," wrote John Wesley, "without hurting my soul or my body. I save all I can, not willingly wasting anything. Yet, by giving all I can, I am effectually saved from 'laying up treasures upon earth,' yea, and from desiring them."

Lacordaire said, "The rock of peril in our day is that no one knows how to live upon little." He himself practised what he preached, living a life of severe austerity. "What our age wants most is the sight of a man who might possess everything, being yet willingly contented with little. For my own part, humanly speaking, I wish for nothing. A great soul in a small house is the idea which has always touched me more than any other."

THE DIGNITY OF ALL WORK FOR GOD

"I have given your office unto you as a service of gift" (Num. xviii. 7).

"In their set office (my trust) they sanctified themselves in holiness" (2 Chron. xxxi. 18).

We should have done with all artificial distinctions between different spheres and forms of service since all are sanctified and dignified by the fact that "these all worketh that one and the self same spirit, dividing to every man severally as He will" (1 Cor. xii. 11). Nothing will more promote contentment with, and diligence in, our work than the conviction that it is an appointment of God. All envy, jealousy and ungenerous rivalry are impossible when each accepts his or her place and function in the body of Christ as designated by the Head.

HELPERS GREATER THAN RULERS

Paul, in writing to Corinth (1. Cor. xii: 28), puts "helpers" before "governments," as tho to indicate God's estimate of what men call little things. In his order of rank those who humbly and obscurely minister by simply giving a helping hand may outrank those who as rulers hold the visible scepter. All that is needful is for each to do what he can.

THE "SUCCESSION" OF SACRIFICE

Rev. J. H. Jowett says: "There is a nobler than 'apostolic succession'—it is the succession of *sacrifice*, and we may all be in that succession. The life of the Church becomes fruitful only when it becomes sacrificial." When we cease to bleed, we cease to bless. He reminds us how when Pope Innocent IV. was showing Thomas Aquinas the treasures of gold in Rome, and said, "You see, the day is past when the Church could say, 'Silver and gold have I none!'" Aquinas calmly replied, "Yes, holy father, and the day is past when the Church could say to the lame man: 'Rise and walk!'" The Church that increases in goods until it lives on the plane of selfish ease,

loses all power to work moral miracles—to reclaim and transform men and to fertilize the barren places of the earth. It is the minister and the Church that give themselves away, that win the world. It is the seed that dies, as a seed, that yields a crop.

THE PIERCED HANDS

When Mr. Rendel Harris, of Cambridge, was in Armenia, on his mission of mercy to the orphans after the massacre, he was permitted to speak in the Greek church, and before him sat forty survivors of those days of bloodshed, maimed and scarred with their bare escape from death. Behind them stood scores of soldiers sent there to catch him in his talk. He knew the risks he ran, in referring to the experiences of those martyr heroes, but he accepted the risk; and taking his text from Isaiah xlix. 16, "*Behold I have graven thee upon the palms of my hands,*" he reminded them that the palms were the place of Christ's *stigmata*—the prints of the nails; and the pierced palms were the signs and seals of the love that can not forget; and so he comforted those suffering saints with the thought that they were dear to the crucified Lord, as partakers of His sufferings. It was a perilous venture thus to refer to the atrocities of that time of slaughter, and in presence of government spies. But what was his surprize when he afterward learned that those soldiers reported to the government, "Never man spake thus!" They were themselves melted before the pathos of the story of the Cross.

NEW DANGERS ON THE KONGO

Very serious consequences are apprehended from the atrocities on the Kongo as is evident from a letter sent by Rev. J. Lawson Forfeitt, who writes after long experience on the field. He quotes the following words from Sir Harry Johnston's introduction to E. D. Morel's book, "Red Rubber":

Unless some stop can be put to the misgovernment of the Kongo regions, I venture

to warn those who are interested in African politics that a movement is already begun and is spreading fast, which will unite the negroes against the white race, a movement which will prematurely stamp out the beginning of the new civilization we are trying to implant.

Who could be surprized, asks the London *Christian*, that the negro should harbor plans of reprisal?

Already this warning has received startling emphasis in a message received by the Swedish Missionary Society:

Mr. Wiren and Mr. Ekstam, at Kingoyi (in the Cataract district) have been wounded by the natives and nearly killed, only because they had given hospitality to one of the State officials.

King Leopold's own Commission of Inquiry admitted that "the Evangelical missionary" had come to be regarded as "the only representative of equity and justice," but there are wide regions from which Protestant workers have been rigidly excluded. Great leaders have arisen among savage races, and in the event of outbreak discrimination can not be expected from the millions of natives who have never come into contact with the Evangelical workers. There is need for immediate action on the part of civilized governments, or there will soon be no natives left in the Kongo to be governed.

USE THE STATISTICAL TABLES

In accordance with the practise of fourteen years, THE REVIEW presents to its readers a tabular statement covering world-wide missions. Aided by the sheet appended, those who daily pray, Thy kingdom come, may take in at a glance a multitude of facts relating to the progress of the Gospel in unevangelized lands, and thus gain valuable information as well as stimulus to faith.

Of course, there is an abuse, as well as a legitimate use of statistical material. If "figures" ever "lie," it is only because they are misconstrued, perverted, or consulted only in a fragmentary way. The error often comes from drawing wrong conclusions from

the statistics. It is true that the value of figures may easily be exaggerated. Their legitimate sphere is limited and comparatively narrow. Numbers are not necessarily a convincing token of great achievement. Faith, love and devotion, with consuming zeal, are the forces that are invincible, but they are altogether outside the realm of mathematics.

It is, however, more than likely that most, even of the earnest-hearted, err in the opposite direction. To them a table of figures is a synonym for what is dull and valueless; the sight of it is perplexing, annoying, bewildering. They desire sentiment, poetry and pathos, thrilling tales from the front. But figures are so closely related to fundamental facts that they ought not to be neglected or despised. They are certain to improve upon acquaintance, and they have a story to tell which is many-sided and wonderful. A few illustrations will suggest some of the benefits certain to follow from an hour's examination of the missionary statistics of the year just ended.

Even among the intelligent friends of missions, the view is apt to be narrow and seriously defective, because confined to the doings of a single society or denomination, as tho that work covered the entire field of the Gospel abroad. In these general tables is an opportunity to see how our neighbors of other ecclesiastical names are performing their part of the great task. We may learn in what fields they are at work, with what force, and with how great results they are cheered. The summaries also indicate what proportion of the world is being cared for by America, what belongs to Great Britain, Germany, and other Protestant lands. From the final summary we learn what Protestant Christendom is doing for the hundreds of millions of the unevangelized.

More particularly we note the amount of money contributed annually for the universal spread of the kingdom—over \$21,000,000, with more than \$2,500,000 additional given by the native churches in the foreign

field. Of this sum nearly \$9,000,000 came from the United States, about the same amount from Great Britain, and \$1,500,000 from Germany. Four societies received over \$1,000,000 each, and two more almost reached that figure. The amount seems large, but how utterly inadequate it is to the tremendous task on hand!

The number of men and women sent out from America and Europe to engage, heart and soul, in the dire struggle with ignorance and superstition aggregates a total of 18,591, with women in a majority. Intimately associated with these are nearly 90,000 native fellow laborers (destined soon to become the chief evangelizing force). Combining the two classes of toilers, we have a host of evangelists numbering 108,387. With Jesus Christ for Commander, the Word to teach, and the Spirit to inspire, what glorious victories the present century will record!

As to the harvest—this can, very inadequately, be set before the eyes by figures. Almost 2,000,000 communicants are found in the mission churches (a number rivaling the population of Massachusetts, Iowa, Georgia, or Tennessee), and of these upward of 140,000 were brought into the Christian fold last year. The Baptists lead with 130,902, three British societies follow each with more than 80,000, and then come three American societies (Methodist, American Board, and Presbyterian), each with more than 50,000. Think of it—enough members were received last year to constitute 1,400 churches each with 100 members! Finally, in the almost 30,000 mission schools upward of 1,250,000 boys and girls are receiving Christian instruction. If to all this were added the results of industrial and medical missions, surely nothing approaching to "failure" could be charged.

For the sake of comparison the figures for several years are given, and from these we learn that since 1895 the total receipts of the Societies have increased from \$15,165,972 to \$23,-

977,597, the missionaries from 11,765 to 18,711, native helpers from 55,118 to 89,678, the total of toilers from 66,883 to 108,389, communicants from 995,793 to 1,979,990, and the pupils from 186,002 to 1,256,288. Surely these results are encouraging and are causes for thanksgiving. It is not by man's might or power that they have been attained, but by the power of God. What might not be accomplished if the whole church were wholly surrendered and if all our time and talents and substance were used in furthering the cause of Christ Jesus our Lord!

OUR PROGRAM FOR 1907

The editorial plans for the coming year cover the entire field of missions at home and abroad. Every effort will be made to secure articles, accurate, interesting, powerful and up to date. Emphasis will be placed on missionary work accomplished and the methods found most successful at home and abroad. Some of the subjects and authors arranged for are noted in our advertising pages. The same general scheme of monthly topics will be followed as last year, but subjects of present interest and importance will be given the precedence. There is nowhere to be found a force of missionary writers so able and well known as that gathered in the list of contributors to THE REVIEW. We believe that our friends will be glad to join us in making THE REVIEW more widely read and more largely used in extending the Kingdom of God.

MR. SANKEY AND "GIPSY SMITH"

Even our half conscious acts, done for God, have a reward.

Ira D. Sankey, the singing evangelist, now blind, and "Gipsy" Smith, the English evangelist, when the latter was conducting revival meetings in Brooklyn, met, for the first time in twenty-five years, at Mr. Sankey's home in Brooklyn. When Moody and Sankey were holding revival meetings in London a quarter of a century ago,

they drove into the country to look at a gipsy camp, and, standing in his carriage, Mr. Sankey sang. A little gipsy boy climbed upon the carriage wheel, and begged him to sing again. Laying his hand on the boy's head, he said: "God, make a preacher of this boy." That boy, now known as "Gipsy" Smith, was afterward converted, left the band and began to work under William Booth. He knelt at the bedside of Mr. Sankey, and related the circumstances of their previous meeting. Mr. Sankey remembered all about the camp, but had *never known till now* who was the boy he blest. Once more, placing his hands on the gipsy's head, he, with tears, blest his work.

THE MISSIONARY CHANT

The first edition of the "Missionary's Call" was exhausted some time ago and the demand has been so great that we have reprinted it on heavy paper. This is a soulful and musical chant, written seventy-five years ago by Nathan Brown, a missionary to Burma. It may be had at three cents a copy, fifteen cents a dozen, or one dollar per hundred.

HOW FAR MAY WE COOPERATE ?

To those who, on principle, jealously guard what they regard as imperiled and fundamental truth, the question of the limits to be set about practical cooperation with others of loose and dangerous views, is one occasioning at times no little perplexity.

There are some objects which are termed "philanthropic," like the promotion of temperance, social purity, sanitary conditions, popular education, and the like, which may and should enlist both interest and aid on the part of every citizen, whatever his religious or denominational views. Wendell Phillips, himself an evangelical believer, joined hands for many years with very heterodox associates because, like Garrison and Theodore Parker, they were sound on the question of emancipation.

GENERAL MISSIONARY INTELLIGENCE

MISCELLANEOUS

Treasures Galore !

This phrase aptly describes the wealth of missionary literature which at small cost is put within our reach to-day. We are enriched beyond all comparison with former generations by the books, magazines and reports containing addresses, essays, statistical data, reminiscences, biographies, histories, and other papers dealing with foreign missions. The handbooks on China, Japan, India, Polynesia, Africa, and other countries, which have been issued within the past few years stand alone in their scope, importance, and value. They give us accurate information, beautiful maps, adventurous incidents, character sketches, outline studies of pagan faiths, and visions of victories already won, and prophetic glimpses of triumphs yet to be gained, which gather up in compact array and in attractive style nearly all that can be known, in brief, of the commanding themes with which they deal. No former generation had anything like such an advantage as we possess in our recent and standard tracts, booklets, and volumes which picture the present condition of those portions of the globe which are occupied by the pioneer forces of Christ's marching and conquering army. It is more than a blunder for a teacher, parent, or pastor to ignore the amazing intellectual and spiritual treasures embodied in these publications. They contain a surpassing amount of material where-with zeal may be aroused, and Christian enthusiasm kindled, and sermons may be illustrated, and the Church summoned to its duty to this enterprise.—*The Presbyterian*.

How Missions Benefit Christendom

Jacob A Riis says that he once "growled" against foreign missions, like many others who know no better. He writes that now he has learned that "for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home."

The antidote to the poison of selfish

ease is self-denial. Theodore Parker states the truth: "Christian missions would be worth all they have cost if they had done no more than to give the world an Adoniram Judson."

Edward Everett Hale has recently said: "A careful and wise observer of New England life in the first half of the last century, used to say that the missionary movement which began with Judson's enthusiasm should be gratefully remembered by us here, not simply for the good it did in India, but by its enlargement of our life at home. The historian of the century can not fail to see that, side by side with such interest in other lands thus excited, there came in the healthy gospel of self-forgetfulness."

Modern Money Madness

"This nation has gone money mad. For ten years this land has enjoyed material wealth and prosperity such as the world has never before seen, and during that time this madness has come upon us in full force. We have forgotten the commandment 'Thou shalt not steal,' and we are taking the position that it does not matter how money is obtained so long as it is got. We can not continue in this road indefinitely and secure the continuance of free institutions. The dangers of peace will destroy this country at the present rate, just as certainly as might a disastrous war."

So says one of the greatest of American governors and statesmen in a recent address. They are words to be pondered carefully.

Something Vastly Better Than Money

"The value and power of money, tho great, are heavily discounted by the fact that it is negotiable only here, and for a very limited time. We constantly forget that we shall soon all be in a country where gold has no value, diamonds no use, luxury no meaning, financial power no influence or control; where the widow who gave two mites, which was all her living, may stand higher than many a millionaire."—DR. JAMES STEWART, *Missionary in Africa*.

Habits of Giving

When John Wesley's own income was £30 a year he gave away £2; when £60, he gave away £32; when £120, £92. Mary Fletcher, the widow of the Rev. John Fletcher, never spent more than £5 a year on personal expenses. During her last year, her expenditure on apparel amounted to 19s 6d; her gifts to the poor amounted to nearly £182. Vere Foster spent in works of charity and benevolence more than £120,000, yet kept his personal expenses under £100 a year. Thoreau built for himself a wooden hut, 14 feet by 18 feet, in Walden Woods, and dwelt in it for two years.

Varied Influences to the Missionary Decision

The experiences of the newly-appointed missionaries form a rare commentary on the variety of ways in which God reveals to us his plan for our lives. In one case it was the faithfulness of a Sunday-school teacher, which after many years now bears fruit in this offering of a life. One was consecrated to the missionary cause by her mother even before her birth, and the mother's prayer has followed her through the years. One tells of early visits of missionaries in the home, and the remembrance of sitting on their knees listening to stories of life and work among the heathen. Another heard the call in the appeal of a missionary secretary. Still another was led into the foreign mission service through articles in a magazine. Yet another traces the decision back to a children's mission band. And so we might go on. No two experiences were alike; no two calls came in the same way.—*Baptist Missionary Magazine*.

AMERICA

The Women's Christian Temperance Union

A body of 1,000 women, representatives of 300 times as many more in over 50 nations, met in October last in Tremont Temple, Boston, uplifting as their banner:

"TEMPERANCE FOR THE INDIVIDUAL;
PROHIBITION FOR THE STATE."

The growth of this body is phenomenal. Thirty-three years ago, Frances Willard, and Mrs. (Judge) Thompson led the crusade against drink and dram shops, amid a storm of ridicule and opposition. Now, after the lapse of a generation, from pole to pole and rising to setting sun, the Union has its organized membership, and there is progress by strides. The mission boards all welcome this Union as cooperating to promote purity, etc., as well as to prevent drink from invading mission fields, as among the native races of Africa. The "Loyal Temperance Legion" numbers half a million youth among its soldiers, and in every direction the best work seems to be doing. We thank God and take courage.

A Huge Temperance Petition

Women of all nations have again rallied about the great "World's Petition" of the W. C. T. U., which the world's officers are arranging to send to Japan. The keenest interest is shown by the Japanese Christian temperance workers who are eagerly expectant, and are making great plans for a suitable demonstration when the gigantic petition shall have arrived in their capital.

It is 22 years since Frances Willard framed the words of this notable petition, which (after outlining the disgrace and misery entailed by alcoholic and opium indulgence, and emphasizing the responsibility of nations in spreading these vices for the revenue derived) declares:

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the State from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization in all the territory over which your government extends.

In 1884 the petition was presented to the International Temperance Congress at Antwerp, Belgium, and in 1895 it went to Washington, where its

sweeping yards decorated the great convention hall seating 7,000 persons, and during a three days' demonstration, in which Miss Willard was the leading spirit, the petition was presented to the Chief Executive of the United States, President Cleveland.

Federation of City Missions

The National Federation of Gospel Missions was organized a few months ago, and has grown so rapidly that its charter roll now includes the names of the superintendents of a majority of the leading missions throughout the country.

The object of the federation is a practical working national union of the superintendents and leading workers of all Gospel and rescue missions, to enable the united missions to take advantage of every opportunity for the advancement of Christ's Kingdom. The federation will be a medium of public enlightenment concerning the missions and their work, and thus by giving national publicity to these matters, to strengthen the missions and open to them a wider range of usefulness. In no sense is the federation to usurp any of the powers or functions of a mission, or to interfere with its management or the sources of its support. Every mission in the federation continues to exercise the right of self-government in its own affairs as heretofore.*

Episcopal Missionary Gains

The report just recently submitted by the Episcopal Board of Missions shows great gains over last year, which appear in a surplus of \$82,000, with a corresponding reduction in the deficit. The parish offerings had an increase of \$21,676. The children in the Sunday-schools gave \$135,292, this being an increase of \$12,908. The sum of \$98,240 was donated by the woman's auxiliaries, and individual members donated \$14,491. This was an increase over last year of \$12,382. Contributions from parishes and missions and

the number of contributing parishes have more than doubled during the five years in which the apportionment plan has been in use. Aside from the \$811,402, the board received during the year \$101,172 in legacies.

Missionary Deputations

Drs. C. C. Creegan and A. N. Hitchcock are to make a joint tour—they sailed October 20—after an experience of nearly 20 years in mission work as secretaries, and are to visit the stations in Austria, Bulgaria, and Central Turkey, going via Cairo to India and Burma, China, Japan, Philippine Islands, and Hawaii. Their tour covers eight months and should be followed at every step by devout prayer. It was only last June that the seventy-fifth anniversary of Dr. William Goodell's arrival at Constantinople was kept, and this visit will be well timed, especially in Turkey.

The American Bible Society has also commissioned one of its corresponding secretaries, Rev. John Fox, D.D., to visit its important agencies in the Far East, especially those of Siam, Laos, China and Japan, and to represent the American Bible Society at the Shanghai Conference of Missionaries in the spring of 1907. Doctor Fox left New York on the 20th of November, will go by way of London, Paris, and Madrid, and later expects to visit India, the Straits Settlements, Siam and China. It is hoped also that he will be able to meet the agents in Korea and Japan.

American Friends' Missionary Conference

The first general Foreign Missionary Conference of Friends in America met in Richmond, Ind., on October 24th. Forty-six delegates, and all of the six missionaries, were in attendance during the sessions, representing every one of the organizations included in the call of the conference.

Through a nominating committee, consisting of one member from each delegation, the following officers were chosen to serve the conference: Chairman, William C. Taber, of New York

* All applications for membership should be made to the Secretary of the Federation of Missions, 21 N. Clover Street, Poughkeepsie, N. Y.

Yearly Meeting; Vice-Chairman, Edgar H. Stranahan, of Wilmington Yearly Meeting; Secretary, Mary Morton Haines, of the Foreign Missionary Association of Friends of Philadelphia.

Valuable papers, relating in general to plans for a closer union of the foreign mission organizations of American Friends, were read, and as a result of the discussions which followed the reading of these papers, the conference, at its final session, accepted the report of its Business Committee, which outlined the plan of union and cooperation.

Methodists' Missionary Appropriations

At the recent meeting of the General Missionary Committee there was found available for work in the foreign field \$852,093, which sum was divided as follows:

		<i>Increase</i>
Europe	\$152,446	\$8,000
South America	93,567	5,000
Mexico	58,900	3,000
Africa	45,642	2,400
China	144,643	7,800
Japan	62,500	3,200
Korea	28,465	1,525
Southern Asia	205,930	10,800
Total for work.....	\$792,093	\$41,725
Property	60,000	
	\$852,093	

This is exclusive of upward of \$616,000 gathered by the Woman's Board of that Church. Immediately after this committee adjourned, Secretary Leonard with Bishops Thoburn and Oldham sailed for India to be present at the approaching semicentennial of the India Mission.

A New Missionary Federation

The Young People's Interdenominational Missionary Conference at Oakland, Calif., was held from October 15 to 18, in the First Presbyterian Church. A similar conference was held three years ago, at which 2,500 delegates were present, and through which the missionary work of the coast received a great impetus.

All denominations were fairly represented on the program. The four days' sessions included every phase of

home and foreign missionary work. The meetings opened at nine o'clock in the morning, and continued all day and evening, **excepting** intermissions for lunch and dinner. The first day, Monday, was preparation day, and was considered under three heads, one for each session: "The Bible Basis of Missionary Work," "Helps and Hindrances," and "Entering the Open Door."

Tuesday's session was devoted to home missionary work. "City Missions," "Aliens or Americans," "The Country Church" and "Needy American Fields," were among the topics discussed.

Wednesday's session was devoted to foreign missionary work. "World Evangelization," "Race Reform," "Needs and Opportunities Abroad," "Industrial Missions," "Medical Missions," "Educational Work," and "Evangelizing Our Generation," were considered.

The last day was Conference day, when the delegates considered "Study—Pray—Give—Go; Forces at Work; and Unto the Uttermost Parts." A number of conferences were held, and mission study was considered, and all the plans and methods for successful work for churches, Sunday-schools, women's societies, and young people's societies were discussed.

The success of this Conference was so encouraging that it was deemed wise to arrange for a permanent organization, to be called "The Interdenominational Missionary Federation."

Salvation Army Headquarters Opened

The People's Palace in Boston, a building costing \$240,000—having a public hall, social parlors, gymnasium, baths, free medical, legal and employment bureaus, a restaurant, 267 sleeping rooms and stores—was recently dedicated. Ex-Governor Bates presided. Rev. Drs. A. H. Plumb and Edward Everett Hale brought the congratulations of the clergymen of the city. Commander Eva Booth brought congratulations to Colonel Evans, head

of the local Salvationists, for his great achievement.

Dr. Wilfred Grenfell Decorated

The roll of one of the great Orders of British chivalry has been honored by a name that will stand well among those of the greatest that bear it company. Dr. Wilfred T. Grenfell, the great missionary of Labrador, has been made a companion of the Order of St. Michael and St. George. The honor bestowed by King Edward is a worthy recognition of the services and self-sacrifice of a man who has carried the Gospel to the people of the bleak coasts that stretch to the frozen north for a thousand miles above the Gulf of St. Lawrence, and to the countless fishermen of the fleets of many countries that sail along the shores during the summer months.

The Order of St. Michael and St. George was founded by the Prince Regent, afterward King George IV., in 1818, to commemorate the British protectorate over the Ionian Islands.

The Labrador Mission was established thirteen years ago, after Doctor Grenfell had examined the conditions surrounding the fishing fleets, and the coast country and its inhabitants. The mission was placed under the Royal National Mission to Deep Sea Fishermen, in which Queen Victoria took a warm interest.

The work is one of the most heroic in the history of missions. In its service, in the first twenty-two years of its existence, fourteen ships, with their crews, were wrecked in the fearful wintry gales that sweep the icy waters of the North Atlantic; but as brave men have gone brave men have taken their places, and the work goes on with increasing vigor and increasing results.

EUROPE

Growth in Gifts to Missions

The reports of the British societies for the past year are generally encouraging. The Church Missionary Society has had a regular income, beyond supplementary work, of £382,000,

£46,000 more than last year; the Bible Society's receipts have risen more than £12,000; contributions to the London Missionary Society have advanced to the extent of £17,000; the Wesleyan Missionary Society has an increase of about £2,000; the United Free Church of Scotland has also advanced about £2,000—its income is the second largest of all the missionary societies, following the C.M.S.; the Established Church of Scotland has increased by about £6,000; the South American Missionary Society has raised nearly £3,000 more than last year; the English Presbyterian Mission has advanced more than £1,000; the Zenana Bible and Medical Mission has increased by about £1,700.

The Church Missionary Society reports a list of 167 men and women who sailed in October for their fields of labor. Of these 117 were returning and 50 were going out for the first time. Of the latter number 16 are ordained, 4 are wives, 6 go out to be married to missionaries already in the field, and 20 are single. The regions to which they were destined are Yoruba, Niger, Hausaland, British East Africa, Uganda, Egypt, Palestine, Bengal, United Provinces, Central Provinces, and Western India.

Union of Methodist Churches

The movement for the union of three of the smaller Methodist Churches of England—the Methodist New Connexion, the Bible Christians, and the United Free Methodists—is now completed. Yet the three will act as separate and distinct churches for another year. Next summer the conferences will meet as usual—not to do the business as usual, but to wind up their affairs in accordance with the arrangements mutually agreed upon, and then adjourn; or, rather, having accomplished their allotted task, cease to exist as conferences. Their representatives will meet in September in the first conference of the United Church, when the union will be legally and formally constituted, and the new conditions will come into force.

The name of the new church will be "The United Methodist Church."

Baptist Growth in Denmark

In 1839 Rev. J. G. Oncken baptized eleven persons in Copenhagen, and the first Baptist church was established. In 1845, tho fierce persecutions had raged against them, the Baptists had increased to 300. "By 1880 the number of the Baptists had increased to 2,180 and since then the work has made steady progress. Since 1899 there has been a college for Baptists, both young men and women. This has about 40 students, who receive a thorough education. A Baptist publication department was opened in 1903 in Copenhagen, which issues, among other things, the weekly denominational paper, *Evangelisten*, the Sunday-school weekly, and small books concerning our creed and mission. The total number of Baptists in Denmark reaches now about 4,080 members. The Sunday-school work is flourishing. It numbers 4,740 scholars and 340 teachers.

Berlin Society for Promoting Christianity Among the Jews *

The annual report of this great Society, which is connected with the Evangelical (United) Church of Prussia, is a most interesting document and deserves attention, because the missionaries are at work chiefly among the cultured Jews of the European continent. We call especial attention to the statement of the report that the Jews in Europe are more friendly toward Hebrew Christians than in years past, because the writer's personal experience in Europe during the summer of 1906 confirms this. The Society has centers of missionary activity at Berlin, Posen, and Vienna, and supports also a Hebrew Christian worker among the Jews in Northern Persia (since 1906). The methods of its missionaries are radically different from those of American and English workers, but especially commendable in the cautious treatment of inquiring Jews. The year 1905-6 was a most successful year. In Berlin alone 74 Jews ap-

plied for Christian instruction, but only 35 attended the classes. Seventeen of these inquirers were baptized, and it is worthy of mention that all were self-supporting and several occupied good positions in society. Eight children were also baptized, and the congregation of the Messiah Chapel in Berlin numbered 42 Hebrew Christian communicants. The Society occupies an important field, and we hope that it will soon enter upon more aggressive work than heretofore.

Wo Upon Wo in Russia

The bloody aftermath of the revolution in Russia is shown in the report that the Russian government, in repressing the uprising in the Baltic provinces from December 14 to February 14, hanged 18 persons and shot 621; 320 were killed in army encounters, and 251 were flogged; 97 farmhouses, 22 town dwellings, 4 schools, 2 town halls, and 3 club-houses were burned. This, however, was a small part of the loss of human life during the revolution. The prisons are still full of those who will yet be punished for their connection with the uprising. How many really lost their lives will perhaps never be known, but the number will doubtless be not far from 100,000.

The Conflict in Papal Lands

Is it no sign of the times that in Europe, and at the same time, two nations once reckoned among the bulwarks of Romanism, should be boldly contesting Papal claims and daring Papal anathemas! The situation in France has become familiar, and the controversy is at its height. In Spain, the Concordat and the Liberal Cabinet, the priests and people and governing power, are at loggerheads. And these are only symptoms of general unrest. The *Jahrbuch* or year-book of Pastor Schneider, of Prussia, reports the number of conversions from Romanism to Protestantism in Germany as 66,000 in excess of the number who have from Protestant ranks defected to the Papacy. In Austria, in half a

decade, 75,000 Catholics have joined Protestant ranks. Italy for over thirty years has been the scene of conflict with the Pope and College of Cardinals; and so the great fortresses of Roman Catholicism in all these lands seem weakened if not tottering.

In Spain, the legislation designed to relieve the country from some of the pressure of the Papal yoke threatens to make Protestant work difficult, if not impossible. Two of its provisions are that educational work must not be carried on by religious bodies, and that foreigners must not engage in religious propaganda. Let us pray that these clauses may be modified before the bill, excellent in intention and in many of its provisions, becomes law.

World's Sabbath-school Convention, Rome

The next great gathering of world-wide import to the Christian forces will be the World's Fifth Sabbath-school Convention, to be held in Rome, Italy, May 20-23, 1907. Committees in various parts of the world have already large plans in process of development for the success of this convention. The White Star Line steamer *Romanic*, 11,400 tons, has been chartered to take the American delegates from Boston to Naples and Genoa, and will sail from Boston, Saturday, April 27; and will be due in Rome, Thursday, May 16. Sabbath-school missionary meetings will be held at Funchal, on the Island of Madeira, Algiers, in Northern Africa, at Naples, Genoa, and probably at Gibraltar.

Delegates from Great Britain will go to the convention in two companies—one overland, holding conventions in the larger cities in France, Germany, Switzerland and Northern Italy. The other section will sail from Liverpool and visit various ports on the Mediterranean, holding meetings and conferences as opportunity offers.

Committees in various parts of the world have already large plans in process of development for the success of this convention. The regular sessions of the convention will be held afternoons and evenings. The mornings

will be given to conferences, committee meetings, and institute work, in four languages—French, German, Italian and English.

ASIA

Progress Even in Turkey

These items from a single issue of the *Missionary Herald* are full of encouragement:

An American tutor is just arriving at Harput for work in Euphrates College whose entire expenses are met by an Armenian in the United States. Provision has been made by an Armenian for the erection and support of a commodious hospital at Diarbekir in the Eastern Turkey Mission, all under the care of the American Board. Another Armenian has provided funds for the erection of a gymnasium for Euphrates College, while still another is erecting a school building in Arabkir for Armenian girls.

The collegiate institutions—Anatolia College at Marsovan, Euphrates College at Harput, Central Turkey College at Aintab, St. Paul's Institute at Tarsus, International College at Smyrna, American College for Girls at Constantinople, Central Turkey College for Girls at Marash, and the Collegiate and Theological Institute at Samokov, Bulgaria—all are crowded and overcrowded with students, and need funds for scholarships, enlargement, and running expenses. Turkey needs Christian leaders, and these institutions are training them. They ought to have the most liberal support. All of the educational work is most prosperous, in that students and pupils abound and the people pay liberally for these privileges. The fine girls' school building at Aintab, which was burned in the spring, is now practically rebuilt.

Jews Flocking to Palestine

With the removal of Turkish obstructions to the return of the Jews to Palestine a larger number of Jews than usual have landed at Jaffa. The daily press gives notice that 5,000 Jews from Russia have within a few months arrived and are settled on the plains of Sharon and that efforts are being made

for further colonization. On the authority of the Rev. W. W. Christie in the *British Weekly* we note that "every year fresh Jewish colonies are being established till they now number over 30, and that 'one-third of Palestine proper is again Jewish soil.' There are over 80,000 Jews living mostly in the cities (7,000 are found in about 30 colonies)." This same authority states that "the Jews in Turkey are not subject to any persecutions or exclusive laws. Foreigners come under the protections of their consulates, which have considerable authority. Jews are not drawn for military service. . . . Actually there is nothing in the way of immigrants settling permanently in the country."—*The Jewish Era*.

Doctor Hall's Lectures in India

The Rev. Charles Cuthbert Hall, D.D., Barrows Lecturer from the University of Chicago, has arrived in India. The dates of his lectures in the principal cities are as follows:

Lahore, October 20-29; Allahabad, N. W., November 2-12; Calcutta, 15-25; Madras, November 28 to December 7; Bangalore, December 15-25; Bombay, January 5-13; Colombo, January 17-20.

The general subject of the course is "The Witness of the Oriental Consciousness to Jesus Christ." The titles of his six lectures are:

Elements of Sublimity in the Oriental Consciousness;

The Mystical Element in the Christian Religion;

The Witness of God in the Soul;

The Witness of the Soul to God;

The Distinctive Moral Grandeur of the Christian Religion;

The Ministry of the Oriental Consciousness in a World-wide Kingdom of Christ.

Will the Gospel Prevail in India?

A discussion took place lately in the hall of the Christian Hotel in Madras, on the question, "Will Christianity ever become the religion of India? Will Christ become the Lord of India?" The speaker who opened the discussion maintained that Christianity has no prospects whatever in India; but that Christ, on the other hand, may

already be said to be the Lord of India, because His religion is the true religion of the human heart everywhere. One man said that personally he had no religion, tho he outwardly belonged to Hindu society; but he had not the smallest doubt that it was Christianity and not Hinduism which held the future, for Christianity promotes active, practical humanity, while Hinduism has nothing but theories about it. He gave an illustration out of his own experience: a man whom he reckoned among his friends had refused to give him water to drink when he was thirsty, because that would make his water-jug unclean.—*Nordisk Missions-Tidskrift*.

A Revival in Tekkali, Ganjam District

Rev. W. V. Higgins, of the Canadian Baptist Mission, writes that at last their long-waiting has been rewarded and the visitation has come. On the first day of the meetings the Spirit came in power. Wonderful days followed, and after "Sunday morning it seemed as if the devil had gained the advantage and we groaned as we saw hearts turn to stone. But before the day was over, we were permitted to witness a remarkable manifestation of the Spirit's power. The whole audience was convulsed and for hours many were writhing in agony. When things had quieted down a little, the confessions began. What horrible sins were confessed! In agony men would say, 'I shall die if I do not confess.' Practically the whole Christian community has been guilty of wickedness almost too terrible to contemplate. Mission agents have been living dreadful lives. What wonder that Christians have been, in many cases, a laughing stock among the heathen! As the Lord looked upon our churches they must have been a veritable 'stench in His nostrils.' The Lord has, indeed, come suddenly to His Temple and is cleansing it. Monday's meeting was glorious beyond description. Some who had confessed on the previous night could not get peace or assurance of forgiveness. We were

desperate as we saw them still hopeless, and we cried to the Lord for immediate deliverance for them. Almost instantly the Spirit came in great power and lifted these prostrate ones out of their despair as we quoted text after text to show God's willingness to forgive, cleanse, and keep. Presently the meeting was overcome with the joy of victory, and we poured out our voices in songs of deliverance."

A Hindu Judge on the Bible

The *Monthly Reporter* of the Punjab Bible and Religious Book Society records the interesting case of a Hindu judge, a B.A. and also an LL.B., who in ordering some Bible text cards, wrote the following: "I am one of the humblest admirers of the teachings of Lord Jesus Christ. My attitude to Him is one of profound respect and I frequently refer to Bible for elevation of mind. I have therefore called for these precepts in order that I might, by hanging them up in my study room, receive the vigor and freshness of life that such sublime passages can give. The passages given in the Sermon on the Mount, the Commandments, specially the two great Commandments, passages relating to love with mankind, including the enemies, do really elevate mind wherever remembered." Without the slightest doubt there are many thousands of the more advanced Hindus in India who have a like attitude of mind toward the Christian Scripture, and as the fetters of caste are loosened there will be an increasing tendency on the part of such to ally themselves openly with those who confessedly follow the Bible teaching. Mission statistics do not by any means show all the results of work being done, and aside from those who became Christians great numbers of people are being affected just as is this Hindu judge.

Cooperation in South India

The Rev. J. S. Chandler, of South India, gave thanks for the 500 native workers now cooperating with the missionaries. Their numbers should be

doubled, but many of them have not the training necessary for the work, and our training schools should be kept up to a high standard that all increase of numbers should mean an increase of well trained and proved workers. Some of the pastors of the four churches are of the third generation of Christians, others of the second; and several are the sons of Hindu parents, who have come through great tribulation into the Christian family. Several were orphans saved from famine in our orphanages. These pastors are represented in mission meetings and share in the administration of the work. They are all united with the pastors of the London Missionary Society's missions in adjacent districts through an ecclesiastical union of the native churches.

Another Move Toward Union

Steps are being taken with a view to the establishment of a united theological college for all the Protestant missions working in South India. The idea is to supplement the existing denominational colleges by providing an institution at which picked men may receive special training. The circular inviting the cooperation of the societies is signed by the veteran missionary, Mr. Duthie, along with the Rev. J. H. Wyckoff, of the American Arcot Mission.

Tamil Christians in Tinnevely

The district of Tinnevely is about the size of Yorkshire, and has a population of 2,000,000. The fourteenth annual report of the Tinnevely C.M.S. District Church Council contains some interesting facts recording the progress of the Church in that large district. The Christian adherents number 57,912, an increase during 1905 of 1,175; the baptized Christians number 53,724. It is sad to relate that during the year 208 have had to be placed under Church discipline, and that 464 have backslidden. There are in the district 1,032 villages with Christian congregations. Comparing these with last year's figures it seems that in 28 new villages people have placed them-

selves under Christian instruction this year. The spiritual and educational needs of the Christians are looked after by a staff consisting of 39 Indian pastors and 715 catechists and other agents. Thirty-four evangelists, supported partly by the William Charles Jones Fund, are carrying on the evangelistic work in the district. During the past 30 years the Christian adherents have increased by nearly 50 per cent., the communicants by nearly 100 per cent., and the contributions by over 300 per cent.

The Metamorphosis in China

A sagacious missionary statesman ventures to suggest a possibility that the Flowery Kingdom may yet surprize the world by strides forward fully as rapid as those of Japan since 1872. He instances such indications as the abandonment of the queue by high officials, the imperial edict abolishing foot-binding—both features of Chinese archaism; the promise of a constitutional government, the proposal for a new legal code, the decree that mastery of Western learning shall be a condition of civil service, the establishment of over 5,000 schools in one province, the decision to teach the New Testament in public schools, the appointment of the Western Sabbath as a legal holiday, etc. Here is a vast empire with over 400,000,000 people, with a high average of intelligence, industry and skill as agriculturists and artizans, with a large body of literati, turning to the Occident for the keys to progress. What a time for prayer and evangelical effort!

China to Stamp Out Opium

Regulations were issued in Peking on November 21, for carrying into effect the recent antiopium edict. They do honor to the enlightened official whose patriotism, supported by the influence of Viceroy Yuan Shi-Kai, prompted the edict.

There are eleven regulations which provide not only that the cultivation of the poppy but also the use of opium must cease in ten years. No new

ground can be placed under cultivation and the ground now under cultivation must be reduced one-tenth annually under penalty of confiscation. All persons using opium must be registered, and so must the amount consumed. Only a registered person can buy opium. No one is permitted to begin the use of opium after the issue of the regulations, and those now addicted to the habit must decrease the use of it twenty per cent. annually. Shops selling opium are to be closed gradually, and the opium dens are to be closed within six months.

Furthermore, the Wai-Wu-Pu is commanded to approach the British, French, Dutch, and Persian Ministers with a view to terminating the export of opium within ten years. The time is well chosen for the issue of the regulations. The Press unanimously condemns the opium habit and speaks contemptuously of officials addicted to it.

A Hundred Years in China

Next spring, beginning April 25, there are to be ten great days in China. They are to celebrate in Shanghai the completion of the first missionary century in the Celestial Empire. It was in 1807 that Robert Morrison, that heroic young Scotsman, became the first missionary to China.

Of what a distinguished company was he the bold pioneer! We think of Milne and Medhurst, of Bridgman and Abeel, of Williams, Parker, Boone, Lowrie, of Collins, Burns, Hudson Taylor, Nevius, Griffith John, Kerr, Ashmore, George Leslie Mackay, Gilmore, Murray, Mackenzie—how the glorious list stretches out! We think of the great mission press at Shanghai, the schools and colleges, the triumphs of medical missions, the missions to the blind, the throng of glorified martyrs in the massacres of 1870 and 1900. We think of the rapid transformation of the entire character of that great nation now going on, the splendid harvest of a century of seed-sowing. Ah, how much they will have to review during those ten days!

They are providing for 449 regular

delegates. In addition, from many lands a large number of distinguished visitors will be present, representing the great bodies of Christians, or brought there by their interest in missions without any special commission.—*Christian Endeavor World*.

Fifty Years Hence in China

On the celebration of the jubilee of Dr. Griffith John by the Chinese Christians, he delivered a remarkable address, which he concluded in the following stirring sentences:

And now I want to assume the *role* of a prophet. Another 50 years, and there will be no idols in China! Fifty years, and there will be no Buddhist or Taoist priests; or, if there are, they will be neglected and poverty-stricken—their craft vanished. In 50 (or shall we say 100?) years, I do not think there will be any foreign pastors in China. Why? Because the Chinese Church will have its own pastors in great numbers. There may be no medical missionaries, because the students they are educating to-day may surpass their teachers in skill and consecration. There will be a *New China*. If indeed the Church needs a foreign guide, then it will be for the Church to invite a pastor to come among them, and not for the Church at home to send any missionary to China.

China will be all changed. We older brethren will not see this sight in life, but we shall look down on it from heaven, and the little ones here to-night will see it and play their part in it.

Great Progress in Western China

Rev. John Parker has recently taken a journey of ten days, or 200 miles, in a Sedan chair, passing through a succession of large walled cities, and sums up as follows the impressions received:

"But the thing that most impressed me was that not one of these important places, and few even of the less important ones, was without its Christian Church set right on the principal street, with a native preacher in charge. It is a matter for devout thankfulness that now, from Shanghai on the coast, following up the great waterway of the Yang-tse, there is not a city of any size—including the larger market towns right away to the Tibetan border—but has its Protestant church or preaching hall. Also, where

the great road deviates from the waterway, that also is lined with these active witnesses for Truth."

Realities of Religion in China

As I read of the ornate dramatic worship of Buddhism, with its beautiful temples and learned priests and costly idols; of the ancient worship of Confucius and its hold on the people, and the wonderful power and influence of the Taoists, my heart sank. Here are religions which antedate the Christian religion, with temples in every city, shrines in every nook and cranny. What can a man do with the simple teaching of Jesus, with no gaudy robes, no scenic worship to attract the people, no ornate ritual, no authority as regards this world's good?

But I soon learned the lesson that God has not left Himself without witness, and that deep down in the hearts of those who profess these religions there is a feeling after something more real, more satisfying, and that when the message is proclaimed in the power of the Spirit, a response is always forthcoming. Moreover, when one turns to the actual reality, one finds, instead of those lovely awe-inspiring temples, dirty, filthy places, overrun with rats and vermin, with idols rotting in charge of priests who are opium-smokers, immoral, illiterate, the very byword of the people themselves. Instead of an imposing ritual, we see a few greasy candles and some incense burning, and hear a few priests chanting their litanies—a meaningless jargon of sounds. Instead of that poetical reverence for the dead that we read was taught by Confucius, we hear a few crackers fired at the grave, a few meaningless bows, a table set out with a few bowls of rice and cake and wine, but all inspired, not by reverence, but by fear—fear of the ill that the all-powerful spirit of the dead can wreak on the living, if certain forms and ceremonies are not observed. And these dark superstitions have a hold on the people strong as death, and super-

stitutions die hard; they did in our own country, and it is the same in China.

REV. H. B. SUTTON, of Hankow.

A Chinese Official Account of Christianity

Another interesting feature of the present situation in China is the publication of a primer entitled, "Peace between People and Church," by the Peiyang Educational Institute, and bearing the imprimatur of H. E. Yuan Shih-kai, Viceroy of Chihli. The primer is the first attempt on the part of the official class to render a popular and orderly account of the origin, development, and influence of Christianity in China. Chapter three deals with "the treatment of foreign missionaries," and the treaty of 1843 is referred to as permitting foreigners to propagate their religion, and the clause is added: "Afterward all the restrictions upon the propagation of the faith were removed."

The publication of this primer may be regarded as a remarkable "sign of the times," for the promulgation of right views concerning the missionary and the legality of the Christian crusade is of the utmost importance, in order to compensate for the evils which have followed the calumnies of the past. If the Chinese see that the Christian Church is looked on by the highest authorities in China as free from suspicion of evil; that Christianity is consistent with the highest patriotism; and that it is permitted by the law of the land as much as Confucianism, Buddhism, and Taoism—then the greatest difficulty will be removed from the path of the missionary.

The Work at Syen Chun, Korea

Several years ago a missionary in China said of the work in Korea: "It's a bubble." Five years ago it was difficult to gather an audience of one hundred at the Syen Chun church, but this has now a membership of 1,435. The work in the district has grown in a year from ten circles to thirteen, from sixty groups to seventy-eight, from 6,507 Christians to 11,943,

or 5,436 conversions during the twelve months—an average of four hundred and fifty-three per month. One missionary baptized, last year, 1,027 adults and received 2,000 catechumens. He has under his care forty-five boys' schools with 919 pupils and eleven girls' schools with 235 pupils. The offerings of the native church for all purposes last year were 19,842.46 yen (\$9,921.23). In the eight divisions in Bible Study classes, 1,140 men were enrolled and of the fifty theological students at Pyeng Yang, fourteen came from Syen Chun. In this one district eighteen new churches have been built and twenty-seven old ones enlarged during the year. There are now seventy church buildings in the province, all except two erected by the Koreans. The Christians of Syen Chun district pledged 8,000 days for special definite evangelistic effort last spring.

There are also fifty-six day schools, 1,119 pupils, receiving not one dollar of foreign money. There is not a native preacher or evangelist or teacher in the province on foreign salary, tho three receive a small portion of salary from foreign funds. For every American dollar invested in the station, \$8.01 have been given by the Koreans. May God be praised!

Progress in Pyeng Yang

When Rev. Samuel A. Moffett, D.D., entered Pyeng Yang 16 years ago there was not a Christian in the city. On June 1, the morning of his departure for America, more than 1,000 Christians walked three miles to the station to bid him farewell. Men, women, schoolboys and girls sang Christian hymns, and 50 theological students came forward and through two of their number pinned on his coat silver medals as a token of love. There is now a Christian constituency of more than 5,000.

The Men's Association of the Pyeng Yang City Church are about to erect a new building, one member having given a site. The work is carried on by a committee of 26 men, elected by

the various officers of the combined city churches. The building when completed will contain reading-room, study classes, committee room, and a general mission agency.

The new church in the northern part of Pyeng Yang City, started with less than 100 members, now has 250, and is completing a building which will hold 400. The money for the building was furnished by the Koreans, more than half of whom had not been six months out of heathenism. Some contributions were as large as 500 nyang, equivalent to \$500 in America, a half year's income.

At the Caroline R. Ladd Hospital, last year, there were 9,376 patients, of which 6,454 were new cases. Doctor Wells performed 203 operations, and his assistants performed 153. In Pyeng Yang and Seoul, as a result of special meetings in February, there were 2,000 converts in twenty days.

Protestant Missions in Japan

Of foreign missionaries (male and female) there are 782 Protestants. Of native agents, connected with Protestant missions, 380 ordained and 483 unordained. In education, Protestants have 62 boarding-schools with 4,706 pupils, and 88 other schools with 5,884 pupils, a total of 10,590. Protestant converts, 44,585. The "Church of Christ in Japan," embracing the converts of six Presbyterian missions, has 11,347, the Congregational churches, 10,578, and the Nippon Sei Kokwai, 10,238; the Methodist Episcopal, 5,894. The C. M. S. heads the list of societies in number of missionaries—114. Next the Methodist Episcopal Church (71), the American Board (69), S. P. G. (12), etc.—*Mission World*.

Japanese Christians not Sectarian

The first Protestant church in Japan was organized on March 10, 1872, in the city of Yokohama. It was composed of 11 members. It was the result of 13 years of missionary labor by missionaries of various societies. This church began on the lines of the "Indian National Church," ignoring church denominations. The following

is its sentiment: "Our church does not belong to any sect whatever. It believes only in the name of Christ, in whom all are one. It believes that all who take the Bible as their guide, and who diligently study it, are the servants of Christ and our brethren. For this reason, all believers on earth belong to the family of Christ, in the bonds of brotherly love." We recommended the above strongly to all the church denominations.

Salvation Army in Japan

The Salvation Army have gained a firm footing in Japan, mainly because a number of Japanese have taken kindly to their methods and shown enthusiasm in the work entrusted to them. The mass of the people are more easily influenced by their own countrymen than by foreigners, and hence indigenous agency is being freely used by the officers of the "Army," sent out originally from England. The philanthropic side of the organization has specially appealed to the Japanese, who see that practical good is being done. The Salvationists are about to extend their organization in Manchuria, arrangements being made for opening a branch from Japan at Dalny.

The Japan Bible League

At Karuiznwa representative members of the various missions signed a call for a meeting, August 22, to consider the subject of organization of a Bible League in Japan. At this time the matter of organization was thoroughly discussed, a committee appointed, and adjournment was taken to August 24, when the report of the committee was read.

The officers elected are as follows: President, Rev. J. D. Davis, D.D.; Vice-president, Rev. W. B. Langsdorf, Ph. D., Litt. D.; Secretary-Treasurer, Wm. J. Bishop.

The Constitution of the League states that the object is (1) to promote thorough, reverent, and constructive study of the Holy Scriptures, and to maintain the historic faith of the Church in the divine inspiration and supreme authority of the Holy Scrip-

tures as the Word of God, in all matters of faith and practise, and (2) to make accessible to all Christian workers in Japan the best results of constructive Biblical scholarship, by the use of reviews, reprints, and translations of important articles or books, as well as by the preparation of original matter, and by other useful means. Membership is open to any sincere disciple of the Lord Jesus Christ, who expresses full sympathy with the above-named object.

AFRICA

Railways and Missions in Africa

The railway development in Africa has contributed in some degree to the success of missions, but future railway development, it would seem, will play a much larger part in the multiplication of mission stations and the evangelization of the interior than in the past. The dream of Cecil Rhodes of the "Cape to Cairo Railway" has been realized to a much larger degree than most men believed when he first began this stupendous work. The line being now completed to the Great Victoria Falls of the Zambesi River opens a way of approach from the south; the line from the north from Cairo to Khartum provides a highway over which messengers of the Cross find an easy access to the Nile upper regions.

A great barrier to mission work on the Upper Nile and in Central Africa has been overcome by a new railroad just opened up from the Red Sea to the Nile. This line of 325 miles of railroad was built under a tropical sun and in spite of great obstacles, in just 14 months. The distance from the Red Sea to the Upper Nile can now be covered in a few hours. Heretofore it has been a long, wearisome trip of about five days and nights from Alexandria to Khartum, by way of the Nile Valley, and part of the distance the trip was made by Nile steamers.

A Traveling Hospital for Egypt

A work of gracious helpfulness has just been inaugurated by the Egyptian Government. Sir Ernest Cassel presented \$300,000 to the Khedive's Gov-

ernment for the purpose of supporting a traveling hospital in the desert. As is well known to travelers, Egypt is the home of eye diseases. The burning winds and flying sand have affected a large majority of the population. A traveling ophthalmologic hospital has, therefore, been put in commission. Doctor McCallan, of London, has organized the service for the Egyptian Government, and already it is doing splendid service. When traveling, it looks like a military caravan, but when the twelve tents are pitched in some central place, where the desert routes cross, it makes quite an imposing appearance. In the large tent operations are performed, and the others are used by the doctor, his assistants and nurses. Only during July, when the heat is very intense, does the caravan stop. During this month, patients are treated in the government hospital at Damietta. This new departure has met with a most grateful reception at the hands of the people. That they have immensely benefited by it is shown by the report, which tabulates 18,943 cases dealt with during the present year.—*Episcopal Recorder*.

Moslem Converts in Hausaland

Two educated Mohammedans in Hausaland have given up their sacred books, have liberated their slaves, and have professed themselves as Christians. One of them came to Doctor Miller, of the English Episcopal mission, and said: "I see from your New Testament that Jesus Christ does not allow slavery, so I have determined to liberate my two slaves." "What will you do?" "Oh, I shall take them to the court on Christmas Day (1905) and give them their papers of freedom. I choose Christmas Day because on that day our Great Deliverer came."

Presbyterians on the Upper Kongo

The American Presbyterian Church South has three stations in the Kongo Free State, Africa—Ibanj, Luebo and Leopoldville. The 13 missionaries (9 colored) are assisted by 48 native evangelists who have been carefully

trained at Luebo, and the annual report states that there have been 2,180 additions of members by baptism. The State refuses to grant concessions to Protestants, altho they are freely granted to the Roman Catholic missions, and "there seems to be a systematic and determined effort on the part of the Roman Catholic missions backed by the favor of the State, to occupy the territory in which the Presbyterian mission is operating."

Will the Kongo Horrors Soon Cease?

It has recently been announced that a New York City company, with abundance of capital behind it, has been bargaining for months with King Leopold for a sixty years' lease of a large section of his Kongo Empire, in order to apply a new method of treating rubber, and that a definite option has been secured. Tho mere money-making is the motive, it may yet be taken for granted that torture and mutilation will not be known where Americans are in control.

Basutoland Mission

At a drawing-room meeting, held a few days ago in the north of London, the following interesting facts were given about the Basutoland Mission: It is an old mission, begun by two young Frenchmen at a time when the British Empire did not extend so far. The older department of the work is nearly self-supporting, the Basutos themselves giving between £4,000 and £5,000 a year for its support. It is a "missionary mission." The Basutos were the first to take the Gospel to the Tongas and to Barotse-land.

Their first missionary said that if he could cut off his arms and make them missionaries, he would. This was said at a missionary meeting in Basutoland when he returned to report to his people what he had seen. "We have talked enough," cried one of the Basutos; "it is time to give," and he placed a half-crown on the table. As a result over £500 was given, besides cattle and sheep, and with this the late beloved Pastor Coillard, then laboring

in the Basuto Mission, was first sent forth to evangelize among the Barotse people.

Tho the mission staff has always been chiefly French, the missionaries have never taught in that language, but in Sesuto and English; the present head of the mission, Mr. Dyke, is from Scotland. The mission is really an English effort conducted by French people. There are 400,000 Basutos, of whom 340,000 are still heathen. One aim of the mission is to become as soon as possible self-supporting. To this end they are not enlarging the European staff, but employing native preachers and teachers, of whom there are 450 now employed. There are 16,000 church-members, 17,000 catechumens, and about 12,000 scholars in the schools. It is not only a "missionary mission" to other tribes in South Africa, but is evangelizing its own people. The native preachers are only paid £15 a year, much less than is paid by the European farmers in the Orange River Colony to a young raw Kaffir.—London *Christian*.

Concerning Uganda Missionaries

In *Uganda Notes* for August there is a complete list of the missionaries who have worked in Uganda since the mission was started. In some comments on the list the editor says:

Since the inauguration of the "Nyanza Mission," brought about by Stanley's famous challenge to the Missionary Societies in the *Daily Telegraph* in 1875, there have been sent out 143 missionaries by the C.M.S.—107 men and 36 women.

Of the men there are now actively connected with the mission only 49, including our Bishop. Of the remainder, 6 met with violent deaths—2 in Ukerewe, Messrs. Smith and O'Neill, killed while defending Arabs there; 2 in Busoga, Bishop Hannington, murdered by Mwanga's orders, and Mr. Pilkington, killed in the Nubian rebellion; one drowned in the Lake Victoria, Rev. Martin J. Hall; and one, Mr. Stokes, in the Kongo State, murdered subsequently to his retiring from mission work. Others laid down their lives in various parts of the mission, the large majority of these at the south end of the Lake. Of this number not one has died in Uganda proper, thus establishing its reputation for having a healthy climate for a tropical country. Others have retired from the Uganda Mission, and are

filling useful spheres of work in the homeland or in other parts of the mission field. The senior on the active list is the Rev. J. Roscoe, who has completed over 20 years' service.

It is interesting to note that of the 36 women missionaries who have joined the mission since women first came to the country in 1895, only one has left the mission during the period of 11 years that have intervened. And this is not a case of loss to the mission field, but merely that of transference to another field.

The Call from the Sudan

Bishop Tugwell, of Western Equatorial Africa, and his workers in the field, have sent abroad an earnest appeal on behalf of the most populous part of the continent of Africa, Northern Nigeria, which has recently come under the British flag. The Sudan lies south of the Great Sahara desert and extends 3,000 miles from east to west, reaching almost from the Red Sea to the Atlantic Ocean; and indeed, it touches on the west our mission work in Liberia. It is said to have a population nearly equal to that of the United States. Roughly speaking, one-half of its people are Mohammedans and one-half pagans. Its transfer to the protectorate of England opens another great door to missionary opportunity. The pagan tribes are asking for white teachers, but only a handful are available.

An All-night Prayer-meeting in Madagascar

One of the many powerful witch-doctors among the Betsileo, who has long had great influence in this district, was a bitter enemy to the Christians, trying by all means to belittle their work and to prevent others from joining them.

The Christians of three adjoining villages determined to use against him the only weapon they possess—prayer, and one afternoon at one o'clock more than thirty of them met together in a village church and literally prayed for that man's conversion until four o'clock next morning! All through the night they prayed, their one burden being, "Lord, save Razàn Akòmbiàsa!"

"At four o'clock in the early morning," writes Rev. Charles Collins, "they left the church, but not to go home! No! they repaired to the man's house, and preached Jesus to him. God heard their prayers; He answered their petition, and there and then gave them what they asked! On the spot, the man became a Christian, threw away all his charms and divining implements, and with tears in his eyes asked to be named *Paoly* (Paul)."

He has since been ill, but has been restored in answer to the prayers of the Christians. He himself regarded the illness as sent by Satan to draw him back to his old ways; but he has successfully resisted all temptation.

OBITUARY

Dr. Wm. K. Eddy, of Syria

The sudden death of Rev. Dr. Eddy from heart disease near Sidon, Syria, is a great loss to the Syria Mission of the Presbyterian church.

Born in Beirut, Syria, March 31, 1854, Doctor Eddy studied at Princeton College and Seminary, and was appointed a missionary to Syria in February, 1878. In 1885 he married Miss Bessie M. Nelson, daughter of the Rev. Henry A. Nelson, D.D., who was for years the editor of the *Church at Home and Abroad*.

Doctor Eddy was the eldest son of the late Rev. W. W. Eddy, D.D., of Syria. Born in Syria, he knew the language and customs of the people like any native; universally beloved, he was one of the busiest of the busy missionaries in that mission. Few knew the variety, extent and usefulness of this man of God. An associate has said that probably no one man would be more missed in that mission than Doctor Eddy, and that it would be perhaps ten years before any one person could be found who would be able to take his place in that work. He leaves a widow and seven children. His sisters, Dr. Mary Pierson Eddy and Mrs. F. E. Hoskins, are well known missionaries, noble women of a noble family.

No one who has visited the Sidon

Mission could fail to be imprest with the great work that Doctor Eddy was permitted to do. His labor is "not in vain in the Lord."

Bishop Schereschewsky, of Japan

This remarkable man passed away on October 15 in Tokio, Japan. Bishop Schereschewsky was born of Jewish parents in Poland over seventy years ago, and early came to the United States, where he received his education. His remarkable linguistic gifts were turned to special account when he entered the Protestant Episcopal Church of America and offered himself for the mission field. In China, he became the first American bishop of his church there and labored long and earnestly in her service. A stroke of paralysis about twenty years ago forced him to relinquish his episcopal office, but after a short visit to America he returned to the East, settling down in Tsukiji, Japan, where he began the work which will render him famous.

Deprived of the powers of locomotion and the use of his hands, he yet set to work to translate the Bible into *Wen-li* for the benefit of China's millions. Year in, year out, the devoted tho sorely stricken man continued his task and, after completing it, set to work on another translation of the Holy Book into the Mandarin tongue. This finished, he began to prepare a reference Bible in *Wen-li*, Mandarin, and other dialects and had reached the Gospel according to St. Matthew.

"Bishop, missionary, scholar, translator, hero! A man for whom the Church may well thank God." Such men are an honor to the roll of missionaries, and their lives have a value to the world apart from the sum total of what they have accomplished.

Rev. J. L. Whiting, D.D., of China

For some months before his death, Doctor Whiting had been in feeble health; but at Peitaiho he appeared to

rally, and seemed to forget his own ailments in the interest which he felt in the hopeful changes now taking place in China. His friends had begun to anticipate for him a new lease of life. But on Saturday, September 25, he was found dead in the shallow water at the beach. Like Bishop Heber, he expired, in his bath, from heart failure. He was in the seventy-second year of his age, and the thirty-eighth of his missionary life in China in connection with the American Presbyterian Mission. Dr. W. A. P. Martin says of him: "A Christian strong in faith, he was in every sense a strong man. To a bodily frame of uncommon muscular force, he added a mind of more than ordinary vigor. Keenly logical in his mental habits, his favorite studies were theology and metaphysics. It was this taste that led him to render into Chinese the great work of Doctor McCosh on the Divine Government, a work which now that China is waking from her lethargy, may yet serve to resolve the doubts and to confirm the faith of her scholars."

Dr. Arthur D. Peill, of China

The Peill family are missionaries, with father and mother in Madagascar, and one after another of the children giving their lives to the same service. One of the sons, Dr. Arthur Peill, has recently been called from the scene of earthly labor.

Doctor Peill had gone to Kirin, Manchuria, when he was stricken down from typhoid fever, and he passed away on October 18. Our sympathy goes out to the devoted wife; to the stricken father and mother, who are on a visit to China; to the brother, Doctor Sidney, who had undertaken a share of the work at Tsang-chou, and is now left in sole charge of the medical department; to other members of the family; and to the friends connected with the London Missionary Society, who thus lose a fellow laborer so highly valued and deeply beloved.

FOR THE MISSIONARY LIBRARY

THE PROPHET OF THE POOR. The Life Story of General Booth. By Thos. F. G. Coates. 12mo. \$1.50, *net.* E. P. Dutton & Co., N. Y. 1906.

This is a very interesting story, interestingly told. The writer instinctively sees and shows the salient points of the life career and gives prominence to the pivotal events on which history turns. He is an admirer, without being an adorer, of William Booth, and in his high encomiums stops short of what is fulsome and excessive. The tone is reverent and spiritual and the effect can not but be uplifting. He puts before the reader the whole story of the Salvation Army, explaining and vindicating its methods, and portraying its struggles and successes. There is profit for everybody who reads this record, and docile souls will find themselves greatly stirred to go and do likewise in efforts to win souls.

S. H. HADLEY OF WATER STREET. By Rev. J. Wilbur Chapman, D.D. 12mo. \$1.25. F. H. Revell Co., N. Y. 1906.

All who love souls, without regard to caste lines, will read this story of twenty years in Water Street with tearful eyes and an overflowing heart. Mr. Hadley was a spiritual genius. After long and intimate personal friendship, we unhesitatingly say of him that he was the *greatest winner of the worst souls* we ever met. He was glad to do work where no one else had either faith or courage adequate. Here we see his own early profligacy, his thorough conversion, and his devotion to his Master; and we learn some of the secrets of his success. He was one man out of a million. We know nobody just like him. He was unique. The very trust he reposed in the untrustworthy was the means of their restoration. If anybody can read this life without being better and nobler there must be little to appeal to or susceptible of improvement. All the world is the poorer when such a man dies, but heaven is richer.

THE PACIFIC ISLANDERS: From Savages to Saints. Edited by Delavan L. Pierson. Illustrated. Maps. 12mo, 354 pp. \$1.00, *net.* Funk & Wagnalls Co. 1906.

One of the most interesting missionary books of the season is this volume. The field covered is the theater of missionary enterprise in the island world of the Pacific, the same that is covered in this year's text-book of the United Mission Study Course of the Women's Missionary Societies. As supplementary to the text-book, the subject matter of the "Pacific Islanders" is of the greatest value to all societies attempting the study of the island world.

The emphasis is laid on the transformation of native character under the influence of the gospel. These life-stories, so simply told, give the strongest confirmation of the value of the work attempted by the missionaries. The sketch of Pao, the apostle of Lifu, of Waihet, the first native of the New Hebrides to become a foreign missionary, Thakombau, the mighty chieftain of the Fijis, of Gucheng, pioneer teacher in New Guinea, are thrilling documents in the story of the Cross Victorious.

To a rich biographical interest the book adds a wealth of picturesque detail that will bring the land and the daily life of the people of the various island groups into clear relief. The Head-hunters of Borneo, the savage chiefs of New Zealand, the primitive flock of New Guinea, the cannibals of Fiji, the coral islands of Micronesia, the dark savages of the New Hebrides, the daily life in the Samoan and Hawaiian islands are all described in picturesque detail. A chapter that will be eagerly welcomed by chairmen of program committees in the study classes is that telling the life-story of James Wilson, that Ulysses of Pacific missions, the much traveled and adventurous captain, of the mission ship *Duff*—the life of this one man is an illuminated missal of God's providential guidance.

Considering its compactness, variety of contents, crisp vigor of presentation, abundance of illustration, and moderate cost, the "Islanders of the Pacific" is bound to prove one of the most valuable additions to a missionary library dealing with Pacific missions.

HELEN B. MONTGOMERY.

THE DOCTOR. By Ralph Connor. 12mo, 399 pp. \$1.50. Fleming H. Revell Co. 1906.

This latest tale of wild life in Canadian frontier towns begins weak and closes strong. The plot is more pretentious than the author's earlier novels, and the heroes are not so faultless. The love story is prominent and until the final chapters there are not the characteristics that have made Ralph Connor's name famous. In places the story is objectionably realistic. It seems as tho in "Black Rock" and "Sky Pilot" our friend had powerful tales to tell and told them well. These later novels suffer by contrast, for they seem more to be manufactured to meet a demand. "The Doctor" and his brother are, however, noble, self-sacrificing characters who show how men may be both good and great.

THE CHRISTIAN CONQUEST OF INDIA. By Bishop James M. Thoburn, D.D. 12mo, 291 pp. Map. 50 cents. Young People's Missionary Movement, New York. 1906.

This text-book is for young people's classes and is prepared by one who knows India from 46 years of experience. The chapters divide the subject systematically and in brief condensed form describe the country, invaders, rulers, people, religions, conquerors, missions, and problems. It is a volume of facts with little opportunity to cover the skeleton with flesh or inspire it with life. It well fulfils its mission, however, as a basis for study.

The appendices, including chronological table, bibliography, rules for pronunciation, etc., are compiled with a view to general use and ready reference. The demand for this book is shown by a first edition of 75,000 copies.

THE LAND OF THE VEDA. By William Butler, D.D. Jubilee Edition. 8vo, 564 pp. Illustrated. \$2.50. Eaton & Mains, New York. 1906.

This is a book written 35 years ago but not yet out of date. It is appropriately republished in a Jubilee Edition to celebrate the founding of Methodist Episcopal Missions in India. It was written by the founder himself and contains his personal reminiscences of the land, its peoples, religions, buildings and incidents of the Sepoy Rebellion.

Doctor Butler was an authority on India and the Hindus, and the results of his study and experience are exceptionally valuable. Subsequent volumes have been prepared with different ends in view and may be better fitted to meet those special ends, but none are more readable or more filled with facts and incidents such as intelligent readers relish. Doctor Butler was the sole survivor in the Sepoy Rebellion of the little band besieged on the summit of Nguai Tal. He tells the awful story with graphic touches. Many other perils and persecutions are described which give a vivid idea of missionary life in India 50 years ago. There are also touches of humor and heart-stirring appeals that reveal the man who accomplished so much for God in this land of a million gods.

The story of the wrongs of womanhood in India, the progress of education, the accounts of conversion of outcasts and Maharajahs and Brahmins—these and countless other subjects make this volume of permanent and peculiar value to the missionary library.

INDISCHE MISSIONSGESCHICHTE (A history of missionary effort in India). Von Julius Richter. 446 pages, with 65 illustrations. Price, 6 m. C. Bertelsmann, in Gütersloh, Berlin. 1906.

Pastor Julius Richter, the author of the above book, is peculiarly well qualified to write on missionary efforts in India. He is an author and editor of missionary literature, a German authority on Evangelical Missions, and, as one of the leaders of

the Berlin Missionary Society, a man thoroughly familiar with the practical work of missions and its problems. Some years ago Mr. Richter traveled extensively in India and published two books, "German Missions in Southern India" and "North Indian Missionary Journeys," which proved very interesting and helpful. Thus, in his history of missionary efforts in India, he writes with the great authority of a man thoroughly familiar with his subject.

To those of our readers who read German we recommend the book as a valuable addition to their libraries. In its facts and figures it is thoroughly reliable and is not so overcrowded with statistics as some German books on missions are; yea, we rather wish that it contained more and would have offered us a complete statistical table of the societies now laboring in India. In the treatment of the immense material the book is clear and perspicuous. The two chapters on "The Indian Mission Until the Entry of the Evangelical Mission" and on "The Danish-Halle Mission" are both very full and instructive. "The Development of the Evangelical Mission During the Nineteenth Century" is less full in some parts, especially where it treats the appearance of the great English societies upon the field, but the author did apparently not intend to give us a complete history of each society. The chapter dealing with "The Problems of Missions in India" is most instructive, while that on "Methods and Manners of Work" shows the thorough familiarity of the author with his subjects and is perhaps the most valuable part of the book. His statements concerning missionary schools and his proofs of their usefulness must convince even the outspoken enemy of missionary schools of their value and necessity in India. In the closing chapter Brahma Samadsh, theosophy, the appearance of Swami Vivekananda, and the attempts at reviving Indian Hinduism and Mohammedanism are vividly described, so that the attentive read-

er has become familiar with almost all that seems worth knowing concerning Christian missions in India, when he has finished the reading of the book. The illustrations are good and helpful, but we would recommend to the publisher the addition of a good map of India that the reader can look up the location of the different provinces and places named. We know no book in the English language that gives the information concerning Protestant missions in India that Mr. Richter's "History" offers upon less than 500 pages.

RECENT BOOKS

- THE MIKADO'S EMPIRE. By William Elliott Griffis. 2 volumes. Revised edition. Illustrated. 12mo, 738 pp. \$3.00. Harper & Bros. 1906.
- DOCTOR ALEC. By Irene H. Barnes. 12mo, 200 pp. Church Missionary Society, London. 1s. 6d. 1906.
- MISSIONARY CIRCLES. Programs for Missionary Societies. Pamphlet. First Presbyterian Church, Augusta, Ga.
- MICRONESIA. Fifty Years in the Island World. By Mrs. Theodora Crosby Bliss. Cloth, 50 cents; paper, 30 cents. American Board C. F. M., Boston. 1906.
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