

NOV

Living Truths

Vol. V

NOVEMBER, 1905

No. 11

We make no apology for devoting a special number of **LIVING TRUTHS** to foreign missions. This is the paramount religious question of the age, the supreme duty of the church, the greatest work given by the Master to His disciples and servants. When the church so recognizes it then the world will be evangelized.

"To know, to glow, to go." This is the happy watchword which Bishop Taylor Smith, Chaplain of the British army, has given for foreign missions.

A Good Mission-ary Watchword We must *know* God's plan, the world's need and our great opportunity to-day. We must *glow* with divine enthusiasm, for nothing less can send or sustain the necessary standard of missionary work. And we must either *go* personally or by substitute. God help us "to know, to glow, to go."

We would like to commend the following paragraph from Mr. Mott's new volume on "The Home Ministry and Modern Missions," to every thoughtful Christian reader. "If we do not give Christianity to the multitudes in Asia, Latin America, and Africa who have lost faith in their old religions and superstitions, their mind will be occupied soon with ideas which it may be even more difficult to remove than their former faiths. A failure to press our campaign with vigor now may result in our being excluded from some fields which are wide open to us, and in every case it will greatly delay our triumph and make our

task far more arduous. The seriousness of this situation cannot be easily overstated.

"On the other hand, if we take advantage of the present unexampled opportunity we shall witness ingatherings into the Kingdom of Christ such as the Church has never known. Bishop Thoburn with prophetic vision has expressed the deep conviction with reference to India alone, 'that if the Protestant Churches would unite together, would look that problem in the face, if they would take the lesson to heart that God is teaching them, within ten years we might have 10,000,000 in India, who are worshipping idols to-day, either within the pale of the Christian Church or enquiring the way thither.' Can we doubt that the very successes of missions have brought us face to face with our greatest crisis? Let us be wise in time, giving heed to the African proverb, 'The dawn does not come twice to awaken a man.'"

We are glad to notice in our last English papers that Rev. J. Campbell Morgan, whose work has been inaugurated in Westminster Chapel, London, with such remarkable success, has announced that one Sunday every month will be devoted to missions and a missionary offering. In this connection we are glad to quote from Mr. Morgan on the subject of the Lord's Coming and Missions. It has the true ring.

"The coming of the Lord may be delayed because the Church is loitering in barracks, instead of on the march. If we were true to His last commission, we should prepare His way. To me the second coming is the perpetual light upon the path which makes the present bearable. Dr. Denney has said that since the Church lost the attitude of expectation something of its bloom and grace has gone. He and others think, however, that the Apostles were mistaken. They were not mistaken. Take away from me this hope and tell me to preach the Gospel, I must give the whole thing up; but with this hope in my heart I can work on and wait for the wind that presages the dawn."

A Missionary Example

The question of a missionary revival largely rests with the Christian ministry. A thoroughly awakened leader can always be assured of the response of his congregation on the line of missionary giving. Mr. Mott, in the book already referred to, utters these timely words

The Pastor's Responsibility

which every pastor well may ponder and pray over:

"The secret of enabling the Home Church to press her advantage in the non-Christian world is one of leadership. The people do not go beyond their leaders in knowledge and zeal, nor surpass them in consecration and sacrifice. The Christian clergyman, minister, pastor—whatever he may be denominated—holds the divinely-appointed office for inspiring and guiding the thought and activities of the Church. By virtue of his office he can be a mighty force in the world's evangelization."

In the great religious conventions of Great Britain during the past summer, the spirit of revival was intense. Our latest exchanges from abroad continue to bear witness to the same manifestation in later convocations, often the addresses of leaders being wholly suspended to give time for hours of confession and earnest prayer. The most encouraging development of this movement is now reported from India. In many parts of that great mission field our latest exchanges tell us of extraordinary outbreaks of religious interest among the natives. A correspondent in Madras writes of a great awakening in Mukti; and from the work of Ramabai there comes a thrilling story of a spontaneous breaking down among the widows and orphans accompanied by intense feeling and distress, followed by great joy and testimonies to the baptism of the Holy Ghost, and this in turn leading to earnest prayer and effort for the conversion of their companions. This is the greatest need of the mission field. Let us keep on praying, "Oh, Lord, revive Thy work in all the world, and begin the revival in me."

Revival Movements

Why Our People Give So Much for Missions

BY REV. A. B. SIMPSON

President of the Christian and Missionary Alliance

I HAVE been asked many times by the secular papers as well as by Christian friends to explain the extraordinary liberality of the members of the Christian and Missionary Alliance in giving for missions. There is no doubt about the facts in this case, as the large and repeated offerings of the Alliance people for the evangelization of the world at the Old Orchard, New York, and other conventions have become widely known and at first were discussed as remarkable and sensational religious phenomena. This is no passing excitement, but has become a normal and settled thing. Year after year these simple, earnest people meet at their annual convocations and pledge for the spread of the Gospel sums aggregating nearly a quarter of a million dollars a year, and out of all proportion to their numbers or financial resources. At first, the secular press tried to explain it as some sort of hypnotic spell which the leaders threw over the excited and impressionable audience. But as intelligent and critical observers have watched these demonstrations from year to year, they have become profoundly impressed that no extraordinary influence whatever has anything to do with these quiet outpourings of beneficence, which are evidently the result of some deep conviction and spiritual impulse and which are not only pledged, but paid, from year to year as shown by the audited reports of the society, and then renewed again in increasing amounts from season to season.

A single illustration will show the very high proportion maintained by the Alliance contributors in their personal gifts for missions. The district of Pennsylvania, known as the Eastern district, holds its annual convention at the

quiet, old town of Lancaster every summer. A few years ago, the annual offering of this convention for missions was less than \$10,000, but it has been steadily growing from year to year until the past two years it has considerably exceeded \$40,000, and shows an increase of about seven per cent. every year. The members of the Alliance in this district do not exceed twenty-five hundred or three thousand persons, and all this money is contributed by them in the various branches and districts. It is evident that the average contribution of these people is about \$15 per annum for each individual for missions alone. When it is remembered that the average contribution of each member of the American churches for missions is less than \$1.00 per year, indeed it has been placed as low as 30 cents a head, it is evident that there must be some force in this Alliance movement which develops an extraordinary standard of Christian liberality and missionary zeal. Certainly, this is not excitement, for the last people in the world to get excited to the extent of losing money by it, are the solid, level-headed Pennsylvanians of Lancaster and vicinity.

One of the latest illustrations comes from the substantial Canadian city of Winnipeg, where a few weeks ago a quiet convention was held for ten days, and at the close an offering of \$4,400 was given for missions by less than one hundred persons all told.

At the late convention in New York City after a summer crowded with conventions, during which nearly a dozen offerings had been taken in various parts of the country, exhausting the missionary gifts of a very large proportion of our people, the sum of over \$80,000 was pledged for missions in two quiet services where even the secular journals were compelled to acknowledge there was no undue excitement of any kind, but a spirit of deep, quiet earnestness and profound conviction. Many outside friends who witnessed that service have acknowledged that it was one of the most impressive spectacles of practical consecration and solid earnestness that they had ever witnessed. There was nothing whatever in the address or appeal of a sensational character. It was simply a scriptural argument for Christian liberality and conscientious giving, and the people waited

with suppressed earnestness and seemed to have all come with one settled purpose: to respond to God's call to the very utmost of their ability.

When we add from our personal knowledge that many young women who are employed in domestic service as cooks, laundresses, etc., regularly give as much as \$100 a year from their wages and have kept on giving it for half a score of years, and that it is a very common thing for girls employed in stores on moderate salaries to make pledges of twenty-five dollars or fifty dollars a year for missions, it will be seen that this is a matter of principle and conviction, and that there must be some underlying influence back of these gifts which it is well worth our while to study and understand.

I. SPIRITUAL PREPARATION

It would be simply impossible to get these splendid offerings from an ordinary religious assembly. For example, a great missionary meeting was held some time ago in Carnegie Hall where some of the wealthiest and most influential members of the great Protestant churches were present, and yet the total collection at that meeting was less than \$5,000 for missions.

These Alliance assemblies are specially prepared for their noble gifts. The missionary offering follows a week of profound spiritual teaching during which God's people are led to see the meaning of entire consecration, the claims of God upon all our powers, and the joy and privilege of receiving all His fulness and giving back all our being in return. Then, with hearts filled with divine joy and souls aflame with the baptism of the Holy Ghost, it is not hard to get a consecrated people to be "willing in the day of His power." In a word, Christian giving is the result of entire sanctification and Spirit-filled lives. In no other way, could we ever expect to reach such results. Our people feel that the blessing they have received is so much greater than anything they could ever give in return that they are forever debtors to God with an obligation that they never can fully repay. A deeper and higher type of spiritual life is the essential condition of Christian giving. These good people

have been weaned from the follies, idolatries and sins in which the average Christian is wasting his substance and prostituting his life. These simple girls do not care for the frivolities of fashion. These earnest men have learned some higher ambition than greed, graft and political wire pulling, and a simple, self-denying life leaves them free to give to God what others throw away upon worldliness, selfishness and sin.

This was the secret of the early missionary movements that gave the keynote of missions two centuries ago. The Moravians, who still lead in missionary liberality and zeal, have always been a simple, godly, Spirit-filled people and their splendid sacrifices come from the power of holiness and the touch of the Holy Ghost. The great missionary movements of Pastor Harms, Pastor Gossner and similar leaders in Germany were intimately associated with that spiritual movement in Germany known as "Pietism," which is just another name for devotion to God.

Our Keswick friends are finding the same experience and the deep spiritual tides that overflow at these great meetings find their natural outlet in new missionary movements. When the Church of the living God gives up her operatic choirs, her summer dissipations and her winter dances and opens her heart to the Spirit of Pentecost, then the missionary coffers will be filled and the Gospel will reach a dying world.

We must give our people something worth having and worth sacrificing for, and then they will give back their treasures in return. Some one has said that Peter had to catch a fish before he could get the coin that he needed for his debt. If the Church would catch more fish of the right kind, she would have all the money she needs.

Our Alliance people, as a rule, have found in the deeper life for which the movement stands a blessing so incomparably precious that every sacrifice and service is counted nothing in return.

II. INTELLIGENT SYMPATHY WITH GOD'S PLAN

One of the strongest forces in our missionary movement is what we might call the educational movement. Our peo-

ple are taught to comprehend the divine plan in the present age. They have ceased to work in mere haphazard attempts in the line of Christian endeavor, and they have come to understand that God is working on a fixed method and that as we co-operate with Him, we shall bring about the results He has at heart in connection with the setting up of His kingdom.

God's missionary plan is fully laid down in the fifteenth chapter of Acts and may be briefly summarized as follows: It is not a vague attempt to convert the world and purify human society, but a swift and special evangelistic movement to give the Gospel at once to all mankind and thus gather out from among all nations "a people for His name." God does not expect to save the race, but such individuals of it as will accept His proffered grace. These individuals must be a sample of all races and tribes and tongues,—must be world-wide in their representative character: and when all have been gathered out from among the nations, then our Lord Jesus, our King and Head, will come back to earth again, set up His millennial kingdom, restore Israel His chosen people, and under His own mighty superintendence will, by a sudden and world-wide movement, bring the entire world into subjection to His throne, and then shall be fulfilled the promise, "A nation shall be born in a day"; "the knowledge of the Lord shall cover the earth as the waters cover the sea." Our business, therefore, is not to convert the world, but to reach a little flock that is gathering from every race and clime. His present task, like David's, is to gather out a race of princes who shall rule with Him the millennial world, and then will come the conquest of all the race. This is the simple and practicable aim easily within the reach of the present generation and full of inspiration and hope. We are not discouraged, therefore, by the growth of corruption even in Christian lands and the prevalence of iniquity on every hand. These are but signs that the earth is ripening for the harvest of judgment and the coming of Christ. We are not discouraged because the millions of China, India and Africa are not all accepting Christ. We are thankful and satisfied if we are able to reach them

all with the offer of salvation, and if "by any means we may save some."

It is needless therefore to say that our people are in full sympathy with premillennial views of eschatology. Our work is a good answer to the argument, sometimes urged by men who do not believe in the Lord's coming, that it paralyzes missions. Our experience is that it is our greatest incentive. We believe that nothing will bring the coming of our Lord so soon as world-wide evangelization.

One of the cornerstones of our work is Matthew xxiv. 14: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." A New York reporter once called upon the writer and began the interview in some such fashion as this:

"Mr. Simpson, I believe that you are able to tell us the date when the coming of Christ may be expected." "Yes," was the answer; "I believe I can." "Well," said he, getting out his pencil and notebook, "you are the man I've been looking for, for a long time. Please give me the date and your reasons for fixing it." "I will give you the date and all you desire," was the reply, "on one condition; that you will publish it exactly as I give it." "Why certainly," said the happy reporter; "we shall be delighted to do so." "Here it is then: Matthew xxiv. 14, 'This Gospel of the kingdom shall be preached in all the world for a witness unto all nations and THEN (now put two black lines under "then" and print them in caps) shall the end come.'" You never saw a reporter so astounded in his life. "Why," said he; "I thought you were going to give me a date in actual figures." "Well," was the answer, "God's chronology is not measured by human times and seasons, but by great spiritual preparations, and the moment we have prepared the way and sent out to all mankind the wedding cards for the Marriage of the Lamb the Bridegroom will quickly come." "Oh," said the reporter, "I think I begin to see now why you people are so interested in missions. You want to hasten the coming of Christ."

Anyhow, next morning several hundred thousand readers in New York City and elsewhere had the privilege of

reading that little tract on the Lord's coming and the evangelization of the world, and understanding better the real motive and inspiration of the missionary movement which they had been laughing at as a hypnotic trick or a religious freak.

III. The principles, methods and results of our work are fitted to awaken sympathy, confidence and cooperation on the part of a large number of Christian people. In the first place, our methods are very economical. We do not give large salaries to our missionaries, but simply meet their expenses. We do not call for missionaries that look for salaries, but ask only volunteers who would be willing to go if they had the means themselves and are therefore willing and glad to go when some one else will supply the expenses. They regulate the standard of expenses themselves. After they have been a sufficient time upon the field, they find the proportionate cost of living in various countries, and the standard is fixed, ample for a modest style of living, and the necessary cost of buildings and transportation. The result is that we are able to support two or three missionaries for the amount that had formerly been considered necessary for a single salary. In this, we do not criticize older societies. Their methods have been long established and cannot be lightly changed. We had the opportunity of beginning anew and developing a class of workers who are willing to work on this basis on the principle of mutual self-sacrifice. While it is possible that this system may sometimes produce an inferior quality of missionaries, and candidates less fully educated, yet on the other hand, it is quite as likely, through the higher motives appealed to, to develop a higher quality of missionaries and attract the very loftiest gifts of enthusiasm, zeal and consecration.

Of course, it would be the worst taste and as painful to our own workers as it would be unseemly to the public to attempt invidious comparisons. All honor to the noble men and women of the old missionary societies who have established the highest record for consecrated life and service on every mission field of the world. But we can also thank God for the wise and true and most efficient men and women that have been used of God under the Christian and

Missionary Alliance to plant the Gospel on the lower Congo; to establish the only American mission in Jerusalem; to open the province of Quang Sai so long closed, and cover its principal cities with a glorious chain of successful missions; to be the first to enter hostile Hunan; to plant the Gospel within the borders of Tibet; to occupy Venezuela, Ecuador, and the Argentine in our sister continent, and to occupy three great provinces of India with one hundred American missionaries, a still larger number of native converts, and four blessed orphanages, with fourteen hundred rescued children, and to plant in the most needy and neglected fields of the world one hundred missionary centers, within the past fifteen years, and show a record last year of 800 baptized converts, and more than 500 laborers, American and native, with several thousand native members already in our mission churches.

Our missionaries, like others, return to us every few years on furlough, and our summer conventions are addressed by about a score of them from year to year, and their presence, their personality, their wise and strong appeals, and the impression which they make for unselfishness, devotedness and thorough efficiency has much to do with the liberal responses of our people for the support of their work.

We are most careful to avoid all necessary expenditures in the home field. Our executive buildings are inexpensive. Many of our executive officers give their time to the work without charge. Our treasurer, a business man who loves the work with all his heart, receives no salary. This is true of many of the leading directors of the society. At the very highest estimate, the proportion of our funds spent in maintaining the home work is but a small percentage of the entire receipts of the society. While our home constituency, consisting of our various Alliance branches, is really the nursery of the mission work and its supporting and sustaining body, yet these branches are supported with few exceptions by contributions quite apart from the missionary treasury, and it is the aim of the society to make every dollar go as far as possible for the direct evangelization of the world.

Then further, our system of missionary pledges is found

to be an extremely practical one. If the people were left simply to give as inclination or impulse might direct, there would be no certainty whatever about our income, or if we relied upon cash collections at certain seasons of the year out of the actual funds in the hands of our friends, the results would be meagre. But we adopt the plan of beginning the year with a missionary pledge and then working up to it through all the succeeding months. This is simply an estimate on the principle of faith and love of what we will endeavor and may reasonably expect to give. This we make in dependence upon God, and then we go home and work it out in our business and in the self-denials of every day, and it gives a sacredness to our secular callings and an object to our lives which is most sanctifying and uplifting and which realizes financial results to be obtained in no other way. Undoubtedly, the Apostle Paul refers to this very thing when he reminds the Corinthians (II. Cor. viii. 10) of their readiness a year ago to pledge their gifts and now exhorts them to be as ready to fulfil those pledges. Wise and scriptural system has very much to do with the successful development of missionary liberality.

IV. ENTHUSIASM

Finally, while we do not claim a monopoly of enthusiasm, yet our good Alliance people do love to give, and do give with all their heart. If ever the word hilarious was appropriate (and it is the literal translation of II. Cor. ix. 7, "God loveth a hilarious giver"), it belongs to a missionary offering in an Alliance convention. Surely, the greatest need of God's people to-day is enthusiasm. When we think of the misery and peril of perishing millions; when we think of the eternal recompense the Master has in store for those who love and serve and sacrifice; and when we think of His incomparable, unspeakable gift, well may we pray:—

"O love that gave its life for me,
Help me to live and love like Thee;
Make duty joy and suffering sweet
As both are laid at Jesus' feet,
And kindle in this heart of mine
The passion fire of love divine."

Prophecy and Providence in Connection with the Nations

W. E. BLACKSTONE

THE true attitude in which to approach the study of God's Word is deep humility. God has promised to look to the man that trembleth at His Word (Isa. lxvi. 2). When we approach the study of the Bible in this way we find that it stands above all other literature in the profound questions and principles which it unfolds. The world has many great and ancient books, but they are all unworthy of comparison with God's Book. Take for example the Oriental theory of the formation of the universe, namely, a great egg split into two halves. Out of the first half came the heavens and the other the earth. How much more sublime and simple is the Bible message, "In the beginning God created the heavens and the earth" (Gen. i. 1).

The Bible comes to us with the stupendous claim that it is the Word of God. How does it demonstrate its divine character?

In the first place it meets us with the quiet assumption that it is the Word of God. No less than 3,808 times does it affirm, "thus saith the Lord."

A Book that so assumes a divine character may not lightly be called a blasphemous lie.

The remarkable unity of the Bible is another evidence of its divinity. It contains sixty-six books, by forty-two different authors, covering a period of 1,500 years, and yet, it is not many books, but one. The same purpose runs through every page. Should a number of sculptors carve the several parts of the human form in sixty-six distinct sections, and should the process of their carving be stretched over fifteen hundred years, and then all be found to fit together and make one perfect statue, it would be evident to the most skeptical that this was not an accident, but an in-

telligent design. So convincing is the argument from the unity of the Bible, proving indeed that "no Scripture is of private interpretation, but holy men of old spake as they were moved by the Holy Ghost."

Again the Bible is a heart-searching Book, and is called by the Apostle a "discerner of the thoughts and intents of the heart."

The contents of this Book proclaims its divine origin. The history it contains, the doctrines it teaches, the moral principles it inculcates are superior to all other teaching.

But it is especially of the testimony of fulfilled prophecy as a witness of the Bible that I am to speak to you now. In this respect the Bible differs from all other books. Where shall we find a book presenting the foundations of a religion which appeals to fulfilled prophecy as the evidence of its divine origin? Confucianism and Buddhism have their ancient sacred books, but not one of them utters a single prophecy of any event which was to be fulfilled upon the earth at a definite time. The Bible is full of prophecy foretelling events that were to take place upon this earth, and often the very dates of their fulfilment are explicitly given. Can any human hand accomplish this? True, we have weather prophets who give a fair outlook of meteorological conditions for a few days ahead, and astronomical science can foretell certain happenings among the heavenly bodies still farther in advance. But all this is the result of actual calculations based upon fixed laws and physical observations. Who is there that would risk his reputation by attempting to foretell one hundred years before the time, that President McKinley should be shot in Buffalo, and even give the assassin's name? The Bible does all this so explicitly that no reasonable mind can doubt its supernatural origin.

Take for example the call of Saul to be the first king of Israel, recorded by Samuel. Three men were to meet him with three loaves of bread, two bottles of wine and other signs. All this came to pass that very day. How can we question the working of the supernatural mind in such a narrative?

The one great fundamental principle that underlies God's

dealing with the nations is that God has a special people and deals with men according to the way in which they treat them. The first eleven chapters of Genesis have to do with God's creation of the universe and man, and His dealings with other families of the race. All the rest of the Bible has to do directly with Israel.

When God gave Abraham his covenant promise away back in Genesis He told him that his seed should be civil-entreated for four hundred years. Again, He told them that they should be in captivity for four hundred and thirty years. Later history declares that they came out of Egypt the self-same day on which the four hundred and thirty years had begun, centuries before.

There is nothing more remarkable in the whole fulfilment of prophecy than the record of Christ's crucifixion. You will find a striking tract by Mr. Maurice Ruben entitled "Prophecies of Centuries Fulfilled in a Day," from which I cull a few remarkable illustrations.

There were no less than twenty-five distinct prophecies given during the period from 487 to 1,000 years before Christ which were all fulfilled on the day Christ was crucified. No human mind could possibly have compassed such a miracle of omniscience. No one but a God could do it.

Take for example the account of Christ's entry into Jerusalem on a little colt, and then read Zechariah ix. 9, and see how exactly he foretells the incidents of that day 487 years before.

One of the most awful moments of the crucifixion was when the Saviour took the sinner's place and suffered the wrath of God against human guilt until He cried out, "My God, my God, why hast Thou forsaken Me?" But you will find all this predicted with the very same words ascribed to Him in the 22d Psalm written a thousand years before.

Listen again as He cries on Calvary in the depths of His agony, "I thirst." Then turn to Psalm lxxxix. 21, and you will read these very words, "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink."

But a critic may say, "Did not He know that these things were predicted, and may He not have been simply acting a part in doing the things the Messiah was to do?" To imag-

ine such duplicity of character on the part of the holy Jesus is not only fearful blasphemy, but utterly inconsistent with His life and character. But God Himself has answered this unworthy objection. The soldiers that crucified Him have no motive to act a part for the sake of fulfilling prophecy, but they were simply doing their cruel duty; and yet we read that when they crucified Him they parted His garments among themselves, and finding His seamless robe impossible to divide they cast lots for it, never thinking that they were literally fulfilling the prediction of centuries before, "They parted My garments among them, and for My vesture they did cast lots."

The chief priests had no object in bringing to pass Messianic prophecy. Their one desire was rather to discredit Him. And yet Judas goes to them with his offer to betray his Lord, and the awful bargain is struck between them. Why was it not for twenty-five or forty pieces of silver? Ah, the reason was that 487 years before Zechariah says (xi. 12), "If ye think good send me my price; and if not, forbear. So they weighed for my price thirty pieces of silver."

We know how Judas afterward was struck with remorse for his fearful crime and brought back to the chief priests his shameful gain. What shall we do with that money, they asked, and the suggestion was made and acted upon that they should buy a piece of refuse land known as the Potter's Field as a cemetery for strangers. Little did they know that they were fulfilling another prophecy of Zechariah, "And the Lord said unto me, cast it unto the potter, a goodly price that I was prized at of them. And I took the thirty pieces of silver and cast them to the potter in the house of the Lord." Is his an obsolete book for old fogies and people behind the age? No. It is a living Word, not only dealing with all the past, but covering every national question of to-day, as old as the sun, but as new as the sunshine.

Another of the prophetic fulfilments of the Bible that is becoming more marked every day is the prediction that all other nations should perish, but that Israel should never be destroyed. One of the greatest miracles of history is the perpetual existence of the Hebrew people distinct from all other races and nations.

The principle of God's dealing with the nations is announced in Genesis xii. 3: "I will bless them that bless thee, and curse him that curseth thee." In connection with the recent war in the Far East, a striking incident lately came under my personal observation. Having heard the Japanese Consul lecture at our Men's Club in Oak Park, I was introduced to him and afterwards visited him. He spoke of many things, but said little about the war. It was when the war had been in progress but a few months, and I asked him if he could tell me why it was that so many calamities had thus far come upon Russia. He replied that he thought there were three reasons. First that the Russian officers were not honest and consumed the money appropriated by the government for the war for their personal use. Second, the country is not homogeneous, but divided. Third, that the spirit of antagonism toward the government made many of the soldiers disloyal. Further, he said, the Russians were unprepared and we were ready for the war. But as I pressed him further and asked him if these reasons were sufficient to explain the extraordinary and unbroken series of calamities that had followed the Russian army without a single exception, he paused and said, with great emphasis as he brought his hand down on the table, "Mr. Blackstone, God is for us and God is against them, because our cause is just and theirs is not just." But, I asked, don't you think there must be a deeper reason than even this? "Why," he answered, "what do you think?" I then asked him if he had a Bible, and to my agreeable surprise he brought one out from a book shelf. I turned to the twelfth chapter of Genesis and briefly explained to him the principles on which God dealt with nations, and especially the one I have already referred to with respect to Israel, "I will bless them that bless thee, and curse them that curseth thee." I showed him how this had been fulfilled already in the case of ancient Egypt, Babylon, Persia, etc., and then I said, this is true of Russia. Japan gives liberty to all religions, and a Jew can come within its territory with the same freedom as a Japanese, but Russia not only refuses liberty to the Jew, but it persecutes them, as has been the case up to the very present hour. Don't you think there-

fore that you Japanese are doing it. It is God that is doing it and using Japan as His instrument for judging Russia. Then I said to him, "Would you like to see a photograph of Russia?" and I turned to the 38th and 39th chapters of Ezekiel, where in the revised version we read of the prince of Rosh, Mesheck and Tubal, easily identified with Russia, Moscow and Tobolsk, and as I read on I explained to him the fearful conflict described in that chapter, making it evident that Russia is not going to pieces or become a republic, but to have her Czar up the end, and he will lead his hordes against Palestine and the Lord. I also pointed out to him how Persia, Gomer and all his hands are to be associated with Russia in that last conflict, and how Russia and Persia are to-day approaching each other, and how wonderfully Germany seems to be joining forces. This conflict is to take place "after many days in the latter years." It is a conflict such as the world has never seen before, and it is to end in such a disaster on the old plains of Megidde (Armageddon) that it will take seven months to bury the dead.

In the mind of God the world seems to be divided into four great parts. First, the north, sometimes called the king of the north, representing Russia and its allies. Second, the Ethnoi or Nations, representing the heathen world. Third, the old Roman empire, whose fragment still exists and is yet to be manifested in its final form. Fourth, the islands of the sea, representing probably Britain, America, Australia and England's colonies.

What can infidelity say against a book which centuries ago laid out the plan of the world and the nations in such exact accordance with the political conditions which are shaping themselves to-day? One is reminded of Talmadge's prophecy, "The time will come when Higher Criticism will hide itself away in the rathole of everlasting nothingness."

In conclusion, if this book is so true to the nations, dear friend, it is just as true of you. What will become of you if you go against it? How can you expect happiness or peace if your life is in defiance of its holy teachings?

Remember that it is God's personal message to you and me. God give us grace to treat it as we would treat Him.

Stirrings of the Spirit in Europe

BY REV. THOMAS M. CHALMERS

TWO facts are manifest in all the lands of Europe since the outpouring in Wales, viz., that many of God's people are hungry for revival, and that God Himself is waiting to send forth His blessing wherever He can find hearts ready to receive it. Out from the midst of the awful deadness and corruption apparent on every hand these two facts rise before the observer like pillars of the divine providence. God is ready, His people are longing, and the sinful masses are exceedingly needy. These things should stir the faithful to earnest prayer and holy expectation for such a revival as Europe has not seen for generations. It is intended to give here a few facts which will show how the Spirit of God is moving on the dark waters of European pride and unbelief preparatory to the communication of new life and power.

One of the most striking facts brought to light in recent months is that for years God has been at work in various parts of Europe preparing the people for the coming revival. The extent of this preparation is a surprise even to intelligent observers. In individual hearts and in little circles of believers, in the depths of great cities, in villages and through the country, from end to end of Europe, this blessed work has been going on, small and unseen, yet very real and very hopeful. Earnest men in and out of the state churches have been formed for prayer and the study of the Word, conventions for the deepening of the spiritual life have been held, and the need of revival has come to be felt far more widely than any one supposed.

This awakening of desire on the continent is largely owing to the fact that many earnest men and women have visited during recent years the Keswick and other great conventions in Britain, and have been stirred to seek a deeper life for themselves and for their people. Prince Ber-

nadotte of Sweden, second son of the king, is widely known as an earnest Christian man. At Keswick last year he stated that six years before he had visited Keswick for the first time, and a strong desire arose in his heart for something of the kind in Sweden. Going home he issued a call for a meeting, and eighty persons came together to the first Swedish Keswick. In 1903 the attendance had risen to eight hundred.

It is surprising also to learn how many men and women of the higher classes are interested in the religious welfare of the masses, and are putting time and money into definite work for souls. For women the bonds of conservatism are breaking. For women the bonds of conservatism are breaking. We have met earnest intelligent women of Sweden, Denmark and Germany who are either deeply engaged in religious work or are waiting the opening of the way, being yet hindered by pastors who hold that the laity, and women in particular, should have nothing to do with religious work. There is thus visible a readiness for new and larger life, and a willingness to break through the trammels that hold the membership of the churches from their God-given right to a share in the testimony of the Lord.

Europe received the Gospel first in her southern lands, and in this brief recital of the Spirit's working in Europe in our days it will be convenient to begin with the south.

There have been breathings of the Spirit in Turkey and Greece, where preparatory work has gone on for many years, but details are lacking. In Italy the Lord has begun a new thing. Space will not permit more than a reference to the growing and splendid activity of the Waldensian Church and of other Protestant agencies in that land. The new thing is Roman Catholic activity in the circulation and use of the Word of God.

Last April the Society of St. Jerome held a grand conference in the Church of St. Maria in Rome, on the third anniversary of the Jerome Gospel work. Padre G. Genocchi gave a thrilling address, in which he said: "In three years the Society of St. Jerome has propagated 300,000 copies of the Gospels in Italian." He outlined the work of the society, corrected the false statements of Romanists con-

cerning the circulation of the Scriptures, showed from history the church's actual position in opposition to the reading of the Word, and declared that Jerome's Gospels had been hailed by Catholics with "stupendous marvel" in England, America, Germany and Russia as well as in Italy. All this by a Roman Catholic priest, in Rome, before a Romanist society organized to circulate the Word of God! Surely the Spirit is moving in Italy.

For centuries the Church of Rome has especially feared to have the Epistles get into the hands of the people. Now the Jerome Society has surmounted all obstacles, and in less than a year the Epistles will have been translated, and the whole of the New Testament be in the hands of the people.

The detailed reports of the Jerome Society show how the priests are aiding in the circulation of the Word. One priest distributed a hundred copies of the Gospels to his people in five minutes, and wrote to the agent for a hundred for the next Sabbath.

A friar writes: "My scholars, nearly two hundred in number, have great need of religion, and a book like Jerome's Gospels would be to them like a sun diffusing light; they would know Jesus Christ better and love Him more fervently. Oh, what spiritual good they derive from the sacred page!"

These Gospels have gone also into many prisons. The director of a large convict prison in the Isle of Elba wrote to the agent of the society: "No book so likely to be of use as the Gospel you have sent me; pray send as many as you can spare." One hundred and fifty copies were sent to this prison.

Another priest writes: "How many who profess to call themselves Christians know nothing of Christ and His doctrines, or why He came into the world! However, we must confess that in these last years there is an extraordinary stirring up—I may call it a religious movement."

There is much hopeful work going on in Spain and Portugal. Even the daily papers in the latter country discussed

ed Wales, and a great meeting was held in Paris to hear their reports of the Lord's doings. Conversions have been numerous in northern France and among the Baptist churches in Belgium.

The Lord has begun His gracious work also in Holland, and the following account illustrates how actual work among the lost and degraded becomes an answer from God to the infidelity and rationalism of the cultured classes. About ten years ago a business man in Rotterdam opened a rescue mission among the vicious elements of that city. "He put his own money into the mission work, living with his wife and family in the midst of the people for whom he labored." This man has greatly prospered in his business, while the mission work has grown into a large enterprise with various branches, and large central church and hall. The man and the work have made "a profound impression throughout Holland, especially among young men in the various institutions of learning who were tired of abstractions, and who were hungering after the vital realities of the Christian life. From different universities, which were centers of nationalism and higher criticism, invitations have come to this upholsterer to speak about the wonderful work of the Spirit of God in transforming the lives of those who had been in sin. He has also been asked to attend conventions in various parts of Holland where revival has broken out, and where pastors and recent converts were asking practical guidance."

From all reports Denmark has a freer and fuller religious life than one finds on the average in Germany. We have come into close contact with a number of spiritual Danish people, and have been impressed with the freedom and earnestness of their Christian life. Many accounts tell that God is at work in that little corner of Europe. Pastor A. Bast of Odense visited the Torrey-Alexander mission in London, and said there had been over fifty conversions in his church during two months. Blessing has fallen in Copenhagen, and in July a great meeting of pastors took place in that city to arrange for a series of evangelistic meetings, to begin in the end of September.

Mrs. Penn-Lewis writes of receiving a letter from Den-

mark telling how a little group of about a dozen workers met to praise Him for all He had done in the recent meetings. The leader began by personal testimony; then others followed, and all but two had borne witness to the praise of His glory, when suddenly there came upon them such a sense of the 'Presence' that all fell on their knees spontaneously, and praise, intercession and prayer burst out, and could not cease."

Commenting on this Mrs. Penn-Lewis adds: "Blessed be the Lord God of Israel, who only doeth wondrous things. We are more sure than ever that the life streams can only break out through the channel of Spirit-filled children of God, and we see now in every land the Lord is aiming to get prepared groups as the centers from which to break upon the people" ("The Life of Faith," June 21).

This thought of "prepared groups" needs special emphasis in connection with all our efforts to reach the unsaved. It was through a prepared group that the Spirit wrought in converting three thousand souls at Pentecost. In these groups, prepared by the Spirit and the teaching of the Christ, is union, unity and concentrated power. Christ's prayer in John xvii. 9: "I pray for them; I pray not for the world," intimates strongly His thought of the need of first getting believers into the right place. His prayer is that they may be kept from evil (vs. 11, 15), that they may be one (vs. 11), and that they may be sanctified (v. 17), and then multitudes will believe through their word (v. 20).

Great blessing has fallen upon Norway in the past year, and God has wrought there more wonderfully than in any European land outside of Britain. The same Pentecostal signs have been witnessed as in Wales. There has been a silent work of preparation for years, but the special manifestations of awakening began to be seen in Christiania last autumn. People thronged to the churches more numerous than usual, and in a spirit of great expectancy. An earthquake in November aroused many to a sense of need, and the news from Wales stirred up the spirit of prayer for revival.

The Lord had His instrument ready in the person of a young man only twenty-seven years old, Albert Lund. He

was converted in America, and labored for some time in Chicago. He returned to Norway and was much used in various places. About January 1 he began holding meetings in Christiania. Mr. Lundi is a man of prayer, and preaches Christ very simply. The hall, seating more than 5,000, was usually filled an hour before services began. In the after meetings hundreds of young men pushed their way through the crowds, declaring they would live for God. These meetings continued all winter long, and many notorious sinners were saved. The pastors supported the movement, seventeen great churches were opened for meetings, and all denominations were united. Revival broke out in the prison, and many criminals were converted. A converts' meeting held in the spring was attended by 2,000. The press was sympathetic, and spread the news all over Norway. In many other places revival has come, and hundreds have been saved in one town alone.

The latest reports from Norway state that the revival is spreading and deepening. In Christiania the churches and halls are filled with people night after night, and a great revolution is taking place in multitudes of lives.

In Sweden the spirit of revival has visited many provinces and wonderful meetings have been held. The buildings cannot hold the crowds. Converts have been numerous, agnostics and others yielding themselves to the Lord. At Stockholm recently 5,000 people gathered to hear Albert Lundi, and pastors are earnestly asking the secret of his power.

(To be continued.)

◆ ◆
 "Give while you live;
 Your dying gift may fail
 To hush the world's sad wail;
 Your gold laid up with care
 An enemy may share;
 The shameless prodigal
 Perchance may waste it all.
 Give, and the influence
 May save from rank offence
 The children of your love;
 Lay up such wealth above
 Since God gives back the price
 Of all your sacrifice."

We Must Be Tremendously in Earnest

BY BISHOP THOBURN

WE need an aggressive evangelistic movement in the non-Christian nations of the world for a variety of reasons. First, because of that subtle and insidious spirit of criticism and unbelief which is working in every direction to-day. This spirit manifests itself not only in Christian countries, but sometimes in Christian churches. There are some who would have us believe that the methods of the Apostolic Church are obsolete, that some new Gospel is needed to meet the need of the world. We need fresh evidences of the reality of facts and forces which hold your life and mine. We need new demonstrations of the fact that the Gospel is the power of God unto salvation to every man that believeth, however hardened, or debased, or depressed his condition may be. We need new proofs of the fact that the Holy Spirit is as able to shake mightily whole communities to-day in the most difficult non-Christian nations as He was in the days of Peter or Paul. We need new demonstrations of the fact that the power of prayer is not diminished, that it is still able to move the arm that moves the world, and to achieve, objectively, wonderful works.

The fearful onslaughts of the forces of evil suggest the need of a world-embracing evangelistic movement. Impurity is honeycombing all the non-Christian nations. Intemperance is making fearful ravages where it has the right of way. The opium curse is eating like a gangrene into the best life of the strongest races of Asia. Gambling is casting its fascinating spell over the nations of the South American Republic and other countries, and is leading not only to waste and desperation, but to lawlessness and suicide to a degree of which we know little in Christian lands. Then what shall we say of evils like the caste system and ancestor-worship, of infidelity and agnosticism, and of the skepti-

cism we have imported from the West? Think of the magnitude of these forces of evil in the non-Christian world. Their enterprise challenges one's admiration. They are ceaselessly active, they take no vacation. With tireless energy and awful hatred and cruelty they seek after life; they give no quarter; they want the best, and they will be satisfied with nothing less. What but a mighty outpouring of the Spirit of the living God can arrest these awful forces of sin, and shame, and sorrow that are sweeping in and out among the non-Christian nations.

We need this aggressive evangelistic movement, because this is an intense age, and because the non-Christian nations are intense nations. An intense nation is one in which the people are absorbed. I have never visited a land in which the people were more absorbed in money-making than in China. I have never visited a country in which men were more earnest and self-denying in their ambition for political preferment and advancement than they are in Japan. I have never been in a country where the people are so fully occupied with what we call the struggle for existence as they are in India. The point I am making is simply this. If the Church of Christ is to arrest and hold the attention of men on the subject of personal religion, that Church must be tremendously in earnest.

We need this movement, moreover, because our task is an urgent one. There is an element of immediacy about the command of Jesus Christ that has never adequately possessed the generations since the first generation of Christians. It is a simple proposition. The Christians now living must take Christ to the non-Christians now living, if they are ever to hear of Him. The Christians who are dead cannot do it; the Christians who are to come after us cannot do it. Obviously, each generation of Christians must evangelize its own generation of non-Christians, if Christ is to see of the travail of His soul and be satisfied with reference to that particular generation.

How fully the forces of evil recognize this! Not one of them is deferring its operations. Rationalism says, "Let me have the right of way in the Universities of India for

this generation, and I will not worry for the generations which are to follow." Materialism says, "Let me do as I will in Japan in this generation. 'We must work the works of Him that sent us while it is day, for the night cometh when no man can work.'"

In these extraordinary days, when all the world has become one vast mission field, Christian workers of every kind are urgently needed in every land. Apostles are needed to enter a thousand opening doors. The New Testament prophet, the pastor, the teacher, both after the New Testament pattern, the successor of Luke the beloved physician, the ministrant of the poor—all these, and especially the evangelist, who undoubtedly was intended by God to be a permanent inheritance of His militant Church, all these and other kinds of workers are needed in our mission fields today.

When we see an open door before us, let us remember that an invisible hand has opened it, and let us enter and take up whatever duty or privilege we may find awaiting us. If the Church of Christ will only move forward without doubt and without wavering, she may easily add ten million souls to the militant hosts of the Captain of her salvation before the close of the first decade of the twentieth century.—The Illustrated Missionary News.



"GO YE"

FANNIE STOLLENWERCK.

A soft, sweet whisper from afar,
Just calling, calling unto me;
A glowing, brilliant, golden star,
That led across the deep, deep sea;
The voice grew strong and bade me, "Go,"
The star shone on a land of woe.
And I was sad.

At last I yielded all and went,
I follow'd long that glowing light,
And to the land where I was sent
I came, with faith in His great might.
And trusting Him just day by day,
I scatter wide the seed and pray.
And I am glad.

—The Missionary.

The Distribution of Missionary Forces in Africa

BY REV. HENRY OTIS DWIGHT, LL.D.

Secretary of the "Bureau of Missions"

IN trying to form some idea of the position of the Kingdom of Jesus Christ in Africa, let us endeavor to rise above the limited field of the microscope in order to gain vision of the great facts to which those must always find a path who would give a reason for their hopes. At the outset our attention is drawn to the vast spaces without evangelical missionary stations in the parts of Africa north of the equator.

Omitting for the moment Uganda and some coast colonies where Christianity is on the whole in the ascendant, Africa north of the equator has a population of over 75,000,000, and only about 400 evangelical missionaries, men and women. Nearly one-fourth of these workers are in Egypt, with its population of less than 10,000,000. Ten of the political divisions of Northern Africa, including Abyssinia, the three sections of Somali territory, the French possessions of the Sahara, the Ivory Coast, Senegambia (French Niger, etc.), and the Spanish Rio de Oro territories, have not a single evangelical missionary in a population of over 14,000,000. Northern Africa, then, with its unreached interior, presents the aspect of an unoccupied territory. The reason, in brief, is the strong Mohammedan enthusiasm of the dominant population, which makes opposition to close contact with Christians a political necessity.

Until after the first half of the nineteenth century one might almost have applied the term of "unoccupied" to the whole of Africa north of the equator. In 1850 several societies were established in Sierra Leone and Liberia, with a considerable native following. Solid beginnings of a native Christian community had been made in Yorubaland, in

what is now the Lagos Protectorate, on the Gold Coast, and on the Gambia River. A precarious hold had been gained upon the Calabar Coast (now included in South Nigeria), on the Gaboon River (now French Kongo), and on Corisco Island, a part of the Spanish possessions. This was nearly all that one could see of missionary establishments north of the equator. In Egypt the feeble little group of English missionaries were nearly ready to shake off the dust of their shoes against an unresponsive people. The Kongo was unknown, and Uganda had not even been imagined.

As to Africa south of the equator, our knowledge of it began to be at all comprehensive less than forty years ago. In 1850 Cape Colony had native Christian congregations. Missionaries of the German societies were finding a footing on the west as far north as Namaqualand. On the east, Scottish missionaries were still uncertain of their equilibrium in Kaffraria, and American missionaries, after fifteen years of labor, had barely won a convert or two, and they women, among the warrior Zulus. English missionaries held their breath as Livingstone made his reckless journeys northward as far as to the Zambesi River. If in 1850 one had tried to draw a map of the provinces of Christ's Kingdom in Africa south of the equator, such a map would have taken something of the form of a crescent. The horns would rest about Durban on the east and the mouth of the Orange River on the west. The farthest point reached by Christians in the interior was hardly more than one hundred and fifty miles inland from the southern coast of the continent, except for the outpost of Kuruman. North of this crescent Islam claimed the eastern coast, and fever the western. Of the interior all that could be said, except where Livingstone's paths lay toward the Zambesi, was "unknown." The map was a blank.

In 1850, and for years afterward, the whole of the blank interior of Africa south of the equator was a no man's land, where tribes fought out their hereditary grudges, villages their neighborhood squabbles, and individuals sought in the spear and club the natural line of expression for the impulse to do something and be something. The northern and east-

ern part of the region was the lawful hunting-ground of the Arab slave dealer, and its great trade routes to the north and to the eastern coast were marked with the bleaching skeletons of the waste of the trade.

AFRICA IN 1905

In 1905 a very different map of the Kingdom of Christ in Africa can be made. Beginning at the West Coast, Sierra Leone is the home of a large native Christian community, strong, self-supporting, and even aggressive, which, though without space for large immediate expansion, is the base that some day will tell in the great campaign. The whole region once known as the Guinea Coast, is dotted with growing Christian communities. In the Gold Coast colony and in Togoland the foundations of a Christian Church are strongly laid. Lagos and the Calabar Coast have native Christian communities that, notwithstanding differences of tongue, have a great part to perform in the evangelization of the great districts of Nigeria, now opening to free access. Counting outstations and stations together, some 250 places, chiefly in the Lagos protectorate, go to make up this important base for an advance. Proceeding eastward, we find in the German colony of the Kamerun another series of these growing native Christian communities, which we may liken to reservoirs of power in proportion as they develop. Here about 260 stations and outstations, chiefly German, are steadily extending knowledge of the ways to a new life. On the east of Kamarun lie the vast expanses of the Kongo country—the sparsely populated French Kongo and the more teeming Free State. The Free State especially is another of the great strategic centers. While there are immense districts which have not yet been reached by Christian teaching, there are, in the two sections of the Kongo region, between 350 and 400 stations and outstations, and a native Christian body of some considerable importance. On the east of the Kongo Free State lies Uganda. Thirty years ago its soil was almost continually soaked with the blood of its people, and terror haunted the land. To-day the kingdom of Uganda is a Christian country, with 376,000 of its 700,000 inhabitants glad to report themselves

to the census officers as Christians, while a nucleus of alert and active native Christians are pushing forward evangelization in the protectorate, and reaching out into the Kongo Free State. Uganda contains 162 mission stations and outstations, and is an evangelistic center of the very first importance. To the east of Uganda a line of small Christian communities extends through British East Africa to the shores of the Indian Ocean at Mombasa. It was in that neighborhood that, fifty years or so ago, Dr. Krapf dreamed out his chimerical scheme for establishing a chain of missionary posts right across the African continent. Through all the 2,600 miles from Lagos to Mombasa we have followed the line of Christian communities, not continuously in touch as yet, but still girdling the continent as centers of power.

Another center of Christian influence of the first rank is British Central Africa, with 322 stations and outstations on the south and west of Lake Nyassa. It contains names already great in African Church history—Blantyre, and Livingstonia, and Likoma. Its story of how it has witnessed the change into peaceful citizens of tribes which knew no way other than war and rapine of making a livelihood is a most powerful argument in Christian apologetics. In calling attention to the chief centers of power for the Christianization of Africa we have left until the last the greatest of all. This is that broad region colloquially known as British South Africa, which includes Cape Colony, Natal, the Orange River and Transvaal Colonies, Basutoland, Bechuanaland, and Rhodesia. In Cape Colony the Moravians began, in the first half of the eighteenth century, attempts to teach Hottentots, and were told that the attempt was a crime against the State and against nature. Cape Colony now has 700,000 Protestant Christians, of whom 200,000 belong to the colored races. In British South Africa local and indigenous churches are engaged actively in mission work, and, besides these, there are some 1,500 stations and outstations, manned by missionaries from abroad. Lovedale and Blythwood are well known among these. But the missions of the various British societies, the German societies, the Americans, the Swedes, the Norwegians, the

French, and the Swiss are well worth study, as they spread over the land, each with its tale of success won out of overwhelming difficulties through the power of the simple Gospel of Jesus Christ.

In speaking of these greatest centers of power, or rather these solid bases for far-reaching influence among present operations for evangelizing Africa, we must not overlook important strategic positions which bulk less largely in results attained. One of these is Egypt, with its appanage, the Sudan. Another is British East Africa, which is destined to a far greater importance than it has yet reached. German East Africa is in the same category, with 109 stations and outstations, manned by five missionary societies. The two Portuguese colonies, one on the East Coast and one on the western, are in like degree of strategic importance, although yet showing but the beginnings of fruit from a good many years of effort.

It would not be right to leave at this point the question of how far we have occupied Africa. In the first place we must caution the reader against jumping at the conclusion that because we have mentioned so many strong Christian communities, the continent, or at least that part of it south of the equator, is won. The continent is too great for that. Huge expanses of territory have never yet been reached by more than the rumor of the Gospel. Even in British South Africa paganism is still master of the majority of the people, unless, possibly, in Cape Colony proper. In Basutoland, for instance, which has a strong native church that regularly taxes itself to support all of the 200 or more outstations of the Paris Evangelical Missionary Society, scarcely one-tenth of the people are Christians even in name.

The effect of European domination of African territory is, on the whole, favorable to the progress of Christianity. None can deny that the building, for instance, of a railway from Cape Town to the Zambesi River, or the establishment of steamers on the Kongo or the Niger Rivers, or the compulsion of peace between tribes, are a positive aid to the evangelization of Africa.—Missionary Review of the World.

The Curse of the Congo

REV. I. C. WICKWARE

OF all the countries that are open to the Gospel, I wonder if there is any field that appeals to our sympathies and attention as poor, dark, enslaved Congoland. Her dense forests, bridgeless rivers, no roads, but narrow paths over mountains, through her deep valleys and across luxuriant grassy plains, coupled with the deadly malarial climate; we know are the secondary reasons that have kept her from coming to the light of civilization and advancement.

In India the printed "Word" can be carried to every part, and the proud Brahmin can be gathered in, by steam-yacht, towboat; tracts and leaflets scattered broadcast, are to China what a life-buoy strewn sea would be to the stranded ship's crew, and God's blessing is marvelously attending the "weekly page," in South America, and by this means in these different lands thousands must be brought in. But in Congoland it is not so. What does the poor Congoese know about books and tracts? Sitting in dust and ashes, beside his little fire under the protecting roof of his little squatty hut, roasting his plantain in the coals, naked, ignorant and superstitious, like the poor, cringing, shackled slave, with already lacerated back, bows clasping the feet of his master, a victim of the greed and lust of wicked men, so sits the helpless black-man of Congo.

I say the Congo makes a stronger appeal to us, simply because of her helpless, pitiful condition. No one loves the black man, he bows to the stronger white man in meek submission. The missionary is accused of being sentimental and visionary, but are stubbed hands and arms, cut off by the savage soldiers, sent to "collect" rubber and chastise the indigent; butchered mothers and children, bleaching bones out there on the hillside, where once were quiet native towns; is the statement of these facts, corroborated by

many missionaries, sentiment? We read articles occasionally in your American magazines, of "Congo's Wonderful Advancement," and our hearts sicken within us, for we know it is at such a cost. That Congo Railway is held up as wonderful. Yes, but over the corpses of thousands of Africans. Beautiful buildings. Yes, but every stone cemented together with the blood of enforced laborers.

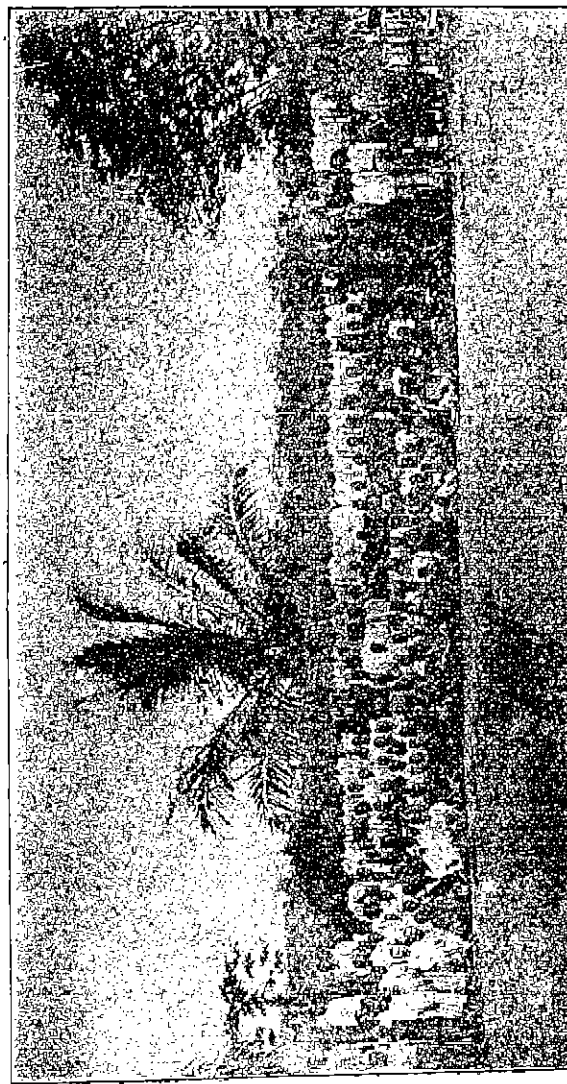
Let us turn from this to the condition of the native in his heathen state. His ignorance and superstition bring untold suffering to thousands. The giving of Nkasa (the bark of a poisonous tree) to prove the guilt or innocence of the witch (a supposed demon-possessed person) then the burning or cutting up of the body or victim if the dose is seen to be fatal.

I have in Africa a little boy whom I found in a village starving to death, whose mother was dealt thus with. She was supposed or accused to be eating the life of the chief of the town, who was sick.



A LACERATED BACK.

Again see the thousands of infants that die directly through the ignorance of the mothers, who commence to give hard food to little infants perhaps after a week or two. But it's the suffering I have reference to. Imagine hard food lying upon the stomach of the little one for days. More again until the little body is swollen and hard. Then a burning fever for days. At this point the witch doctor is called in and the process called "bleeding" or "letting out the evil spirits" is performed. The witch



CONVENTION OF CHRISTIANS AT KINKONZI.

doctor takes a sharp knife and grasping the skin between the thumb and finger he cuts a quick gash, beginning on the face and going right down both sides of the body, and the one I saw (I never looked again) the blood had so come out of that little baby (about two weeks old) until it had run down on the ground and out in a stream some distance away. I never saw a native that was not thus scarred.

Again see the condition of girls. Bought and sold like animals. The natives would say "only marrying," but they never know only the servant's or slave's place. If she should refuse to marry her would-be husband, who may have five or six wives, and try to run away to some other country, she would be caught and tied, whipped and her back may be lacerated until her "stubborn" will is yielded; and that for which he has paid six pigs, he is allowed to carry home in triumph.

But you ask: "Are there no bright sides to all this darkness?" Yes, thank God, there is. I wish you could see the sight that our eyes have seen. The gathering of our redeemed boys and girls who have been taught to read in our mission schools and having been scattered everywhere to out-schools teaching, gathering in February at the convention. For days all have been busy at Kinkonzi fitting up temporary buildings, making new roads, cutting down weeds, enlarging in every way, for the boys have semi-officially heard that many Christian natives expect to come. At last the day has come; and in the distance the drums are heard beating in every direction, and almost at the same time the missionaries with their "crowd" arrive at the station from the north, south, and east. Oh, such rejoicing, such handshaking. How the Christian natives love one another.

Food is given out to the "lot," and my! how it disappears. O ye dyspeptics! It would make your mouth water. But the gathering the next morning to opening sessions. The little sun-dried brick church with a grass roof, was far too small, and there had been added a temporary leaf roof from the door out. So the speaker stood in the doorway

and addressed the three or four hundred natives seated in the church and under this roof.

See them, with their Bibles open and with their pencils and notebooks. They are jotting down the thoughts of the teacher. Think of it! Two or three or four years ago



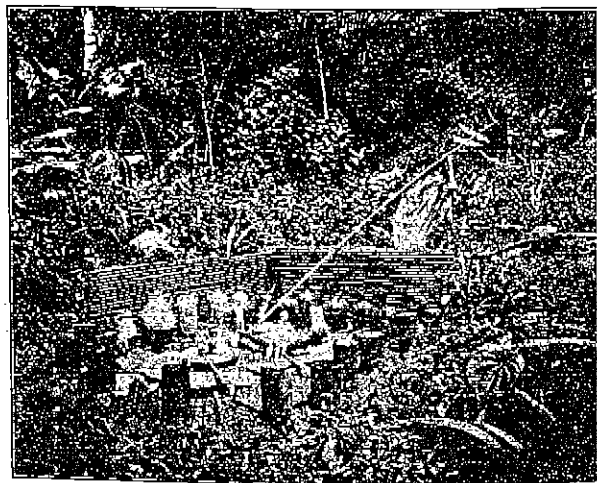
A BOY FOUND BY MR WICKWARE STARVING TO DEATH.

those were naked, ignorant natives, now clothed in nice clean garments and in cloths, and in their right mind.

Here they were listening and making notes on an address on the "Filling of the Holy Spirit," or "What is Salvation?" Oh, loved ones at home, if you could but see what God hath

done with your consecrated dollars, you would praise Him and strive to do more.

But I would like to take you on an evangelistic trip ere I close. Not touring in ox carts or gliding in steam yachts or by house-boat, but on foot, one climbs Africa's hills, and standing on the last mountain, you desire to sleep in that little town nestling away on the hillside under the palm and plantain grove. Arriving just as the last rays of



GRAVE OF A CHIEF NEAR LOPU.

light begin to fade, after the consternation and excitement of the arrival of a white man, food, wood, water and a house to sleep in are asked for, and he is shown to the chief's, or treasure house of the town, the boys cooking the food of plantains and such simple things as they have brought. By this time all the natives have gathered around to "look at" the white man eat. Then catching the train of the conversation and comment of the people about his eating or food, etc., he begins to speak, gradually leading up to the burning message in his soul.

I can see him standing there as he addresses that motley crowd of children seated upon the ground near his feet; the older men standing with folded arms and the women sitting or standing still further away, all listening intently to every word. I can see him as he tells of a Great Father God, a suffering Saviour, and a loving invitation to come to Him, how his face lights up with a glow, from joy within, oh, worker at home, that you never realized, nor can you, except under like circumstances.

At last all is over, questions answered; and crawling into his little hut he retires to rest. And oh, such a peace within his soul; such a consciousness that he has done all the will of his Lord! Oh, young man, living in luxury at home, you are missing it. These opportunities are quickly passing away. God is calling at these times to the Congo. Oh, the thousands that are now ready and waiting to hear. There is a marvelous turning to the Word.

But just before he blows out his light, dear Nlonda, one of the precious redeemed boys that have come with him, creeps softly in, just to say good night; and as the tired, worn missionary looks up into his face and sees the love beaming there, he says in his heart, O, blessed Jesus, if I had a thousand lives I would give them all to Thee to save others such as he. ♦ ♦

One night after a busy day, body and mind too tired to think, I remember praying just the shortest prayer: "Lord Jesus, take care of my dreams to-night."

He answered, but in a different way than I had thought. I thought I was at the funeral of a young heathen girl. Friends surrounded the white casket to take a last look. I was in an adjoining room putting on my hat to accompany the procession, when her spirit came and stood by my side, and looked up into my eyes with a look I shall never forget.

Taking her by the hand I said, "Oh, tell me, are you happy; have you gone to heaven; have you seen Jesus?" and with that hopeless, despairing look again she said: "I went but the door was shut," and she continued standing by me and looking up into my face. I knew I was to blame. The responsibility was mine, and agony too deep for utterance filled my soul.

Light in the Darkness; or the Opening of Kwong Si

BY PHILIP HINKEY

Wuchow, South China

IN the extreme south of the great Empire of China, lies the Province of Kwong Si, a land of many hills and mountains, well drained by numerous water-courses, the chief of which is called the Si Kiang, or West River. Some of the rivers which empty into the West from the North abound with rapids, making their ascent difficult and dangerous. One of these, the Fu, which flows by the Capital City, Kwei Lin, and joins the West at Wu Chow, is said to have three hundred and sixty-five rapids. In area Kwong Si is somewhat larger than the State of Ohio, being divided into seventy-two counties with an estimated population of from six to eight millions.

Only one short decade ago there were no resident missionaries in the province, and the dense darkness of heathen superstition and ignorance, which for so many centuries had hung like a pall over the land, still enveloped the minds of the people. About twenty years ago some Presbyterian missionaries from Canton made their way into the province along the course of the West River, and settled in the city of Kwai Ping, but after a brief occupancy they were obliged to flee for their lives, leaving their goods behind to be looted and their house to be razed to the ground. The door of opportunity which for a season had swung open was now more tightly barred than ever, and strongly guarded by an intense, bitter, anti-foreign spirit. The work thus reluctantly abandoned by them was not again resumed. Itinerating trips were made at various times by other missionaries resident in Canton, who came up in house-boats, but they met with considerable opposition, sometimes being stoned away

from the places where they attempted to anchor. And so the years came and went without an abiding foothold having been secured in hostile Kwong Si.

In 1892, Mr. and Mrs. Reeves, pioneer missionaries of the International Missionary Alliance (now the Christian and Missionary Alliance), arrived in Canton with the thought of working in Kwong Tung province, but God had planned otherwise, and ere long brought to their notice the great need of that long-closed, interior province, whose eastern boundary touched Kwong Tung about two hundred miles west of Canton, and whose western limits, between four and five hundred miles farther inland, reached to the borders of distant Yunnan and Tong King, the latter a part of Anam. Long had the night of sin and sorrow prevailed and darkness held undisputed sway, but at last the time had come for God's mandate—"Let there be light"—to go forth on behalf of benighted Kwong Si, and in dear Brother and Sister Reeves God found two yielded, earthen vessels, who were willing to carry His light there. Kwong Tung furnished abundant room for missionary effort, and does even to this day, but it could at least boast of having some missionaries, while Kwong Si had none, and so with yearning, burdened souls for that unoccupied field our pioneers plodded along in the study of the language with their faces set toward the West and the goal of their heart's desire and purpose ever in view, viz., the preaching of the Gospel in the regions beyond.

At this time the President of the I. M. A. Board visited Mr. and Mrs. Reeves in Canton and together they counseled and prayed about this new departure. He entered most heartily and enthusiastically into their plans, and on his return home laid the matter before the students of the New York Missionary Training Institute. The thing was of God. Hearts responded to the call for pioneers for Kwong Si, and lives were yielded on the altar of sacrifice, ready to leave all to follow Jesus to the land of His choice for them. Ere long a party of five young men left New York for Canton to reinforce our brother and sister. Soon after their arrival it was decided to move to Macao where larger and better quarters were secured. Here they pursued their lan-

guage study under more favorable conditions, and from their place periodical trips were made into the far away and unknown interior. They would go to Canton by steamer, and there engage a native houseboat for the inland journey. The distance from Canton to the eastern border of Kwong Si, which can now be covered in a little over a day, then required at least ten days.

And so in the face of numerous difficulties, such as are the inevitable accompaniment of all pioneer work, these houseboat itinerancies were carried on. Many were the rebuffs and discouragements of those early days, and our dear missionaries in going from place to place were so often reminded of the fact that they were only despised strangers in a hostile land, hated foreign devils. Sometimes upon entering a city they would be obliged to beat a hasty retreat followed by a hooting, yelling mob, who pelted them with all manner of missiles.

Their first efforts to rent premises in the cities of Wuchow and Kwai

Ping utterly failed, but patience and faith eventually won the day. During this time when it was found so difficult to gain a foothold in Kwong Si the way opened for the occupation of Lo Ting City, just over the border of the western part of Kwong Tung, which some years previous had been a station of the Church Missionary Society.



IDOL IN TEMPLE WUCHOW,
KWONG SI.

God's signal blessing has rested upon the work in the Lo Ting district all these years, and a precious harvest of souls has been gathered in from the city and the villages of the plain, some of whom are now in the glory-land. Among these latter is dear preacher Ch'an, whose life was a great inspiration and blessing to the missionaries and native Christians alike. Though a B.A., and a man of standing socially, of which he was naturally proud, yet through the grace of God he became one of the humblest and sweetest Christian characters we have ever known. He was a splendid example of what the Holy Spirit can do in transforming a proud, conceited, Pharasaical Confucianist into a meek, self-denying, devoted follower of the lowly Nazarene. This life has been a great encouragement to us in praying for Spirit-filled, native workers, for, what God has so graciously done in and through one of China's sons, He stands ready to duplicate in answer to the cry of Faith. At one time during those early days before the Mission was established in Kwong Si, and while our brethren and sisters (for the little band had been in the meantime increased by the coming of several lady missionaries) were scattered in various directions preaching and selling Gospels and tracts, five of them were taken ill, some quite seriously, and for a season failure and defeat seemed inevitable. It was a dark, crisis hour, when apparently all the hosts of the "Prince of Kwong Si" were making an extended attack upon the scattered lines of the little company of Christ's soldiers, who were now invading the territory where he had reigned supreme from the beginning. But God was here too, and other hosts were summoned from the heavenly legions to rally round the little band of helpless, stricken ones, and the tide of battle was turned. We, who came later, after the foundations of the work were laid, cannot fully comprehend the depths of trial through which our beloved pioneer band had to pass, nor rightly appreciate the nature of the difficulties that barred their onward pathway. They were young missionaries in a new and untried field, and while they were wisely counseled by the older missionaries in Canton, yet their work carried them away into the interior where such counsel could not be had, and so they were obliged to learn in the hard and some-

times bitter school of experience. God so graciously overruled when mistakes were made, and gave them wisdom beyond their years with which to solve the perplexing problems that crowded in upon them during the incipient stage of the work. The detailed story of the first days in Kwong Si reads like a romance.

The first foothold gained in the province was not in Wuchow or Kwai Ping as had been hoped, but in a small mud-



A CHRISTIAN FAMILY, TANG UN.

but village on the north bank of the West River, known as Wang Ling, about sixteen miles from Kwai Un City. Some of the brethren were making their way up the river in a houseboat, preaching and selling books as they went, when they were met by some men who greeted them in a most friendly manner and urged them to enter the village nearby, to which they gladly consented. To be given a cordial welcome was not the order of the day at that time, when the anti-foreign spirit was so strong and bitter, and our mission-

aries were no little surprised to be thus hospitably received. Base motives, however, were at the bottom of this seeming sincerity and display of cordiality, as was afterwards learned. Our brethren had been taken for French priests from Kwai Un, who exerted a very powerful and much-dreaded influence in the Yamen on the behalf of those who would become their adherents. They soon learned that our brethren were not priests, but then, were they not religious teachers from abroad with more or less money and influence, and as this was the chief desideratum, what mattered it from whence they came, whether priest or pastor, Protestantism or Romanism? On leaving Wang Ling the village-folk entreated our brethren to come back to live among and teach them. Soon after their return to Macao a deputation of two, sent by the Wang Ling people, arrived in the city from the far interior, a distance of almost five hundred miles, which for the most part had been made in a small boat. They earnestly urged the matter of a speedy return of the missionaries to their village. If there had been reason to doubt their sincerity before, could such doubt be any longer entertained in the face of that long journey by these simple country fellows, who perhaps had never been farther away from home than the nearby city of Kwai Un? Much prayer had been made that God would speedily open the way for the establishment of a station in Kwong Si, and give them some place in that province, so dear to their hearts, which they could call home, and from which the Gospel could be daily sounded forth, and was not this the answer to their cry? While Wuchow and Kwai Ping were still closed to them, here the doors were thrown wide open, and might not little Wang Ling prove an entering wedge, a stepping-stone to something larger and better? Could they not see in all this the hand of God? So it was decided that two of the brethren should go, and after a solemn service of prayer and laying on of hands they were sent forth to occupy our first station in Kwong Si.

In due time they arrived at their destination, gladly welcomed by the people, and soon were settled. The faithful living and preaching of the Word of God led, shortly, to a mutual discovery. The villagers discovered to their cha-

grin that priest and pastor, Shan Fu and Muk Sz, were not synonymous terms, and that all their hopes for gain and the protective power of foreign influence were now rudely dashed to the ground. This, of course, resulted in a changed attitude toward our brethren, who thus discovered the true motives of those who had, professedly, been their friends. The vindictive spirit of some was brought to light in dastardly attempts to secretly kill the missionaries, but God wonderfully delivered on several occasions, and did not suffer them to do His prophets harm. The months spent in Wang Lin were not in vain, however, for apart from the valuable experience gained, some of the villagers became genuinely convicted of their sins and several of them were saved. Then, too, it proved, as had been hoped, a stepping-stone to something larger and better. Less than a mile upstream, on the south bank of the river, was the market town, Tung Tsun. The district around Tung Tsun is noted for its good rice, and when crops are fine large shipments are made to Canton. Here our brethren succeeded in renting premises on the main thoroughfare, and a simple chapel was fitted up, facing the street, where many heard the Gospel for the first time, and some souls were gathered into the fold.

Then followed the opening of Kwai Ping and Wuchow (1896). So desirous were our brethren of gaining a foothold in the latter place that they eagerly grasped an opportunity to rent a small, back loft, and exceedingly dirty, but it was within the city, and that was quite enough. In the spring of 1898, Nan Ling, a great commercial center in the western part of the province, was occupied, and before the close of the year Tang Un, at the mouth of the Paklau River, and Kwei Lin the capital city, were added to our list of stations. Since then Ping Loh and Wat Lam have been entered. Thus five of the eleven prefectural cities of the province now have resident missionaries, as also one sub-prefect, and one district city, making seven in all. Three other cities, two of which are important centers, are soon to be occupied.

Some missionaries of the Southern Baptist Church located in Wuchow about the time that our representatives entered. Missionaries of the English Wesleyan Missionary

Society have also been stationed there for a number of years. Both of these societies have erected hospitals in the city and have recently been reinforced by new workers. Several years ago missionaries of the Church Mission Society settled in Kwei Lin, the capital, with southern Hunan as their objective point.

In our mission we now number 35, both men and women.

The history of events in the progress of the Gospel in Kwong Si is one long, soul-inspiring record of God's faithfulness and loving care and wonder-working power. As we look back over the few brief years since our brethren began their humble work in that obscure, mud-hut village of Wang Ling, and trace the gradual development of the work under the guiding hand of God, we stand and marvel to behold what He has wrought! We see the groups of believers that have turned from idols to serve the living and the true God as they gather in the house of worship. We see the silent, hillside graves of some who have already departed to be with Christ, blessed forevermore. We see the messengers of the cross as they hasten from place to place with the joyful tidings of salvation for those who have never heard. We see the open street chapels, where crowds are listening to a strange, new story of one Jesus, a mighty Saviour. We see our sisters going forth with the native Biblewomen into the homes of the people, and telling in simplest form the old, old Message of redemption to the groups of women who gather round. We see the little lads and lassies at their desks in the Mission schools, under the instruction of Christian teachers. We see,—but the vision seems endless,—and so we close our brief survey with notes of praise, and give to Jesus glory! "The people that walked in darkness have seen a great Light; they that dwell in the land of the shadow of death upon them hath the Light shined."



The Great Augustine said, "I need a whole Christ for my education, a whole Bible for my study, a whole church for my fellowship, and a whole world for my parish." We believe all these are necessary, and there is a share and a place for each of us.

Orphanage Work in India

BY EUNICE WELLS

THE work of the Christian and Missionary Alliance in Gujerat began in 1894. Mr. and Mrs. King had for some years been working with the Salvation Army in the Matar taluka (county) and had gathered around them a little native church. For several reasons they severed their connection with the "Army" and were taken into the Alliance. Thus they came bringing their native church with them. This formed the nucleus for the Alliance work in Gujerat.

In the autumn of 1894 a large party of missionaries was sent out; twelve of them to the new field. Among these was Miss Emma Smiley, a woman full of ambition and zeal for the Lord. She felt restless at not being able to "do something" while engaged in the study of the language, so she gathered up a number of boys, some of our native Christians' children, and began to teach them as best she could with her own limited knowledge of the language. The other workers thought her efforts useless, but she persevered until she had quite a little orphanage (?) and had instilled into them at least a desire to learn.

When the children were brought from the Central Provinces, Mrs. Fuller thought it best to give the girls to Miss Smiley and thus her boys were crowded out. Several went to Dholka with the new boys who had just come. The remainder were scattered, but God kept His hand upon them. Miss Smiley did not live to see much of the fruit of that labor, but God cared for it. Now one of those boys is a teacher in the Dholka Boys' Orphanage, another is a teacher in a native village, a third is a trusted servant in the Kaira Home, and a fourth is one of our brightest native preachers. "Cast thy bread upon the waters: for thou shalt find it after many days."

During the famine of 1896-1897, Mrs. Fuller with some

of the missionaries visited the afflicted district and gathered up about one hundred children, brought them over to our province and distributed them in the four orphanages of the Alliance—two in the Berar field already well established and the two new orphanages in the Gujerati field.

The girls were stationed at Kaira under Miss Smiley, the boys at Dholka in charge of Mr. and Mrs. Back.

These were famine stricken children suffering all sorts of diseases consequent to famine, such as famine sore mouths, sore eyes, dysentery, etc. Most of our time was occupied in nursing their bodies and giving them proper food. We had the difficulty of having no common language as the children spoke Hindu and we were trying to learn Gujerati.

Miss Woodworth and I were the only new missionaries sent to India by our Board that year, and the Lord sent us both to Kaira, she to help in the housekeeping, and I to help with the children.

Miss Smiley was much worn with her hard strain, and it was a joy to be able to help her a little. For two years these girls were trained in domestic duties and in school, and then came the great famine of 1899-1900, when the whole province of Gujerat, Rajputana and a part of Berar were thrown into this awful state of destitution.

It quickly assumed such enormous proportions that even Government was put severely to the test to know how to cope with it. Famine relief works were opened in every possible place. Missionaries of all denominations suspended their regular work and gave themselves heartily to the work of rescuing the perishing.

Families were separated never to be reunited. Thousands died on all sides. The orphanages grew very rapidly. Our thirty at Kaira was increased to three hundred inside of nine months.

We were in no way equipped to care for such a number but had always food enough for them, and none were turned away. Our buildings consisted of a few old servants' houses belonging to the mission bungalow which with a few repairs had been converted into an orphanage compound. Native Christians and candidates were employed

Miss Smiley's health was fast failing and several times during the year she had been obliged to go aside for rest. In April, 1900, she broke down entirely and was ordered home to America. For several weeks she was ill in Bombay, and returned to Kaira only for a few days to say farewell to her beloved girls before she should sail. The date of sailing was set for June 15, but the Lord called her "Home to Glory" June 12.

In May, cholera broke out in one of the Government relief camps near us. The people, panic-stricken, fled in every direction, spreading the cholera as they went. Personally I was much afraid of this disease, and dreaded the thought of its reaching the orphanage, but one Sunday afternoon one of the girls was seized with symptoms of cholera. I had had no training as a nurse, but treated the case as best I could. The ladies in the bungalow were praying earnestly and the child was spared. At midnight another case was taken, but in the morning that girl was a corpse.

Mr. Stanley, who was building for us at that time, put up a temporary hospital as soon as possible, but before the four sides were enclosed the room was filled with new cases.

All day Monday I had a feeling of fear and trembling as though some terror was hanging over me; still went about nursing the sick, praying all the time for deliverance from the fear. By night the fear had all disappeared never to return.

Miss Woodworth and I went through the siege of several weeks with thirty cases and eight deaths, and neither of us had even a symptom of cholera. We took no special precautions concerning it, but nursed the sick, doing for them what we would allow no one else to do because of the contagion.

When the disease was at its height, one morning Miss Woodworth came into the cholera hospital and said to me: "I feel that we should have a day of fasting and prayer. If both of us cannot leave, one must fast and pray while the other cares for the sick." So we agreed that she should pray while I worked. She did not leave her room until she had the assurance that the power of the disease was broken. From that day we had no more new cases in the orphan-

age, on the relief work at the house, nor in the little school. Miss Woodworth had for our native Christians' girls separate from the orphanage.

By July we had grown weary, but the work increased. When we were about exhausted, there came to our door one day a lady whom we had met in South India. She had come to help us for a few weeks at most, but the Lord kept her with us for eight months.

Thus far we had had no definite organization. We had taken the children in as they came, and cared for them the best way we could.

Miss Lear had visited Panditta Ramabai's work at Khedgaon and learned her mode of organization, and thus she helped us put it into effect at Kaira. We divided the girls into groups of twenty, putting girls of a size together, then chose from among our own number little matrons for each twenty. Only a few of our Central Province girls were old enough for this work, so most of the matrons were the older Gujarati girls who had just come in. Some were not much larger than the girls over whom they were placed. Some had not yet learned to read, but there was in every room some who were able to read, so the Scripture could be read at prayer time in the various rooms.

The responsibility itself was training for the matrons, and we were delighted to see some of the most unpromising develop into competent, trustworthy helpers.

The schools were the next great burden to be adjusted. God gave us wisdom for them after much prayer. We had no girls far enough advanced to be teachers, and therefore were obliged to employ some outside help. We graded the schools and adopted the Government course of study so far as we thought it expedient.

At present we have ten distinct schools. Our girls do all their own domestic work besides some industrial work, therefore are able to attend school but half a day. In spite of this they have passed their examinations as well as the Hindoo girls in the Government schools who attend all day. Those who have no capacity to learn are employed at some other useful work, such as cooking, caring for the sick or the younger children.

We found as our girls were growing up that some steps must be taken toward preparing them for future usefulness and too, we saw the necessity of an effort toward self-support. The orphanage was composed of girls from all castes. Many were from the weaver caste, which really is the first step out of caste. We feared if we introduced weaving that we would put all our girls on a lower social plane in the eyes of the heathen.

Our Brother King, who was undertaking this line of the work was able to secure a modern handloom with a flying shuttle much like those used in the North of Ireland. On seeing this, the girls were so delighted that they came from all castes desiring to be put into the weaving rooms, until there were more candidates than we could employ.

We selected those we felt best suited to the work and now we have between seventy and one hundred girls employed. They range in age from eight to eighteen years. We weave nearly all the cloth we use in our compound—saris (native dress) skirts and jackets, heavy cotton sheets which we use for bedding, besides some men's clothing, table-napkins and towels for sale at a small profit. Our hope is to support not only the girls employed in the weaving rooms, but as many more.

We have a dairy connected with the orphanage consisting of about twenty head of water buffaloes. This affords us some small income from the sale of milk and ghee (clarified butter) and we have the butter-milk to drink. Only those who have lived in India appreciate what butter-milk means to a native.

For some years we have rented from Government a large tract of waste land which we use for pasturage. We have the privilege of cutting the surplus grass on this land for hay. The first year we hired native men to do our haying and lost money on it. The next year we resolved to do better, so we pitched the tent in a convenient place, furnished about thirty girls at a time with little hand sickles and set to work cutting the hay ourselves. It took us some weeks, but we considered it no hardship, but rather a summer "outing." It was life and health to the girls to be in the open air after having been shut in the compound so

long. We cut enough hay for our own use, i.e., to feed our buffaloes, our two yoke of oxen and our horse through the dry season, and sold enough to pay our rent on the land.

Our hospital deserves just a word. It was 60 ft. long by 20 wide with walls 14 ft. high. It was built of brick and plastered inside and out. There are three wards with ten iron cots in each ward. There are bath rooms, a kitchen and store room attached, and every comfort needed. Our own girls are in training for nurses under the supervision of one of the missionaries.

Best of all, we feel, is the spiritual part of the work. Besides our regular Sunday school and preaching service on Sunday we have our daily Bible classes which we fit right into our regular school work. We meet every morning about 6.30 or 7.00 o'clock for prayers, after which we separate to the various schools. At noon there is a prayer meeting of twenty in every room, conducted by the little matrons themselves, and at night before the girls retire you can hear their voices in prayer all over the compound.

We do not press them unduly to become Christians, but faithfully and prayerfully give them the Word. When they so desire and are able to give a reason for the hope that is within them, we allow them to be baptized. The 14th of March, 1904, eighty-five of our precious girls were buried with Christ in baptism. In April, 1905, eighty more were baptized. In all there are about 270 baptized Christians among them.

Some are already out as Bible women. Some have married and are making Christian homes, some twenty more have felt a definite call to work for the Lord and are organized into a Bible training class with a regular course of study. Most of all we desire that these may receive a baptism of the Holy Spirit for service among their own native sisters.

For these 425 precious lives, brought out of heathen darkness into His marvelous light we heartily but humbly praise our God. The possibilities in them for future usefulness are unlimited. Some day they will be out helping to give the Gospel to India.

Dr. Barnardo as I Knew Him

BY REV. W. H. DANIELS

MY acquaintance with this unique man dates from the summer of 1881, at which time I met him, along with a hundred or more of the foremost Christian Workers of London, at a breakfast given in honor of that Apostle of Gospel Temperance, Francis Murphy.

For reasons which need not be here related we two became friends at once, and from that time whenever I was in England—which was not infrequent, and sometimes long—it was my large privilege to give him a hand in his multifarious work for London waifs and strays. The general history of this most popular of all the charities of the world's metropolis is too well known to need extended notice; my purpose is rather to present some personal recollections of the man himself in the midst of his widely extended system of benevolence; or, perhaps, I should say, at the head of it; for as his bright and happy personality pervaded it everywhere and always, so he was instinctively recognized as the governing power by all who had anything to do with him. He had an army of boys and half-grown men under him, literally raked out of the slums of East London: which region Mr. Moody used to say was "nearest place to hell of any place he was ever in"; and yet they all obeyed him instantly and without question. In my long acquaintance with the various departments of the institution I never saw any severe punishment or heard of any occasion therefor.

In his early manhood Thomas J. Barnardo had come from the University of Dublin to study medicine in the Capital of the Kingdom. He was physically small, not much larger than Napoleon or John Wesley, but the Irish head that was on him was prodigious. Taking once the liberty of remarking on the size of the hat he wore, he laughingly

replied: "Ah yes, that is a hydracephalus I had when I was a boy." Now that he has ascended it will not be discourteous to take further liberties with his diminutive but perfect physique, and to say that the Barnardo head was the ideal head for a poet and a philanthropist, as well as one of the largest on record. It was this remarkable brain which rendered possible the vast amount and great variety of work which he continued to do, almost without a break, for over thirty years. (It was the owner of another Barnardo head who was barred from contesting for prizes in his school, on the ground that no one else had any chance of success so long as he was entered for the race.)

During the week of our first acquaintance the Doctor took me up one night to see his big family of boys asleep. The great hall was filled with small iron bedsteads, with soft mattresses, clean white coverlets, a snug bureau, and other conveniences such as would have been found in other well-appointed homes in London; and in each bed was a boy who had early learned the trade of making himself comfortable in a box or a barrel or on the ground under the arches of a bridge, or even if need be, under the open sky. Two or three of the little fellows woke up as we passed along their line, to whom the genial Doctor gave a sly poke in the ribs or a little chuck under the chin, speaking a kind word, softly for fear of arousing other sleepers; and saying with a tone of almost fatherly tenderness and pride: "There are eleven hundred such boys in my homes to-night, who but for me would be sleeping out of doors."

BRINGING IN RECRUITS

"But how did you ever get such a lot of boys together?"

"Oh, there are thousands of them on the streets," he replied. "Many of them never had any father or mother that they know of. They are as wild as foxes and live very much in the same way. The police always know where to find them, so I hire a van (a big covered truck wagon), take an officer along and we go out and have a hunt for them."

These experiences are decidedly interesting. On one

occasion the Doctor and his guide came upon a ragged bundle lying on the ground under the low arch of a bridge. The officer turns the bull's-eye of his lantern on the object, gives it a touch with the toe of his boot, when up jumps a boy, who, seeing a policeman, begins to cry out—"I ain't dun nothin' sir." As stealing is part of the regular life of these little fellows the exclamation is instinctive and natural.

"Shut up," says the officer. "Here's a gentleman wants to speak to you. It's Dr. Barnardo out looking for gutter snipes." ("Gutter snipes" is East London vernacular for this class of vagrants; a term whose use has come to be widely extended.) The Doctor then takes up the discourse, telling the boy about his homes for homeless lads, describing the life in them—plenty to eat—a nice bed to sleep in—a handsome blue uniform, with red trimmings—a good school—a chance to learn a trade and make an honest living—etc., and then he offers to take the boy, just as he is, right here and now, give him a home and a good bringing up till he is eighteen years old, and not a penny to pay!

The little chap after a while begins to take in the situation; thinks he can skip if he doesn't like the place, and then at thought of "the blue uniform with red trimmings" he throws away the rags with which he has been trying to cover himself, jumps into the van and starts out to begin a new career. On that hunt the Doctor picked up no less than eleven of these little ragmuffins—an unusually good night's work—and took them all to his recruiting station. It is to be noted that these wild lads are not at once put in with those who have been long in the homes, since their influence would almost certainly be harmful.

The next morning, after a good hot breakfast, the eleven lads, "gutter snipes" no longer, go first to the room of the photographer where, one by one, their portraits are taken, in the rough, i.e., just as they were when they came in from the street the night before. Then they go to the bath, then to the barber, then to the clothier, and then to the master of "the new boys"; who finds out all he can about them, makes a careful record of it and puts them on a brief probation of work and study till some of the wildness of the street

life has been rubbed off and taken out of them, after which they are assigned to places in the regular "homes," as the Doctor calls his various houses of refuge and reform.

A BARNARDO RECEPTION

One of the most striking scenes I ever witnessed was an instance of another method by which this wonderful man brings in recruits. It was a function held in the great evangelistic hall at Edinburgh Castle, one of the chief centres of the Doctor's manifold charities, where twice on Sunday, besides various week night services, the Gospel is preached to an audience of nearly 2,000 people, mostly belonging to "the masses" of East London; the boys and girls from several "homes" making up about a half of the congregation.

Invitations had been sent out to a large number of young vagrants, of whose whereabouts the Doctor had managed to get information, and as these receptions had come to be favorably known to that class of East London population the guests all arrived in due time. It was one of those freezing London nights in January when black snow flakes were falling from the fog-cloud hanging over the city, and the dampness in the air caused the cold to soak into you as you forced your way along the wind-swept streets. What at such a time must be the misery of a life without a home!

If I remember rightly the Boys' Band from the Stepney Headquarters was present. This was a proper band of music of about thirty pieces, wholly made up from the rank and file of the Barnardo army of ex-wards and strays, who played all the regular band instruments, and played them well, though the average of the performers could not have been over fifteen years of age, and some apparently were two or three years younger.

After a bountiful supper of meat pie and plum cake, and all the hot, well-sweetened coffee which these hungry and thirsty young vagabonds could possibly drink, the master of ceremonies advanced to the platform and courteously saluted his guests. His speech was somewhat after the same order as the one on the occasion already mentioned. When he came to the vital part of the whole proceedings he drew a vivid picture of the difference between a life in a

Christian home and that in the wretched London lodging houses and the still more dreary streets; and then extended an invitation to all the homeless young persons present to come and find a home with him, and with the thousands of happy and hopeful people who by that time had come to be members of his great family. In a voice full of loving urgency he said: "You need not go out into the cold to-night. Stay with me. I will house you, clothe you, teach you, and help to make good men of you. You have no hope from a life outside: why not come with us and we will do you good?"

The hearts of the few intimate friends of the Doctor who were present were "strangely warmed" at hearing such an offer to such a crowd. Surely, these wretched creatures, thinly clad, half fed, with only a future of misery before them will eagerly accept this Christly offer.

But when the signal for the break-up sounded the mass of the wretched company moved towards the doors, and passed down again into the degradation out of which for a brief hour they had arisen. Of the large company only forty remained.

FAITH AND WORKS

This great means of grace, with its many departments and its necessarily large staff of assistants, every one of them the very best person for the place that could possibly be found, had a very small beginning. When this young medical student got his first inspiration as to his life, work he was only able to hire a small house in a cheap locality and to take three homeless boys under his personal care. He had faith in the success of his mission, to a degree rarely found. With that splendid brain, that vigorous health, that Irish buoyancy and imagination, and an omnivorous appetite for hard work, he was evidently destined for some kind of pre-eminence. The direction of that eminence was determined by the master quality of the man, viz., his faith. He always believed in God whose junior partner he held himself to be in his heaven-appointed work, and he believed in mankind as the offspring of God, and held to the salvability of every thing that was human, particularly if it was young.

God honored his early faith. His little "home" presently became an institution, his waifs and strays, grown to be sturdy young Britons, helped to spread his name and fame throughout the Empire till he came to have a great constituency, who of their own accord, sent him money and other valuable gifts. One day being in his private office I saw a large arm chair made of solid ivory, most exquisitely carved; which he told me had been the throne of that Oriental monster, King Thebau, of Burmah. It appeared that one of the Doctor's "boys" had been connected with the British expedition which put things to rights in that oppressed country and this piece of the royal property had fallen into his hands. Having no use for a throne he sent it to Dr. Barnardo, to be sold for the benefit of his homes.

The accumulation of gifts presently led to the establishment of a remarkable variety store at the Stepney house, whose wares must be advertised in order to be sold. Thus he became a merchant. After he had civilized some wild lad there would appear a Popish priest to claim him on behalf of one of his parishioners; on which account he must needs look up in the law in the case. By this means he became an astute lawyer. He was a bit of a doctor to begin with, and took great personal interest in the hospitals, which he set up for the care of the sick in his great household. Then it became necessary to open new settlements in Canada and other parts of the Empire, where his wards, on their graduation, might locate themselves as farmers and ranchmen. Thus he became to be a heavy dealer in real estate. On these and other accounts he must needs be a man of works as well as of faith, and "by works was his faith made perfect." It cannot be said that he became a courtier or a society man; though Earl Cairns, who, next to Earl Shaftesbury, was the most prominent philanthropist among the nobility, offered to become chairman of Dr. Barnardo's committee, and after him the chair was occupied by the Marquis of Lorne, son-in-law to Her Majesty Queen Victoria.

THE INVASION OF THE WEST END

One of the most startling as well as most successful of the Doctor's projects was the plan for holding the anniversary

sary of his schools in Albert Hall; at that time the grandest auditorium in the world. Projected and patronized by the Queen as one of the memorials of her never-forgotten husband, the focus of British rank, wealth and fashion, the place where the highest style of performances in all the fine arts were to be enjoyed, and that too at prices which common people could not afford to pay—this was the place chosen by Dr. Barnardo for the annual exhibition of his ex-waifs and strays. The expense was enormous; some of the aristocratic seat holders refused to let their places be occupied by such a lot of common people as would be brought together on such a beggarly occasion; but the faith of the Doctor overcame all objections and the West End of the great metropolis was actually invaded by an East End multitude with the great "little Doctor" in command.

The performances, afternoon and evening, were among the most enjoyable ones I ever witnessed; and the program proved the master of ceremonies to be as great a success in this line as in the many others wherein he shone resplendent. The Marquis of Lorne presided at the first performance, which was a dignified and wholly correct affair, and His Lordship was supported on the platform by some of the most eminent philanthropists and reformers of London. Mr. Spurgeon was one of the speakers. But the evening exhibition was unique. There was fine music by the boys' band, the very perfection of calisthenics by a large class of girls, a trades procession, followed by a scene of the workers in the act of doing their work, and other performances showing the real life of the homes at Stepney, Ilford and Bow. There were also present some of the inmates of The Rabies' Castles, on one of the Channel Islands, who, in the arms of their nurses, were received with much applause. Thus instead of a collapse this unheard of presumption was a memorable success, and was repeated in the presence of high dignitaries for quite a series of years.

THE VILLAGE OF ILFORD

above mentioned, a few miles out of London, is composed of a considerable number of beautiful gothic two-story cottages; brick, with stone trimmings; surrounding two large

gardens of turf and flowers; a veritable paradise to look at, and a wonderful civilizer of the girl waifs who in their way require even more care and training than the boys. Each cottage is presided over by a "Mother"—that is her official name, her thirty girls never call her by any other—and greater attention is paid to the selection of these "Mothers" than to that of almost any other department of the institutions. The Doctor used to say that girls got on best in small families; but for boys the larger the number in a house the better.

THE BARNARDO BOOK-KEEPING

was one of the most impressive of all the facts concerning his great work which ever came to my knowledge. A regular ledger account was kept with each boy and girl from the time of entering the home till the time of their permanent settlement in life. All the good things in their history, such as their marks for good behaviour, good lessons, punctuality, alertness in military drill, proficiency in work, prizes won, their conversion to Christ, their baptism, their resistance to known temptations, their efforts at peace-making among their companions, personal cleanliness, the good order of their clothes, their skill in swimming and other athletics were set down on the credit side of the ledger, and all the bad things on the debtor side. Even after they had come to be young men and young women, and perhaps had gone into the country or had emigrated to Canada or elsewhere, their names were still carried on the book and, according to their record, they were recommended for promotion or held back for further trial. I have heard Dr. Barnardo say that the "failures" among his pupils, in spite of the terrible conditions under which they first came to him, were not over five per cent. And he challenged the production of a better record among any other class of children in the world.

It is to be remembered in this connection that there was no selection of candidates for admission to the Barnardo homes. On a conspicuous signboard at the head of the short street on which the principal houses stand (Stepney

Causeway) there is this remarkable sentence: No DESTITUTE CHILD EVER REFUSED.

It was a condition of admittances to the orphanages of the late beloved George Muller, that the child should have been born in lawful wedlock. It was enough for Dr. Barnardo to know that the destitute creature had been born at all.

THE FINAL WORD

And now that bundle of rags which we saw under that bridge has come to be a stout, handsome, well-set-up young fellow, eighteen years old, and is going out to try his fortune. There is an agent of the homes at the port where he will land who will help him, and report how he gets on. In the various receiving homes there is a large demand for the Barnardo young people: and the lad, who has a good trade, a solid English education, a Christian experience, and an ambition to be a first class man, is on the straight road to success. When he comes to bid his benefactor good-bye the Doctor says:

"Well Tom, you have come on finely and I have great hopes of you. Here are a couple of cards I want to give you with my farewell blessing."

Tom takes the cards and observes that the first is a photo of himself which was taken a few weeks ago. But the other—What can it be? Then the Doctor says: "The first picture is what you are now. The second is what you were when you first came to me: just taken in the rough. When even you feel tempted to go wrong get out these two pictures, take a good look at them, and say to yourself: 'I have come a long way up toward God and heaven. I'll never, never go back.'"

At last accounts the Barnardo homes held over four thousand young souls, mostly rescued from the slums of East London, by the man to whose sacred memory these lines are dedicated. After such a life, what a reception he must have had up yonder!

Hints on the Sunday School Lesson

Lesson 10

Dec. 3, 1905

Nehemiah Rebuilds the Walls of Jerusalem

Neh. iv. 7-20

I. Difficulties and Discouragements. Mr. Spurgeon used to say the best evidence that you were doing the Lord's work is the Devil's growl. Nehemiah did not lack these credentials. No less than ten times did Sanballat, Tobiah and other unfriendly emissaries of Satan try to hinder their noble work. Finally, and worst of all, discontent broke out within the ranks of his own followers: "And Judah said, the strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build the wall." Let us not wonder if in our work to-day it is also true, "Without were fightings, within were fears."

II. Their Refuge and Defense.

1. It was prayer. "We made our prayer unto our God." This is always a sure defence.

2. Watchfulness. "And we set a watch against them day and night. And they which builded on the walls, and they that bare burdens, every one of them with one of his hands wrought in the work, and with the other hand held a weapon." So should we labor and fight with holy vigilance.

3. Concerted Action. Nehemiah arranged signals so that in case of a sudden attack upon one quarter his whole force could be rallied for united action, and he gave this command: "In what place ye hear the sound of the trumpet, resort ye thither unto us. Our God shall fight for us." In the work of God union is tenfold strength.

4. Courageous Faith. "And I rose up and said unto the nobles and to the rulers, and to the rest of the people, Be not afraid of them. Remember the Lord, who is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses." What a splendid example for every Christian worker still!

Lesson 11

Dec. 10, 1905

Reading and Obeying the Law

Nehem. viii. 8-18

I. We have here an example of the value set upon the Word of God. "So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." This was the right kind of expository preaching.

II. An Example of Holy Gladness. The people had become deeply moved and distressed by the reading of the law, as it convicted them of their sins and long neglect of the ordinances of God. But Nehemiah forbade them to be sorrowful and roused them to holy gladness, reminding them that depression was a sin and they must sanctify the day by rejoicing, "for the joy of the Lord is your strength." Let us always remember this, that our tears most frequently defile our worship and scar and stain our hearts. There is nothing more selfish than sorrow.

III. Unselfish Love. Amid their rejoicings they must not forget their less fortunate brethren. "Send portions unto them for whom nothing is prepared." We have no right to absorb for ourselves our

spiritual blessings, but the joy of our great salvation is "unto all people."

IV. The Significance of the Feast of Tabernacles. They kept this great feast in a manner which had not been known since the days of Joshua. It was the greatest of the Hebrew festivals. It signified the pilgrim life of the Christian and the blessed hope of the Lord's coming, the great Harvest Home of the ages. We may not keep the feast as they did, but we can enter in with holier gladness into the blessed hope of which it was the symbol.

Lesson 12

Dec. 17, 1905

Preparation for the Messiah

Mal. iii. 1-12.

I. The Messenger and Forerunner. This is a prophecy of the coming of John the Baptist to prepare the way of the Lord Jesus.

II. The Angel of the Covenant, the Lord Himself. This is the figure that completes the prophecy. "The Lord whom ye seek shall suddenly come to his temple, even the Angel of the Covenant whom ye delight in." This is the glorious name by which the Lord Jesus was known in the Old Testament type and prophecy. What blasphemy for men, as some modern prophets have done, to claim this title for themselves.

III. His Cleansing Work. "He shall sit as refiner and purifier of silver." This was expressed by the announcement of John the Baptist that the coming One should baptize with fire. Christ alone can cleanse the inmost heart. But His cleansing work was also to reach their outward lives and bring about a radical transformation from sin to holiness and obedience.

IV. The Duty and Reward of Liberty. The prophet next reproves them for robbing God and commands them to bring all the tithes into the storehouse, and then adds the magnificent promise, "Prove Me now herewith, if I will not open unto you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." It is most important that our children and our Sunday School classes should be taught from the earliest days the beautiful principles of New Testament giving, and the blessing which it is sure to bring.

Lesson 13

Dec. 24, 1905

The Character of the Messiah

Isa. ix. 1-7.

I. The Light of the World. "The people that walked in darkness have seen a great Light." And then the figure of the light is merged in the figure of a great Liberator. The third verse should be translated, "Thou hast multiplied the nation and hast increased the joy."

II. The Child King. This glorious Liberator is to be born a lowly babe, and yet to be clothed with all the mighty names of this sublime prophecy.

1. The Wonderful Counsellor, infinite in His Wisdom and power to guide and plan for those who trust Him.

2. The Mighty God. He is able to bring to pass all His glorious plans.

3. The Father of Eternity. All He does is everlasting, and reaches on beyond the possibility of decay or change.

4. The Prince of Peace. He brings rest, inward rest, universal peace, harmony with God, and the glorious inheritance of everlasting rest. And to all who give Him right of way and the government of their lives the "increase of His government and peace shall have no end."

5. The Power Behind the Throne. The Father's hand upholds Him, and "the zeal of the Lord of Hosts shall perform this."

Lesson 14

Review

Dec. 31, 1905

Golden Text—"Thou crownest the year with Thy goodness" (Ps. lxxv. 11).

The lessons of this quarter group themselves around four centers:

I. Daniel in Babylon. The first two lessons cover this section of history, and show us Daniel's faithfulness with Belshazzar and his own faith in God in the hour of his trial and great deliverance. What a contrast these two lessons show between the doom of the worldling and the defense of the child of God.

II. Nine more lessons group themselves around the returning captives in Jerusalem, and what is known as the Restoration Period. The third lesson tells us of the return of the captives according to Jeremiah's prophecy. The fourth tells us of the rebuilding of the temple. The fifth shows us the power through which all this was accomplished. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts." The next three lessons give us three fine examples of patriotism and faith. The first is Esther pleading for her people. The second is Ezra trusting in God as he leads a helpless band of returning captives across the desert. And the third is Nehemiah's prayer to God which led to the decree of the king sending him back to rebuild the walls of Jerusalem. Two more pictures of the Restoration remain in lessons ten and eleven. The first contains the story of the building of the walls with sword and trowel, for toil and defence. The other, the spiritual Restoration through the reading of the law and the observance of the Feast of Tabernacles.

III. One lesson is introduced on temperance, giving to us some of the great principles which should regulate our individual life and our relation to our brethren, the law of love leading to the law of self-denial.

IV. The remaining two lessons group themselves around the person and coming of the Lord Jesus. Lesson twelve is the preparation for His advent and lesson thirteen is the picture of the Christ of Christmas in all His gentle grace and all His glorious names.

◆ ◆

How Much I Owe!

When this passing world is done,
When has sunk yon glorious sun
When we stand with Christ in glory,
Looking o'er life's finished story;
Then, Lord, shall I fully know—
Not till then—how much I owe!

When I stand before the throne,
Clothed in beauty not my own;
When I see Thee as Thou art,
Love Thee with unceasing heart;
Then, Lord, shall I fully know—
Not till then—how much I owe!

LIVING TRUTHS

A Periodical of Present Truth, Deeper Life

:: :: and Neglected Work :: ::

One Dollar per Year

Single Numbers Ten Cents

Published Monthly by LIVING TRUTHS

38 West Eighteenth Street, New York City

Our readers will find a choice variety of missionary papers in this number. The next number will close the present volume and contain an index for the year. The numbers are well worth binding, and will make a splendid collection of standard papers on spiritual and missionary themes. This is the best time to renew your subscription. For new subscribers for 1906 we are offering up to a limited time the November and December numbers free. To avail yourself of this you must send in your subscription promptly.



REVIEWS

The Blue Book of Missions for 1905. By Rev. Henry Otis Dwight. Secretary to the Bureau of Missions. Funk and Wagnalls, New York. This is an official summary of reports of the various societies. Judging from one or two samples which we have examined, it is by no means up to date.

For Us Men. Studies in Redemption Truths by Sir Robert Anderson. Gospel Publishing House, New York. Price \$1.00.

Everything that Dr. Anderson writes is evangelical, spiritual and scholarly. He is particularly happy when writing upon the doctrines of grace, and the chapters about Redemption, Justification, the Blessed Hope and Modern Apostasy will be found deeply interesting and suggestive.

The Compassion of Jesus. By Adolph Saphir. Gospel Publishing House, New York. Cloth. Price 25 cents.

Thoughts on John ix. 4.

Our Life Day. By Adolph Saphir. Gospel Publishing House, New York. Price 75 cents.

The Hidden Life. By Adolph Saphir. Gospel Publishing House, New York. Cloth. Price 75 cents.

The Sinner and the Saviour. By Adolph Saphir. Gospel Publishing House, New York.

The Good Shepherd Finding His Sheep. By Adolph Saphir. Gospel Publishing House. Price 75 cents.

The Life of Faith. By Adolph Saphir. Gospel Publishing House, New York. Price 75 cents.

The above six volumes are republications from English editions of the writings of this well-known and deeply evangelical and spiritual author. They have long been familiar to the readers of spiritual literature, and are not especially different from the wide circle of books of this kind in which such prolific writers as Meyer, Murray, Bonar, Mac Duff, Havergal and Saphir have become so widely known.