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*The Missionary Review
of the World*



VOL. XXIII. NEW SERIES

VOL. XXXIII. OLD SERIES

JANUARY TO DECEMBER, 1910

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By the Favor of Rev. and Mrs. D. H. Lee

CHUNDRALELA—THE CONVERTED INDIAN PRIESTESS

The Missionary Review of the World

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New Series

SIGNS OF THE TIMES

AN INTERNATIONAL FOREIGN MISSIONS COMMITTEE

Three years ago the conference of Foreign Missionary Societies of the United States and Canada appointed a "Committee on Reference and Counsel," whose range of work was to include (1) suggestions as to unoccupied fields; (2) negotiations with governments; (3) questions of comity and cooperation, etc. This committee, consisting of eleven members, of which Dr. Arthur J. Brown is chairman, has been extremely useful, and at the recent conference in New York it was resolved to recommend to British and Continental societies to form an International Foreign Missionary Committee, which might serve as a medium of communication between boards and societies throughout the world.

The world missionary conference commissions have already felt the need of such a general international committee to follow up the work of the conference, to conserve the results and to deal with some matters that will need attention.

Such a plan of cooperation is worthy of hearty support and indicates the progress in Christian fellowship and cooperation among the great branches of the Christian army engaged in the campaign of winning the world to Jesus Christ. In case the plan commends itself to the British

societies, the details of organization and administration will be worked out in Edinburgh when the representatives of the three sections meet at the time of the world conference.

LAYMEN'S MISSIONARY MOVEMENT

This still looms up as perhaps most conspicuous sign of the times. Never before has there been known any such uprising among men who are identified with what are called secular affairs. Individual churches are summoning their men to discuss the whole matter of a world's need and their own duty; brief, cheap, telling pamphlets and leaflets are in circulation which present the facts and arguments and appeals after the style of a bulletin, to be caught at a glance. Laymen are testifying to what laymen can do, and a most hopeful sign is the breaking down of the clerical idea as a barrier to individual duty and responsibility. Gifts, of course, multiply and large gifts. Business men, who had prepared to retire from active careers in the mercantile world, are giving a few years more to their commercial pursuits to give the entire proceeds to Christ's cause.

THE HERMIT NATION

What means such an awakening as that of Korea? Protestant missions began there about 1875—thirty-five years ago—in the work of John Ross, of Manchuria, who, without having set foot on Korean soil, coming in con-

tact with the natives on the border, translated and then transported into the country the whole New Testament and large numbers of Chinese Bibles; so that when Protestant missionaries actually found their way into these long-shut gates, whole communities were found in the north who were rallying round the Word of God and waiting for some man to guide them. It was not till 1884 that the key, medical missions, unlocked the gates of exclusiveness, and now—a quarter century later—we have developments that astonish even the most sanguine friends of missions. Probably in the whole history of missionary effort nothing equal to it has been seen. Statistics utterly fail. It is a national awakening. The rapid multiplication of converts and more rapidly of catechumens, inquirers and seekers after truth; the abundance of gifts from native Christians, and most of all, offers of personal and direct labor for the salvation of others; the multiplication of churches, theological students, pupils in Christian schools—these are the prominent facts and features. Bible classes are held, lasting sometimes for ten days, attended by hundreds who come often many miles afoot and pay all their own costs. All the missions have joined in publishing a hymn-book, of which two editions of 120,000 were sold the first year. The complete Bible is translated and there is no setting limits to the future progress of this newly opened land, if the present evangelical and evangelistic spirit continues to control. It is the apostolic age of Korea.

A BOLD WATCHWORD FOR KOREA

“One Million Koreans, and One Thousand Japanese, for Christ during the coming year!” is the watchword

adopted by the council of Protestant missionaries in Korea, which convened at Seoul, in October. To-day only about 80,000 Koreans are enrolled as regular members of Protestant churches (including catechumens), but it is estimated that there are about 200,000 who are leading Christian lives. These, together with the missionaries, 200 now on the field, constitute a powerful evangelistic force. The Koreans continue to flock into the churches, and the missionaries have faith to ask for the increase of Christians to 1,000,000 souls, from among the total of 12,000,000 in the peninsula.

The Japanese population now numbers about 160,000, for whom there are but 6 missionaries and 10 Japanese evangelists. These Japanese are busy with the administration or development of the country, and have little inclination to consider spiritual matters. Probably not more than 400 Japanese in Korea have identified themselves with the Christian Church, so that there is but 1 Japanese Christian to 400, while the Korean proportion is 1 to 60. The missionaries are devoting themselves to the direction of the educational and evangelistic work and are not interfering in the political situation, which has become more difficult through the assassination of Marquis Ito.

RESULTS OF SPIRITUAL POWER

Mr. Davis, who visited Korea with Dr. Wilbur Chapman, says that the forward movement originated in prayer and the study of God's Word. “About six months ago, a little group of missionaries in Songdo felt keenly the need of more spiritual power in their own lives and in the lives of the Koreans around them. They called

for a week of prayer, and each day studied God's Word to learn how to pray. On the evening of the fourth day the meeting was prolonged until midnight, and three of the missionaries remained in prayer until 4 A.M. At that time the Spirit of God came upon them in power. A few days later these same three missionaries met for an entire day of prayer. Following this these three young men and two other Songdo missionaries spent several days in prayer, and then went forth filled with a consuming passion for souls."

One of these men, Rev. M. B. Stokes, went through the country villages and asked the Koreans in a certain district whether they would work and pray for 50,000 souls in a year. The annual conference of the Methodist Church, South, adopted as their watchword for the ensuing year: "Two Hundred Thousand Souls for Christ." Then the General Council of Evangelical Missions, after prolonged prayer and careful consideration, recommended that all the missionary bodies should unite in asking God for a million souls the following year.

Dr. Horace G. Underwood says: "Korea is the strategic point of the Far East. To win Korea now means to win the Far East."

THE NEW CHRISTIANITY IN JAPAN

It is scarcely to be expected that every feature of Christianity as it is expressed in Western life and institutions would be reproduced on the mission fields. It should be the aim of missionaries, however, to preserve the fundamentals of Christian doctrine, and insist on a Christ-like interpretation of the laws of God.

Kanzo Uchimura has written his views as to the conditions of Christianity in Japan and has published them in the *Japan Chronicle*. He says that there are Christians in Japan who were not converted by missionaries or their agents, and who without belonging to any church, and knowing nothing about dogmas and sacraments and ecclesiastical orders, are yet devout believers in God and Christ. Mr. Uchimura asserts that there is "Christianity outside of churches," and that it is taking hold of the Japanese people far more strongly than missionaries imagine. He goes on to say: "The Western idea, that a religion must show itself in an organized form before it can be recognized as a religion at all, is alien to the Japanese mind. With us, religion is more a family affair than national or social, as is shown by the strong hold that Confucianism has had upon us, without showing itself in any organized societies and movements. I am confident that Christianity is now, slowly but steadily, taking the place of Confucianism as the *family religion* of the Japanese. And as a family religion, it has no use for settled dogmas and official ceremonies conducted by licensed ministers. Indeed, I can cite a number of cases where Christianity has been adopted in this form by my countrymen. To stigmatize such a form of Christian belief as erratic and rebellious is to speak against the very genius of the Japanese. As far as I see, Christianity is making progress in this country far ahead of missionaries."

This new form of Christianity in Japan is said to be neither Orthodox nor Unitarian. Jesus of Nazareth is the center of thought, and the aim is

to live and be made like Him, having Him as the ideal. The Japanese hate "demonstrations" of all sorts, and abhor conferences that ask for congratulations from a prince and a marquis and a count and a mayor. Mr. Uchimura thinks that in making this statement he voices a sentiment of many who are disciples of Christ without having any connection with so-called "churches." This view of Christianity is worth considering. Our religion is fundamentally a relation to God and is manifested in life like Christ.

ANTI-CHRISTIAN SPIRIT IN CHINESE GOVERNMENT

Anti-foreign agitation is being promoted by many restless spirits in China. Certain popular pamphlets have been disseminated in some provinces and show the unscrupulous methods used to stir up the minds of ignorant people against all foreigners. Statements regarding an official decision on the part of the Western powers to divide up Chinese territory have been invented and other wilful misstatements put into circulation with no other than mischievous intent. Such anti-foreign agitation can not but lead to national disaster if it proceeds unchecked.

The latest number of the German *Neue Nachrichten aus der Heidenmission*, published for the use of editors of missionary papers, calls attention to a peculiar point in connection with the new provincial assemblies in China which met in the capitals of the 21 provinces for the first time in October, 1909. [See MISSIONARY REVIEW, March, 1910, page 229.] These provincial assemblies are to form a link between the proposed national parliament and the communal govern-

ments, and the numbers of their members are to vary from 30 to 140. Every thousand voters elect one delegate to the provincial assembly. The right to vote is granted to every Chinese who owns property to the value of \$3,000 and more and who has passed a successful examination in intermediate or high school, according to the old or new systems.

Native Christians are excluded, not because they are Christians, it is stated, but because they have attended private missionary schools, and not the public institutions of learning. This proscription is a dangerous limitation of the civil rights of native Christians and a threatening menace to all missionary schools in China. We hope that it will be altered or altogether annulled, speedily.

A REVIVAL IN THE SHANTUNG COLLEGE

The lack of students for the ministry in America may be corrected in the same way that was found effectual last year in the Shantung Christian College, China. Formerly many of the graduates went into Christian work, but of late years the temptations offered by the Government and commercial life drew away candidates from the difficulties and sacrifices of the ministry. Very few expected to following the calling. Then came a revival. Pastor Ding, one of the young graduates, who had been blest in evangelistic work in the Province of Shantung, returned to the college and spoke at chapel. Then followed personal interviews with students. Interest increased to such an extent that the regular work of the college was suspended for two days. Gradually, and without excitement, the young men began to respond to

the call of the spirit until 116 out of 300 students in the college had volunteered for the Christian ministry. The revival was marked by calmness and prayer. The most effective results were in personal interviews, and not in public meetings. There was an effort to deepen spiritual life, but no direct appeal for the ministry. May the Lord revive the colleges and seminaries in America and England.

PERIL IN PULPIT TRAINING

Shortly since Rev. Dr. Haldeman of New York preached on "The Modern Theological Seminary, a Menace and a Peril to the Church," drawing a parallel between the unbelief of the teachers in the school of theology in the days of Elijah, and that which prevails in our day. He characterized some of these theological schools as hotbeds of infidelity:

"To-day men are being ordained into the sacred ministry from our Jericho theological seminaries who teach not individual but social salvation, who cry 'Peace, peace,' when there is no peace; who talk about the conversion of the world when that idea is not found in Scripture, who regard the Bible as a book of myths and fables and full of divine foolishness which it takes their wisdom to unravel, forgetting that God hath made foolish the wisdom of this world, as it is written, 'He taketh the wise in their own craftiness.'

"Protests against so-called 'Bibliolatry' are sounding from these institutions of modern-day learning, that while the religion of Christ may be more elevating, yet it is on the same plane with the teachings of Confucius or Mohammed, and is no more inspired than any of the others. Such institutions were better razed to the

ground. No wonder such a ministry is fruitless and of non effect in the salvation of men. Unless we arise and contend earnestly for the faith as it was delivered to the saints, in 25 years the Bible will be utterly repudiated, as, indeed, it is by many who have departed from the faith. The time has come when men will not endure sound doctrine, but having itching ears, have heaped unto themselves teachers, and have turned away their ears from the truth unto fables."

THE CONFLICT OF OPINION

Wild philosophies are more than ever current, as tho the increased activity of the human mind in this inventive age must expend itself in intellectual novelties if nothing more practical offers.

Mr. Fournier d'Albé, secretary of the Society for Psychical Research in Dublin, lately made some amazing statements in London. He believes the soul of man to be an aggregation of "psychomeres" on soul particles. He says:

"These 'psychomeres' are probably opaque to ultra-violet light, and, therefore, may some day be made visible by more powerful optical means than we at present possess. They will then be weighed and measured also. Their weight will probably be found to be about one-thousandth part of the weight of the body.

"After death these 'psychomeres' unite to form the 'soul-body,' and are from their nature suited to the environment of the earth's atmosphere, in which they float. They have consciousness and power of locomotion or energy, which, as it must be derived from some source, is probably obtained from the ultra-violet rays of the sun.

"As the 'soul-body' subsists on sun rays it requires no digestive organs, and has no need to struggle as a material body does for food. Having thus lost the incentive to compete for existence the 'soul-body' retains a higher quality of competition in mutual service. The 'soul-body' is, therefore, engaged only in cultivating the higher virtues of justice, kindness, and sympathy.

"The atmosphere is inhabited by the souls of those who have lived during the past 30,000 years. 'The realm of souls' extends upward from where we stand and is as thickly populated as the earth."

After 30,000 years of this soul-existence in the atmosphere, D'Albé suggests a further transformation into a state of existence suited to the environment which is to be found in interplanetary space, implying as one in the audience pointed out in the discussion following the lecture, the final cosmic union of all souls and all ages.

We seem to be getting a psychological animism now in so-called Christian and enlightened lands! What next?

A LABORERS' CHURCH IN NEW YORK

The Protestant churches of New York City have been gradually retreating from lower New York, while thousands of people have been moving into the same district. The Department of Church and Labor of the Presbyterian Board of Home Missions has now decided to undertake a novel experiment in the building formerly occupied by the Fourteenth Street Church. The building has been leased for a period of two years, with the understanding that if the experi-

ment proves successful, the building is to be purchased and equipped for a permanent institution. The work will be financed by the Board of Home Missions during the first year, the money for both the rental and the maintenance of the work to come from the interest of the Kennedy bequest, so that none of the contributions of the churches for Home Mission work as conducted by the board will be used for this purpose.

The Department of Church and Labor plans to begin this enterprise early in April, under the Rev. Charles Stelzle, assisted by a corps of workers, both paid and volunteer. The enterprise will be peculiarly a working man's institution, most prominent among the features to be inaugurated being a working man's mass-meeting on every Sunday afternoon. In this, and in every other meeting to be held, it is proposed to give expression to the viewpoint of the Church with regard to the human problems of the day. The building will be open all day and every night, not so much for the carrying on of so-called institutional work, altho some such work will be done, but for the study and discussion on the vital questions which concern working men and their families. But while the work will be so largely social, the evangelistic and Bible study features will be given prominence. These will be emphasized even more strongly than in the average city church.

Meetings for Hungarians are already being conducted in the neighborhood. It is the duty of the Christian Church not to fail in the face of the problems presented by our foreign populations and working classes.



Frontiersman

Christian

Hindu

Mohammedan

Sikh

STUDENTS AT FORMAN CHRISTIAN COLLEGE, LAHORE, INDIA

EDUCATION AND EVANGELISM IN INDIA'S COLLEGES

BY REV. D. J. FLEMING, M.A., LAHORE, INDIA

The realization of continuous personal touch with individual men is the opportunity of a Mission college. Take your place this afternoon in my study, and let the wide-open opportunities with the men both humble and inspire you. A card comes in from one of the leading Mohammedan physicians of the city. You have time for a thought straight up for guidance before he is ushered in, when you learn that he desires a recommendation to accompany an application for a Government post. You dispose of this, and then God opens up the way for a forty-minute talk about the deeper things. You ask whether to him God is simply an intellectual concept accepted on the basis of training and authority, or whether he has any real fellowship with God. "No; I don't know God in my own life at all." Then is the chance to witness what God and the spiritual life mean to you, what they mean to concrete friends you have or to Wales or America or the Khassia Hills. "Is not this worth having?" "Sir, I have never talked with any one about these things. I have never found anything better than Mohammedanism, nor have I found it better than anything else.

How can you get this joy—this life with God?" You explain that Jesus has this life, and that it can be obtained by persistent and surrendered association with Him; *i.e.*, by abiding in Him. "How can one abide in Christ?" You lead him to see that it must be by an earnest and intelligent determination to master the earthly manifestation of God in Christ, by embodying His purpose, by devotion to His will, and by earnest prayer to Him who is more ready than earthly parents to give to His children. He goes away with, "Well, I will think about these things."

Or it may be three Hindus who come—friends because from the same village. None of them are in your particular classes; they have come simply in response to the welcome you have given them to your home. Soon one asks, "What do you think of the reincarnation of the soul?" "I think it is a very impractical question. Whether we are reborn, or this is our one chance, alike it is to our interest to live this life just as holy and pure and in touch with God as possible. The more practical question is how we can lead this life, so as to die most advanced in all best

things." After a pause the Freshman asks, "What do the Christians believe about the creation?" Again you remind him that this has speculative interest only, and suggest that they answer your more practical question of how to best live the present life. "By doing good works," the Junior says. "By being honest, truthful and good," the Sophomore says, while the Freshman frankly acknowledges that he has not made up his mind. You try to explain that there is yet a plus—a spiritual life—that is as real and as different from the intellectual life as the intellectual life of the students is real and different from the life of a professional wrestler. And then you simply assert that good works will never bring this life. And, of course, they finally ask how this life can be had. This leads to a succession of interviews, even during examinations, and to a correspondence in the vacation of the following summer.

One of the men in your class you know to be a thoughtful man from the questions he has asked. You make an appointment for exercise together. As you walk along, you soon find that the life of self-sacrificing service, as shown in the life of Christ, is acknowledged to be the highest life. The question troubling him is to know God's will for his own life—the principle of service is admitted—what in particular to do is a problem. He would like a present Christ, but since he feels that no one now embodies Him, and that we do not have all His teachings, Christ can be no help. You tell him of God's spirit, whom Jesus promised to send when He went away. And the next day hand him in the corridors of the college a list of verses where Christ meets this very want in

men's hearts by telling them of the Spirit who convicts and witnesses and teaches. A few days later you hand him a specially marked chapter on "Friendship with God."

Sometimes you meet a student on the Mall and are led to begin at once, "Mohammed Akram, I am afraid you will be leaving college in two weeks without having accepted Christ, and this for you means spiritual death." "But, sir, I am not ready to decide; I want to compare Mohammedanism and Christianity and then make my decision." "Mohammed Akram, you need no more study. You have read and heard enough of Christ. What you need to do is to *act*. You were brought up in a mission school. You have been four years in a Christian college. You know Christ. Not to accept Him is to reject Him. There is no middle ground." "But I am not rejecting Him." "Yes, unless you follow Him you have gone too far in your knowledge of Him to stop without rejection. I really feel for you. I know your place is hard. But it would have been better for you to have never come to our college than now that you have seen the Christ life, and have seen it as the highest, to reject it. It means that spiritually you will die." "But I find a reluctance to leave my old religion." "Of course, very naturally. And Christ does not promise an easy way. He will bring a cross to each, even to those born Christians—if they are not so in name alone. Christ does not promise freedom from trials, but victory over them." "But I have never experienced this life with God. How can I know it is true?" "Of course not, because you have not tried the Way. No one can experience it for you. You must



THE FORMAN CHRISTIAN COLLEGE, LAHORE, INDIA



From *The Assembly Herald*

THE FOREIGN AND NATIVE FACULTY OF FORMAN CHRISTIAN COLLEGE, LAHORE, INDIA

exert your will and test Christ for yourself." After talking on for some time we had reached our home, and he came with me into our prayer-room, where we could quietly ask God's Spirit to come to him. And he, too, breathed up a prayer that God would lead him. One could tell from the clinging hand-grasp as he left of the struggle that was going on.

Sometimes you meet with a surprize when a man frankly says that he is getting nothing from the Bible hour. "Does not the life of Christ appeal to you?" "Yes, the statements would if they were true. But we have reason to believe they are not true. You see, our Mohammedan books say that the Bible has been changed; and then, I was talking with a minister who said that in those early centuries they did not know at first which Gospels among many to take. These four were finally chosen. How can we believe them?"

The Hindu Point of View

One meets with such an utterly new viewpoint among these Indian students. Let me invite down one of my Senior friends—a Hindu who stands out in the Philosophy class. Since we know him pretty well, we will just ask him to tell us something about his life. "I am a Hindu," he says, "and you know that a Hindu can be an agnostic, a pantheist, a deist—anything—as long as he keeps the forms and the rules of society. These rules I am keeping." "But, really, is it a matter of indifference what your father or brother or sister believe?" "Sir, you see, there are different kinds of selves. There are those who are drawn to the life of service and love, such as you tell about in the Bible hour, and such a man receives Jesus

or Buddha or Guru Nanak. Others have a philosophical nature, others are bubbling over with energy and lead the life of affairs. It would be quite wrong to make the philosophically inclined take the way of devotion and service and love. It would be quite useless to make the practical man take the way of philosophic meditation. You see, there are many ways to the same goal." "Do you mean to say that it makes no difference whether one follows Buddha or Mohammed or Christ?" "Why, yes, they are but different roads to the same goal. Just as some in our college study mathematics, some physics, some chemistry, and each of these will lead to their education, so there are various ways in the spiritual realm all leading to the development of some particular part of one's self." Here, again, was this endlessly recurring but so misleading analogy of the several ways that can be indifferently followed. And it soon develops that this man's whole interest is in philosophic problems that make no demands upon the will. He has been under Christian instruction for four years; he sees clearly the Christ life, but most frankly says that he does not know what the highest self is. He wants a criterion by which he can judge what that is, and then he can see whether it is better to follow Buddha or Nanak or Christ. Until then, let each follow his own religion. Ask him if he would follow Christ if he became clear that His way does lead to the highest life, and he says: "Yes, but not exclusively, for in Buddha and Nanak Ji I find the same life." Feeling that this is not the time for further discussion, you ask him whether he would like to pray that God will guide him to know his

highest self. "It seems something like an experiment, but I am willing." And so you go into your inner room, and with all the love and earnestness you possess ask God to send His Spirit to guide this man. And he, kneeling, prays: "O God, reveal Thy true self to me, and if I am in the dark, teach me Thy way."

One meets with all sorts of situations. A man will come to you after the Bible hour, and ask you to tell just what transformation Christ has made in your own life. Or a fellow professor tells how he is now going through a book on the "Spirit of Islam" given to him by a student who said: "You are asking us to study Christianity. Are you willing to read this book through with care?" He comes in almost every third evening to talk about it, and was almost taken off his feet when the professor told him, "Why, I believe almost everything in this book—only more, vastly more!" Another devout man from the frontier really feels that the attribute of power in God is superior to his love. He acknowledges that Christ incarnated for man God's love, but he feels the need of an incarnation of God's power. Hence Jesus Christ can not be the full revelation of God to him.

One longs for more conviction of sin among them—some sense of the need of a Savior. Such a conviction came upon Siraj ud Din while a Mohammedan student in our college. One morning, in Bible hour, he could not read his verse in turn, but burst out crying because of his own absolute unworthiness. He is now one of the Christian professors of Forman College. Often feeling my helplessness to convict men of sin, and knowing

that One alone can do this, have I asked individual men and even my Bible class to definitely ask God for His Spirit. Rev. A. B. Wann, of Calcutta, says: "One thing I am sorry for, and that is, that I did not earlier begin to urge men to pray for themselves, and to begin the attempt at a new life, so as to put to the test what they were reading with me. This attempt must go along with instruction, were it only to lead them to feel helpless and hopeless without the divine gift of life in Christ Jesus."

Personal Touch with Men

One yearns for guidance whether to take the initiative in securing personal interviews, or to prayerfully wait until men themselves seek for them. At least, two things seem clear: First, an evidenced love for men is essential. It is not enough to seek and to find the lamb, unless the lamb is certain your interest is in *it* and not alone in the fold. If the student even suspects that your interest is primarily to secure converts, personal work is naturally resented. They are even more keen than students at home to perceive whether you consider them so much raw material for your religion, or whether your interest is inspired by genuine love. Each man has his own way of winning the confidence of his students. One professor will be out on the hockey field, another with the cricketers. One makes a point of attending and prescribing for the ill among the students. Some attain it by their care and sympathy in the collegiate work of the poorer students. Others make it a point to attend the debating, or Shakespeare, or scientific clubs.

But, in the second place, when this

confidence has once been established, one need not hesitate to raise the question of personal religion with individual men. To ask how the fight is going on; to encourage them to open up their lives; to push home the personal decision, is the prerogative of hearts that love. The professor who is always preaching and moralizing, who is always forcing the religious side until men discount his every invitation or appeal, makes no greater mistake than the man who, having won the respect and confidence of his students, fears to repel his men by as manly and as frank a mention of the deepest things of life. How, often after definitely asking God to direct your touch with men, and after following that inward leading that we know does come, you speak to a man in the library and he responds: "Thank you, I was just wishing you would loan me another book"; or "Yes, I have been wanting to have another talk with you." A case comes to mind now of the leading student of the Senior class, a most admirable man and scholar. He had listened with the close attention he always gives to three years of Bible hours, but the message had never sunk home in any personal way. I suppose he would never have sought for an interview. But he was asked up to the quiet housetop one evening, and it was almost pathetic to hear him say: "Sir, this is the first talk I have had on this subject." Since then, we have had many a talk together. He has read a half-dozen books or parts of books, and I have never seen a man grow so much in the next few months. God has awakened a hunger in his soul that, humanly speaking, must bring him to Jesus Christ. And there are hosts of men

that are awakened to a personal instead of an en masse thought about religion by being singled out by a heart of love.

Each man has his own way of making the point of contact. Rev. A. B. Wann, of Calcutta, puts it this way: "Casual meetings, attentiveness of demeanor in the Bible hour, answers betokening reflexiveness or spirituality, and personal requests bring men to our notice and give us chances to invite them to our houses for more direct and personal talks. And it surely does enable one to speak more pointedly and intelligently in the Bible hour to have even one such man coming privately." Men are invited to tennis, and there is usually opportunity for a quiet after-talk. One professor sets aside from 6:30 to 7:30 every evening for students to come to him on any matter. An average of three or four come every day throughout the year. In fact, Rev. Alexander Robinson, of Hislop College, Nagpore, feels that one of the most useful parts of an educational missionary's house is an office-room to one side with a separate entrance, where one can receive all who come on business or other matters; and adds that if he has a bell attached to the private door so that servants need not be about, and makes it a point to answer all calls to that door himself, he soon finds students and other inquirers taking advantage of the privacy thus secured to come to ask the way to Jesus.

Where a professor is single, he can live with the students in their dormitories, and Prof. Preston H. Edwards, of Allahabad, says that after four years' trial of this plan, he feels convinced that college authorities should always have some professor in resi-

dence. "I have tried several plans to get acquainted with them. Several times I have started a singing class. Last winter I took two fellows for tutoring in Latin, starting with a Bible verse for the day along with the Latin. But some of the most enjoyable times have been when I go around in the evening to inspect the dormitory, and join a group of students sitting on their beds or standing on the veranda, or around the tennis court or parallel bars. Then, somehow, they seem to be very free in expressing their ideas. The opportunities of a man living among the students are bounded only by his time and his nerve."

Rev. Pakenham Walsh, of Trichinopoly, says on this subject: "I could have numberless talks with the students if time permitted. As it is, I give up all afternoon recreation, and most days are booked with one or two inquirers and several on Sundays. My two colleagues also get as many as they can handle, and we can't even keep up with the cases that came voluntarily, not to talk of trying to get others.

"If I go out for a walk, some student invariably comes up and begins a talk. I have nearly always one or two non-Christians reading with me out of school-hours. A class of eight or ten used to meet on Sundays for a special Bible lesson, many of them from a Government school. Then numbers come to borrow books on Christianity and give us opportunities for a word or two besides what is done by the lending of books. At the present moment there are at least six earnest inquirers, and of these three are definitely looking forward to baptism. One of these has just been to me, taking hold of my hand and pressing it to his

eyes as a mark of love. I had given him the day before a beautiful tract—"The Way of Salvation"—and he had learned by heart the two hymns, 'Rock of Ages,' and 'I lay my sins on Jesus.' He repeated them with great fervor and glistening eyes. He is just longing and praying for courage to take the step out of darkness into light. We read and talk together just as you might with a soul at home. For, after the early stages, they do not bring many philosophic or theologic questions, nor problems raised by Hinduism; they just exhibit the same needs and require much the same treatment as hungering ones elsewhere. It is sometimes only after many months of reading that faith is kindled, but in others it is almost at once."

So far we have mainly spoken of personal work. But this is immensely supplemented and aided by the careful use of a "loaning library." I keep a separate shelf for books suitable to loan—short, pithy books or selected chapters. These are often marked so as to attract attention when the pages are turned. For instance, in Mr. Speer's fine book on "Young Men That Overcame," the chapter on "Manny Hollibird, the Athlete," was pointed out to our best man in "Field Events"—a Hindu. The chapter on "Horace Rose, a Winner of Souls," gave a new viewpoint to a Freshman Christian. While the chapter on "Isaac Parker Coale," a lawyer, was sent up to a Mohammedan alumnus who has recently entered the bar. That such manly Christian lives do give them a new connection of practical religion, was appreciated when, after reading in the Bible hour, some instances of what spiritual influences students exert among their fellows in

home colleges, more than one confess that he had begun again his Namaz—non-Christian tho they were.

In this loaning library are several kinds of well-bound Bibles. One man who has been down for several talks about Jesus' way of living has now the Red Letter Testament, so that he can the more readily find just what Christ said and did. Another, who said he had never read anything of the Bible outside the Gospels, has now a marked Testament where special verses stand out to attract attention in every book. The Twentieth Century New Testament is also very good. Men will read this where they will not read a common edition of the Bible if you handed it to them. And then the last addition to this part of the shelf is "His Life," a complete story of Christ's life compiled from the very words of the four Gospels. They like the Psalms, and if the student has not had a course in them, he will read such as the 53d and the 103d with appreciation. After talks have shown you where a man is, often a few pointed verses are given him on a slip as you pass him in the halls. He was wanting to know how to find God—he is given a short list of verses beginning with "Ye shall seek me and find me when ye shall search for me with all your heart." Another had indifferently express his intention of seriously thinking about religion later, and he was given a few verses like that in James, "Go to now, ye that say," etc. In certain cases a few of our best hymns open their eyes to a new kind of worship.

Six or seven of Henry Churchill King's booklet on the "Fight for Character" are out most of the time, and

no more useful small book have I found. One of these booklets was sent to an old student who had left the college two or three years ago and with whom we were trying to keep in touch. He wrote after some weeks: "I had read the pamphlet you sent again and again, and still could not bear to part with it. At last I began to copy it, which, owing to the constant touring of my settlement work, I could not finish. However, I fell ill, and became an indoor patient in the Civic Hospital here. During my illness I have copied the whole pamphlet. Now I beg to return it with thanks and excuses for much delay."

Prof. Preston H. Edwards uses as so many are glad to do, that excellent paper for non-Christians, *The Inquirer*. "I read to them in class extracts from the paper and thus have aroused an interest. Several questions have been handed me to forward to their Question Drawer, so that now when the monthly supply comes, they go like hot cakes. On many occasions the interest in such questions has brought students to my room, where we could have a quieter and more satisfactory talk than is usually possible in a big class-room."

This loaning of books takes thought to fit particular books to particular men—thought that may be easily crowded or neglected. It is for this reason worth the while, if you find any book has appealed to a Christian student, to take time to get him thoroughly into the spirit of the book—such, for instance, as Simpson's "Fact of Christ," or Knox's "Fundamental Proofs of the Christian Religion"—and then encourage him to become a loaner.

Help from the College Curriculum

The very class-room witnesses to Christ. English literature is breathed through with a Christian point of view. Rev. Andrews, of St. Stephen's College, Delhi, tells how he could hardly get through his M.A. class in Tennyson's "In Memorium," so much did his small class wish to talk about the religious questions raised. You remember how it leads you to God's immanence to His transcendence; how it returns to the Christmas day; and its hope for the future is based on the resurrection of Christ. "It is easy for you to believe in the future life," said one of his students, "but how can we?" And later this student said before the whole class that he would devote three months after taking his M.A. degree to a study of Christianity. He said to Mr. Andrews, "Modern science has wholly knocked my Hinduism; can you help me to your faith?"

To teach such books as Mackenzie's "Ethics," Knight's "Aspects of Theism," Hughes' "Tom Brown's School Days," Farrar's "Seekers After God"—all of which are in the present course—is to impart a distinctly Christian point of view. The Rev. G. Hibbert Ware, of Delhi, writes: "Last year Shakespeare's 'Tempest' was among the books of the B.A. course. In that play there is a grand example of Christian forgiveness, an exquisite example of pure love between a young man and a young woman, and a noble renunciation of the easier life of meditation for the harder life of active service. These are all Christian ideas, or ideas which spring out of the Christian faith; yet of the second and the third it is not too much to say that they run counter to all the thought of the coun-

try. If these ideas can sink into the minds of our students by the sheer force of their beauty, the effort is of a value not to be calculated. These are some of the ripened fruits of the Christian life which they are plucking for their pleasure."

Then in a land where science is doing so much to undermine confidence in all religion, it is invaluable to have your student pass from his physics, or his chemistry, or his biology, into the Bible hour where the same professor, with a like scientific spirit, insists on the test in experience, and bases his appeal for Christ on the fact that it works—that it gives results.

The Christian Student Body

When one comes out of the class-room suddenly to overhear the leading Christian student of the college making a personal appeal to one of the prominent Hindus, one appreciates what a dynamic the Christian student body can be as an evangelistic agency. And when one can witness, as does Rev. Pakenham Walsh, that many are out-and-out Christians, and that a band of six are striving to be soul-winners, a most potent force for reaching men is revealed. "These men reside just across the way," he says, "and I get many opportunities of personal dealings with them. In fact, some of them I know almost as well as my own children."

Two nights a week our Christian students go to the chapel in the bazaar to sing and to witness, and I have never heard such preaching. Their frank, unpaid testimonies are more effective than those of many a preacher. Sometimes on a holiday or a last Saturday, a professor goes out with three or four to near villages to let the

simple, unlettered people know what college men believe; and also to give the students a taste of service—without which they can hardly be expected to choose preaching as a life work. On such a trip the Freshman sometimes makes his first talk for Christ, and begins reading and studying his Bible from the new standpoint of witnessing. Some go out every Sunday afternoon to speak in neighboring villages.

The lives of the Christian student body are bound to have a great influence in one way or another. If they live on low spiritual levels, the non-Christians at once discount all you say as impractical for Indians, however much it may or may not do for the West. On the other hand, hear the testimony of President Morton, of Gordon Mission College, Rawalponi: "There has been no more potent influence in this college during the past year than the lives of some of our Christian students." And perhaps the secret of it is given when he tells how these Christian students gather together by themselves every evening for prayer. When the Hindus and Mohammedans see those, who a generation back were of the lowest caste, winning by their manly life and character the respect of all, it is an object-lesson of the transformation Christ could work in every man. And the spirit of Christ has abundant chance to show itself as they play side by side with Hindus and Mohammedans in football, or mess as they do in some places with the Mohammedans, or live in the same quadrangle with those of other faiths. In many ways the Christian student body is the very key to the evangelistic work of a col-

lege, and one's prayer and work naturally takes this into consideration.

The Bible Hour

So far nothing has been said of that central hour of the college, from which all this work grows, and to which it in turn contributes. Imagine the daily separation into eight Bible classes of the 400 men in our college. It affords a large audience of trained minds, a fixed audience, so that day after day you can carry a line of thought or study to completion. No restriction is laid upon one wishing to make a strong appeal to the spiritual life. Just see the chance! A half an hour or more each day, all your own—and God's—with some fifty men in which to witness, to teach, and to urge to "abundant life." Gospels are read, Epistles studied, Psalms used, and religious books are set in course. Free discussion is generally allowed on questions legitimately arising out of the subject-matter. In the asking and answering of these questions with the protection of class-room courtesy, one finds great opportunities. Much of one's best work goes to this hour in which systematic attempt is made to lead the students from what they already know step by step to the Truth, as we know it in Jesus Christ.

Just imagine the leading college in your State under Hindu control, manned by Vedantic Pundits! What would measure the influence of sending out on our civilization a student body each year impregnated with four years of Hindu thought! And if this foreign staff should have the truth, what better vantage-ground would they desire, both for reaching individual men and affecting the whole community?

When, as in our college, the missionary professors meet each morning to ask that God will help them witness not only by word in the Bible hour, but in the laboratory, on the athletic field, and in the emergencies of discipline; when, as in St. Stephen's College, Delhi, the Christian staff come together once a week for conference and prayer over the religious side of their work, when individual professors are meeting with men who kneel with them to utter perhaps their first broken prayer, in which they tell God just what they want, results are bound to come.

Results

We can count with scientific certainty upon effects from the application of force. The body may be large, and apparent acceleration small, but the force is having its due effect.

What are called "results" depend upon the material one has to work with. Take, for instance, the Edwardes Church Mission College at Peshawar. Its principal, Rev. H. J. Hoare, likens his wild frontiersmen to those to whom the Old Testament prophets talked. Here and there you find a David, with a conscience sufficiently developed to receive some of the higher things. One hears that in a certain section of the forest department all men are given to bribery and corruption except the one graduate of a mission college, and that an alumnus comes back from his law practise and testifies with pride in his alma mater that, amid the sharp practises of the lawyers in his city, a fellow graduate stands out for honesty. A graduate writes: "I wish to give the best possible education to my boy of fourteen years, and want to send him to your Christian college. I have no objection

if the Christian character be grafted on him." A Mohammedan alumnus writes back: "Would that all colleges were producing men like our college." These are what could be called results from such material.

But come to a college farther south and hear this interview: "How far have you gone with me in the Bible hour?" "Well, I am convinced that Christ had the kind of life which if I had would make me a saved man." "And how do you get this life?" "Through association with the One who has it. This, too, I believe." "Well, what is the hindrance to your taking a stand? Surely it isn't a mere intellectual assent you are giving to these things?" "Sir, if I took Christ as my Master, it would be known. I would have to leave my home, and my education would stop short." "But think of what is at stake—your life—your highest life." "I do try to follow Christ. I do think on Him. But the outward change can't be made suddenly; the cost is too much."

Or listen to this from the first man in his class. He has been earnestly praying for spiritual life, a hunger for which has been awakened by a vision of Christ's life. He affirms that he is trying to get it through the person of Jesus; he witnesses that since beginning, he has received the promise of fuller life. He has left the questions of theology, and except for public profession, seems a real Christian. Yet, when you ask this man to take an out-and-out stand, he says he really does not know his own religion at all. He must first convince himself that all this is not found in his own religious books. The Christ life appeals, but there has been no previous study of

his own religion in the background, to produce conviction of the unique pre-eminence of Christ. Results there are in many a hidden case, but lack of courage, or ignorance of their own religion, keeps such from results that tabulate.

But come farther south and hear Rev. Alexander Robinson, of Hislop College, Nagpore, tell of a lad of eighteen years, who belongs to the highest caste of Brahmans. "He had attended our matriculation class for one year and our Junior College class for another year, during which time I had several conversations with him. Soon he let me know that he had been impressed with the school Bible lessons and was anxious to find the truth. He came often to me and to another of our college missionaries and was gradually led to a full decision for Christ. Being under age and dependent on his father, he was afraid to come forward for baptism. He had a distinguished university career, and at last took his M.A. degree, having previously taken his B.A. with English honors. Thus at least three years passed from the date of his acceptance of Christ before he was baptized. In December of last year he came forward and was publicly baptized in our little church here. Writing me last week he says, 'The year that has gone will always have solemn and grateful memories for me. In it I virtually began my Christian life, and entered into the peace and joy which Christ has prepared for all them that love Him. My heart is full of thankfulness and overflowing with joy because of the great salvation which I have been made heir to. There is nothing too much that I can give my Savior in return for it. May I live His bond servant forever.'

"Another bright Bengali student of ours told me that in his case the truth flashed like lightning on him one day as he sat listening to our principal, Mr. Whitton, teaching in the Bible hour. He kept it secret for some time, but gradually grew in the knowledge of Jesus, and is now an earnest Christian young man. He, too, has taken his M.A. with mathematical honors.

"Another had been in the school and college for five years. He had always seemed to be bitterly opposed to Christianity, and of all our students, he seemed least likely to become a Christian. You may imagine my astonishment and pleasure when, one afternoon, he came to my private room and said: 'I want to become a Christian.' He had recently passed his B.A. when this happened and was in a good position. Of course I welcomed him heartily, and soon found that he had been very diligently studying the Bible. He came again and again, and was led into the light, and I had the joy of baptizing him and receiving him into the Church of Christ. He is now a most devoted worker and a most liberal giver to Christ's work."

In such ways educational institutions are working as evangelistic agencies. Their opportunities seem to me unparalleled, when, to a man, the Christian staff is aiming at the same precision and efficiency in soul-winning as in mind-training. I have yet to see a more inspiring sphere of work than that afforded by a mission college, where each Christian professor is "playing the game"; where "team work" is not forgotten, and a "gain each down" is prayerfully expected, not by might nor by power, but by the spirit of the Lord.

PRESENT POSITION OF EDUCATIONAL MISSIONS IN INDIA

BY REV. J. F. MCFADYEN

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The distinction between the evangelistic and the educational missionary is not so clearly marked as the sound of the words might suggest. Many evangelistic missionaries spend a large proportion of their income on schools, which, besides giving instruction in the Bible, teach the secular subjects of the government curriculum. On the other hand, the activities of the college missionary need not be confined to the college; and the zealous educational missionary, so far as time and strength permit, will welcome opportunities of doing mission work outside of his classes. The distinction, then, is one of proportion rather than of essence. The secular education conducted by the educational missionary is usually of a more advanced nature than that conducted by the evangelistic missionary. The former works chiefly in colleges and high schools; the latter chiefly though not exclusively in elementary schools. Again, the evangelistic missionary usually devotes a smaller proportion of his time than the educational missionary to the work of secular education.

Few believe that missionaries should hold completely aloof from the work of secular education, and should concentrate all their efforts on the preaching of the Gospel in the narrower sense of the phrase. The main question of discussion is whether they should be confined to elementary education, or should also undertake high-school and college work. In the former case, the care of a few schools may be successfully added to the work of an evangelistic missionary; in the lat-

ter case, a special body of men is required for the work.

A few years ago one would have been inclined to say that the wisdom of establishing educational missions was no longer open to question. The number and the influential character of the mission boards that had deliberately adopted the policy of trying to reach the Brahman by means of higher education were in themselves a powerful testimony to the convincing future of the arguments by which this policy had been defended.

Yet within the last year or two the situation has perceptibly changed; and to-day there seems to be a tendency to reopen the question in quarters where but lately it seemed as if all doubts had been set at rest. Thus the Bishop of Madras has written two articles which were at least understood to mean that we should withdraw from work among the unresponsive Brahmans, and devote ourselves exclusively to the evangelization of the more responsive lower castes. The principal of St. Stephen's College, Delhi, "has decided to give up educational work and begin anew, as a simple village missionary"; and the editor of the *Indian Standard*, the organ of the Presbyterian Church in India, assures us that his example is likely to be followed.

It may be worth while, then, to look at the present position of educational missions in India in the light of the new difficulties, or rather the new stress of the old difficulties; always remembering that much of what is said might apply with equal force to other mission agencies.

It is an axiom that the great problem of the missionary is to establish friendly relations with the people among whom he works. The evangelistic missionary who has fed the people of his district in famine time, has provided a home for their orphans, has visited and helped them in time of plague, and stood by them in many a minor trouble, finds it easy to convince them that he is their friend, but the educational missionary, if he is to enter their hearts, must enter by another door, and the door is usually stiff on its hinges.

The Language Barrier

Perhaps difficulties of language raise a more formidable barrier between the Western mind and the Oriental than we are accustomed to allow. For the most part, the evangelistic missionary speaks to the people in a language which is foreign to himself: the educational missionary speaks to them in a language which is foreign to them; and of the two, it is the latter means of communication which makes heart-to-heart intercourse the more difficult. Probably even men who have spent their lives in the work do not always realize the extent to which they are thus handicapped. Some years ago, at the annual gathering of the students of a missionary college, a dramatic representation of a part of a play of Shakespeare was followed by some scenes from a Marathi play. As the stiffness and foreignness of the English gave place to the ease and homeliness of the Marathi, one who had been engaged in educational work for over thirty years said he had never before fully realized the disadvantage under

which the students labored in being compelled continually to use a foreign language.

It might then be suggested that the policy of making the English language the medium of secondary education has been a failure, and that we ought to revert to the plan of using the vernaculars. The question is not one to be lightly dismissed. Mr. A. G. Fraser, the principal of Trinity College, Kandy, has lately been strenuously advocating the policy of secondary education in the vernaculars. One can not do more than indicate some of the enormous difficulties that lie in the way. In the first place, when it is remembered that each college is affiliated to one of the great central degree-giving universities, it will readily be understood that no missionary college, nor all the missionary colleges combined, can make this change, however necessary they may consider it. They must first convince the university authorities. Then, so long as India is polyglot, and is governed by Britain, a supply of English-speaking Indians will be required for government service. Further, to bring India into touch with modern knowledge and culture, a vast amount of translation work would have to be done. To say nothing of the expense, trouble and artificiality of this process, it would mean that India would inherit Western culture at second hand. Again, if Indian education is to be in the vernacular, in which vernacular? We are dealing with a country which not only embraces scores of languages in its vast area, but where a single city contains men of widely different races, speaking widely dif-

fering languages. Which is to be the favored language in Bombay, in Madras, in Nagpur, or even in Allahabad? At the matriculation examination of Calcutta University, each student has to write a paper in his vernacular. At one center, among students from one single district, the writer has seen eight or nine vernaculars being written at one time. Then, too, under the vernacular system, the supply of professors for any district, would be limited to those who knew the vernacular of the district. Under the present system, there is all India to choose from, and altho Nagpur is nominally a Marathi district, a large proportion of the college professors have been Bengalese.

All are agreed that every Indian should be able to speak, read, and write his own vernacular, should know the history of his own country, and something of its life; and that any system of education which aims at turning out Indian Englishmen is fundamentally unsound. But probably all those results could be secured by a common-sense adaptation of present methods, such as in some quarters is being seriously attempted. At all events, let no one suppose that the abandonment of English as the medium of secondary education will introduce the millennium.

Even if the language problem could be solved, we have still to recognize the great gulf which divides the Eastern mind from the Western; the gulf which one so often feels inclined to say is fixt "that they which would pass from hence to you may not be able, and that none may cross from thence to us."

We have to recognize also that the means which naturally suggest themselves for the bridging of this gulf are not so easy of adoption as might at first sight appear. Such an apparently simple matter as asking the students to spend the evening at one's bungalow is fraught with difficulties in India unknown in other parts of the world. The common meal, cementer of so many friendships, is made impossible by the caste regulations about food, so far at least as the Hindus are concerned; and for the most part the missionary is denied resort even to the thawing properties of tea. In the writer's experience the Brahman is willing to receive from him bananas, oranges, or any kind of fruit with a thick rind. The experiment of offering native sweetmeats, of which the Indian is passionately fond, was tried at the suggestion of an Indian Christian, but did not prove successful. A few years ago, by a curious exception made in the caste regulations under pressure of a strong temptation, they would take from our hands aerated waters, presumably bottled by low-caste men; but latterly there has been some evidence of scruples on this subject. Still they enter with zest into European indoor games; and seem responsive to such efforts to come into closer quarters with them; and in spite of the unsatisfactory nature of the compromise adopted on the food question, the social evening is to be reckoned among the factors that make for mutual knowledge and trust.

Again, it might be suggested that on the athletic field, professors might come into closer touch with

their students than is possible in the class-room. But here a similar difficulty meets us in an aggravated form. The students who are the most enthusiastic members of the gymkhana are usually those who are otherwise most open to friendly advances, Mohammedans, Parsees, and others. The Marathi Brahman, never a keen follower of European games, has lately adopted an attitude of antagonism, including them in his boycott of things British. A few months ago, the authorities of a college in the Marathi district, disappointed at the "weedy" appearance of so many of their students, and hoping to induce them to take part in European games, issued an order that all their students should give a small monthly subscription to the college gymkhana. The students point-blank refused to pay and the regulation had to be withdrawn. Those who do play such games, are taunted by their friends as Moderates, this being the term applied to the political party who are willing to work in harmony with Europeans for the ultimate independence of India, as opposed to the Extremists, whose one desire it is that the British Government should forthwith withdraw.

The Political Barrier

The new element, however, in the relation of the educational missionary to his students, is the new tension of the political situation. Perhaps there never was a closer parallel between two peoples, sundered so far in space and time, as there is between the Pharisees of Christ's time and the Brahmans of modern India. Both are the religious leaders of the communities

to which they belong; both are the keepers of the oracles of God. There is the same pride, the same contempt for those socially and religiously beneath them. There are the same ceremonial washings, the same conception of defilement as physical rather than moral, the same attention to the outside of things, the same indifference to the things of the heart. There is the same subjection to a foreign yoke, the same restlessness under the yoke. But the Brahman's restlessness is now becoming something more.

Born of the Japanese victory over Russia, born of two generations of Western education, born of that intangible something that we call the spirit of the time, new feelings and aspirations are stirring in educated India. A considerable section of the Brahmans is demanding that a more or less complete measure of independence for India shall be recognized as within the limits of practical politics in the not distant future.

And in the meantime the feelings of the younger generation of Brahmans toward the British Government, when they are not feelings of positive hostility, usually savor little either of gratitude or affection. Government service, which absorbs so large a proportion of India's educated men, also limits their power of taking any overt part in political agitation. The Independence movement of recent times was engineered largely by lawyers and newspaper men; but the storm-centers of the agitation were the schools and colleges. Indeed, one of the most reprehensible things in the whole movement is the use that has been made

of schoolboys as a political force. It seems fairly certain that deliberate attempts were made by outsiders to stir up students and schoolboys to rebel against constituted authority. The students of two of the three colleges in Central Provinces were on strike during part of 1907. One of the largest schools in the Provinces had also a serious strike of its pupils; and this is simply an indication of the state of feeling in educational institutions over a large part of India.

It is hardly to be expected that the educational missionary will remain quite unaffected by this state of affairs. On the one hand, he is a representative of the teaching of Christ; on the other, he is a representative of the British race. And in the eyes of the students the latter fact obscures if it does not quite eclipse the former. The very necessity of preserving discipline in a time of unrest makes it difficult for a professor to be on those terms of frank intercourse with his students that he so much desires. However much the missionary may sympathize with the aspirations of young India, as an honest man he can hardly pretend to sympathize with all the embodiments taken by these aspirations. Even if this were not so it is a very elementary rule of educational discipline that order must be preserved. And a schoolboy can hardly be expected to appreciate the distinction between repressing disorder and repressing the feeling that has led to the disorder.

At the present moment then, the college missionary (unless he is prepared to commit the folly of expressing open sympathy with a pre-

mature movement for self-government, a sympathy which would probably be the end of his educational career) is forced into an attitude, if not of hostility, at least of malevolent neutrality, toward his students on a point which many of them regard as vital.

Antagonism to the West

The missionary is a Western missionary. The religion he preaches is regarded as a Western religion. And the odium attaching to all things Western does not spare Christianity. In material things the missionary is sometimes benefited by the presence of the British Government. Government officials can and often do assist the missionary with building-sites, grants of money, and in other material ways. But one may fairly doubt whether the missionary would not on the whole obtain a better hearing if he came frankly as an alien, with none of the prestige of the Sirkar, with no influence save that of the Master he serves.

From yet another point of view, the educational missionary is handicapped by the political feeling. The independence movement has its religious side. Economically it takes the shape of a boycott of foreign goods, and a revival of Indian industries. Politically it is a demand for home rule. On its religious side it is a revival of Hinduism, with the corollary of antipathy to a foreign religion. The Nagpur students lately formed a student's league, one of whose functions was to celebrate in a fitting manner Hindu holy days. Some of the Hindu students in the college hostel read their Gita morning and evening as

Christians read their Bible. It is, however, somewhat difficult to know how much importance to attach to the Hindu revival; possibly it would be a mistake to take it too seriously. But while it lasts, it must be reckoned among the difficulties of the situation.

Hardly distinguishable from the religious aspect of the movement, but of much more far-reaching importance, is its social aspect. The pharisaic opposition to Christ was largely dictated by jealousy; by the feeling that if Christ's claims were largely accepted, their power and prestige were gone. In India the same causes are having the same effects. The Brahman is still an object of reverence; but not quite so much as he once was. Partly owing to the compulsory mingling of castes in railway trains, partly owing to the government policy in the matter of education, but largely owing to the direct influence of Christian missions, there has been a leveling-up process. Thousands of low-caste men in the India of to-day have made good their claim to be human beings. The common people have heard Christ gladly. Instinctively perhaps, rather than consciously, the Brahmans feel their power slipping away. Instinctively they feel that Christ is the enemy of their claim to be as God; that the spread of Christianity is the end of their reign. The Brahmans are fighting for their lives; fighting to prevent themselves from extinction as a class. On the one hand, their enmity is against the Government; on the other hand, it is against the lower castes of their own people. And if this view of the agitation is correct, then for an

English labor leader to come to India to help the Brahmans in their struggle for independence, is a proceeding of much the same kind as if an Indian pariah were to go to England to defend the privileges of the House of Lords.

What then is the inference from all this? Is it that Christian missionaries should cease to take part in the higher education of India? Yes; if it is to be accepted as a principle in mission polity that a position is to be abandoned as soon as it becomes difficult. No; if difficulties are to be recognized only as a call to fresh endeavor.

A church which worked only or chiefly among the Brahmans would give a distorted impression of the Christian Gospel. But a church which neglected the Brahmans would give an impression hardly less untrue. And if we are to work among the Brahmans, educational missions must remain prominent among our agencies until some one has discovered a better means of reaching them than the school and college.

Results of Higher Education

Let it be granted that judged by numbers of converts, educational missions have not shown very striking success; tho it is easy to exaggerate their want of success. But Christian missions in India are still at the stage when their fruits can not be judged only or even chiefly by statistics. If Christ be lifted up from the earth He will draw all men unto Him. In India to-day He is drawing unto Him not only Hindus, but Hinduism bodily; is compelling it to a process of internal

reformation. If men are not to be Christians, is it nothing that they should be more moral Hindus?

The question is not whether or not the Hindu is to be educated. The Hindus will continue to demand and to receive education, whether the Christian Church takes part in the work or not. The only question at issue is whether the education given shall be frankly Hindu, or agnostic, or non-religious; or whether it shall be leavened with the teaching of Christ. On our answer to that question depends in large measure the welfare of the next generation of Indians.

After all, where is there a greater missionary opportunity than in the school or college? If the missionary can speak to his pupils about Christ

for thirty or forty-five minutes, day after day, for many months of the year, and for years together, at the most impressionable period of their lives; if he can direct their secular studies and guide their thinking; if he can control their conduct not only in the class-room but even to some extent outside; if the missionary has this unrivaled opportunity and yet leaves the hearts of his pupils quite untouched by the power of the Gospel, then surely the fault lies not with the system but with the man; surely the remedy lies not in new methods, but in the new consecration of the missionary.

NOTE—The writer has kept in view chiefly his own district of India. Some of the statements made would not be applicable to other parts of India without some alteration.—J. F. McFADYEN.

NATIVE REFORM MOVEMENTS IN INDIA CHRISTIANITY'S INDIRECT CONTRIBUTION TO INDIA'S SOCIAL REGENERATION

BY SAINT NIHAL SINGH, OF INDIA *

Author of "Essays On India," "Messages of Uplift for India," etc.

A new quickening of life is the most prominent feature of Hindustan in this first decade of the twentieth century. The land that yesterday was conservatism-curst and caste-crazed is slowly veering around and is becoming a cyclone center of change for the better. Not long ago, life in India, from palace to hovel, from prince to peon, was stamped with the brand of retrogression and inertia. To-day the people are becoming thrilled with the force of evolution and a complete reorganization of society is taking place on sane and modern lines.

This impetus for India's social regeneration has come largely from

those missionaries from the West who have left their home-land with hearts athrob with love to deliver Christ's message to the people of Hindustan. Apart from direct efforts to win men to Christ, the Western missionary has indirectly done much to rouse India from its death-like stupor of ages. As a result of the Christian teacher's example, the East Indian has been moved to curb his propensity for abstract thought and has been led to set out to study scientifically and to remedy the disorders that for centuries have degraded society. The net result of this indirect missionary influence has been to inspire the native of Hindu-

* Mr. Singh is not a professing Christian, but was educated in a missionary school.



A HINDU MISSION SCHOOL FOR DEPREST CLASSES AT PAREL, INDIA

stan to give more attention to reforming his social institutions himself, instead of trusting to charitably inclined foreigners to do this vitally essential work for him. Since self-help is the best help, the missionary, by stimulating the East Indian to help himself, has rendered India the most enduring service.

If we would have a clear conception of Christianity's indirect contribution toward India's social regeneration, we must know of the maladies which for centuries have afflicted the Hindu community, and which are now being remedied under the beneficent foreign influence of the Christian missionaries.

Of all the social plagues that have preyed upon the Hindu body politic, the most virulent has been that of caste. This horrible institution has divided society into so many watertight compartments, each subdivided into many minor subdivisions. Iron-clad rules have prohibited inter-

marriage and inter-dining, even among members of two smaller groups of the same caste. The result of this institution consequently has been to render the Hindu woefully provincial and sectarian.

The caste rules have also made it impossible for personal liberty to exist under them. This tyrannous system has demanded that the individual, bound and fettered, must regulate even the minutest detail of his life as the despot ordained it. For instance, caste has dictated not only that a man should give his daughter in marriage to a member of the same caste, but also has demanded that the wedding should be solemnized at a certain age—usually before twelve. This injunction has been responsible for the early-marriage system, which has done a great deal to degenerate India's manhood. Caste has ordained that a son should follow his father's profession, without reference to his fitness or his inclinations. Caste has

been largely responsible for the Indian's desperately clinging to the old-time methods and implements that he employs to-day in his various avocations, instead of endeavoring to improve upon them. By prohibiting the Hindu from ocean travel, caste has deprived him of the opportunity to learn by rubbing elbows with representatives of other nations. In a word, the caste system, by fettering the individual and by hampering him with rules of conduct, has proved the chain that has bound India to the past and has prevented her progress.

Caste has dealt particularly hard with those people whom this system has condemned to stay at the foot of the social ladder—the so-called “deprest classes,” the “untouchables,” the “pariahs.” Their lot has been that of social outcasts—nothing more intolerable than that being imaginable. But caste has not only saddled them with this unbearable weight; it has also decreed that these unfortunates shall always be so loaded down with an insufferable social burden. For now and for evermore, they must remain in the Cimmerian darkness that stunts their stature and poisons their life.

Mind you it is not an inconsiderable population of India that the caste system thus sentences to remain perpetually “untouchable.” According to authoritative statistics, the “deprest classes” in Hindustan number more than one-fourth of the total Hindus and more than one-sixth of the 321,000,000 natives. These submerged humanlings, with no hope for future emancipation, are not confined to any single locality in India, but live scattered all over the land.

It is on pain of dire punishment

that a Hindu is persuaded to submit to this monstrous institution. Even the slightest infringement of any of the laws laid down by the tyrannous and unjust canons means deprivation of all social intercourse, and even of the most elementary service which every individual, as a unit of society, needs for his very existence. No wonder that the average Hindu would by far prefer death to being outcast.

In the providence of God, it was reserved for the Western missionary to break the backbone of this incubus—caste. For nearly two centuries the direct as well as the indirect influence of the Occidental missionary has been battering at the citadel of this pernicious system, and slowly but steadily is breaking it down. As a general rule, it is the low-caste Hindu who gives heed to the missionary's message and accepts Christ, while his high-caste brother is wrapt up in metaphysical musings. Conversion to Christianity will, of necessity, lift him up from his unendurable social position and give him a new impetus to succeed in the world—to amount to something. The Christian missionary's plea appeals to the pariah more especially in times of famine, since the Occidental not only offers him religious solace, but likewise is anxious to feed the famishing one before talking religion to him.

Until recently the high-caste Hindus contented themselves with merely railing at the missionaries for attracting their low-caste countrymen to their fold by offering them famine relief and a better social status. They jeered the converts as “rice Christians.” But of late this attitude is yielding to one saner and more appreciative. The intelligent Hindus are coming to regard

with gratitude the famine relief work organized and carried on by the Christian missionaries. They are also beginning to realize that the missionary does not really commit any serious crime when he rescues the "untouchables" from their everlasting doom, and places their feet on the road to happiness.

Better still, the work of the Christian missionary to give a more equitable and happier status to the low-caste Hindus is commencing to act like a charm in rousing the high-caste Indian from his stupor of centuries. He is himself awakening to realize the tyrannies of the caste system. Instead of dreamily watching the pariah join another congregation to better his lot in life, he is urging the necessity of removing the disabilities under which the low-caste Hindu labors. In a word, the missionary's campaign is proving instrumental in progressively rousing the Hindu to do at least as much for the elevation of the deprest classes as the foreigner would do for them.

This indirect work of the missionary is calculated to accomplish wonders in the social regeneration of Hindustan. Under its impetus, the propaganda for removing the social disabilities of the low-castes to-day is probably the most noteworthy feature of the neo-Hindu sects. The Arya Samaj and the Brahma Samaj both are actively engaged in pleading with the high-castes to give a new status to the inferior castes, lest they be absorbed by other faiths that are willing and anxious to uplift the deprest classes.

On the theory that the Occidental missionary is able to attract the low-caste Hindus by supplies of food dur-

ing famine, the new Hindu sects are organizing and conducting famine campaigns. Their idea is to help their



A MAHAR GIRL OF INDIA
A type of one of the deprest classes

own people so that the succor offered by the foreigner will not lead the famine sufferers to forsake the religion of their fathers.

This indicates that the conservative Hindu, who was notorious for his disinclination to change, has been stung into remodeling his social structure

and is ready to employ the tactics of the opposition in order to hold his ground.

This is proved by the present-day reform activity among the Hindus. Probably the best organized work done by the Hindus to uplift the so-called "untouchables" is that carried on in southern India. For about thirty years the Prarthana Samaj, the Theistic Church of western India, has maintained night-schools for the low-castes, and has endeavored to better the condition of the deprest classes by providing suitable work for the pariahs by remedying their social disabilities and by preaching to them ideals of religion, personal character and good citizenship. Realizing that united effort would be required to carry on this great reform movement efficiently, a mission was started through the combined efforts of all the agencies then working to help the pariah to a higher and happier life. The work was started in Bombay, but quickly expanded beyond the confines of that city. The main energies of the native workers, however, are concentrated at Parel, where, besides teaching in the schools, they minister to the various needs of the poor people by arranging lectures, games and excursions, giving medical relief, holding Sunday classes and religious services, visiting the poor in their homes, distributing clothes and such other small charities in times of emergency. The Deprest Classes Mission Home has secured the active services of four high-caste women. The existence of the mission is due entirely to a generous Hindu philanthropist, who makes a large monthly donation to carry on the work.

One of the chief aims of the mis-

sion is to improve the sanitary condition of the "untouchables" by teaching them habits of cleanliness and temperance, affording cheap or free medical advice and seeking to substitute sane notions about the laws of health in place of the many superstitions rampant among the low-caste people. The children of the mission-school, who come from the dirtiest quarters of the town, and who have absolutely no idea of cleanliness or hygiene, are bathed in school and are made to wash their clothing. Plenty of soap is supplied, and they are taught the advantages of neatness. Slovenly habits are utterly discouraged and the little children are imbued with the thought that cleanliness is next to Godliness. During the first two years of the school's existence—it was started on October 18, 1906—more than 400 pupils of the deprest classes came under its influence.

Besides this school, the mission conducts the Donar Kachrapatta Day-school and the Agripada Day-school. The former was established on November 1, 1907, and during its first year 110 boys and five girls were admitted, 109 of whom belonged to the deprest classes. The latter school was opened on June 1, 1908, and admitted 292 pupils during the first seven months of its existence; all but one of them were pariahs.

From November 12, 1906, to December 31, 1908, 1,239 patients were treated in the free dispensary maintained by the Deprest Classes Mission. A trained native midwife also paid visits to those who called for her help.

Equally efficient work is being done by this mission in other towns, and through its efforts hundreds of pa-

riahs have been uplifted from their sodden condition to a life of usefulness and happiness.

The effort to give a new status to the "deprest classes" among the Hindus is not confined to western India, nor is the Prarthana the only Hindu Samaj (sect) that is laboring in this direction. Systematic or sporadic campaigns are being made in various parts of the land and by different Hindu

There is no doubt whatever that the backbone of the caste system has been seriously shattered, and that with increasing awakening the Hindus will redouble their efforts to raise the submerged tenth of the Indian people.

Undoubtedly, the relegation of more than 50,000,000 human beings to a deprest social state is a canker-sore of the most virulent type; but besides it, there are other disorders, almost



SOME HINDU WORKERS IN THE HINDU WIDOWS' HOME AT POONA
This institution is started and managed by Hindus on Hindu lines

churches to ameliorate the condition of the pariah. For instance, in northern India the Arya Samaj is doing much useful work along similar lines.

Of course, the Hindu leaders have not awakened to the fullest sense of their responsibility in this direction. Indeed, but the fringe of the problem has as yet been touched. But the way the people are coming to a realization of their responsibility and are manfully coming to shoulder their burden offers much hope for the future.

equally grave in their nature, that have infested the Hindu body politic. For example, for many centuries the position of woman in India has, to say the least, been extremely anomalous. She has been accorded only a domestic existence, being treated as man's drudge and plaything. While there has been practically no polyandry, there has been some polygamy. Also, while the widower has been allowed to marry again, the widow has been condemned to perpetual widowhood:

this clearly indicating that the Hindu man, in making laws, has dealt differently with woman than with the members of his own sex.

Now, thanks to Christian influence, the Hindu is coming to realize that he must accord woman her rightful place in the community. As in the matter of elevating the pariahs, so in respect of giving a new status to woman, the Hindu has been influenced into activity by the Occidental missionary. All over the land the Hindus are establishing academies designed solely for the education of girls. The widow, so long forced merely to vegetate, is being given a chance to lead a fuller life. Hindu widows' homes are springing up all over the country. The girls' schools and widows' homes are, in all respects, modern institutions, and their conductors, as a rule, are frank enough to acknowledge that, in many important details, they are patterned after similar schools originally started in India by Christian missionaries.

Another plague that has afflicted Hindustan has been the misuse of charity. India has always been renowned as a land of charitably inclined people, but the almsgiving has been so carried on that instead of helping the helpless to help himself, it has tended to permanently pauperize him. Naturally Hindustan is to-day, and has been for decades, a land of beggars.

In times of extreme and wide-spread distress, the charity dispensed by the Hindus has been like pouring water into a sieve. No system, no method, has been used, and as a consequence the money given away has not accomplished even an infinitesimal portion of the good that it was capable of

doing in hands of reliable agents.

Now, however, the Hindu is fast coming to understand that charity, in order to bring about any appreciable good results, must be properly organized. The Hindus, especially the Arya Samaj, make notable organized efforts to fight famine whenever the rains fail and the pinch of poverty becomes severer. These "famine camps," as they are called, are capably managed. Unquestionably they have proved instrumental in doing much good. Many details of these famine campaigns show that the wide-awake Samajist has benefited from the similar work done under the supervision of the Christian missionary.

In still another channel the Hindu charity that until lately was practically wasted, to-day is effecting much good in dispelling ignorance and superstition that for lo! these many years, have held India in its grip. The various Hindu and Mohammedan denominations are at present vying with one another in offering educational facilities to their young.

No one can study the schools and colleges founded by the various Indian sects without remarking that they are patterned after similar Occidental missionary enterprises. Like the missionary institutions, the native denominational schools make a specialty of imparting religious instruction; and this feature boldly stands out since the academies maintained by the Government are strictly secular.

That a good deal of the inspiration and many of the working details of all educational and other work for the regeneration of India have come from the Christian missionaries in the Peninsula is so obvious a proposition that it needs no further elucidation.

A CONVERTED HINDU PRIESTESS *

The Story of Chundra Lela, an Indian Priestess, Who Sought and Found Peace

BY RICHARD BURGESS, JUBBULPORE, INDIA

It was in Calcutta in the year 1896, when India was a very new land to me. My hostess announced a visitor who had sent me the customary "salaams" and I hastened to the reception-room, but was told that she awaited me in the shade of a tree outside. This seemed a peculiar procedure, but I went and found an Indian woman, of about sixty years of age, anxious to bestow her blessing upon me. Her face was in itself a benediction. In effect, she said: "At the end of my long and wearisome search for spiritual peace I came to Midnapore, in Bengal, and for the first time learned of Jesus Christ as the Savior from sin. Dr. James L. Phillips, missionary to the children of India, preached the first sermon to which I ever listened, and he it was who baptized me into the Kingdom of God's dear Son. Dr. Phillips' memory is to me, therefore, very precious. As you have come to India to follow in his steps, I have called to see you. My prayers shall be offered on your behalf every day while life lasts. May your work be spiritually fruitful."

Such words were full of cheer, but I did not then know my great privilege in having Chundra Lela as one of God's remembrancers. To-day, I believe that the success which has attended my labors is due in no small measure to the intercession of this beloved daughter of India.

The land of Nepal is a narrow strip which stretches over nearly nine degrees of longitude and occupies more than a third of the great Himalaya range in India. "The whole of the

Bernese Alps might be cast into a single Himalaya valley." I have sometimes thought that Chundra's ideas of God had been suggested by the physical features of her mountainous homeland, and that her desire for God was suggested by those great snow-peaks which go nearer to the sky than any others on our planet. Be that as it may, she was from the first a girl of religious and studious nature. Prajapah Ghasi, of the Central Provinces, was one of her progenitors. He and his descendants had, for generations, officiated as Brahman priests in the royal household of Nepal. Her father was the owner of property to no inconsiderable extent, both at Kaski, her birthplace, and in the capital of Nepal, and with it all was a man of enlightenment. The mother, the third wife of her husband, was also an educated woman. At the end of the first cycle of seven years in her life, Chundra's marriage took place, with the usual ceremony. It had been arranged for the contracting parties by the parents; neither bride nor bridegroom exercising any choice in the matter, their union was inevitable.

The second cycle of seven years here began. For two years all went well. Suddenly the greatest calamity which can come into the life of an Indian girl had to be faced: her husband died. The sorrow in itself was unspeakable, but added to it was the superstition that she, the wife in this life or in a previous one, must have committed some sin which had caused the death of her husband. In expiation of her supposed sin, she started

* In the preparation of this article the author gratefully acknowledges his indebtedness to Mrs. Lee's "An Indian Priestess"; to Miss Coombes; and especially to Rev. Z. F. Griffin, who hopes soon to publish an exhaustive work on Chundra Lela's life.—R. B.

on a pilgrimage to Puri to worship at the shrine of Juggernaut. The journey was first made to Calcutta, then to Saugor, then to Puri. Her parents and slaves accompanied her. There were dangers on the way from disease and robbery. At this stage another unspeakable sorrow came into her life. In Puri, her father died. He called his daughter to his side when dying, and gave her particulars about her possessions and where necessary documents could be found. With a sad heart, indeed, she, accompanied by her mother and servants, made her way back on foot direct to her highland home, taking special care of the keys passed her by the hand of her dying father. Why her young life should be so greatly burdened, for she was but thirteen years of age, considerably puzzled her heart and brain.

The days of Chundra Lela's widowhood were much occupied with introspection. What great sin in this life, or in a former one, could she have committed to cause the death of her husband? Along with this problem was another one, "How could she accumulate merit enough to remove her guilt and earn peace." Slowly the answer was evolved. She must perform "*Chardhom*"—she must make a great pilgrimage to the holy places of her faith at the *four corners of India*. That accomplished, she would, she believed, find satisfaction.

Chundra Lela's third cycle of seven years began when, while still young in years, she left home by night and by stealth. The old mother felt herself deceived and bereft forever of her daughter, but seldom has a young woman of such refinement and wealth, set out with so much de-

termination to work, to renounce or to suffer in the quest for a vision of God and spiritual peace.

With Chundra were two other widows, who in return for services rendered, undertook the same pilgrimage. With girdle-bags of gold, and feigning to be men, they evaded the beaten tracks; nor did they feel safe until out of Nepal and in British India. Monghyr was the first place of religious note visited: then Borjunath, then Gaya. At the latter place Chundra worshiped at nearly fifty shrines.

As this Hindu saint drew near to Puri she prayed earnestly for a vision of God. Tulsee Das was said to have had a vision of Juggernaut (Lord of the world) on that spot.

Chundra Lela, with unsatisfied yearnings, went on to Puri, where she did homage in the temple of Jagannath. Among the chief gods of India none excel Juggernaut in ugliness. But for the strong hand of the law, mothers would still vie with each other in casting their children under the wide wheels of the ponderous car which carries the idol. In Puri, money and time were spent in doing all that priests considered sufficient.

Chundra Lela's next objective was the temple of Rameshwar, in Madura. This meant a journey of about a thousand miles. Roadside shrines were, in her eyes, worthy of reverence. The whole way she traversed on foot, very occasionally hiring an "ekka" or country cart. Small wonder then, that years were occupied in reaching Madura, the city of Rameshwar.

There Chundra worshiped with her usual earnestness; not one of the priest's exactions did she omit.

A great journey toward the northwest was then undertaken, with Dwa-

raka as its objective. It must have meant another thousand miles. Space forbids an account here of Chundra's experiences on the way, among the Bhils, a jungle people of the Santpura mountains. It was a marvel she escaped with her life, not to speak of her gold-laden girdle. In a very large temple dedicated to the worship of Krishna, and washed by the sea waves, Chundra Lela, on arrival at Dwaraka, went through her devotions, costly to her and remunerative to the priests.

Badrinath was the only remaining shrine to be visited to complete the "*Chardhom*." Chundra longed to face that journey, but dared not attempt it in monsoon weather. Restless as ever, she turned her face to Hurdwar, and in succession, paid her vows (also paid *for* her vows) at Agra, Muttra, Brindaband (Agra, second visit), Allahabad, Benares, Ajudhia. Each place visited was chosen with the greatest care, and the primary motive was to gain religious merit.

The rainy season having ended the journey to Badrinath was begun. Tho Chundra Lela had experienced mountain travel in Nepal, she found the way to Badrinath very rough and cold. Think of it! A woman pilgrim climbing to a point some 10,500 feet above the sea! The cold, especially after the terrible heat of North India, was very hard to bear. Chundra Lela's limbs were stiff and her feet bled. Not satisfied with getting to the sacred spot, she must needs stay there about a week, worshiping in the temple of Vishnu, situated where "mother" Ganges is said to spring to life.

Were snow-clad Badrinath and Kedranath mountains ever trod by a pilgrim who yearned more for a cleansing from sin and a vision of

God? Seven long years at least she had spent in performing "*Chardhom*." No success had come. Chundra's experiences were a sad answer to "Canst thou by searching find a god?"

Back again to Benares, Chundra Lela now turned her weary feet, and from there prest on to Raneegunge. In her journey there the assaults of thieves endangered not only her gold but her life. Nor was this the saddest incident, for as Chundra approached Raneegunge one of her maid-servants took ill with fever and died. In Raneegunge, the other maid-servant, who had accompanied Chundra for more than seven years, died of cholera. Then came the darkest night in the life of this Hindu saint. Alone with her load! Not merely the load of cooking utensils. The load on Chundra was her sense of disappointment that there had come to her no vision of God, no emancipation from sin. Long and expensive pilgrimages seemed futile and her religious books gave her no light. It was not a case of the Prodigal Son coming to the end of his tether. Chundra was not a prodigal. It was not a case of Nicodemus coming to Christ. Chundra had never heard the name of Christ the Teacher. Rather it was a case like that of the Athenians worshiping an *unknown* god. When despair was eclipsing hope, Chundra joined a band of pilgrims on their way, by a short cut, to Puri. She engaged some of them to carry her goods and was thus helped as far as Midnapore. Performing "*Chardhom*" and getting back to this place must have meant 6,000 miles of travel, mostly on foot. The time absorbed was seven years.

The Rajah of Midnapore, hearing of Chundra, called for her, and, dis-

covering her to be a very remarkable woman, invited her to become a religious teacher in his family. The women of his establishment taught Chundra Bengali and Oriya, and in return they were taught Hindu. Little did Chundra know that she would some day use these languages to proclaim the Savior whom she was unconsciously seeking. For about three years Chundra was in the Rajah's family; when she herself persisted in leaving, many and valuable were the gifts with which she was freighted.

Through Raipur and Kassipur Chundra came to Raneegunge. Here she met a woman who undertook to initiate her into the life of an ascetic. Together they went to Berhampur, then to Mymensingh. In that region, on a lonely bank of the Brahmaputra, her teacher left her to practise asceticism, and to then join her at Benares. It is probable that Chundra stayed there alone for about seven years.

When hope and life were nearly gone Chundra abandoned her asceticism and wandered back to inhabited parts of the earth. For about seven more years her pilgrimages continued.

The fourteen years last recorded were the most painful in Chundra's quest. Her inventive brain devised means of bodily torture to us almost unthinkable. She ate no meat, no grain; fruit only was her diet. Among the shrines of Bengal and Assam she wandered and worshiped. During days of the hottest months she would sit in the sun, surrounded by five fires; and through the nights she would stand on one leg. At other times she would sit in water up to the neck from midnight to dawn. Those were long nights and days for Chundra. She was generally unapproachably

filthy, this being part of her penance. Now in fear of shipwreck on the Brahmaputra, now devising some new form of bodily torture, but always in quest of God and peace was this poor woman. It was at this time that she first heard the name of Jesus, the God of the white people who lived in Calcutta. It was at this time, too, she began to suspect that the priests were deceivers. She took steps to prove their pretensions and was disgusted to learn how they stooped to the meanest trickery and falsehood to deceive the ignorant and secure money. Small wonder that at the end of this cycle of fourteen years her experiences wrung from her the testimony, "There, I have done and suffered all that could be required of mortal, god or man, and yet without avail." Disgusted with Hinduism, she prest on to Saugor by way of Calcutta, to formally finish with asceticism. She then turned her face to Midnapur, again by way of Calcutta, and as we shall see, toward Jesus Christ.

Wheels work within wheels. It was through Chundra's interest in a little girl that she first met Christian teachers and learned of JESUS CHRIST. That led her to take an interest in the Bible and to a close study of its teaching. It was Mrs. Burkholder, then Miss Julia Phillips, who first had the privilege of explaining the redeeming love of God to this "Searcher after God." Her attendance at a Christian service for the first time, when Dr. J. L. Phillips preached; her presence in Mrs. Phillips' class in the Sunday-school which followed; her desire for baptism; her prompt decision to abandon her idols and money unreservedly; and her baptism—all form a beautiful story. A remarkable aspect of the case was

that Chundra was but 36 years of age at the time of her conversion.

The writer may here explain that the above Dr. Phillips, and his sister, Miss Julia Phillips, belonged to the Freewill Baptist Missionary Society, and that Chundra remained in communion with that Church to the day of her translation. Dr. Phillips in 1900 became general secretary of the India Sunday School Union and held that office with conspicuous ability to the time of his lamented death in 1905.

Only on the hypothesis of an active Providence can we account for the fact that Chundra Lela's interest gathered more around Midnapore than Nepal. Surely God led her footsteps thither in order that they might eventually be shod with the preparation of the Gospel of Peace. Chundra had learned the inability of Hinduism to take away sin and guilt; the impotence of Hindu scriptures to give guidance; the immoral, mercenary, and deceitful character of Hindu priests; the helplessness of idols; and the uselessness of long and expensive pilgrimages—these were the paths along which she had come in a fruitless search for a vision of God and peace. Her soul was restless until she rested in Christ. Her years of weary searching help us to understand, in small measure, her abandonment when she gave away her idols, saying, "There is nothing in Hinduism, or I would have found it."

To tell how Chundra Lela spent the remainder of her life would be too long a story. She did not travel again as far south as Madura, or as far west as Kathiawar, or as far north as Badrinath, but she traversed many times over the chief marts of commerce, and the most popular

shrines of Hinduism in Orissa, Bengal, United Provinces, and Assam. This time she was not seeking peace, but *preaching* it—*blest be God!* With compasses and a map of India, I have approximated that Chundra, *as a Christian* preacher, traveled 5,000 miles, mostly on foot.

I remember she was present at a convention in Midnapore which I attended. She sat as long as she could and then disappeared. The session had become tedious, and to her seemed a waste of time. Leaving word with her friends, she said that she preferred to go into the city and preach Christ to the women and children. That incident was an index to her life. She impressed me as another "Andrew, the soul winner." That was her business—nothing else.

I met her in Calcutta a few years ago and I shall never forget her face. It revealed spiritual refinement, peace, determination, persistence. Nor shall I forget the company who specially came to meet her. There were present missionaries, high government officers, Christian converts—they had come to see this miracle of grace.

Chundra solved the problem of ordination very simply. She visited her brothers in Nepal. One of them lay dying. Through Chundra's influence he found Christ. Then the question arose as to his baptism. To bring a missionary from over the border of the "closed land" would cause delay and complications. So Chundra reasoned: "If I am a spiritual priestess, what hinders me from baptizing my brother?" Water was soon brought and the sick man was solemnly baptized by her in the name of the Father, and of the Son, and the Holy Ghost. Should women preach? Should wo-

men sit in committees? Should women vote? were questions which never troubled Chundra Lela. She reasoned out problems in the light of common sense and the Bible, and did not shirk the responsibilities and duties which the results of her reasoning imposed.

Every possible care was bestowed on Chundra Lela by the mission to which she belonged from the time of her conversion. A large amount of freedom was accorded her because of her strong character. Her one object was to tell of her struggles, to secure peace, and the greatness of the treasure found in Jesus Christ. Days of physical weakness came apace. Her mind and spirit were keener than ever. She envied those who were young, be-

cause life was all before them in which to tell of the Savior. To a newly arrived lady missionary, she said: "I am old and white-haired. You are young. Love the people of Bengal and preach to them Jesus Christ." What wonder, when her last hours came, and more than 70 years had been lived, that Chundra Lela should say, "I have no fear. All is bright before me." Perfect love had cast out fear. There was light at eventide. Her light grew more and more unto the perfect day. And her life and love and light will ever grow!

God's method of transforming India is through such Christians as Chundra Lela. Hers was a great quest and a still greater conquest.

PROMOTING MISSIONS BY INDIRECTION

A TRIBUTE TO THE WORK OF D. L. MOODY

BY THE EDITOR-IN-CHIEF

Every great career is an unfinished life-symphony. Whether the music is to close abruptly, or to prolong its melody and harmony, depends on how far the survivors take up the strain, and with their own instruments carry it on in a holy succession of sympathy and activity.

Liszt called his musical productions "symphonic poems"; and, in the achievements of some unselfish and heroic lives, we may detect both a rhythmic movement and a harmonious accord with inspiring ideals and noble purposes.

It is now a full decade of years since Dwight L. Moody reached his dying hour, which seemed more like the hour of translation, in 1899; and ten years remove us to a point sufficiently remote for a calm, judicial estimate of his life, character, and career.

If any man of his generation showed God's power, both in making character and molding conduct, it was he who stands out as one of the marked religious personalities of the last half-century. It was part of the divine plan that in his beginnings, he should be just what he was; should spring from the common folk-stock, rather than from a family of wealth, high social rank, or civic reputation. Had his environment been more favorable, or his education such as insures scholarly culture, men would have traced what he was and what he did to what was accidental or incidental, rather than providential, and the glory would not have been given to the higher hand that shaped on His potter's wheel, out of the raw material, a vessel unto honor for His service. As it is, his life reveals a threefold open secret,

in which the human factor is largely lost in the divine: knowledge of God's word, jealousy for God's will, and absorption in God's work.

Saul's one question, at his conversion, was, "Lord, what wilt Thou have me to do?" and from that hour the will of his Master swayed him. Prince Albert used to say to young men: "Find out God's plan for your day, and do not cross it, but fall into your own place in it." Psalm 139, which reminds us of Him who before birth, frames all our members, hints that, in His book, is written also our life history, the events that afterward are articulated into one career. For a self-willed man to learn to yield to a higher will and bow to a divine Master, means success, for God never fails. To know and love His word is to have a manual for daily conduct, and is thrice declared to be the secret of universal prosperity and blessing in our deeds (Joshua 1; Psalm 1; James 1:25). Mr. Moody saw men like Harry Morehouse, who knew little else, doing great things with this sword of the Spirit, and he determined to learn how to wield it; and he succeeded; not a few distinguished scholars and linguists confessing that in this form of learning he excelled them.

The Word of God is not only an educator, but an elevator, lifting to a loftier plane. Like Kepler in astronomy, he who discovers the hidden beauties of the Scripture firmament "thinks God's thoughts after Him," and grows in greatness. Education never depends on a college curriculum. As Dr. Shedd said, "It is not a dead mass of accumulations, but power to work with the brain." And if so, this Massachusetts lad proved highly educated, despite his little schooling, for

few have had such mental mastery, a memory so ready and retentive, an imagination so vivid and rapid, or a reason so trained to compel conviction, grip the conscience, and subdue the will of his hearers.

We underrate the educative value of the Bible, which is not only a whole library in itself, but a whole university. If the main profit of books lies in the "open-sesame" they furnish to the author's society, the principal privilege of Bible study is that it ushers one into the audience chamber of the King.

Mr. Moody learned to talk from studying Bible language, and hence his happy use of the Anglo-Saxon, with its brief, weighty words, like short, heavy hammers to drive thought home. The King James version is the pure well of English undefiled. In the Book of Ruth, for example, there are twenty-seven times as many Saxon as Latin words. And when a man is an adept in Scripture dialect, he finds the sword of the Spirit, keen on the edge and burning at the point—a penetrator—piercing to the dividing asunder of soul and spirit, disclosing the thoughts and intents of the heart.

We are concerned, just now, to trace the effect and result of this surrender to God's will and loving acquaintance with His Word, in shaping Mr. Moody's life-work; and especially in its indirect influence upon worldwide missions. Quite aside from his evangelism, whose relations are obvious—it being one form and department of missionary activity—we would emphasize his educational schemes, which were an after-thought, taken up, one after the other, with no forecast of fore thought of their growth and greatness.

That is God's usual way: His chosen servants seldom plan at first a wide work; they take one step at a time, not foreseeing the next, and He gives such scope as He will to their efforts. Constantine, when marking out the bounds of his new capital at the Golden Horn, replied to one who remonstrated that such limits would never be filled out, "I am following One who is leading me." As one who carries a lantern sees only a step ahead, but, as he goes, finds the light go with him, so it is in following the will of God—He lights up the next step, and that is enough. To work for God one needs to wait for Him, and, like the Master, wait for the very hour and moment to come when God is ready. To work for God, one needs to be willing to have Him work in and through him—to be a rod, a saw, a hammer, a vessel—passive in His hands, usable by Him, but not capable of doing anything without Him. Sometimes our wilfulness limits our usefulness. An edged tool, with a will of its own, would not only endanger the work but the workman. It is the passive instrument that the Lord covets, and it is he who is truly yielded to God who can at last, like Roebing, when he surveyed the completed Brooklyn Bridge, say, "It's like the plan!" Mr. Müller early foresaw that God would do a great work through this Northfield young man because he was so humble and self-surrendered.

Besides his work as an evangelist, he planted three great schools: one for girls at Northfield; one for boys at Mount Hermon; and a third for training Christian workers, at Chicago. Last of all, he planned a colportage work for spreading cheap religious reading. Having now for ten

years been withdrawn from the direction of this fourfold educational work, it is a matter of solemn responsibility to look at this structure he founded and carried up to a certain point of development, and ask what does God mean that we, who survive him, should do to further and forward it toward completion. Some facts will help to an intelligent decision and action.

First, as to the Northfield Seminary, the present roll of students is 450, about half from New England, but some thirty States being represented, and all the various religious denominations; and twelve foreign countries, from Canada, Mexico and South America, to Britain, Scandinavia, Turkey and the Sunrise Kingdom. A distinctive Bible-school, now incorporated with the seminary, trains high-school graduates and others for service at home and abroad, in every form of woman's work.

Every effort is made to give girls an all-round culture in letters and the arts, whether the fine arts or the homely arts of housekeeping and dressmaking. But, beneath all, is that basal idea—a Christian education that makes God's word precious and God's work a passion. Mission study and systematic giving are cultivated. The mission study classes comprize about half the students and the contributions average two dollars each annually. Founded to make a Christian culture available to New England's poorer classes, the founder's idea and ideal are prayerfully cherished. No additions are made to the faculty which imperil the sympathetic unity necessary to this end; and the practical proofs are ample that the results justify the expenditure of money, time

and effort, for about seventy have already gone to mission lands, sixty of whom are now in the field; and the whole atmosphere of this seminary is both evangelical and evangelistic. It is difficult to be a student there and not be a disciple; difficult to be both and not develop into a consecrated career.

In like manner, the Mount Hermon schools for boys is carried on and with similar fruitage from this godly seed-sowing. At the dedication of Overtoun Hall, the founder charged the students, "make Christ preeminent in whatever you do. People keep asking, 'Have you sufficient endowment for your schools?' My reply is, 'We have a rich endowment in friends.' Keep Christ preeminent, and there will be no lack of funds. These schools would never have been but for Christ and the Bible. Live in Christ, and the light of this hill will shine around the world."

Like the seminary, this school was meant for students of small means, and a hundred dollars have to be raised annually for each pupil, to supplement what he can pay, and so avoid debt. A leading Christian educator said, after Mr. Moody's death, that all such institutions revert to the prevailing type; the burden of raising annual deficits can not long be borne, and so schools projected for the needy, come to be institutions for the well-to-do. But, after ten years, this prophecy is unfulfilled. The Mount Hermon school is still standing and growing on its old base.

But one serious fact confronts us: both institutions *lack room for students*—the applicants for admission twice or thrice outnumber all existing accommodations; and yet without any

considerable increase of teaching force or expense, two or three times as many could be taught were the dormitories adequate. There have been some enlargements in equipment; chapels have been built, and other important additions made to the "plant," but the great demand is more room for girls and boys who want a schooling that is based on the word of God, and fits for the work of God; and it seems more than a pity that schools with such a history should lack facilities for an extended usefulness, especially in days when the poison of skeptical opinion is pervading like leaven the whole educational lump—the three measures of meal, intellectual, ethical, and even theological!

Of the Hermonites, as of the Northfieldians, it may be said that they are in an atmosphere favorable both to sound doctrine and a missionary enthusiasm. The faculty are a unit in both evangelical faith and unselfish consecration. The trustees, with Mr. W. R. Moody at the head, visit the school, and both by public and private contact seek to feed the fire the founder kindled. Here students are taught the dignity of labor, even manual labor, and are encouraged to help themselves and trained for industrial pursuits as well as intellectual. Debates act as a gymnasium for the mind, while athletics, kept within sensible limits, develop muscle. The Mount Hermon Church has received upward of 700 members, and is limited to faculty and students. It represents twelve denominations, many nationalities, and has a regular system of giving. Thirty Hermonites are in the foreign field, with whom the school keeps in close touch by its cycle of

prayer, correspondence, and mission study. The offerings have aggregated in ten years over \$17,000.

The work of the Moody Bible Institute of Chicago is twenty-five years old. Its primal purpose was and is, "to train men and women to fill a gap between the common people and the ministers of the Gospel. It puts a practical training in the English Bible and the theory of Christian work within the reach of those to whom a regular collegiate and theological education is impracticable; and it insists upon actual practical work for souls as the necessary condition of utilizing Bible knowledge and putting theories to proof in daily tests of contact with the unsaved. It is a school of the prophets, adapted to modern conditions; and the names of the men who are the main movers in it, such as R. A. Torrey, James M. Gray and A. C. Dixon, are a guarantee for its evangelical and evangelistic character.

Out of about 5,500 men and women trained in this institute, over 450 have gone to fields abroad, nearly 300 are pastors, or pastors' assistants at home, 92 evangelistic preachers or singers, 75 home missionaries, and scores of others serving as teachers, secretaries of Christian associations, superintendents of rescue missions, etc.

It would be foreign to our purpose, and to the object of such an article as this, to multiply details or make appeals which are out of place in such a review. But our main purpose is to demonstrate and illustrate how one man can set in motion, by indirection,

a great feeder of missions both at home and abroad, and how he may so lay foundations as that his work after his death goes on as he planned it.

We have given ample space to this noble educational scheme of Mr. Moody's, from a growing conviction that it has a vital bearing upon the church life and missionary activity of our times. We are appalled at the rapid spread of pernicious doctrine and practise—the weakening of confidence in the inspired word of God and deity of our Lord, with the consequent decay of Sabbath observance, marital purity, domestic peace, church attendance, public integrity and social ethics. Schools, where God's word is believed and taught; where Christ is worshiped and exalted; where Christian charity is exemplified without loose liberalism; where students are trained to pray, to give, to aim high and to love a lost world; where unselfish service to souls is the key-note of all teaching, and the atmosphere breathed—such schools, we believe, are a foundation for good characters, pure homes, spiritual churches, and aggressive work for the kingdom at home and abroad.

"Some day," he once said, "you will read in the papers, that D. L. Moody is dead. Don't you believe a word of it. At that moment I shall be more alive than I am now. That which is born of the Spirit will live forever." It is grandly true. He, being dead, yet speaketh, and yet liveth and worketh in the lives and work of those educated in the Moody Schools.

THE VALUE AND USE OF MISSIONARY LITERATURE

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

Literature on missions abounds. The output of mission books the past year has been very large. A single publishing-house has issued a booklet entitled, "Around the World in Bookland, with Missionaries as Guides and Interpreters." This booklet lists not less than 276 volumes published within the past few years, and all of them directly or indirectly treat of mission themes. The Young People's Missionary Movement sold last year textbooks to the number of 139,431, and in the past few years 675,461. The Committee of the United Mission Study Course, representing the women's boards and societies of the leading denominational boards in the United States and Canada, have sold in ten years between fifty and sixty thousand volumes.

There is also an ephemeral literature on missions, such as leaflets, booklets, tracts, bulletins, which is very large. Last year the number of such leaflets issued by the leading boards was between three and four millions. The Laymen's Missionary Movement sold in three months of the past year more than 100,000 copies of mission booklets.

The missionary has become a world power to be reckoned with by statesmen and churchmen, politicians and Christians, alike. There is now a distinct science of missions, and at least an intelligent attempt to understand the colossal economic, social, moral and spiritual forces at work in the missionary propaganda. Mission literature, therefore, has value.

The News Value

First, it has a news value. If the function of the newspaper is to gather,

interpret and transmit the news of the day, then mission literature has a distinct news value.

(a) Only recently I read in the New York *Evening Post* a letter from ex-President Roosevelt to the widow of Governor John A. Johnson. The letter was dated Safari, near Mount Elgin, Central Africa, November 15, 1909. There is no such place as Mount Elgin in Central Africa. There is a Mount Elgon, the largest extinct crater in the world. Readers of mission literature could have given the news editor of the *Evening Post* points. One of the recent volumes on Africa is entitled "From Uganda to Mount Elgon." A readable book. In this volume is a choice map showing the old road to Safari and the exact location of Mount Elgon. This book discusses with rare acumen and scholarly judgment the African character, his limitations, his possibilities, excellencies and defects; the missionary and his wondrous work, the economic and political policies of the British Government in Central Africa, and withal furnishes much valuable information.

It is news that a great cotton-gin plant run by steam-power, and doing everything from seed-extraction to bale-pressing, is carried on without a hitch by the native Baganda people of Uganda. This bit of news might be of interest to some gentlemen on the Cotton Exchange.

Dr. Giffen, in his volume on "The Egyptian Sudan," tells how the brave missionaries of the United Presbyterian Church and those of the Church Missionary Society have already pushed beyond the Sobat River. That the region which was a waste, howling

desert when Slatin Pasha wrote his blood-curdling book, "Through Fire and Sword in the Sudan," is now white with the buds of the cotton-plant.

(b) Mission literature deals with world news. Manchuria, Japan, Korea and China are just now to the fore. In Washington dispatches, in European cables, we are hearing much of Manchuria, China, Japan and the East. The East is moving. If you would understand the Japanese and Korean questions you must read, on one hand, Dr. Ladd's "With Marquis Ito in Korea," and, on the other, the volume, "The Tragedy of Korea," by Mackenzie, the newspaper correspondent. If you have read "Mission Methods in Manchuria," by the apostle of Manchuria, John Ross, or Graham's "East of the Barrier," or Weale's "Reshaping the Far East," you will readily understand why there is so great a desire on the part of Japan and Great Britain and the United States to have a hand in Manchuria. That country is a great world prize, as our statesman John Hay long ago foresaw. The missionary is there. The most remarkable revivals of modern times have taken place within eighteen months in Manchuria. I have yet to read a more wonderful booklet than that entitled "Times of Refreshing in Manchuria." Here is a record of ingathering of human souls, miracles of grace unsurpassed since the days of Pentecost. Manchuria is a rich prize for the merchant, politician and statesman. It is a richer prize for the missionary.

(c) The news of courts and star chambers is to be found in mission literature. The recent volume of Dr. Isaac Headland on "Court Life in

China" is full of news items regarding Peking, the Empress-Dowager, the court and all that pertains to China, present and prospective. The account of the Empress-Dowager, the greatest woman of her race and one of the greatest rulers of all races, is far and away the best that I have seen. His whole discussion of the present political situation in China is most illuminating. Here is a bit of literature that is full of news.

Twenty years ago, at the Centenary Conference at London, Dr. Robert N. Cust, the learned authority on matters Oriental, declared: "You are seeking to do that which you can not possibly accomplish in attempting to fight the opium traffic." No member at the coming World Conference will dare say that in the face of the great opium bonfire at Hangchow, the struggle in the provinces of Szchuan, Shansi and Shensi, and nearly every one of the eighteen provinces where the opium fight is now going on. Here is the greatest moral conflict ever waged by a non-Christian nation. He who has read Merwin's "Drugging a Nation" understands the colossal character of this moral issue. Readers of mission literature or those conversant with the facts are able rightly to interpret news as it comes from the daily or weekly press. Mission literature has a news value.

Educational Value

Second, mission literature has an educational value. Americans are irrevocably committed to education. Schools abound. Learning is fashionable. The true aristocrat is the man who knows. Dr. William Douglas Mackenzie, of Hartford, said, "A wide missionary curriculum is a large

part of a liberal education." It is even so. One good missionary book, in my judgment, is of more value than a dozen speeches by learned secretaries or a whole series of missionary meetings. A Chinese Christian who read the life of George Muller, of Bristol, was induced to found an orphanage for Chinese boys, which today is flourishing and is largely supported by Chinese non-Christian merchants.

(a) Missionary literature is a liberal education because it makes one a citizen of the world. Christianity is justifying its claims to be a world religion. "The Missionary Enterprise," by Bliss, or "Missionary Achievements," by Whitley, two books published within twelve months, deal with all sorts and conditions of men and all continents.

In Julius Richter's great work, "Protestant Missions in India," he declares, "Wherever we look in India, whether at Hinduism or Islam, we find unrest and fermentation. The leaven of the Gospel and of Christian civilization is at work in the stagnant mass. There is stir and commotion among the dry bones." This continent of 300,000,000 is being leavened by the Gospel. One who reads "Protestant Missions in India" gets a very fair knowledge of the India of the past 100 years. Otis Cary's "History of Christianity in Japan" is the history of Japan for the last 250 years. Christian missions are absolutely interwoven with the development of modern Japan, the rising nation of the Orient.

(b) The great personalities of our day are linked with missions. The story of Africa groups itself around the life of David Livingstone. No one

can understand modern Africa who has not become acquainted with the life and work of Livingstone. The story of George Grenfell, the intrepid missionary, and the great map-maker of the Kongo, is the history of the Kongo Free State. Leopold decorated him with many medals, but when Grenfell saw the treachery of Leopold, and how false he had been to the sacred trust committed to his charge, he tore the medals from his breast and spurned the favor of the man whose honor he had once received. Leopold became to him as he became to all thinking men in the expressive language of the African: "Mukabya" (a causer of tears)." What shall we say of that other Grenfell, the doctor, whose heroic deeds in Labrador have won for him a name in the world's true hall of fame.

(c) The great world problems of the times are linked with the missionary. The volume "Twenty Years in the Persian Empire," by Dr. Samuel G. Wishard, unfolds the strength and weakness of the Persian revolution. Dr. Wishard was a keen observer; he was physician to the Shah; he entered the homes of the lowliest; he knew Persia, and his book is illuminating. The pension system abounds in Persia. Pensions are more freely granted, if possible, than with us, but there is so much graft that it is almost impossible to collect pension money, and so the Persians have a proverb, "The man who gets a pension is like the man who marries a wife for her money—he earns it." I have recently had the pleasure of looking over the proof-sheets of a great book, "Fifty-three Years in Syria." It is the history of the whole Turkish situation for the last half-century, viewed

through the eyes of one of the world's great missionary heroes, the Rev. Henry H. Jessup, the grand old man of Syria. The man who reads this volume will become acquainted with the social, economic, political and religious forces that are helping to make the new Turkish Empire.

Such a volume as Dr. Barton's "The Unfinished Task of the Christian Church" is a word-picture of the present condition of non-Christian, Moslem, and semi-Christian lands and the forces now at work grappling with this stupendous task. It is a world problem. He who studies it is educated in world politics, in world forces, in the great big human things of the world. Robert Louis Stevenson said of James Chalmers: "He has a heart as big as a church—he took me by storm as the most simple, brave and interesting man in the whole Pacific." This man was at last eaten by the cannibals, but the story of the Islands of the Sea is wrapt up in such lives as John G. Paton and James Chalmers. It is a liberal education to have known such men even through the rough medium of a book.

Spiritual Value

Third, mission literature has a spiritual value.

(a) If you would know the degradation of sin read Mrs. Carmichael's volume, "Things as They Are"—a story of southern India, and if you would know the power of the Gospel read her other volume, "Overweights of Joy."

(b) Mission literature is constructive. Possibly the best missionary book of last year was "Stewart of Lovedale." They called him "Africanus" in college, and justly so.

He was the developer of Lovedale Institute, was the founder of Blytheswood, and was instrumental in founding the Livingstonia Mission in Nyasaland. He was a great missionary statesman who laid down principles, formulated politics, carried out purposes which to-day are transforming the whole region of Central Africa. He was a statesman, a diplomat, a scholar and an humble Christian, whose dependence in its final analysis was a simple faith in God. If "Up From Slavery" entitled Booker T. Washington to a place in the list of Africa's great men, surely Stewart of Lovedale ranks among her great redeemers, and his name is to be linked with that of Livingstone and McKay, Pilkington and Hannington, Good and Tucker, and all the others. He was the maker of a new Africa. The men of Blytheswood, who yesterday were wild savages, contributed in a single year at Dr. Stewart's Macedonian call not less than £4,500 (\$22,500), for the education of their sons and daughters.

(c) Mission literature is spiritual, for it shows the power of the Gospel through the Spirit. Who can read Bishop Tucker's "Eighteen Years in Uganda," and not stand in awe at the marvelous transformation wrought by the Gospel since the day when Stanley spoke to that heathen king on the shores of Victoria Nyanza; a new civilization, a new Christian state, all within a generation, wrought by the simple preaching and teaching of the Word. Dr. Gale's recent book, "Korea in Transition," tells an even more marvelous story of spiritual power. Think of a 38 per cent increase in the last

thirteen years in the Korean Church. There came to Dr. Gale one day a Christian Korean who had committed to memory the Sermon on the Mount. "How did you do it?" asked Dr. Gale. "Oh," he said, "I took a passage and learned it and forgot it. Then I took a passage and learned it and practised it on one of my fellow Koreans, and then it stuck." Think of learning a passage such as "Love your enemies; bless them that curse you," and really putting it into practise. Think of a whole nation receiving the moral uplift from the ethical and spiritual teaching of the Sermon on the Mount, and you understand something of the movings of the Spirit in Korea. They call Christians "*Those who do the doctrine.*" It is the power of the Word of God enforced by the Spirit of God.

(d) What is the essence of the Gospel of Christ? Dr. Warneck in his volume, "The Living Christ and Dying Heathenism," answers it. Here you have a scholarly, scientific, spiritual unfolding of the real essence of the Gospel which meets and grapples with heathenism. This volume is a great study in anthropology, and in the history of heathenism. It shows that "the dark places of the earth are full of the habitations of cruelty." It also makes clear that the real power of the Gospel is in a living Christ.

(e) We speak of prayer as the soul life of the Christian and the Church. The last volume on my desk is Stanley's "Autobiography." You would hardly look for this New York *Herald* newspaper correspondent to give us lessons in prayer. I am about to quote, not from Francis of Assisi, or Bernard of Clair-

vaux, or Fénelon, but from Henry M. Stanley. This is what he says: "On all my expeditions prayer made me stronger morally and mentally than any of my non-praying companions. It did not blind my eyes or dull my mind or close my ears; but, on the contrary, it gave me confidence. I have evidence satisfactory to myself that prayers are granted."

In Japan, last October, we celebrated the fiftieth anniversary of Japanese Christianity. Count Okuma, the great statesman and president of Waseda University, said of Dr. Verbeck that his great and virtuous influence he could never forget. He said: "To teach the Bible was all right, but to act it was better. What Japan needed was such an advance as should be manifest in lives of lofty virtue of the Verbeck kind." It is a generation since Guido Verbeck taught young Okuma, but the Christian spirit of Verbeck has left its indelible impress on this Japanese life. In the "Life of Verbeck," which I advise you all to read, it is said, "His Jesus-like gentleness made him great." "I am determined," said Dr. Livingstone, "to open up Africa or perish." Can you read such sayings, or get close to men and women who are filled with the missionary spirit and not receive a great spiritual uplift?

A single word about the use of missionary literature. The Laymen's Missionary Movement has issued a Laymen's Library of ten volumes for five dollars. I suggest that ten laymen buy one of these libraries. Each man to take one volume, read it, then send it around to the others. At the end of ten months they have read ten books.

A NATIONAL MEN'S MISSIONARY CLUB

BY REV. EDWIN BRADT, D.D., CHICAGO, ILL.

That regiment of men who met in Omaha, Neb., in February, 1907, and gave to the world those radical resolutions on the distinct responsibility of the Presbyterian Church for the evangelization of its share of the heathen world, and set up a new standard of giving and going which is displacing all previously prevailing standards—that band of 1,074 men has not yet retired from the field. It had an anniversary meeting the other day in Omaha, attended by about 200 of the original delegates, and organized “The Omaha Standard Men’s Missionary Club of the Presbyterian Church, U. S. A.,” for the purpose of more speedily accomplishing the thing resolved upon three years ago. This does not mean that these men have been idle during the past three years. Upward of 100 churches have attained or passed the standard of an average of five dollars a year per member; many hundreds of churches have taken that standard for their goal and are pressing toward it; thousands and perhaps tens of thousands of individuals are giving to foreign missions in multiples of five dollars where before they gave only in dimes or single dollars.

But “believing that an organization of the members of that famous first convention of men in the interest of foreign missions might greatly aid and abet the furtherance of the Gospel in all lands, and help to keep alive and purposeful the conclusions and resolution adopted there, to the end that the Church should arise and actually give the Gospel in this generation to the unevangelized of the earth,” the above-named club was organized with a charter membership of 265 members.

The program of the meeting, which

was held in the old First Church of Omaha, February 9th, consisted of a splendid supper served by the ladies of the church, after which Rev. E. H. Jenks, D.D., as pastor-host and chairman of the local committee, made a short, telling address on “Having Put Our Hand to the Plow,” and then introduced Secretary A. W. Halsey, D.D., of New York, who delivered a magnificent oration on “The Outlook for the Evangelization of the World in this Generation,” calling attention to the brightness of the prospect from the fact that the men are massing for mission work; that the heathen nations are demanding mission work; that the native church is vigorously prosecuting mission work; that the different denominations are forming a great mission trust; and that the spiritual results of mission work are multiplying beyond computation.

Rev. W. S. Marquis, D.D., of Rock Island, followed with a truly great address on “The Omaha Standard and the New Missionary Era.”

At the close of these addresses a report was read, showing that the original regiment of delegates to the Omaha convention had not been lost sight of; but with the exception of a very few, their whereabouts and active interest are positive and progressive. Multitudes of them can be traced by the wonderful advances made in their churches. For example, a list of 50 churches, in which one or more of such delegates are members, shows an *increase* for foreign missions since the Omaha convention of \$32,668.00.

After the addresses and the report, it was unanimously voted by the 200 men present to organize the Omaha

Standard Men's Missionary Club of the Presbyterian Church, U. S. A., with the purpose "to do everything possible consistent with other Christian obligations, to further the speedy realization of the resolutions adopted in the Men's Missionary Convention at Omaha, February 19-21, 1907."

A constitution and by-laws were adopted, and the following officers were elected:

President—W. S. Marquis, D.D., pastor of the Broadway Presbyterian Church, Rock Island, Ill.

Vice-President—A. B. Marshall, D.D., pastor of the First Presbyterian Church, Minneapolis, Minn.

Secretary—Charles Edwin Bradt, Central District Secretary of the Board of Foreign Missions, 328 Wabash Ave., Chicago.

Treasurer—Mr. Robert Dempster, elder in the First Presbyterian Church, Omaha, Neb.

These men all represented churches which have actually attained the Omaha standard of an average of five dollars a year per member.

The constitution is brief and to the point. Aside from the above-declared object and name, the constitution states that all the registered members of the original Omaha Convention are eligible as members of the club, and also any man who endorses the Omaha convention resolutions may become a member of the club by signing the constitution and by-laws. It is hoped that in every local church a band of Omaha Standard men will club together to bring their church up to the standard of an average of five dollars a year per member, and affiliate themselves with this national men's missionary club of the Presbyterian Church, U. S. A.

The gist of the resolutions passed

three years ago is the recognition of the responsibility of the Presbyterian Church, U. S. A.:

1. To give the Gospel to 100,000,000 souls in non-Christian lands in this generation.

2. To furnish 4,000 American missionaries, or one missionary for each 25,000 of the above designated unevangelized people.

3. To supply \$6,000,000 a year, or an average of five dollars a year per member to support the above outlined work.

4. To pray and use business methods to secure the missionaries and funds to support them.

One of the first acts of the club was to endorse a campaign of missionary evangelism around the world, with a view to a more speedy realization of the Omaha standard, being projected by the central district secretary of the Board of Foreign Missions, and to commission its president, secretary and treasurer to represent the club in this campaign.

The animating spirit of this new organization may be discerned in the words of Mr. Robert E. Speer, uttered on the floor of the Omaha convention three years ago:

"My brothers, the thing at last can be done! The only question is whether we will take our part in doing it. If we are prepared by devotion, in obedience, by prayer with love to arise up now and follow Jesus Christ, we can evangelize the world before we die.

"This will never come about except by a great campaign of education; except as we men who are here go away to talk about this thing to other men; to try to persuade them to join this party, the party of men who owe absolute allegiance to Jesus Christ, who are bent upon carrying out now Christ's program for the evangelization of the world."

HOME PROBLEMS OF FOREIGN MISSIONARY SOCIETIES

WORK OF THE SIXTH COMMISSION—WORLD'S MISSIONARY CONFERENCE

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

Chairman of the Edinburgh Missionary Conference Commission on the Home Base

Seven of the eight commissions of the Edinburgh Conference deal with the problems of missions on the foreign fields; one deals with the problems of missionary societies. The other commissions are engaged with questions relating to the propagation of the Gospel among non-Christian peoples abroad; the sixth commission considers the propagation of the Gospel among the membership of the churches at home. Everything else being equal, a strong, effective home base means a strong, aggressive and successful mission work.

The great problem of missions today is not found in China, or Africa, or Turkey, or India, but in the churches at home, right among those who by profession and position should be the staunch supporters of the work abroad.

The subject of the "Home Base of Missions" is too comprehensive and the ramifications too numerous to be treated exhaustively in a brief report; so that this commission plans to cover with as great a degree of thoroughness as possible a few of the fundamental questions that investigation has shown are of international import and which are known to be of vital importance to the cause of missions. The commission will, therefore, consider such questions as involve principles rather than methods, and will endeavor to discover the trend of the home side of the missionary work with reference to fundamental conditions which vitally affect the future of the work, and the present trend of the practise and methods of missionary societies.

The report to the Edinburgh Con-

ference will cover seven fundamental general subjects, each one of which naturally breaks up into many subdivisions. These subjects, after giving due consideration to that which must inevitably dominate every question arising in the home base, namely, the reliance everywhere and always not upon machinery and organization, but upon prayer and the Living Spirit for supreme success include the following general subjects:

"The promotion of Missionary Intelligence." This subject covers such vital sub-topics as "Through the Regular Church Services and Agencies," "Through the Secular and Religious Press," "Through Special Literature," "Through Mission Study Classes," "Through Academic Instruction," "Through Visits to Mission Fields," and "Through Special Methods, as Conventions, Conferences, Institutes, Exhibits," etc. This section of the subject has called for more correspondence and compelled the collection of more material than any other two sections, and, it may be added, has proved to be correspondingly suggestive and rewarding. Facts have been here obtained carrying with them their own inevitable conclusions, which can not fail to be of enormous future value to the home side of the administration of the foreign missionary cause. A selected missionary bibliography is also being prepared.

"The Enlistment of an Adequate Force of Missionaries" covers the entire question of the need and supply of candidates for service abroad, the methods employed

to train and secure them, and the motives appealed to in the approach. The work of the Student Volunteer Movement in America and the Student Volunteer Unions in Europe comes naturally in this section.

"The Financial Support of the Missionary Enterprise," covering all questions that naturally array themselves under such a heading, necessarily must have prominent place in such an investigation. The support required, the standard of giving in the different denominations and countries, the methods employed to secure the necessary support, are but a suggestion of the method of treatment.

"Home Leadership" deals with the fundamental question as to where effective leadership in the promotion of the missionary enterprise exists at the present time and where it properly belongs. Most interesting and enlightening material upon this subject was secured, bearing upon the place of the clergy in the missionary leadership of the church, the laymen and the women.

"Problems of Administration." Several most important subjects can not be ignored, which do not lend themselves to classification under any of the other general divisions. Among the problems of administration, recognized as such by the leading missionary societies of the world, is "The Relation of the Needs Abroad to the Receipts" or the question of deficits or debts. There are probably few, if any, questions of more continuous interest to the churches and the administrators of missionary societies than this. Then follow "The Relations of Woman's Boards to the Parent Society or the

Regular Missionary Organizations under the control of the Churches," "Special Gifts for the Support of the Work Abroad," "Natives as Missionaries to their own People," "The Work and Status of the Missionary when at Home on Furlough," etc.

The investigation of the subject, *"The Reflex Influence of Missions upon the Church,"* has provided material for the removal of the objection often urged against foreign missions that the giving of large sums of money and many missionaries for work abroad tends to impoverish the church at home. The leaders of Christendom have furnished an overwhelming mass of material, only a small part of which can appear in the report, but which compels the commission to take an unequivocal and authoritative position upon the subject.

The last section will be devoted to a summary of the conclusions to which the commission is led from its investigation and survey. In this section endeavor will be made to indicate the weak points in the general operations of the missionary societies at home, and to this will be added recommendations as to what should be done to put the work upon a basis of more rapid and permanent advance. It is a most interesting fact that the investigations have led the commission to practically unanimous conclusions, and consequently to recommendations in which they all agree. This research has uncovered some weak points in the home side of missions administration while it has also clearly shown, we believe, a way of escape from weakness into strength, and from a halting advance into steady, aggressive, united progress.

THE INDIAN CHURCH: ITS FUTURE MISSION *

BY REV. R. A. HUME, D.D.

An address delivered at the Agra Christian Endeavor Convention

"Dwelling in tents he looked for a city, a city whose builder and maker is God." Such is the inspired description of the expectant spirit of the father of the faithful concerning the future mission of himself and his yet unborn descendants. Yet, how little could that pious sheik with definiteness forecast the future of that Allahabad, which by faith he dimly foresaw. He died owning no foot of land save the cave in which he buried his loyal wife. Yet through his faith "there sprang from him as good as dead so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable." So, while in the faith of faithful Abraham, the Christian Church distinctly looks forward to the day when he who said, "I, if I be lifted up, shall draw all men unto me," shall make our beloved Hindustan a Christastan, yet how little can we with definiteness forecast the times, the ways or the means by which all our India shall own Jesus Christ as its Lord, Guru and divine leader. It will not be in my time; it will not be in your time; but yet in his own time the Lord Jesus will, we most firmly believe, be the spiritual head of this great land.

The past history of the Christian Church in other lands, and the eternal principles of the kingdom of God enable us to indicate the main features of the future mission of the Indian church. "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of itself; first the blade, then the ear, after that the full corn in the ear." "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." Our God has hid the leaven of Himself, and the good news of His grace and love in

Indian thought and life. Some day the whole lump will be leavened.

It seems to me that *the future mission of our Indian church may be indicated as threefold*. The Indian church has to become an incarnation of the Lord Jesus Christ; it has to interpret him to India as the Holy Spirit of truth shall reveal him to her; and it must become his minister to India and to the world. It has to incarnate the Lord Jesus Christ, to interpret Him, and to be His servant.

First, it must be an incarnation of the Lord Jesus Christ. Intentionally I use the word incarnation, because it is one of the great words of Indian religious thought, and because it therefore well expresses to Indians the heart of that sublime word of our Lord, "I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Incarnation, the thought of a real dwelling of the divine in the human; the manifestation of the unseen and unknown through a living human being, has been the lure and the power of most Indian mythologies. It is the most attractive sentence of the foremost Indian religious book, the Bhagavad-Gita. It is this that gives religious power to the guru. It is the expectation of a still better incarnation, the Kalki avatar, which relieves to the Hindu his discontent with the unsatisfactory incarnations of the past. While Islam vehemently disowns similarity between God and man and a doctrine of incarnation, it practically accepts this truth by ever associating its prophet with God in its brief creed and its reiterated call to worship.

India has been the birthplace and the seat of many religions, at least one of which has crossed the seas and become the religion of other lands. They have had no foreign missionary so-

* From the *National Missionary Intelligencer*.

cieties, and few external advantages. Their power has not been in loftiness of thought, nor in distinctness or persistence of teaching, but in the contagion of life. It has been the attraction of some religious leader, who has revealed in himself some one or more great facts of religion, and who then has made his convictions live in his followers. Then their sacrifice and flaming zeal for their leader and his cause have been the leaven to spread his and their religion in multitudes of others. Out of many examples I mention Gautama, Chaitanya, Nanak, Kabir, Guru Govind Singh, Tukaram, Dayanand Saraswati and Keshab Chandra Sen, who were able, as it were, to incarnate themselves in their followers, and then those by their lives won a great multitude of disciples.

Indian Christian brothers and sisters, the very first mission of the church of our beloved native land (I can truly call India "native land," because here was I born and here would I die) is to incarnate our divine Lord in our characters and our daily lives: to show by our unconscious as well as conscious bearing our aspirations, our hopes, our loves, our sympathy, our simplicity, our service, that the Lord Jesus Christ lives in us, that He is the master of our lives. Christ in us, that India and even the world may know, not by our preaching, so much as by our lives, that God loves and seeks them, and will never be satisfied till their hearts are wholly His.

While the first mission of the Indian church seems to me to be to incarnate our Lord in the daily lives of Indian Christians, *its second mission is to interpret Him to Indian thought.* As a part of its discipleship, the Indian church has an intellectual service to render to her Lord. It is through Indian modes of thought and expression to give both a mystical and rational, and therefore a full-orbed, interpretation of the truth of God as it is in Jesus.

Without an abounding spiritual life no man and no church can have or

can give a full-orbed intellectual interpretation of the truth of God. The pure in heart alone can adequately see and interpret God. Yet even with her limitations, the Indian church, like every other church, must and will make its own intellectual and theological expression of truth. The foreign missionary is not adequately equipped for this service. Tho he may have been born in India, tho he may sympathetically try to assimilate Indian intellectual life, and to think from the Indian standpoint, yet he can not wholly make himself an Indian thinker. Undoubtedly thus far the Indian church has produced but few thinkers. As in apostolic times, so in India, "not many wise men after the flesh, not many mighty, not many noble have been called: things that have been despised hath God chosen, and things which are not to bring to nought things that are; that no flesh should glory, in His presence." Yet India has been and is to be the home of religious thought. The contemplative life is congenial to her sons. It is a land of meditation. A second great mission of the Indian church must be to interpret Christ, the wisdom, as well as the power of God. The theology of the Indian church must not be an exotic, but an indigenous product. Indian Christian thinkers must have and will inherit as a mental equipment, the standpoints of the intellectual life of India's past and present thinkers.

They will have and will use in the service of their leader, the real, tho partial, measure of truth in the Vedanta and Yoga systems of thought. They will know from personal experience the lure of the Gita, the enchantment of the lyrical poetry of Tirumal and Tulsidas and Tukaram. Even Western thought has begun to be influenced by the intellectual life of the East. Sympathetic spiritual thinkers of the Occident, like the late lamented Dr. Charles Cuthbert Hall, have appealed to Indian thinkers to serve the world by their powers of thought as the Holy Spirit of truth

shall reveal to such the truth of God in Christ. Through contact with Western interpretation of Christ, modifying and supplementing Western assumptions and modes of thinking, the Indian church has a mission to serve her own countrymen and the world by large and empowering interpretations of her Lord. Indian Christian brothers and sisters, you may and will bring to the service of your Lord and King your richest treasures of thought and contemplation, more acceptable and more useful than the gold, frankincense and myrrh which Eastern magi brought to our Lord when He first came to earth.

To incarnate its Lord is the first, to interpret Him is the second, *to be His servant is the third future mission of the Indian church.* Probably the chief service of the Western to the Indian church thus far has been that of ministering servant. What has drawn most Indians into the church thus far has not been principally the attraction of deeply Christianized persons, nor yet the force of clear Christian teaching, but Christian helpfulness of many kinds. To the poor, the Gospel has been preached; the broken-hearted have been healed; the mentally, socially and spiritually blind have received sight; those that were bruised and bound have been set at liberty; the acceptable year of the Lord has been proclaimed. It is the inspiring hope of deliverance that is the magnet drawing thousands of the deprest classes into the freedom and fellowship of the Indian church. On a much larger scale hereafter, with its own resources, the Indian church has this same mission to fulfil. No parable is more winsome to most Indians than that of the good Samaritan. On a noble scale the Western church has been the good Samaritan to India. The Indian church having thus been ministered unto, it has now as one great mission to spend its life in ministering to its own peoples and even to others. This is a service which the humblest and most unlettered can render, as well as the

most gifted. To this church her Lord doth say, "Ye called me Master and Lord, and ye say well; for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you." The mission of service is the third great comprehensive mission of the Indian church.

Consider now *some hindrances and some helps* to the fulfilling of this threefold mission. The first hindrance and danger is the temptation and the actual experience of formality, of mere external entrance into the Christian fold, of taking the Christian name without the regenerate heart, of being without Christian principles. It is this very danger and this exact experience which has quenched the spirit of life in scores of Indian religious reforming movements. It was this formal, unspiritual condition of the church of the Laodiceans that brought to it that awfully solemn message, "I know thy works, that thou art neither cold nor hot. Thou sayest I am rich and increased with goods and have need of nothing, and knowest not that thou art wretched and miserable. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed." The Christian name without the Christian spirit wiped out all the seven churches to whom the messages of the Apocalypse were address; wiped out the churches of North Africa, which were once the leading churches of the world; which led the prophet of Islam to organize the religion which is now the bitterest opponent to the faith of our Lord. Already this insidious, deadening danger is entering the Indian church. While many in this church are as spiritual, as worthy, as devoted, as in any church, and while not a few are bright examples to missionaries and to all who bear the Christian name, yet in India the word Christian is widely thought not to mean what it

alone should mean, namely, a living devotion to the Lord Jesus Christ, caused by an actual experience of Christ within. It means to many without the church, and to not a few within, merely membership in a community which is called Christian. Very widely is it supposed that of course one is a Christian if his parents were baptized, or if he himself has received that solemn rite under any circumstance, even in ignorance, and without knowing its meaning. Many do not at all understand or realize that in the sight of Him who seeth in secret only he who is born of the Spirit is a Christian, that only he who takes the help of Christ in his life is a disciple of the Lord. Pastors, leaders of the Indian church, missionary brethren and sisters, let us be most watchful against this subtle danger to the life and power of our Indian church.

A second hindrance and danger is excessive dependence on the foreign church. I think it correct to say that a considerable part of the Indian church is crippled by dependence on Western missionary aid and thought. Without realizing a possible danger, and without knowing that the temptation had brought a fall, some foreign missionary service has tended to denationalize and to weaken the Indian church. Its thinking, constitution, administration and ways are all too greatly dependent on the West. Indian Christian brothers and sisters, leaders in our national church, let us appreciate the danger which comes to us from excessive dependence on the foreign church, on foreign money, and on too largely following foreign methods.

Time forbids longer dwelling on hindrances. I briefly mention some helps to the Indian church for the fulfilment of her threefold mission. First, the Indian tendency of devotion to a spiritual leader, which is a chief characteristic of Indians of every faith. *Gurumahatmya*, i. e., the pre-eminence of the spiritual leader, has been the constructive force of every Indian religion and of numerous ef-

forts at religious reform. But what a Guru the Indian church possesses in the Lord Jesus Christ! A Son of God and a Son of Man, and withal an Oriental full of grace and truth; who spoke as never man spoke; the way of God to man and the way of man to God; the light of the world; the Savior of mankind; the divine sufferer whose prophecy is proving most true, "I, if I be lifted up, will draw all men unto me." To the Lord Jesus Christ is given all power in heaven and in earth. No other power is comparable to the power of Christ to produce deathless devotion to Himself. "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" is still the experience of millions of His followers. In India, as in every land and in every age, the cross of Christ is the power of God. And no Guru but Christ can make his disciples sing:

When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gains I count but loss,
And pour contempt on all my pride.

A second help to the Indian church to enable it to accomplish its mission, is the age-long tendency of the Indian to reverence the things of the spirit. With the millions of the deprect and poverty-stricken classes of this land, who live from hand to mouth, the things of the flesh inevitably tend to strangle any aspiration of the spirit. Yet many of us often marvel how the things of the spirit have power over the flesh in the most ignorant and degraded. In what other country do millions of the high and the low, of the educated and the ignorant, flock in ceaseless pilgrimages in the vain effort to get some unsatisfied vision of the unseen, unknown God, as in India! In what other country do such multitudes of men and women suffer privation, pain, and even torture in the vague hope of thereby securing some spiritual good! In what other land does well-nigh every one give something for any one who appeals in the name of religion! From such a

people is the growing Indian church to be composed. The Christian missionary and preacher can well apply to the Indian people the words of the great apostle: "I perceive that in all things ye are religious." This inbred religiousness of the Indian people is a great asset to the Indian church. But what other religion has knowledge and experience of such a Holy Spirit as the Indian church possesses! *Paramatma*, the supreme spirit, Indians have long revered and sought to experience. But *Pavitra Atma*, the Holy Spirit, is a doctrine and an experience of the Christian Church alone. Even the Jewish church did not know Him as such. It was our Lord who prepared the world for Him and who set Him free. The spiritual power of our Christian faith is not in intellectual knowledge of the Christ, but in experimental knowledge of Him as revealed and imparted by the Holy Spirit of God. It is he who will empower the Indian church, in daily life, in teaching, and in service to be a true witness of our Lord. The second great help to the Indian church to enable it to fulfil the threefold mission is the presence and power of the almighty Holy Spirit.

A third help to the Indian church is its incomparable sacred book. In every religion, in every land, great is the power of the record which believers hold to be the inspired standard of their faith. In no country is this influence greater than in our India. To the *Shastras* all Indians appeal. To the Mohammedan the word of the Koran is final. To the Hindu of every sect *Shastramahatmya* is on par with *Gurumahatmya*. But as a help for the spiritual life of the Indian church and for teaching to others what book is like our Bible?

A fourth help to the Indian church is our newly developing national life. As never before, Indians of all creeds are beginning to recognize India's need of something that will unite their divided castes and creeds, and Christ and his church supply the power for such union as nothing else. Who but

Christ can enable India to act as if it were the simple truth that to love God supremely, and, counting every human being a brother, to love him unselfishly is the sum of all religion? The Hindu can not receive a non-Hindu into the Hindu fold. The Parsi leaders have decreed that an impassable barrier prevents a non-Parsi from entering the Zoroastrian fold. Even where reforming Indians do not take the Christian name, they see it is only by using Christian principles and methods and by following the example of the Christian Church that India can become one united nation. The Indian church has an immense help in fulfilling its mission in the new awakening of national life in this land. Such an unprecedented gathering, as this convention, will bring a new self-consciousness to the church of the Indian empire.

Finally, its contact with the West is a wondrous help, as well as a danger, to the Indian church. How large a part of the present life and power of our church is due to the love and effort of the church in many other lands which has lavishly sent thousands on thousands of its sons and daughters to serve in India? For philanthropy, for the development of its industrial and social and intellectual life, and, above all, for the impartation of spiritual life, the Western church has also poured out its wealth in marvelous gifts, of many kinds. And while these thousands of missionaries spend their lives in service here, millions of earnest souls daily pray for our Hindustan. And so through prayer "the whole round world is every way bound by gold chains about the feet of God." It is the West which has made this convention possible. Christian brothers and sisters: to us much has been given. Of us much will be required. There is no limit to the goodness and the greatness and power of our God. Our limitations are only in ourselves. May we be increasingly loyal to our Lord and to His indwelling and guiding Spirit.

NEW WORLD MISSIONS *

BY REV. LEMUEL CALL BARNES, D.D.

Proper names originally made from common names soon become merely survivals, meaningless, or else paradoxical. Most of the Smiths are not smiths, a majority of the Browns are white, "Home" and "Foreign" as applied to missions are antique, the coinage of provincial days. The United States prided itself on being a hermit nation. California was under a foreign flag. Now, the Philippines, territory larger than New England and New York combined, is under our flag on the opposite side of the globe. Northern Baptists call our work in Cuba and Mexico "home missions." Southern Baptists call their work there "foreign missions." Their term is more accurate than ours. If any one talks about "world-wide missions," meaning missions on but one hemisphere, he means only half of what he says. Originally the Eastern hemisphere was the home-land of missions. All missions in America are the true foreign missions. The historic meaning of terms is being repeated in an astounding way. There are more foreigners in the field of so-called "home missions" to-day than the entire population of the United States at the time when the Home Mission Society was organized.

Those who wish to rise above provincialism to a real world program of missionary thought must reinterpret traditional names. National terms of thinking must be superseded by international. All purely racial, political and geographical terms as to missions, terms of the twilight (two-light), are dissolving in the light of a new day. Star lights blend in sun light, the Light of the world.

"World" is the New Testament word to cover the field for which Christ gave His life. Into "all the world" He sent us. His sending is our mission. Every missionary thought which is truly Christlike is adjusted to the world scale. Hemispherical thoughts and one-sided zeal (concerning whichever hemisphere) mark an

immature mind, something less than a full-grown man in Christ Jesus. Every detail, however local and minute, has its own full meaning only in relation to the whole. World is the synthetic term.

Analysis, so essential to fruitful thinking, is most fruitful when it heads up in a great synthesis. What is the simplest and at the same time most meaningful analysis of the world in a missionary way? It is not by reference of what happens to be the location of the speakers into home missions and foreign missions. It is not by reference of the compass into Oriental missions and Occidental missions. It is by reference of the significant movements of God in human history into old world missions and new world missions. These terms, in addition to keeping the synthetic word central and in addition to suggesting the deep bases of all thinking, space and time, direct attention to the historic and vital processes of the Almighty among the inhabitants of this planet. Each term in this general analysis is richly suggestive not only of ideas and achievements, but also of the greatest impulses and sentiments which have stirred the human family and brought it on to the present stage of development.

The genetic principle of the new world is God-impelled migration for the sake of universal blessing. That too is the focal point of divine revelation to men through the Hebrew race. "Get thee out . . . into the land that I will show thee and I will make of thee a great nation and I will bless thee . . . and in thee shall all families of the earth be blessed."

I. FUNDAMENTAL FACTORS OF THE NEW WORLD NEED

1. Anglo-Saxon pioneering, creating constantly new frontiers from A.D. 1607 to say 1925.
2. A steady stream of kindred raw material from the old world to be assimilated in our civic and spiritual life.
3. Involuntary immigration from darkest African paganism with sudden insertion into the body politic.
4. Old world worn-out conceptions of social and religious life, transplanted and

* From *Missions*, the new magazine of the Baptist Missionary Society.

persistent in Spanish-America, *e.g.*, Mexico.

II. ACCELERATIONS OF NEW WORLD NEED AT THE PRESENT HOUR

1. National expansion into Spanish-American territory, *e.g.*, Porto Rico.

2. Migrations unequaled in human history overwhelming us with unsympathetic elements, *e.g.*, Semitic, Latin and Slavic.

3. Concentration in cities with such rapidity as to upset established organs of moralization and render former spiritual forces and methods unable to overtake the needs.

4. Unprecedented opening of new territory for settlement by the simultaneous action of various factors:

- (a) The Indian Reservations are now being thrown open to settlement.
- (b) The large grazing ranges are being broken up into farms.
- (c) Dry farming is bringing to settlement vast areas hitherto supposed to be untillable.
- (d) National, State and private irrigation undertakings are calling multitudes upon new lands with incredible swiftness.
- (e) New transcontinental railroads and branches are making accessible and attractive vast regions.

III. GOSPEL DESTITUTION IN THE NEW WORLD

1. Paganism.

- (a) Aboriginal. Many heathen tribes as yet wholly unprovided for, few entirely evangelized.
- (b) Imported. Confucianists, Buddhists, Hindus.
- (c) Induced. Scores of Sunday-schools explicitly teaching atheism.

2. Judaism. Metropolitan, influential.

3. Perverted Christianity.

- (a) Romanism.
- (b) Mormonism.
- (c) Fadisms.

4. Absolute want. Over 100 towns in one State, each with from 100 to 700 people with no church of any kind. In the same absolute destitution over 4,000 organized school districts in Northwestern United States.

IV. INABILITY TO MEET THE NEEDS UNAIDED

1. Negroes but one generation from degradation and helplessness.

2. Aliens with everything in a new land to learn and to acquire.

3. Pioneers in the West with its mighty future.

(a) Wealth there is the very thing still to be Christianized.

(b) Majority of actual settlers poor.

(c) They have to do everything at once, founding modern civilization on the desert.

(d) Those who are Christians are self-helpful to an inspiring degree, far surpassing churches of older communities in proportion to ability in giving for church support and for missions, both new world and old world missions.

V. URGENCY OF NEW WORLD MISSIONS

1. Communities and commonwealths are in the very process of creation. Always room for reformation, but formation is of measureless, permanent importance and occurs but once. It is now or never.

2. Impossible even after the beginnings are made to depend on slow development in new world conditions. Electricity, railroads, etc., in the twentieth century West make futile the seventeenth and eighteenth century processes of even our own Atlantic States.

VI. DESTINY OF THE WHOLE WORLD IS DEEPLY INVOLVED IN NEW WORLD MISSIONS

1. Destiny of both Americas.

2. European life in large sections is being transformed by returning emigrants.

3. Are not Africans here for the sake of Africa?

4. Asiatics returning are leavening Asia.

(a) Chinese converted in America are transforming whole neighborhoods in China.

(b) Japanese progress is largely indebted to American ideas.

5. New world mission fields are already an important base of supplies for old world missions.

(a) Men. Many of the foremost missionaries and missionary administrators.

(b) Money. Uncounted millions and more to follow.

6. America's potent example. In the increasingly intimate acquaintance of one part of the world with another, the degree to which the new world is really Christian is more telling on the old world than all the Christian proclamations which can be sent. A pound of life is worth a ton of exhortation, *e.g.*, if even one of our Pacific Slope States could be absolutely Christianized in every phase of its life, both private and corporate, Asiatic States would sit at its feet whether we asked them to or not and learn of Christ.

EDITORIALS

HIGHER EDUCATION AND MISSIONS IN INDIA

There is still some difference of opinion in regard to the evangelistic influence of higher education in India, where most of the students attend only for the purpose of increasing their power to earn a livelihood, and too many of the graduates use their training in the advancement of neo-Hinduism or infidelity.

There seems to be no good ground for disputing the need for such institutions, conducted by Christian men, for the purpose of training the future leaders of the Indian Church. There are other arguments also in their favor, such as are presented by the Rt. Rev. G. A. Lefroy, Bishop of Lahore. He has been for many years closely connected with mission colleges, and is a whole-hearted supporter of them for the following reasons:

(1) They make for the cause of unity among the diverse races and religions. Mohammedan, Hindu, Sikh and Parsee meet on common ground and learn to know each other. Their horizons are broadened and their narrow ideas are corrected.

(2) The Christian religious teaching given in these colleges, while it may not lead to open conversion, at least elevates the moral tone of the people and creates sympathy for the Christian faith and its adherents. The Bible is taught by men who believe it, and even the unbelieving students recognize that the high moral standards, the perfection of Jesus Christ and the influence of Bible study is uplifting.

(3) The personal contact between Christian Englishmen and non-Christian Indian students is of great value in removing prejudices and misunderstandings. The instructors in mission colleges come on much more intimate terms with students than is the case in government colleges, where the term of service is shorter and the teachers are without the missionary motive.

These reasons give good ground for the support of mission colleges. If,

however, there could be added that *all* the instructors are Christians and that the underlying motive and constant effort in each college is to lead the students to accept Jesus Christ as Lord and Savior, we believe that their power would increase many fold.

ARE FOREIGN MISSIONS WORTH THE COST?

A writer in the *Hibbert Journal* says that in spite of dramatic and enthusiastic utterances of its advocates, the work of "Foreign Missions has not been the success it might reasonably have been expected to be, when the enormous expenditure of life and wealth is considered." Rev. Donald Fraser, of Africa, replies: "In spite of the pessimism of the narrow vision, and meager information of some writers, Foreign Missions have met with a success entirely disproportionate to the slight expenditure of life and wealth which the Church of Christ has put forth." To prove this statement, we might mention some of the great facts of the missionary enterprise, its stupendous obstacles, and its certain successes. A few incidents in a short tour which Mr. Fraser has just completed are put forth as sufficient disproof. He says:

"The journey covered a circular tour of less than 200 miles and lasted under three weeks. During these weeks I visited and inspected more than a score of schools, preached about thirty times, and examined personally between 500 and 600 men and women who are seeking admission to catechumenate and church fellowship. Yet I only overtook one-sixth of the stations which in the course of the year I shall require to visit, and which were till a few weeks ago in the charge of one man, and involved the annual expenditure of less than £500.

"During these weeks there was no time to sit down in the quiet of neglect and mourn—Who hath believed our report? The daily services in schools full of people, the last Sabbath at Chinde, when we celebrated the Lord's Supper and preached to

congregations of over 3,000 souls, all of whom would at least mentally assent to the fact that what I declared was the Truth of God, these were facts, visible, audible, tangible, which allow no pessimism. Day by day, for many hours, often far into the night, I spoke with inquirers. Yet these were only the men and women who had passed successfully through the native elders' examinations, and by long instruction in the classes had qualified themselves in some measure for admission to the catechumen's class or to church-membership by studying questions on matters of doctrine and Christian life. Some showed themselves unfit, but the great proportion rejoiced one's heart by signs of clear and progressive knowledge, and apparent devotion to Christ. Then the schools were such a cause of joy. Every building showed a stability and neatness which was visible in none a few years ago. The church at Chinde was a joy to behold, a large, substantial, well-constructed building, cruciform in type. Every one of these schools and churches is erected and maintained by the people themselves without the assistance of European money or labor. I saw the work of over 2,000 pupils, and while there was much to correct and much to blame, over all, one was gladdened by progress and better system.

"Through these weeks one's work went on, day by day, seven days of the week, inspecting, marching, examining, preaching, beginning with the early gray of the dawn, continued often into night, when one sat in tent with dim candle-light, talking with individuals, who came not for the secrecy of the dark, but because they had sat for hours without in the daylight waiting their turn for an interview.

"Throughout all these days we saw no evidences of deep religious excitement, but a calm, sure working of the Spirit of Jesus Christ, which seemed to lead men to certain conviction of the truth of Christ, and devotion to

His person. One never felt that the results were inadequate to the expenditure of life and wealth. But one stood aside humbled to think that the unworthiness of His servants, and their entire inadequacy, often seemed to lose great opportunities. Yet their weakness and ignorance gave room for the greater glory of God, for these results are not of man, but of God."

It is only ignorance of the facts, or insincerity, that will permit men to deny the value and success of foreign missions.

WHY MEN ARE NOT INTERESTED IN MISSIONS

Prof. James Denney says that there are two common excuses for declining to support mission work. The first is that many people to whom the Gospel is taken are unable to appreciate it.

It is true thus far: that the more a man is before the Gospel comes to him, the more he will be able to find in it when received. Paul found more in the Gospel than anybody else in his time did, because, even apart from the Gospel, no one had taken such soundings in human nature as he. The argument is one of those in which an ounce of experience is worth all the wisdom in the world. It has been put to the proof, how much God can be even to the lowest and most backward of human beings. It is not an open question whether the Gospel can be preached to the most undeveloped or degenerate men; it has been preached, and it is vindicated by its fruits. Only ignorance can deny the results of missions among the most degraded savages of Africa and the South Seas.

The other excuse for not helping missions is that the higher races do not need it. They have religions of their own, which meet their necessities well enough.

It is a tremendous responsibility to take, to introduce into an ancient society a force which will certainly dissolve it—unless we are absolutely certain that it is potent enough to reconstitute it also in a far sounder and

happier form. But this certainty is part of the Christian faith.

The adherents of the old religions may, in some cases, be contented; but certainly in many they are not. But *ought* they to be contented with what they have? Ought the inmates of a Buddhist monastery to be contented, or the devotees of a Hindu faith who, like the ancient Canaanites, do their abominations unto their gods? Ought we to be contented to see them content?

We need not to disparage in the least the elements of good in the great religious and social systems which have lasted for centuries. But what we say boldly is, that all the good there is in India or China is not a proof that the Hindus or the Chinese can dispense with the Gospel, but a proof that they can appreciate it. God had been there preparing His own way, and making ready a welcome for His messenger and His message. This is the proper New Testament point of view. "I perceive," said Peter in the presence of the devout Cornelius, "that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of Him." Accepted in what sense? Not, as the story shows, in the sense that God regards the man as one who can quite well do without the Gospel: but in the very opposite sense, that he is one in whose interest God takes special and peculiar care that the Gospel shall be brought to his door.

To say that some people can not understand the Gospel, and that others do not need it, is only to make excuses for not being interested in missions. The real explanation of want of interest lies deeper. Men are not interested in missions because, in the New Testament sense, they are not interested in the Gospel. The one thing which is characteristic of the Christian religion in the first and greatest of its missionaries is for the time lacking among us—the sense of debt to Christ, the feeling that makes men say, We are not our own; we are bought *with a price*. The type of

Christianity which has prevailed for a while is one which accepts with complacency the idea of God's natural kindness, His impartial benevolence which makes the sun shine and the rain fall on the just and the unjust, but which is shy to face, if it does not resent, His redeeming love. We can not expect a revival of interest in missions until there is a revival of the religion of redemption. The man who can say that he owes everything to Christ, that he was redeemed with His precious blood, can say also: I am debtor both to Greeks and barbarians, to wise and unwise.

THE MEANING OF THE MEN'S MOVEMENT

The *Interior* (Chicago) calls attention to a long list of common notions and attitudes about the American man, such as the one that most men are disgusted with the Church, and that "of all the enterprises conceived to be a part of church work, the one for which the typical American business man cares least is foreign missions." The national laymen's missionary conventions marching across the country are knocking these statements in the head.

Big committees of laymen work like steam-engines to increase public interest. Dinners, full of enthusiasm, startle the cities, and the business sessions of the conventions decide that they are going to give more money to missions and will make their churches give more. The men always include a strong representation of the front-rank citizens of each place—the men who make the town—and besides a large number of the younger fellows who are the hope of their community for the years to come. There is nothing selfish or shallow in the appeals and all that is planned is to be done through the Church.

Even in New York the missionary dinner at Hotel Astor, held during a blizzard, was crowded and was a most spirited occasion. The men's meeting at the Hippodrome brought together a bigger number of influential citizens

than ever met in one place on Manhattan Island before. Over three hundred men met on February 24th to discuss how these promises can be made good in New York. The Laymen's Missionary Movement leaders have the faith and courage to believe that American men have interest in religion and that they want to do men's work for God and His kingdom.

The greatness of the scheme is one thing that has appealed to men. Like a world-wide work without narrow limitations, as the *Interior* points out, it is not necessary to dilute religion with sociology to make it acceptable to the modern American. If he takes it at all he will take it straight just as well. But he is not likely to take it wrapt in a technical theology. "The purposes of the Church must have three qualities in order to enlist the typical American—substance, size and definition. The Church's failure to enlist power follows from one, two or all of these fundamental failures: Either the things it proposes to do are not worth doing, or it doesn't dare enough to do them in an adequate way, or it doesn't map them out precisely enough to let a man see where he can take hold. The Laymen's Missionary Movement is profiting from the practise of all these dictates of common sense."

A GREAT LIVERPOOL LAYMAN

Few men have died, since this century began, who leave a gap more difficult to fill than John Hope Simpson left when, on Tuesday, January 25th, he departed from this world, at his Liverpool home, in his 80th year. He had been, all his life, a prominent man of affairs, a stalwart man of virtue and a saintly man of God. No man in Liverpool, or the whole west of England, made a deeper mark on the community. He was a sort of untitled and unmitered bishop.

He was, for twenty years and more, an intimate, personal friend of the

editor of this REVIEW, and, in all those years of close fellowship, was never even heard to utter a word that needed to be recalled or regretted. He was, for many years, the manager of the Bank of Liverpool, and engaged in every form of benevolent work at home and abroad.

His own son says of him, "He was the most truly Christian man I ever knew, and we shall never cease to miss him, with his kindly, courteous ways, his wisdom, his piety, and his strong faith in goodness and in God. He was the center of our family life, and, wherever we might be scattered, there is not one of us who did not instinctively turn to him in every time of perplexity."

The public as well as private testimony to his quiet power and his uprightness has been overwhelming. He was for years, probably, the most influential man in Liverpool, in the promotion of a high standard of living and giving. From no good cause did he ever withhold his sympathy and aid. He was never too busy to interest himself in any form of Christian and benevolent works, and his sympathetic cooperation with missions, both at home and in the world field, was a model and pattern for others to follow.

After a score of years of intimacy, we feel prepared in according to him as high a standard of personal probity and general usefulness as we have ever known any man to reach. He furnished a pattern of quiet, unintrusive advocacy of whatever was good, and his own life spoke louder than his lips. Up to within a short time of his decease, he was actively engaged in every form of benevolent and mission work. Those whose providential leadings do not guide to the mission field might learn from such an example how much a business man can do to further the kingdom of God, by abiding in his calling with God.

GENERAL MISSIONARY INTELLIGENCE

INDIA

The Dancing Girls of India

One of the most significant and dramatic acts of legislation enacted in India for many a year is that of the native state of Mysore in abolishing the dancing-girl curse from all the Hindu temples of its territory. The dancing girl is a product of the grossest and the most debasing custom of Hinduism. It may have originated, like the old Roman vestal-virgin system, from noble religious ideas, but it has become one of the most hideous blemishes upon that faith of many evils. It is a dedication by mothers of their infant daughters to "temple service." They are "married to the gods." The mother and temple authorities know that the child, thus dedicated, is forever and inevitably doomed to a life of shame. Many thousands of girls now living have thus been dedicated, in the name of that religion, to this life of infamy.

The best men of India have, during recent times, been vainly struggling against this system and trying to overthrow it. It was too deeply entrenched for their efforts to be of any practical utility. But now, with one stroke of the pen, that most progressive native state in India, Mysore, has prohibited this whole custom within its own territory. It has made illegal and criminal the whole dancing-girl system. Hereafter, within the Hindu temples of that state, no mother shall be permitted thus to dedicate her daughter; nor shall a temple recognize such an offering. Doubtless the Indian Government, which has thus far feared to interfere with this religious custom, because of its pledge to religious neutrality, will note this action of a Hindu state, take courage, and abolish this accursed evil within all its territory. It is an encouraging fact that some of the most advanced native states of India are moving on lines of progress with more fearlessness and determination than the British Government itself.—REV. J. P. JONES, D.D., in *The Congregationalist*.

The Motor-car as Missionary

Dr. Albrecht, writing of his work in the Palnad and Sattenapalle taluks, of India, says that he could not have gone the 2,000 miles necessary to visit 203 villages with 136 congregations and 12,822 Christians unless he had the help of a motor-car, "the step of which was often made the pulpit, from which to preach the Gospel to whole villages, who gathered to see the wonderful new rubber carriage." He adds:

"It has been a hard year also for the missionary. Paganism has been slumbering for years, but now it is waking up and making a show of resistance. Besides troubles from without, there has been some sad wrongdoing among Christians who had been loved and trusted. Many have been the wakeful nights on account of the activity of foes, disappointments in cherished plans for work, and the indifference of many to heathen abominations, which have crept even into the Church, until sleep failed to come when sought. On two occasions traps were laid to endanger the life of the missionary and his wife who was with him, but by timely warnings from Christians, to whose ears it had come, he was able to escape. Like Paul he has been reviled, persecuted, defamed, and his prayer is that God may give him the mind of Christ, who when He was reviled reviled not again, when He suffered He threatened not, but committed Himself to Him that judgeth righteously. There is a great work to be done in the Palnad and also in Sattenapalle. There is still much land to be possessed."

Gathering in the Out-castes

The progress of the Gospel among the illiterate and deprest classes is one of the most striking facts in the social, mental and religious movements in India at the present time. Bishop Whitehead, of Madras, anticipates that within the next fifty years some thirty millions of India's out-

caste population will be gathered into the Christian Church. During the last forty years 350,000 have become Christians in South India alone. The Bishop's article in the *Nineteenth Century* for December, in which he expresses his sense of the hopefulness and importance of the mass-movements in South India, deserves to be carefully read and pondered. He shows how enormously Christianity has elevated these people, and how their superiority, especially in respect to female education, is recognized by the Brahmans themselves. For example, the Bishop says:

"A little while ago I visited a town which has been for the last fifty years the headquarters of one of the five districts into which the Telugu Mission of the Church Missionary Society is divided. During my visit I distributed the prizes to Hindu girls of the mission girls' schools in the town. The schools are attended largely by the daughters of the leading Brahmans, merchants and high-caste families of Ellore; but I found that every single teacher in all the schools was a Christian woman of out-caste origin. It is only a few years ago that the Mission High School in the same town was four times emptied of all its Hindu scholars because a single Christian boy from the out-caste classes was admitted as a pupil; yet here were the out-castes actually teaching the Brahmans! And this is by no means an isolated case. In many of our mission-schools and colleges Brahman students are taught by out-caste masters. The hereditary custodians of learning are actually sitting at the feet of the despised out-castes."
—C. M. S. Review.

Self-help in India

In the Madura field, India, in the erection of the Albert Victor Hospital, 17,000 rupees were contributed, almost every anna of which was a gift from natives, professing the Hindu faith, to its endowment. As Dr. Frank Van Allen well says, "Christianity must be advancing in the good graces and

good regards of the people in India, when Hindus will give money to build and endow a Christian hospital. Fifty years ago, such a thing would not have dreamed of by either missionary or Hindu." The amount is equal to about \$5,667, and for such a people is a very large contribution. While foreigners who occasionally give a glance at the mission fields only criticize, here is a testimony from natives on the spot who know all the facts, and can not be suspected of undue partiality.

Secret Christians in Turkey

When Islam swept Asia Minor, whole Christian neighborhoods were forced to accept the religion of Mohammed that they might escape the sword. Most of these converts accepted only the outward shell of Islam, so that there are to-day whole tribes outwardly Mohammedan, but in reality more Christian or heathen. A number of tribes among the Kurds, for instance, are the descendants of Armenians thus nominally converted to Islam centuries ago.

Since the new constitution of Turkey professes to grant religious liberty, many of these people are attempting to shake off the hated yoke of Islam and the Young Turk Government finds itself face to face with the question what attitude it should show toward these attempts. At present the Stavriotes, as they are called, are making great efforts to obtain their rights.

The Stavriotes, who live in the neighborhood of the cloisters of Wasilu and Peristera and within the diocese of Trapezunt, Erzerum, Neocaesarea (Niksar), and Chaldia, number about 50,000. The Turkish Government considered them Mohammedan, but they adhered secretly to the ceremonies of their former religion. They elected their own Mohammedan teachers, but they had also their own priests, who performed marriages, baptisms, and other religious ceremonies in a hidden church secretly and by night. Each one of these

Stavriotes had two names, a Christian and a Mohammedan. In the mosques they prayed with the Turks, but used Christian prayers.

After the revolution of last year they telegraphed the Young Turks and demanded public recognition as Christians. This recognition has not yet been granted in spite of the fact that the new Turkish Government has promised complete religious liberty.

Indian Movement Toward Self-government

The people of India are now entering upon an interesting, advanced political career. It is worth remembering, by those who have abused the British Government in India, that the people are now possessors of a large degree of political rights and blessings. In the more than eight hundred municipalities, a large majority of the commissioners are elected by the people. What is more remarkable still, is the fact that the majority of the members of the provincial legislative bodies are now elected by Indian voters. This is a strange anomaly in a country whose people are still subject to a foreign power. It should be stated, however, that the viceroy is possesser of vetoing power in the case of all legislation which he may regard as subversive of the paramount power. Recently an Indian gentleman was appointed as the law member (equivalent to our attorney-general) of the Supreme Government. There is no position in India to-day, save that of the viceroy and of a governor of a province, which is not open to the natives of that land.

This, of course, does not make India an independent colony; but it carries the people far on toward that position, and will train them to govern themselves in due time on colonial lines within the empire. At the last National Congress meeting in Madras, the immense assembly, by a unanimous vote, expressed to the Government and to the British people, its deep gratitude for this added gift of power and opportunity bestowed upon them. And

the leaders of India declare that what they need at present is not more political influence, but added wisdom and a fuller ethical qualification that they may well use the powers already in their possession.—REV. J. P. JONES in the *Congregationalist*.

Marked Progress in the Punjab

Nine years ago, a little over a year after his consecration, Bishop Lefroy, of the Lahore Diocese, visited Narowal and left on record an expression of his profound disappointment at the stagnant condition of the district, regarded from the missionary point of view. Only twelve candidates were presented for confirmation, tho the baptized Christians were about a thousand in number, and no Bishop had visited the district for five years, and every one of the twelve was connected as a servant or otherwise with the mission. The Bishop wrote, "In no other mission which I have visited in the Punjab have I met with a state of affairs in the least resembling this." The Bishop's latest visit was in December last, and on that occasion he wrote, "I do not remember on any previous occasion in the ten years of my episcopate to have observed in any place such striking signs of progress as I have found here on this visit after a lapse of two years." He was particularly struck with the liberality of the Christians. He dedicated two village churches erected at the people's own expense, and on two occasions after he had preached, Rs. 50 and Rs. 57 was given in the collection. He wrote in the log-book: "In my thirty years of mission work I have never seen the least like this among people of the poor and comparatively ignorant type with which we are dealing here. I feel perfectly certain that this money would not be forthcoming if the work of the Church had not got a most real hold upon them."

Signs of Amity and Comity

At the recent meeting of the General Assembly of the South India United Church, one of the visiting delegates was Rev. H. Risch, of the

Basel Mission, working on the west coast in Malabar. This mission has seriously entertained the question of joining the South India United Church. Two delegates were present from the Ceylon and India General Mission, a lay mission working chiefly in the region of Bangalore. More significant still was the presence of four clergymen of the Church of England; of these three (one being an Indian) were members of the Church Missionary Society, while the fourth the local chaplain of the English Church. These brethren, while recognizing that great difficulties exist to prevent their union with other bodies, unanimously express their desire that the time should come when they should not have to be "left out in the cold."

A New Mission in Bengal

The people known as Disciples of Christ, or Churches of Christ, have commenced missionary operations at Daltonganj, western Bengal. For about ten months Mr. Paul Singh has been laboring successfully in the district, and several converts have been baptized. Mr. and Mrs. G. P. Pittman, of Melbourne, Australia, have recently joined the mission, which is controlled by an English committee. There are no other missionaries in the district. Temporary premises are at present being occupied in the town, but permanent quarters will shortly be secured. Daltonganj itself has about 7,000 inhabitants, and there are many villages within easy reach.—*Bombay Guardian*.

The Station at Poo Abandoned

In 1865 the Moravian missionaries founded the Poo Station in western Himalaya. Hard has been the task of sowing the seed of the Gospel, and little fruit appeared to encourage the faithful laborers. A few members of the low caste accepted Christ, but none of the high caste. In November, 1909, after more than forty-four years of patient labor, two women of the higher caste have applied for baptism. The

one is a widow who owns some property and the other a Buddhistic nun of good family. The widow has been vilified and vituperated, and even maltreated by her relatives, since her decision to be baptized became known, so that the missionaries in the lonely station ask for especial prayer for the two women, who are the first fruits from the higher caste after many years of labor.

ASIA

Western Asia—The Situation in Moslem Lands

Turkey, Persia and Arabia, the three great Moslem lands of the nearer East, have experienced greater industrial, intellectual, social and religious changes within the past four years than befel them in the past four centuries. This awakening of western Asia is no less a challenge than is the call of the Far East, with its unprecedented opportunities. The impending struggle between the Cross and the Crescent for supremacy in western Asia is as full of grave possibilities as is the Moslem menace in Africa, while, if we consider the overwhelming influence which western Asia has always exercised throughout the Dark Continent, and its strategic position and power in the Moslem world, we can not help feel that here is the center where the forces are assembling for the final conflict. Altho the wisest missionaries and Christian statesmen are agreed that nothing in Turkey or Persia is yet ended or settled, something has begun in those lands which all eyes are strained to understand.

The countries under consideration have a total area of no less than 2,600,000 square miles, ten times the size of France, or nearly that of all the United States. Within this great area there is a total population of about 36,000,000 souls, 30,000,000 of which are Moslems. Persia, Turkey and Arabia have each held a place of supremacy in the history of Islam. Arabia is the cradle of its creed, Persia of its philosophies, and Turkey of its politics. Within the boundaries of

these five Moslem lands, Turkey, Palestine, Syria, Persia, Arabia, there are at present over 600 Protestant missionaries engaged in educational, medical and evangelistic work. The Bible has been translated into all the languages of western Asia, and a large Christian literature prepared for its polyglot people. At the Beirut Press alone, 60,000,000 pages of Christian books were printed in a single year, and in one month orders were on file for 100,000 copies of the Arabic Scriptures, including eighteen cases of Bibles sent to Shanghai for the Moslems of China.

The American missionaries were the pioneers of modern education in every city of western Asia. Twoscore mission hospitals and dispensaries dot the map from Constantinople to Aden, and from Smyrna to Kirman. Medical missionaries have not only disarmed suspicion and prejudice, but have won the lifelong friendship of 10,000 of the people. One hospital in Arabia had 13,397 out-patients last year.—REV. S. M. ZWEMER.

From the Scene of the Massacre

Much of Adana and Tarsus and the villages about are in ruins and ashes. Thousands of widows, mothers and sisters have been forced to face life homeless, foodless and defenseless because about 25,000 fathers, husbands, sons and brothers fell in the awful days of last spring, when men of one faith slew men of another and the land was filled with horror. It is this situation which has led the Vali to form a commission of industries in order to provide a means of livelihood for poor girls and women of every sect and faith. To accomplish this the commission aims to revive and develop the Oriental embroidery, lace-work and handweaves and find a market for the finished articles. For the carrying out of this commendable purpose the Vali has framed a constitution which provides for the organization of a central commission and branch commissions in several points in the province; \$18,000 of govern-

ment money has been assigned as capital for the enterprise.—REV. H. J. GARDNER, Central Turkey.

Making an Arabic Reference Bible

Dr. F. E. Hoskins gives us some idea of the tremendous task involved in making an Arabic Reference Bible—a work on which he is now engaged, and which will occupy him for four years more. He says:

“During these past 18 months, in spite of the many interruptions and all my other work, I have succeeded in getting more than one-fourth of the whole Bible ready. It has involved more hours of toil than I ever put upon any other item of work, and will need at least two years steady toil to complete this side of the work. The second part of the same task is to read all the proofs and oversee the making of electroplates for this big Bible. If we can make on an average one plate per day, this second process will require over 1,400 working days, or considerably over three years. To double the typesetting plant would be a greater expense than we could carry. It takes about 600 separate pieces of type to set up a corresponding English Reference Bible, but our fonts for this Bible in Arabic contain more than *three thousand separate pieces*. To keep these all straight in the printed page is one of the biggest tasks imaginable. We read every proof three times over, and frequently have to call for a fourth proof and read it a fourth time before we can pass it on to the hands of the electroplater.

If you do not hear much of me during the next two years you will know what I am trying to do to the glory of God, and the extension of His kingdom. These references are the result of the life-labors of a long line of scholars, and few who have not looked into such matters have any idea of their exceeding great value. I know that many a human heart will get comfort and help and strength from them many years after all my toil upon them is over and forgotten.”

Jews Flocking to Palestine

According to a special cable dispatch to the *New York Times*, from Russia, Persia and other lands, the Jews are pouring into the Holy Land, encouraged by the recent revolution in Turkey. In Jerusalem they constitute three-fourths of the population, and at Jaffa, Tiberias, Safed and Haifa they are found by tens of thousands. Almost the entire plain of Esdraelon is in Jewish hands, with prosperous colonies here and there from Dan to Beersheba. The valley of the Jordan, once the property of Sultan Abdul Hamid, is eagerly sought after by Jewish capitalists and syndicates of Zionists. The value of land has risen fourfold.

The Outlook in Persia

The promise of progress in Persia has not been fulfilled, and life and liberty still seem to be uncertain. The special correspondent of the *London Times* recently wrote a very gloomy account of the condition of the country. On almost every road bold depredations by brigands are continually reported; a Russian consular party was recently attacked, and all travelers are in danger. Ispahan itself has only a handful of police for its defense, and lawlessness is common in the city. Dr. Emmeline Stuart was held up by footpads when passing from one mission-house to another at 6:30 P.M. She was accompanied by a man with a lantern and her life was threatened. Formerly the missionaries have been treated with great respect, and such an outlook indicates a serious state of affairs.

Islam and Israel in Persia

An article in our September number on "Israel and Islam" contained a typographical error in the foot-note, which stated that "missionaries are planted in every Mohammedan city of 10,000 inhabitants." It should have read 100,000 inhabitants. There seems to be no good ground for believing in any alliance between Islam and Israel and there is little hope of any radical and efficient reform in Islam. The Babists and Behaists are antagonistic

sects, and both make claims which they can not substantiate.

The leaders in the new liberal movement in Persia seem to aim at Christian ideals, while they retain the name of Islam. The people wish a change from the old corruptions in politics and religion. They need Jesus Christ.

CHINA

Imperial Edicts Affecting Missions

An article in the *Chinese Recorder* for January gives extracts from no less than fifteen imperial edicts issued in 1809, which "had reference to, or special connection with, and influence upon the work of Christian missions." This fact speaks convincingly for the conviction that the Gospel has won for itself a large place in the Celestial Empire.

A High Type of Chinese Christian

A living illustration of the fact that the Chinese are by no means lacking in intellect or in any other essential traits of character was seen in London not long since, when Mr. Tong Kai-sun visited that city on his way to the United States, among the first band of Chinese students sent by the Chinese Government. They were recalled before their studies were completed, because it was feared that they were imbibing revolutionary ideas. He became a Christian, is to-day a member of the Wai-wu-pu (Ministry of Foreign Affairs), and was chosen to represent his country at the Shanghai Opium Commission last February, where he made a remarkable speech in introducing the resolutions proposed by China. It culminated in an appeal to the Christian conscience, and to that "law higher than all human laws, a law greater than all economic laws, a law that transcends even the law of nature . . . the eternal law of heaven, which, through Confucius, says: Do not unto others what thou wouldst not have others do unto thee, and which, through Jesus Christ, says: Thou shalt love thy neighbor as thyself."—*Bombay Guardian*.

A Chinese Paul in Prison

Two years ago Liu Ching An, a teacher of Chinese classics in the Wu-chang Divinity School of the Protestant Episcopal Church, was arrested on the charge of being one Liu Chia-yuin, leader of the revolutionary party in the province of Hupeh. Tho the charge was absolutely false, he has been imprisoned ever since, in spite of the efforts of his friends to secure his release. The influence which this man—a gentleman, a scholar, and a Christian—has exerted upon all with whom he has come in contact during the dark days in prison, reminds one strongly of the story of Paul's imprisonment. Two successive jailers who had personal charge of him have been converted, and are now preparing for baptism. His father (who has recently died), his mother, and his brother have all embraced Christianity, led to it by him, and his former pupils in the Divinity School look up to him almost as to a Paul, seeing in him not only their ideal teacher, but a Christian confessor. And in the darkness and loneliness of his cell, Liu China An bears no grudge against those who have wronged him.

A Missionary to the Miaos

The Miaos are a tribe of aboriginal Chinese, living in the Yunnan province, and numbering about 3,000,000. Many centuries ago the Chinese drove them into the mountainous parts of the almost inaccessible province. There they still live, suspicious of every one else. Four years ago Rev. S. Pollard, of the M. E. Church, went among them. They received him with great coldness and suspicion, but after a time decided that the man's motives in visiting them were good. To show his confidence and good will, the native chief offered him two of his daughters for wives, but the missionary naturally declined. The refusal caused the people to believe that, after all, the foreigner had come to them with evil purposes. He was beaten and left outside one of the villages, almost dead.

The Lord restored him to consciousness, and these heathen concluded that the Great Spirit had brought him to life, and they took good care of him until his health was restored, after many days. Since his recovery the Miaos have accepted him with implicit confidence as their spiritual guide. Many of their most immoral customs have been put away, and several hundred of them have been converted and baptized, among them one of the members of the mob which tried to murder Mr. Pollard. The language spoken by the Miaos has been reduced to writing by Rev. Pollard, and the Gospel of Mark has been translated into it and printed.

The Tibetan Lama Removed

The Chinese Government has deposed the Dalai Lama as head of the Tibetan Government, and in an official statement explains its action on the ground that the nominal ruler had deserted the capital following an attempt by him to organize a general revolt. The official statement follows:

"The Dalai Lama, upon his arrival at Lhasa from Peking, circulated, with the object of organizing a general revolt, these rumors: First, that China intended to exterminate Lamaism; and second, that British trade in effect was injuring Tibet. The Dalai Lama then took measures to thwart this trade, whereupon China became alarmed and ordered 2,000 troops to go to Lhasa with the object of preserving the peace and affording protection. When the Dalai Lama learned of the above, the Peking Government ordered the Chinese resident to reason with the Dalai Lama, who refused to listen, and on the 12th secretly left Lhasa with his followers. The resident searched ineffectively, whereupon China deposed the Dalai Lama, ordered the Tibetans to elect his successor, and issued a decree ordering the protection of Lamaism and the strict observance of the existing treaties with foreign powers concerning Tibet, with the purpose of preserving the *status quo*."

Uprising Against Opium-smoking

Important testimony to the progress of the anti-opium movement in China comes through a recently published report of Sir Alexander Hosie, acting commercial *attaché* to the British Legation at Peking. The *North China Herald* thus comments upon what it considers the most significant part of the report: "By far the most hopeful feature is the strong emphasis that is laid on the steady growth of a new public opinion against the practise of opium-smoking. 'It is doubtful,' says the writer, 'whether any question has ever stirred the Chinese Empire so profoundly as that of opium suppression; and public opinion, backed by a young but growing patriotism, is gradually but surely branding opium-smoking as an evil that must be eradicated.' In Shanghai it is pointed out that 'young men shun the opium-houses, which have in the past been their fashionable after-dinner resort.' In Canton the efforts of the authorities are said to be strongly supported by public opinion. A considerable moral reaction against opium-smoking has set in, and numbers of moderate smokers are voluntarily breaking themselves of that habit."

British Consul Hinders Opium Reform

When permission was granted last April to close the opium dens as speedily as possible, the Ku Cheng Reform Society gave a public dinner and held a thanksgiving meeting, which was attended by the gentlemen belonging to the American Methodist and Church Missionary Societies. There were signs of rejoicing throughout the city, banners flying, etc. On July 17th the reform was carried out with general satisfaction, and all the opium shops in the city were closed. *Some were, however, reopened in a few days, owing to a strong protest sent through the British consul from the firm of Jardine, Matheson & Co., in Fu Chau.* This protest contended that the Ku Cheng magistrate had broken treaty obligations, which made opium, once

the dues had been paid at the port of entry, a recognized, legitimate article of commerce until the ten years agreed upon between the two governments had expired. It asked that the shops might be reopened and the opium trade resumed in the city. Thus British merchants place money above men.

KOREA

Is Japan to Absorb Korea?

The papers from the Far East report a continuance of the disturbed conditions in Korea, but it would seem that Japan has not adopted any especially severe measures following the assassination of Prince Ito. Much is made of the statement by a Japanese paper that certain Koreans are urging that a petition be presented to the Emperor of Japan which, in effect, asks for the incorporation of Korea into the Japanese Empire. The petition frankly admits that unless Japan exercises larger powers in the Peninsula, thus accepting a larger measure of responsibility, it is not possible to restore order in Korea. Another party is violently opposed to the step. It would seem that not only the control, but the absorption to Japan will be the ultimate outcome of the Korean situation.

Some Results of the Gospel

The principal societies at work in this Peninsula number six, and of these four are Presbyterian (Northern, Southern, Canadian and Australian), and two are Methodist (Northern and Southern). In addition to these there are a Baptist and a Salvation Army force of about twenty foreign workers. The French Roman Catholics have forty or fifty foreign priests, who live at about forty different stations scattered over the country and claim a large following.

The Methodists and Presbyterians together have a force of 262 missionaries, 42,244 baptized members, 50,516 catechumens, and 76,280 adherents. The contributions to all causes amounted last year to \$132,742.

From Sixty Christians to Forty Thousand

The other day, while Mr. Whittemore was calling on the local magistrate (a heathen), the magistrate admitted to him that one-tenth of the people of Syen Chun County of nearly 50,000 people are Christians, and that more than one-half of the people of Syen Chun City are Christians. Recently I attended a banquet given by the Koreans upon the opening of a night-school here. We sat at the place of honor, with the above-mentioned magistrate on one side, and the pastor of the above-mentioned 5,000 Christians on the other. My companion remarked that the pastor is the real magistrate of the town—that he has more influence, and is looked up to more than the magistrate in office; and yet, only a few years before Mr. Whittemore reached this place in 1897, that pastor was a heathen, the poorest of the poor, with the rags with which he was clothed the best emblem of the only religion he had. Now he ministers daily to the spiritual needs of more than half the population of this city, is the chief personage in the city, and is about to move into the best native residence in the city—a parsonage built by his own people at a cost of less than \$400 gold. To give you a vision of the transformation which Mr. Whittemore has seen take place before his eyes—those 60 Christians with which he started have increased to 40,000 (including baptized and catechumens, 2,000 each, according to statistics of 1908), plus another 30,000 who attend church services, and are fairly on the way to believe.—REV. H. A. RHODES in *All the World*.

Cases of Christian Comity and Unity

All the missions in Korea have united in the publication of a hymn-book. Within a year of its issue, the whole of the first two editions of 120,000 was sold. Arrangements have just been consummated whereby the whole of Korea is now apportioned to the various missions, no two missions working the same territory, except in

the large cities, and none of the country being neglected in the plans for work. The board of translators promise to have the complete Bible in the native Korean script before the end of the year 1909. The New Testament has long been translated, and portions of the Old Testament, but for the rest, the Koreans have been dependent on the Chinese version. The various missions unite in the publication of a monthly organ, known as the *Korea Mission Field*, which gives live, up-to-date information about the progress of the Kingdom of God in Korea.

JAPAN

Missionary Spirit Among Japanese

The Westminster calls attention to the fact that the "Japanese church began the celebration of the fiftieth anniversary of the introduction of Christianity, not by great meetings and eulogies of leaders such as Drs. Hepburn, Brown and Verbeck, who did so much in early days, but by the gathering of Japanese Christians to pray and plan that by March, 1910, the membership of the Japanese church should be doubled." At the close of these gatherings a Japanese pastor arose and said: "What we must preach is Christ—the living Christ, Christ incarnate, Christ crucified, Christ dead and buried, Christ risen—the living Christ, the only hope of Japan." At this meeting a young Japanese who had spent ten years in China and knew the language, offered to go thither as a missionary; and the leaders of the meeting declared that "as Japan had sent her missionaries to Formosa, Korea and Manchuria, so also, tho the Chinese are hostile in race, and have been our enemies in war, we must show that we love them and want them to love our Lord and Master."

AMERICA

The Meaning of the Laymen's Movement

Silas McBee, editor of *The Churchman*, has recently written: "The Laymen's Missionary Movement has for its purpose to serve Christ in Christ's

way. It is organized to concentrate not only the minds, but the hearts and souls of Christians of all names upon two great facts; upon Christ, the Supreme Fact of human history, and then upon the fact that of those for whom He died and lives forevermore, about 900,000,000 are living to-day who have never heard of His coming into the world. This movement has its being in the belief that if divided Christendom can be brought face to face with these two facts it will see the mind of Christ more clearly, and seeing, it will follow where He leads. God's will is absolute unity—the reconciliation of the world. His kingdom exists to accomplish His will. Its existence is actual and visible, not imaginary or invisible. Its unity is of its essence. This truth is recognized in the State. The unity of a nation is the nation. To attack the visible unity of His kingdom is to attack the kingdom; to do violence to the will and mind and love of the King himself. As there is unity, so there is liberality in the nation—difference, diversity, division in thought, and belief, in party allegiance and organization—all the one nation with loyalty. And yet the nation is but the shadow lent us to learn the substance of the eternal kingdom. How dare we protect the unity and liberty of the nation while we mar the unity and crystallize the liberty of the Kingdom of Christ?

“The Laymen's Missionary Movement is based upon the unalterable conviction that if Christians will fairly face these two facts, will honestly work together to bring home those who know not that a home is prepared for them, differences of conviction, diversities of administration, divisions incident to racial conditions and historical development, will all assume their places in a true proportion under the principle of the unity of the kingdom and the liberty of the sons of God. First things will come first. The unity of the family of God, with infinite diversity in that unity, will enable the Church as the body of Christ

to move forward, conquering and to conquer, in His name, who is the Desire of nations and the Savior of men.”

The Four-square League

At the St. Louis Laymen's Convention more than one man was moved to announce that he had determined for the future to give at least one thousand or two thousand dollars a year for foreign missions. One of the speakers suggested that the program of Jesus was a four-sided one—an equal emphasis being placed upon Jerusalem, Judea, Samaria, and the uttermost part of the earth, and that this latter side of the quadrilateral had not been proportionately provided for by the Christian Church. Putting the two ideas together, a number of men met, and as the result of much conference, decided that they would associate in a league those who felt moved (1) to give annually in at least four figures (\$1,000 or more); (2) who would endeavor to induce three others to join them in the pledge, thus making of themselves four; (3) who would work to lead the whole Church to give at least fourfold its present offering of service and substance to foreign missions; and (4) who would promote the idea of each congregation increasing its foreign missionary contributions to at least one-fourth of the total giving to Christian work.—*Men and Missions*.

A Home Missionary Hero

At the memorial service held in honor of Bishop Hare, recently deceased, after 37 years of most devoted service in behalf of the Indians in Dakota, it was said: “When he first went to Niobrara it was quite possible for him to have read a sign offering to any white man a bonus of \$250 for the scalp of any Indian brought to the office of the county clerk. The Indians also had inherited bitter hatred of the whites. He undertook the stupendous task, which any man might have held useless, of rec-

conciliation. He interpreted the one to the other, so that to-day in South Dakota the red man knows the white as brother. No lesser man could have done this. He was the highest expression of the higher race; showing the bounteous courtesy of the Christian gentleman, he gave of his best to the red man. Not only was he scholar and saint and man of affairs; he lived in tents among the Indians at their convocations, brown children clambered upon him, men and women adored him and kissed the skirts of his coat. He was entirely and devotedly theirs. He proved, too, their interpreter to Washington, seeking substantial justice for them, and teaching them patience and trust under what often seemed cruel and unrighteous treatment."

Whither Student Volunteers Have Gone

Since 1886 no less than 4,346 have been dispatched to the foreign field, commissioned by about 30 missionary societies. Of the number 1,253 were sent to China (446 to Africa), India (including Burma and Ceylon) 840, Japan 374, South America 266, Korea 200, Turkey 157, Mexico 133, West Indies 128, Philippines 127, Persia 39, Arabia 21, etc.

An Admiral on Sectarian Divisions

In the February *Monthly News Sheet* of the World Missionary Conference, Admiral A. T. Mahan, U.S.N., has "A Call to Consider Seriously Our Divisions," in which he says: "Christendom at present is engaged in, and purposes still further to press, a holy war, a war of offense, of spiritual conquest, for the extension of the kingdom of God; and Christendom, at the same time, is afflicted at home by a state of division which renders its action, at best, that of an alliance with the historical weakness therein inhering, rather than that of a united nation concentrated in force as well as in object. The onset, consequently, is not in mass, but, as it were, in disconnected assaults; aiming at the same result but lacking

in that reasoned combination of effort by which many attacks become essentially one. This is the wide difference between the blow of a single great projectile and of several smaller of the same aggregate weight—the difference between a shock and an earthquake. The smaller are likely to lack simultaneousness of impact; and in concentrated momentum they are certain to fall short of the larger." The Admiral is of the opinion that it will be well if the members return home from the conference "with a certain Godly discontent with our divisions and with a persuasion that through the mission field God has in this something yet to reveal to us."

The Crusade Against the Cigarette

The State of Minnesota has led the way in very radical statutory legislation against the cigaret, making it penal to sell or give away cigarets or cigaret-papers. Iowa, Missouri, Wisconsin, Michigan and Indiana have had laws against this obnoxious and deleterious practise, which is especially destructive to the young. The medical examiner for West Point applicants has publicly stated that of candidates refused many were cigaret smokers.

A World-wide Convention

In point of cosmopolitanism the World's Sunday-school Convention in Washington, May 19th-24th, will doubtless be more widely representative than any other Christian gathering ever held, going beyond even the Ecumenical Missionary Conference in New York in 1900. In addition to delegates from every province of Canada and every State and Territory in the United States—the number of these being restricted so that hundreds, or thousands, who would attend can not secure delegates' credentials—there will be official representatives from the following fifty-one countries: Russia, Norway, Sweden, Denmark, Holland, Belgium, Spain, Portugal, France, Germany, Austria-Hungary.

Switzerland, Italy, Bulgaria, Roumania, Turkey, Syria, Bohemia, England, Ireland, Wales, China, Japan, Korea, India, Malaysia, Siam, Laos, Egypt, Arabia, Algeria, Kongo, South Africa, Palestine, Persia, Mexico, Australia, New Zealand, West Indies, Philippine Islands, Hawaii, Canada, Central America, Argentina, Chili, Brazil, Uruguay, Colombia and Dutch Guiana. The list of foreign delegates has not yet been completed.

A Notable Example

In 1909 the churches of Wilmington, N. C., contributed to foreign missions \$17,125.00; in 1910, the churches of Wilmington, N. C., have pledged themselves for \$31,000.00, a *per capita* of \$5.36. The First Presbyterian Church of Wilmington, N. C., in 1909, paid for foreign missions, \$11,483.00, a *per capita* of \$17.26; in 1910, the First Presbyterian Church of Wilmington, N. C., has pledged \$22,200.00, a *per capita* of \$33.38.

The California Home-mission Problem

Rev. A. Wesley Mell is now secretary of the Pacific agency of the American Bible Society. The report he sends us for 1909 is full of interest. The sunny valleys of California, with their fruits and flowers, have attracted large numbers of people from many nationalities, and the Bible Society sends its colporteurs among them. 50,000 Italians dwell in San Francisco and the Bay cities; there are 65,000 Spanish-speaking Mexicans there; 70,000 Portuguese immigrants dwell on the long Californian coast; and there are also Bible-loving Finns, and many Scandinavians. Rev. N. P. Neilson is working among the Scandinavian races. Thousands of Poles live in California; and there are also several large Armenian colonies with two strong, self-supporting churches. The North American Indian is also in California, and now numerous Asiatics, including Chinese, Japanese, Koreans and more lately Indian laborers, are adding to the coast's per-

plexing labor, social and religious problems. It is hopeful that the religious problem is being courageously attacked, and that the Holy Scriptures are being scattered among these diverse races.—*Bible Society Record*.

Good Will Mission, North Dakota

A correspondent who visited the Good Will Mission of the Presbyterian Church, on the Sisseton Reservation, North Dakota, found a church and two larger buildings, with a number of smaller ones. The work was first begun in 1870 under the direction of the late Rev. Stephen R. Riggs. Since that time the growth of the school has made the schoolhouse too small for their one hundred and fifteen scholars, and children are daily turned away for want of room. The superintendent is W. K. Morris. He has several assistants. In the industrial department we find the following branches taught: carpentering, blacksmithing, shoemaking, farming and housework. It is a most encouraging field. Here is located the only boarding school maintained by the Presbyterian Church for more than thirty thousand Sioux Indians. The great pressing need is a schoolhouse that all who come can be admitted and learn of the heavenly friend. The mission is under the care of the Presbyterian Board of Home Missions.

A New Moravian Church in Labrador

A new church has been erected during the past year at Nain, Labrador, and the Eskimos have rendered voluntary aid in the work of building. Bishop Martin, the president of the Labrador Mission, and the minister in charge of the Nain congregation, writes:

"As soon as the lumber was landed from the ship, both men and women cheerfully came carrying beams and boards. The necessary stones for the foundation were hauled on a dogsledge from a mile away. Day after day we kept at work, never hearing a word of complaint that it was too heavy, and never a hint that it would go better

or faster if there were pay attached to it. As the work advanced so rapidly, we even began to entertain thoughts of finishing our foundation before the families left for their sealing-posts. The Eskimos carried sand in half-bushel baskets, and right well do the women and girls work."

Missions Prospering in Mexico

To-day all the leading denominations have missions in Mexico, and the territory is so divided up that there is no city or town of any considerable size where the Gospel may not be heard. The different denominations are drawing nearer together in all lines of work. Most of them keep to an arrangement not now to enter any territory already occupied by some other denomination unless it is sufficiently large to furnish work to both. In some cases a friendly arrangement has been made between two churches to divide up the territory occupied by both, leaving only one Christian church in a place. The American Bible Society helps all denominations. There is an evangelical hymn-book used by nearly all the churches. A Christian literature is being prepared and is read by an ever-increasing number of intelligent men and women. In 1901 the two largest Presbyterian bodies united their four Presbyteries to form a synod—the Presbyterian Church of Mexico. There is reason to hope that further steps in this general direction by other denominations may be taken in the not distant future. Year after year there is now held a convention of Christian workers, largely made up of Sunday-school workers and members of the young people's societies. From five to six hundred Protestants, traveling on special trains, meeting for a week in some city, and with enthusiasm carrying out really fine programs, with especially good music, is making a fine impression on the country, and it is daily becoming more evident that Protestantism is becoming a power in the life of Mexico.

Trinidad Missions

Rev. Dr. John Morton has spent forty years in the West Indies, working on Trinidad. His health broke down in Nova Scotia, and he went there to find among East Indian coolies, imported as laborers on sugar and cocoa plantations, a grand opportunity. He came back to Nova Scotia, told what he had seen, and himself volunteered to go as a missionary. This is a part of his report of the field and the work:

"The Hindu population in the island now numbers 105,000—about a third of the whole. When Doctor Morton went there, there was no Christianity among them, and no schools. There has been given them education and printed books in their own language, improved agricultural methods, and mode of life, and the Gospel. There is a Christian population of ten or twelve thousand, and it will be impossible for the children growing up to be idolaters as their parents were. It has been well worth while."

EUROPE—GREAT BRITAIN

The World Missionary Conference

Eleven hundred delegates from all parts of the Christian world, and representing all the Reformed Churches, will be expected to meet in Edinburgh in the month of June. These ambassadors of the Cross will meet to discuss actual conditions. The conference is a sacred council of war—a prelude, let us hope, to a world-wide advance upon those unhappy regions where "death and darkness reign." In preparation for the meetings, communications have been opened with 1,500 of the most distinguished missionaries now upon the field, and the discussions will be based upon their reports. After all, the supreme need is that of Life. The apostolic band had neither numbers nor worldly prestige and power, but each man could say: "I live, yet not I, but Christ liveth in me!" If the breath of Life Divine swept through the churches of to-day, those churches would allow

themselves no rest—"and give Him no rest . . . till He make Jerusalem a praise in the earth."—*London Christian*.

London Missionary Society

According to the *L. M. S. Chronicle*, the estimated budget for 1910-1911 provides for an income of \$750,000 and an expenditure of \$15,000 beyond that sum. A discussion arose as to the advisability of further retrenchment, but ultimately it was decided to trust, in faith and hope, that God's people would find the means. And so the forward policy prevailed once more. Rev. H. M. Dauncey recently made a startling statement showing how lavishly Rome launches her missionary crusade. He is now on his way back to Papua, and—referring to the strength of the Romanist forces in his district, he said that while the L. M. S. sent only one married couple to Delena, the Vatican sends one archbishop, one bishop, one father and one mother superior, priests, nuns and lay brothers to the number of 76! Rev. G. Currie Martin and Mr. Hawkins are still pursuing their journey through the Chinese stations and are wonderfully impressed with all they see.

THE CONTINENT

France vs. Rome

Once more there is open war between the Clericals and the State in France. The Archbishop of Rheims is being prosecuted for libel by the Teachers' Association of the department. The Archbishop had accused them of "teaching atheism and immorality, and falsifying the history of France." These words, of course, must be Clerically interpreted and understood. Behind the accusation is the demand that the priest shall rule in the schools of the State. Already Romanist parents are invited to withdraw their children from the State schools, so that the issues involved in this conflict are wide and deep. The 97,000 teachers are almost all against

priestly interference. At present the religious education given in the State school is called "neutral." The pity of it all is that France has nothing to offer the school child between the bald negations of unbelief on the one hand, and the gross errors of Rome on the other. Will it ever seek a *third* measure? Who can tell? This may be God's method of introducing into France "a more excellent way."

Swedish Missionary Society

In 1878 the Swedish Missionary Society (*Svenska Missions förbundet*) separated from the Evangelical National Society (*Evangeliska Fosterlands stiftelsens*) because the latter refused to send out missionaries who would not subscribe to the Augsburg Confession. The society has had a rapid growth, and employs 107 missionary workers in its four fields. Its first missionaries went to the Kongo Independent State in 1881. The work has been carried on near the waterfalls, and upon the 7 stations (to which another in the French Kongo has been added very recently), now are 51 laborers. Of the 126 workers sent out since 1881, 36 per cent fell victims of the pernicious climate. The number of baptized natives is 1,834, and in the 151 day-schools and its several industrial schools, 5,114 pupils receive instruction. The missionary printing-office has published a number of school and other books, and is issuing a monthly religious magazine for the natives.

In China, the province Hu-Pei was occupied in 1890. Its 7 stations and 25 outstations have 33 missionary workers, and 800 native Christians, while the 17 schools contained 400 pupils.

In East Turkestan, where the society commenced work among the Mohammedans and Chinese in Kashgar and Jarkand in 1894, it is the only Protestant agency at work.

A small work within the Caucasus is carried on by 6 workers of the society from Tiflis as the center. It has borne much fruit.

The Swedish Missionary Society has also worked among Swedish seamen in Petersburg, Sunderland, and London, and is busily engaged in Home mission and Sunday-school extension work in Sweden.

The Methodist Bogy in Rome

Surely all readers of the *MISSIONARY REVIEW* will welcome further information concerning that mission in the Eternal City, which has evoked an utterance from the head of the Roman Catholic Church, as well as from two American archbishops, Ireland and O'Connell, and so has gained a first-class advertisement. It dates from early in the seventies, and is possessed of a central location with several buildings; of which one is valued at \$335,000, containing a large audience-room, Sunday-schools, a theological and a boys' school, a printing plant and a book-store. The women's work centers in another building, including a school for girls with all grades from kindergarten upward, through a twelve-year course, and with 270 in attendance last year. An industrial department is sustained and a faculty numbering 30. This building has been outgrown and is soon to be exchanged for three others with accommodations for more than 500. Another school for girls is taught by Miss Italia Garibaldi, a granddaughter of the immortal liberator. No doubt, such activity continued through some forty years, and such manifold success, are abundantly sufficient to disturb the equanimity of the powers that be in the Vatican, with an echo of indignation and protest heard on this side of the ocean.

AFRICA

Work in the Dark Continent

The population is estimated to be 175,000,000; and among these masses some 2,470 Protestant missionaries are at work, with 13,089 native assistants. The number of adherents gained is 527,800, and the communicants, 221,156; for whom 4,790 places are provided. In the 4,000 schools, 203,400

pupils received instruction. Hospitals to the number of nearly 100 minister to the sick and suffering. Printing-presses to the number of 16 are kept busy, and the Bible is supplied in all the principal languages. In Uganda, one-half of the 700,000 inhabitants are Christians. In Cape Colony, about 200,000 are Christians.

The Kongo Oppression

Emphasis is given to the fact of the high-handed oppression of the Kongo State authorities, in that a raid was made on some of the villages near Luebo for the purpose of catching men to work on one of the railways now being built. Later an official went to Luebo to procure a number for work on the same railway. The missionaries declined to give the names. Mr. Morrison, writing of this matter, says: "We are at our wit's end out here to know what to do. It seems that the government has gone mad in the treatment of the natives, and yet no one will come to their help." The misrepresentations regarding the work of the Protestant missionary societies, and the unfair treatment in refusing to grant concessions of small tracts of land for new mission stations, led the Kongo Missionary Conference to adopt resolutions in which vigorous protest is made against the continued denial of what was plainly within the rights of the missionaries. It seems perfectly clear that Catholics secure concessions at almost any chosen point, however near other mission stations, while the Protestant missions are denied concessions hundreds of miles remote from any other mission station, and where there would be no possibility of conflict with any state authority.—*Christian Observer*.

A Valued Missionary Returns Home

It would be a cause for profound regret throughout our Church that Rev. W. H. Sheppard, D.D., and his wife, have felt it necessary, on account of Dr. Sheppard's health, to resign from our African mission. The trying climate and his arduous labors for

the past few years have impaired Dr. Sheppard's health to such an extent that it is necessary for him to return to America. The self-sacrificing devotion of this noble missionary to the people of his own race in Africa, has made a tremendous impression upon the whole Church at home, and his career is a strong argument for the support of Stillman Institute at Tuscaloosa, Ala., where our Church is training colored men to do missionary work in Africa as well as in America.—*Christian Observer.*

OBITUARY NOTES

Bishop Awdry of Japan

After a long and painful illness Bishop Awdry, late Bishop of South Tokyo, in Japan, passed away on January 3d, aged sixty-eight. He was one of a family of sixteen children, and after being at Winchester College, took a double first at Oxford and became fellow and tutor of Queen's College. He rowed for two years in the University boat. After being for a time second-master at Winchester, he was successively head-master of Hurstpierpoint School, principal of Chichester Theological College, rector of Amport, and Bishop of Southampton. After a year as Bishop of Southampton he became Bishop of Osaka, in 1895, and two years later, on the death of Bishop Bickersteth, became Bishop of South Tokyo. The spiritual influence which he brought to bear upon the Church of Japan has left an indelible mark upon its history, and will be a power for good for generations to come.

Rev. D. O. Fox, of India

Rev. Daniel O. Fox, of Poona, after a long and useful career, passed to his rest on the 8th of November last. He arrived in Bombay, from America, in 1872, and during thirty-seven years of service gave himself to the evangelization of India as a missionary of the American Methodist Episcopal Church. As a pastor, a shepherd of the sheep, he possessed unusual ability.

Mr. Fox had some characteristics which were particularly helpful to

those who had the privilege of knowing him. He was a man of Christlike self-denial, and had the spirit of Moses, who "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." With humility of spirit he endured hardship, traveling thousands of miles in third-class "box" carriages, and also by deck passage on steamship on the Indian Ocean, during his frequent journeys as a shepherd of Christian soldiers, and of others whom he sought to bless.

Louis Klopsch, of New York

The editor of the *Christian Herald*, who has become famous for the philanthropies conducted through the agency of his paper, died in the German Hospital, in New York, on March 7th. Since Doctor Klopsch became proprietor of the *Christian Herald*, in 1892, it is estimated that through his paper, he raised and distributed over \$3,000,000 in international charities.

The Bowery Mission, of New York, and the Children's Summer Home, at Mount Lawn, Nyack, N. Y., were among the regular charitable and missionary institutions conducted by Doctor Klopsch.

He was a native of Germany, being born in 1852, and was educated at the public schools there. In recognition of his relief operations in the Russian famine of 1892, he was received by the Czar of Russia. In 1898 he received the official thanks of the English and Indian governments for services in behalf of famine-stricken India in 1896, when he sent a cargo of corn and money aggregating \$400,000. In 1898 President McKinley appointed him one of three United States Commissioners charged with the relief of the starving reconcentrados in Cuba, for which purpose he raised nearly \$200,000.

He visited, in 1900, the famine and cholera fields of India, and to relieve the distress raised, through his paper, in a short period, nearly \$700,000.

FOR THE MISSIONARY LIBRARY

LABRADOR; THE COUNTRY AND PEOPLE. By Wilfred T. Grenfell and Others. Illustrated. 12mo, 497 pages. \$2.25, *net*. Macmillan & Co., New York. 1909.

Dr. Grenfell has discovered Labrador for the general public, and has now given us a full account of this bleak and rugged country. Everything of present interest in Labrador is discussed by experts, some of whom have done pioneer work in this country.

The historical introduction by W. S. Wallace, of Balliol College, Oxford, traces the history of Labrador to earliest time, giving an account of the Viking expeditions and showing the possible knowledge of the shore that the Norsemen acquired. Mythical and semi-historical accounts of the country are also given, as well as a very satisfactory account of the voyages of John Cabot, who for all practical purposes, was the discoverer of Labrador.

The geology of Labrador is discussed by Prof. R. A. Daly, of the Massachusetts Institute of Technology. Prof. Daly shows the very ancient origin of the Labrador, and classes as belonging to remote antiquity the rocks from Belle Isle to Hudson Strait. An excellent account of the various rocks of the "trend" of the mountain ranges and elevations is given.

W. B. Cabot, of Boston, contributes the chapter on the Indians. He relates the tribal conditions, and gives an account of their language, mode of life, the game killed by them, the vegetation of the portion of the country they inhabit, some laws of life and the religious beliefs of the people.

The chapters relating to the physiography of the country, the fishing industry, the people and the missions are written by Dr. Grenfell. His years of travel along the coast, his familiarity with the prevailing conditions, his intimate knowledge of the people, together with his genius for observation, and the many records made and kept, enable him to give most valuable information

on these topics. He has written in a charming style that wins the attention and the interest of the reader. Dr. Grenfell is at his best in the description of the people whom he knows and loves so well. He gives full justice to the many excellent traits of character of the fisherfolk of this bleak shore. The account of the fishing industry is thorough, and one becomes readily familiar with "quintals" and "traps" and "flakes" and "jiggers" and other terms used in the realm of King Cod.

In the chapter on missions, Dr. Grenfell pays tribute to the splendid work of the Moravian missionaries among the Eskimos, and recognizes their persistent enthusiasm and their noble work for this people. He also tells of his own work to the fisherfolk, giving an account of the beginning of the hospitals and the work of doctors and nurses. This he speaks of as "commending the Gospel with pills and plasters," and is exceedingly interesting. The establishment of the cooperative system of stores is related, which are designed to bring industrial aid to the fisherman.

Dr. Grenfell loves dogs so much that he has devoted an entire chapter to them. He praises them greatly, but tells us little of their faults. He also gives an interesting chapter on the whale-fishery.

The book is a mine of valuable information, dealing with a great variety of subjects. It should have a permanent place in the literature concerning North America.

OTHER AMERICANS. By Arthur Ruhl. Illustrated. 8vo, 321 pages. \$2.00, *net*. Charles Scribner's Sons. 1909.

South America is receiving more attention since the Pan-American Exposition nine years ago, not only because of its political disturbances, but from its commercial possibilities. Now, too, is added the publicity due to the visits of distinguished Americans to our sister republics. Elihu Root is followed by William J.

Bryan and others. The religious world has been aroused by the needs of South America through the visits of Rev. Frances E. Clark, John R. Mott and Robert E. Speer.

There is need for an awakening of interest. The North Americans who are grossly ignorant of "the other Americans," but are delightfully introduced to them in Mr. Ruhl's chatty volume. The author describes his journeys, the sights he saw, and the people he met. There is, however, scarcely any more mention of religion than if none existed. Mr. Ruhl evidently visited neither churches nor missions.

W. G. LAWES, OF SAVAGE ISLAND. By Rev. Joseph King. Illustrated. 8vo, 388 pages. 5s, *net*. The Religious Tract Society, London. 1909.

The story of a pioneer among savages is always interesting. When it is in addition the story of an unusual man who accomplished a remarkable work and is told in readable style, the result is strong and fascinating. Mr. Lawes was an Englishman who went out as a missionary of the London Missionary Society. He was a diligent student, faithful worker, modest and sensitive, but sympathetic and consecrated.

The account of Dr. Lawes' life has not the thrilling adventure of Paton's and Chalmers', but there is the inspiration of high ideals and steady progress and consecrated service. Among the savages of New Guinea, Dr. Lawes accomplished a steady, substantial work, and his life was closely wrapt up in the political and religious history of the island. He was an earnest supporter of industrial training, but believed that this should be subservient to the evangelistic aim of the work.

THE RELIGIONS OF THE CHINESE. By T. T. M. De Groot. 12mo, ? pages. \$1.25, *net*. The Macmillan Co., New York. 1910.

Prof. DeGroot, a noted sinologue of Leyden University, delivered these lectures in the Hartford Theo-

logical Seminary. It is worth while knowing something of the religious life and thought of one-fourth of the human race. In China Buddhism is an exotic religion, divided into sects. Confucianism is made up of ethical and political precepts, Taoism is general ancestral worship, but spiritism is the real religion of the people. The belief in demons is the belief that dominates the people and hinders their religious development. Prof. DeGroot describes the real religion of China as "Polydemonism" and says of the other religions: "Buddhism eradicated nothing; the religion of the Crescent is only at the beginning of its work; that of the Cross has hardly passed the threshold of China. The conservatism of China is one of the grounds for hope in the future of the Christian Church, but this conservatism makes the work of missions more difficult and leads to persecution." The author believes that great progress could be made by making the Buddhist sects a special field of labor.

SOUTH INDIA MISSIONS. By Rev. J. A. Sharrocks. Illustrated. 12mo, 312 pages. 2s, 6d, *net*. S. P. G. House, London. 1910.

The romance of missions is often hidden away in reports and histories that are overlooked with statistics and grave discussions, but the romance and human interest are there. Mr. Sharrocks has here gathered the facts and incidents that will interest people in general, who are capable of being interested in the Tamils of South India. The missionary here enlivens his picture of missionary work by narrating the stories of people in private life, the humor and pathos and adventure of missionary work that are often omitted from public addresses. One can not read such a book without gaining a clearer idea of the mission field or without having deeper sympathy awakened for the workers and those for whom they labor. Mr. Sharrocks includes in his volume an historical sketch of the S. P. G. mission in

South India, the country and the people, Hinduism, its gods and temples, missionary work, and the converts. The "Concluding Thoughts" are worth noting.

CHILDREN OF CHINA. By C. Campbell Brown. 12mo, 95 pages.

CHILDREN OF INDIA. By Janet H. Kelman. 12mo, 96 pages. 1s, 6d, *net*, each. Oliphant, Anderson & Ferrier, Edinburgh. 1909.

These books give an excellent idea of the children of India and China, not in a story form, but by interesting descriptions of the land in which they live, their homes, habits, occupations, schools, games, stories, religions, festivals and characteristics. They are written with a missionary purpose and voice the need of Chinese and Indian children for the blessings that Christ alone can supply. They will be especially valuable to those who wish to interest children in missions.

MISSION CHILDREN—THEIR TEACHERS AND FRIENDS. By Wm. C. Griggs, M.D. Pamphlet, 57 pages. 15 cents, *net*. American Baptist Publication Society, Philadelphia. 1909.

The Baptist Forward Movement for missionary education is publishing some first-class graded mission studies for Sunday-schools and young people's work. Here is a series for the primary grade. They are written simply, but not in first-class English style. The stories include those of a Hindu widow, Chinese school-children, an Alaskan Eskimo, a Burmese boy, a New Hebrides missionary and a Cuban child. These books make it possible for any one to give an interesting missionary story.

MY LIFE IN CHINA AND AMERICA. By Yung Wing, LL.D. Illustrated. 8vo, 268 pages. \$2.00, *net*. Henry Holt & Co., New York. 1909.

Here is an autobiography of a Christian Chinese, a graduate of Yale, and at various times commissioner of Chinese Educational Commission, and associate Chinese minister in Washington. Mr. Yung's life contains nothing startling, but

is unique in its picture of the Americanization of a Chinese of high character and intellectual attainments. The author first describes his early education in a mission-school in China, then his education in America and his return to China, adventures during the Tai-Ping rebellion, his work on the Chinese Educational Commission, etc. The book, in the main, is what its title suggests, an account of Yung Wing's experiences in China and America, but incidentally it throws much light on the Chinese Government. We also see wherein lies the hope for the future of China, humanly speaking, in such intelligent, broad-minded, Christian statesmen as Yung Wing.

LITTLE PEOPLE EVERYWHERE. A series of 12 volumes on Child Life in Many Lands. By Etta McDonald and Julia Dalrymple. 12mo, 120 pages. 60 cents each. Little, Brown & Co., Boston. 1909.

Children are naturally interested in other children. This interest may be and ought to be utilized in the interest of missions. These attractive little books, which include volumes on Mexico, Japan, Russia, Italy and Spain in addition to Protestant countries, are not in any sense missionary, and do not, in fact, more than touch on the religious life and beliefs of the children of these lands. The brighter side of child-life and the peculiar customs and characteristics of each land are presented. The stories can not fail to interest children, and may be used as an opening wedge to gain an entrance to missionary information and purposes.

WIGWAM EVENINGS. By Charles and Elaine Eastman. Illustrated. 12mo, 253 pages. 75 cents, *net*. Little, Brown & Co., Boston. 1909.

These Sioux Indian folk tales are told by a full-blooded Sioux and his wife. The stories are rich in meaning, similar to the folk tales of other nations. There are creation myths and Indian animal fables like those of Æsop. No tales could be more fascinating for children.

THE CRIME OF THE KONGO. By A. Conan Doyle. 12mo, 128 pages. Cloth, 50 cents; paper, 25 cents. Doubleday, Page & Co., New York. 1909.

There are, probably, some who are still so ignorant or so blind that they do not believe there has been any monumental crime perpetrated on the natives of the Kongo by representatives of the Government. If these doubters are honest, this book will give them the information which will convince them. Sir Arthur Conan Doyle publishes here a resumé of the investigations from the first, makes specific charges and gives proofs. The story is one of brutality and greed—a crime that should stir the nations to action. It is hoped that the new king of Belgium will lend his aid to effect reforms. If these are not introduced immediately, England and America should act together. It is due to humanity that this clear, systematic statement of the case be read, considered, and acted upon.

HAPPY HOURS FOR BOYS AND GIRLS. By D. E. Lewis. 12mo, 128 pages. 50 cents, *net*. The Sunday School Times Co., Philadelphia. 1909.

Bright hints for workers with children are always useful. Here is an excellent collection of 48 suggestions for those who would make religious teaching practical and attractive to children, or to childlike natives on mission fields.

TALES FROM JUNGLE, CITY AND VILLAGE. By Lucy I. Tonge. Illustrated. 12mo. 160 pp. 50 cents, *net*. Religious Tract Society, London, and Gospel Publishing House, New York. 1909.

Here is a series of stories about India and mission work for junior boys and girls. They are tales of adventure, showing God's protection, Indian parables, of missionary experiences, native converts and persecutions. They are brief, and for the most part with a pointed moral. In some cases there does not appear to be a sharp distinction between fact and fiction. They give, in readable form, a very clear idea of Indian customs and the phases of missionary work that will interest children.

NEW BOOKS

A HISTORY OF PROTESTANT MISSIONS IN THE FAR EAST. By Julius Richter. Cloth, 8vo. \$2.50, *net*. Fleming H. Revell Co., New York. 1910.

THE RELIGIONS OF EACH ASIA. By Dr. Horace G. Underwood. Cloth, \$1.50, *net*; postpaid, \$1.50. Macmillan Co., New York. 1910.

WINNERS OF THE WORLD. By William Edward Gardner. Cloth, 60 cents *net*; paper, 30 cents. Fleming H. Revell Co., New York. 1910.

FIFTY-THREE YEARS IN SYRIA. By Henry H. Jessup. Introduction by James S. Dennis. 2 volumes. Illustrated. Cloth. 8vo. \$5.00, *net*. Fleming H. Revell Co., New York. 1910.

INTRODUCTION TO CHRISTIAN MISSIONS. By Thomas Cary Johnson. 75 cents. Presbyterian Committee of Publication, New York. 1910.

THE WORK OF THE MEDICAL MISSIONARY. By Martin R. Edwards, M.D. Paper, 10 cents. Student Volunteer Movement, New York. 1910.

JOHN THE UNAFRAID. A. C. McClurg & Co., Chicago. 1.00, *net*.

THE CONQUERING CHRIST. By Rev. Hsley Boone. \$1.00. Bible Study Publishing Co., Boston. 1909.

CENTRAL AMERICA AND ITS PROBLEMS. By Frederick Palmer. 8vo. \$2.50. Moffat, Yard & Co., New York. 1910.

MOSQUITO OR MAN? The Conquest of the Tropical World. By Sir Rupert W. Boyce. 8vo. \$3.50. E. P. Dutton & Co., New York. 1910.

THE SOCIAL GOSPEL. By Shailer Mathews. 16mo, 168 pp. 50 cents, *net*. Griffith & Rowland Press, Philadelphia, Pa. 1910.

PAMPHLETS

WAS JESUS THE CHRIST. 25 cents. Wm. Frederick & Son, Clyde, Ohio. 1910.

A WORKING TEMPERANCE PROGRAMME. By Samuel Zane Batten. 67 pp. 15 cents, *net*. American Baptist Publication Society, Philadelphia.

A BRIEF CHRONICLE OF THE SYRIA MISSION. 1819-1870 Under the A.B.C.F.M. Edited by Rev. Thomas Laurie, D.D. 1870-1909 Under the American Presbyterian Church. Edited by Rev. H. H. Jessup, D.D. American Mission Press, Beirut, Syria. 1909.

A FOREIGN MISSIONARY SERVICE FOR THE SUNDAY-SCHOOLS OF THE GENERAL SYNOD. By John Fielding Crigler. Board of Foreign Missions, Baltimore, Md. 1910.

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