FOLLOWING THE SUNRISE



HELEN-BARRETT-MONTGOMERY

PRINCETON, N. J. PRINCETON, N. J.

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BURMA'S PROPHECY
TREE GROWING OVER IMAGE OF BUDDHA

FOLLOWING THE SUNRISE

A Century of Baptist Missions, 1813-1913

FEB 23 19

By

HELEN BARRETT MONTGOMERY

Author of

"Christus Redemptor" and "Western Women in Eastern Lands"

"I am the Light of the World. He that followeth me shall not walk in darkness, but shall have the light of life."

"The people that walked in darkness have seen a great light,"

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TO

THE GOODLY FELLOWSHIP OF

BAPTIST MISSIONARIES IN EVERY LAND

who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; who had trial of cruel mockings, yea, moreover, of bonds and imprisonment, of whom the world was not worthy; to them, both the living and the dead, that great cloud of witnesses who summon all disciples to look to Jesus and to run valiantly the race set before them in full assurance that their labor is not in vain in the Lord.

THIS IMPERFECT STUDY

IS

REVERENTLY AND LOVINGLY DEDICATED



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BACK OF THE BEGINNINGS



CHAPTER I

BACK OF THE BEGINNINGS

Preparation for Missionary Century. Behind the beginnings of the century of Baptist missionary history now closing, lay a great preparation of the English-speaking Protestant church, of which the Baptists were so unregarded and insignificant a portion. Through the English Revolution of 1688, the American Revolution, and the French Revolution, the bases of democracy had been so established that a new sense of the worth of the individual had been developed, a new freedom won, and a new sense of personal responsibility had been created, without which no foreign missionary movement was possible.

Discovery and exploration had begun to batter down the thick barriers which divided nations and races. The control of the seas and the leadership in colonization were passing from the Spanish and Portuguese to the English and Dutch. The great spiritual revival of Methodism had permeated and transformed the religious life of England and America. A new spirit of prayer had led to a movement in England in 1774 to undertake a concert of prayer of two years "that God's kingdom may come"; and America, under the apostolic call to prayer of Jona-

than Edwards, had entered upon a seven-years period of intercession "for the spread of the gospel in the most distant parts of the habitable globe."

Two Providential Preparations. Of these wider providential preparations for the new era of missions it would be impossible to speak at length in the limits of the present text-book. It is necessary, however, in order to get proper background, to mention more fully two preparatory movements—the missionary organization of English Baptists, and the historical preparation of the American Baptists, which antedated the beginning of the missionary movement in the nineteenth century.

Carey, "A Consecrated Cobbler." On October 5, 1783, in Northampton, England, a little group of Baptists gathered on the banks of the river Nen to witness the baptism of a young man. The minister, Doctor Ryland, who made entry in his journal, "This day baptized a poor young shoemaker," little dreamed that William Carey would become within nine years of that day one of the great missionary leaders of the age. He was no ordinary young apprentice, even then. While he learned his trade at the bench he studied unremittingly. At the age of twenty he married and set up a little stall for himself. With a book by his side as he wrought, he became as expert in handling books as in repairing shoes. In seven years he became familiar enough with Latin, Greek, Hebrew, French, and Dutch to read and enjoy books written in these languages. He had time besides to read the just-published "Voyages of Captain Cook,"

that was the talk of the day. As he read this stirring story of exploration and discovery he made a rude map of the world to hang upon the wall of his little room, and on this he followed the adventurous voyager, and as he read he prayed. The vision of the world dawned on him; the great world untouched by the message of the gospel. As he read and prayed and meditated, a mighty purpose was born within him.

Called to Preach. A little Baptist church invited him to become its pastor. His salary was about seventy-five dollars a year. By teaching the village children and working at his trade, he managed to increase this to a total income of one hundred and thirty dollars a year. Sometimes he and his wife and children went hungry. They could seldom have meat, but depended largely on the vegetables he raised in his famous garden. At length he was formally ordained as a Baptist minister, and began endeavoring to communicate the visions and purposes stirring within him to his brethren of the Association. His ordination sermon was preached by Andrew Fuller, the most eminent Baptist minister of the day. A story is told that Doctor Fuller, one day wishing to have a shoe-buckle repaired, stepped into Carey's little shop, saw on the wall the big, home-made map of the heathen world, and there, for the first time, became acquainted with the vast dreams stirring in the heart of the young apostle.

A Famous Pamphlet. At that time Mr. Carey was writing a pamphlet entitled, "An Enquiry into the Obligation of Christians to use Means for the Conver-

sion of the Heathens." When he had it written and could not pay to print it, one of those obscure saints who have done so much in all the ages to further the kingdom of Christ cheerfully gave the price to pay the printer. To-day a worn copy of that rare little pamphlet is worth its weight in gold, but his brother ministers did not highly regard it. At a meeting where he was propounding the question whether the command to disciple all nations laid on the apostles was not equally binding on every generation of Christians, the chairman shouted out: "You are a miserable enthusiast to ask such a question. Certainly nothing can be done before another Pentecost." Doctor Ryland, the pastor who had baptized him, said sternly on another occasion: "Young man, sit down. When the Lord gets ready to convert the heathen he will do it without your help or mine."

"Expect and Attempt." But finally his persistence did gain a hearing. He was appointed to preach the sermon at the annual meeting of the Association, and chose for his text Isaiah 54:2 and 3. The heads of his sermon were two: "Expect great things from God; attempt great things for God." While the powerful sermon was evidently making a deep impression, still it was true as of old, "Some believed, some doubted." As they left the meeting Mr. Carey grasped Andrew Fuller's arm, exclaiming, "And are you, after all, again to do nothing?"

A Momentous Meeting. In response to his appeals the Association passed a minute that a plan be prepared for the next ministers' meeting to form a Baptist society for propagating the gospel among heathen nations. A little later, October 7, 1792, there met in the little parlor of the widow Wallis, in Kettering, twelve Baptist ministers, who proceeded to form a missionary society. Out of their deep poverty these twelve servants of God contributed thirteen pounds, two shillings, and sixpence. The richer churches and ministers of the denomination stood aloof from the movement, and it was the poorer churches, rich in faith, because nearer to the deep and simple verities of life, who by June, 1793, were able to send out as their first missionaries to India William Carey, a minister, and John Thomas, a surgeon.

Missions Not Wanted in India. It is not within the scope of this book to follow in detail the story of these pioneers. The undertaking was regarded with the utmost scorn by the great majority of educated and even religious men in that generation. It had to run the gauntlet of opposition of the British East India Company, which at that time controlled India in the interests of dollar diplomacy. The officers of the Company would not permit Carey to live in India, unless he took out a license as an indigo planter and lived there ostensibly as a trader. Even as a planter Carey was so harassed in attempting to do any missionary work, that he had to secure in the Dutch settlement at Serampore the protection which his own flag denied him. Here for seven years he continued his work of translating and printing the Scriptures. The scholarly work of this obscure Baptist missionary is one of the miracles of history.

Carey as a Translator. Says Professor Henry C. Vedder:

Between 1801 and 1822, thirty-six translations of the Scriptures, in whole or in part, were made and edited by Carey at Serampore. Of these thirty-six versions, six were complete translations of the Bible. Twenty-three more were translations of the entire New Testament. And to six of these some Old Testament books were added later. In four cases the Gospels only were translated, in whole or in part. In making every one of these versions Carey had some share. Several of them he made throughout. In other cases he did only part of the work, but revised the whole. In all, he was directly concerned in the printing of forty-two distinct translations. Four at least of these—the Bengali, Hindu, Marathi, and Sanskrit were his exclusive work from titlepage to colophon. (Slightly condensed.)

The Serampore Brotherhood. This first mission was started with the idea of being pecuniarily independent of the home churches. Doctor Carey, Doctor Marshman, and Mr. Ward formed an organization known as the Serampore Brotherhood. It was a simple and beautiful example of Christian communism. All their earnings were to be held as a sacred trust for the benefit of the mission. Their personal expenses were to be made as modest as possible. The little community of nine adults and ten children, with the native helpers and assistants, lived a life of singular beauty and happiness, as it is pictured in the remarkable letters of Hannah Marshman. During a term of years the Brotherhood earned and turned in to the support of missionary work a half-million

dollars. Of this amount, Carey gave half and Mrs. Marshman one hundred thousand dollars. In dividing the work, translation fell to Carey, the schools to Marshman, and the printing-press to Ward.

Services to Science and Society. Many people have an idea that the early missionaries were narrow-minded in their vision of the scope of the task by them begun, in that they interpreted it as purely a service of evangelism. To such, the career of these pioneer English Baptists will be a surprise. The services to science and society rendered by the Serampore band have been summed up by a recent historian as follows:

The first complete or partial translation of the Bible printed in forty languages or dialects of India, China, Central Asia, and other neighboring lands at a cost of eighty thousand, one hundred and forty-three pounds; the first prose work and vernacular newspaper in Bengali, the language of seventy million human beings; the first printing-press on an organized scale; the first papermill and steam-engine seen in India; the first Christian primary school in North India; the first efforts to educate native girls and women; the first college to train native ministers and Christianize native Hindus; the first Hindu Protestant convert; the first medical mission; the establishment and maintenance of at least thirty separate large mission stations; the first botanic garden and society for the improvement of agriculture and horticulture in India; the first translation into English of the great Sanskrit classics. (Henry C. Vedder.)

Influence on Other Churches in England. This enterprise of the English Baptists, while little appre-

ciated in many quarters in England, exerted a great influence throughout the world. The Church of England soon after organized its foreign missionary society. The London Missionary Society organized by the English Congregationalists, but having from the first an undenominational charter, the British and Foreign Bible Society, and the Religious Tract Society are among the organizations in whose establishment one can trace directly the influence of the pioneer Baptist society.

Influence in America. The English Baptists exerted a great influence in America also, through their missionary enterprise. Auxiliary groups were organized in many Baptist churches in the United States in support of the Serampore mission. It is pleasing to American pride to recall the fact that at that time many of the English missionaries sailed to their field of work in India in American ships, via New York. Doctor Wayland has said that he remembered as a boy listening to English Baptist missionaries who were entertained in his father's home in New York City while they were waiting for their ship to sail for India. It will be recalled that the first woman's missionary society in the United States was organized in Boston by Miss Mary Webb to help in the support of the English Baptist work in India.

Death of Carey. In the death of William Carey, in 1834, there passed from earth one of the greatest men who have adorned the history of the Christian church. In character and ability, in labors and sufferings, he was no unworthy successor of the Great Apostle. The

words which, by his expressed direction, were cut upon the simple stone which marks his grave, are eloquent of the humility and simplicity of his character:

> A wretched, poor, and helpless worm On Thy kind arms I fall.

Nothing could be farther removed from the bustling and self-confident discipleship of to-day. Yet perhaps, in these words, with their quaint and almost forgotten theology, we may find the secret of the power which made William Carey different from other men.

Preparation of American Baptists. We have traced briefly and imperfectly the beginnings of the modern foreign missionary enterprise in England. It remains to speak of the further preparation by which the Baptist churches of America had been fitted to take their part in the world-wide enterprise of Christian missions. The Baptists had enjoyed the advantages which come from thoroughgoing and long-continued persecution for opinion's sake. Because of their peculiar views they had found themselves unwelcome in many of the colonies, and in the defense of those views had undergone whipping, the loss of property, imprisonment, and banishing.

Some Baptist Principles. The views which made them singular at that time are those held now by the great majority of Protestant Christians. But in the early days of this country they were regarded as heretical and dangerous. From the days of Roger Williams the glory of the Baptist denomination has been that it was the steadfast defender of absolute freedom of conscience and complete separation of Church and State. When Roger Williams set up his new government in the wilderness of Rhode Island it was the first time in history that a civil government had recognized the equality of opinions before the law, "leaving," says Bancroft, "heresy unharmed by law, and orthodoxy unprotected by the horrors of penal statutes."

Freedom of Conscience Unpopular. It is difficult for us to appreciate how strange these ideas of Baptist Roger Williams seemed to the men of his own times. The best men in those days defended the necessity of rooting out wrong opinions in politics and religion by fines, imprisonment, banishment, or worse. They called toleration a word of infamy, and really believed that unless the State tried to make men think alike, there could be no settled government. Even Milton's noble essay in favor of toleration, called the Areopagiticus, went only so far as to plead that "the many be tolerated rather than all be compelled."

Roger Williams' Radical Position. Roger Williams went further than this, even to the full length that men have come in the three hundred years since he lived. "It is the will of God," he said, "that a permission of the most pagan, Jewish, Turkish, and antichristian consciences be granted to all men in all nations and countries." These brave words were in a little book which according to the quaint custom of

the time had a most thundering and imposing title: "The Bloody Tenet of Persecution for Cause of Conscience." The book had two editions its first year; a great sale for those days. It represented a dialogue between two sorrowful angels, Truth and Peace, who, after long wanderings over the earth, had met in some dusky corner to confer over the hate and passion which curse mankind and fill the earth with tumult and misery.

Controversy with John Cotton. When the little book, with the great thought and the long name, reached New England it stirred up Rev. John Cotton to make a reply. This he did with great earnestness and the conviction that he was demolishing a dangerous heresy. He called his work "The Bloody Tenet Washed and Made White in the Blood of the Lamb." We must not even peep between its pages to see how the good man tried to answer Roger Williams. We must remember, however, that he was a good man and true, zealous in controverting what he, with nine out of ten educated men of his day, regarded as dangerous heresy. If there was one thing Roger Williams loved almost as well as succoring some poor fugitive, or repairing some injustice, it was a good fight. We are not surprised, therefore, to find him thundering out a reply to Mr. Cotton. "The Bloody Tenet yet more Bloody by Mr. Cotton's Endeavor to Wash it White in the Blood of the Lamb," was the name he gave his book. They were hard hitters, the controversialists of those days. They called each other names, hard, mouth-filling names, and indulged in all sorts of personal abuse.

In his reply to John Cotton, in spite of its controversial defects, Roger Williams wrote one of the noblest defenses of soul-liberty ever written. It arraigns the bloody doctrine of persecution for opinion's sake before the bar of man and the bar of God. It sweeps in stormy music through argument, persuasion, humor, pathos, sarcasm, tenderness, hatred. It finally gathers in a great surge of passionate invective to hurl against the tenet he abhors: "Yet this is a foul, a black, a bloody tenet; a tenet of high blasphemy against the God of peace, the God of order who hath made of one blood all mankind to dwell on the face of the earth, a tenet against which the blessed souls under the altar cry aloud; this tenet having cut their throats, torn out their hearts, and poured forth their blood in all ages as the only heretics and blasphemers of the world; a tenet loathsome and ugly, a tenet that kindles the devouring flames of combustions and wars in most nations of the world, a tenet all besprinkled with the bloody murders, stabs, poisonings against many famous kings, princes, and states; a tenet that corrupts and spoils the very civil honesty and national conscience. No tenet that the world doth harbor is so heretical, blasphemous, seditious, and dangerous to the corporeal, to the spiritual, to the present, to the eternal good of men as the bloody tenet (however washed or whitened) of persecution for cause of conscience."

Triumph of His Ideas. When Roger Williams died, an old man, poor in money, but rich in friends, rich in faith, rich in noble enthusiasm, the State he had

founded was one of the smallest and weakest in a young, weak country. It did not seem possible that the ideas for which he stood were to influence the whole world, and to control one of the greatest nations of the earth. Professor Gervinus, in his "Introduction to the History of the Nineteenth Century," sums up the matter as follows:

Roger Williams founded in 1636 a small, new society in Rhode Island upon the principles of entire liberty of conscience, and the uncontrolled power of the majority in secular affairs. The theories of freedom in Church and State taught in the schools of philosophy in Europe were here brought into practice in the government of a small community. It was prophesied that the democratic attempt would be of short duration. But these institutions have not only maintained themselves here, but have spread over the whole Union. They have superseded the aristocratic commencements of Carolina and New York, the high-church party of Virginia, the theoracy of Massachusetts. They have given laws to one quarter of the globe; and dreaded for their moral influence, they stand in the background of every democratic struggle in Europe.

Baptists in Revolutionary Times. Their steadfast adherence to these unpopular doctrines had been at once the glory and the source of strength to the Baptist churches of America. They were for the most part composed of poor and obscure men. Most of the ministers received no salaries, but worked at various trades during the week. At the time of the Revolution there were not a half-dozen highly educated Baptist ministers in the entire country, but the pres-

sure of persecution had welded them into a brother-hood, and the progress of liberal ideas was making them increasingly strong throughout the country. The outbreak of the Revolution found the Baptists doubly zealous. They had not only the patriotic stake common to all the colonists, but also the disabilities and injustices under which they suffered, to impel them to throw themselves whole-heartedly into the great struggle for human freedom. In fact, the majority of the chaplains in the Revolution were Baptists. With the accomplishment of the Revolution the repressive statutes against the Baptists were for the most part repealed, although it was not until 1833 that the last trace of repressive legislation disappeared in Massachusetts.

Baptist Growth. Following the close of the Revolution there came a considerable expansion in the numbers and influence of the Baptists. In 1770 there had been but ninety-seven Baptist churches in the Colonies, and many of these so small that one pastor supplied several. A large number of churches too were entirely dependent on the chance services of traveling evangelists for the preaching of the gospel. In 1792 the membership of all the Baptist churches was thirty-five thousand, and in 1800 they numbered one hundred thousand. The proportion of Baptists was one to two hundred and sixty-nine of the total population in 1776, and one to fifty-three of the population in 1800. Their history of persecution and the necessity of vigorous upholding of religious conviction had not been without evil results. The danger of the Baptists at the beginning of the century was that a certain hardness and sectarian sufficiency had come to characterize them, as they saw the triumph of their principles so long opposed. It was just at this time that the new vision of the world's need summoned them to undertake greater tasks, and led hem out into a deeper and more vital piety.

The World of One Hundred Years Ago. The contrast in the numerical status of the Baptists at the beginning of the nineteenth century and their position to-day is not more striking than that which exists between the world at the opening of the twentieth century and that of the nineteenth. When Judson sailed, one hundred years ago, the population of the United States all told numbered less than that of New York State to-day. The young nation was wrestling for its life in the second war with England. Except for a fringe of thinly settled States along the Atlantic seaboard, the territory of the United States was unsettled and for the most part unexplored. Roads were few, communication difficult, credit poor, money scarce. There were no railways, steamboats, trolleys, or telegraph and telephone lines. Europe was shaken by Napoleonic wars. In place of the German nation there was a group of weak and jealous States; in place of United Italy a huddle of little despotisms harried under the big Austrian despotism of the North and the Papal despotism of the South. Italy had become "only a geographical expression." The Turkish power held southeastern Europe in its grasp. India, under the exploitation of the East India

Company, was closed to missions. China, except for a few jealously guarded ports, was a forbidden land. Japan and Korea were hermetically sealed against free intercourse with the rest of the world. Africa was a dark land of mystery and cruelty.

Moral Conditions of a Century Ago. The moral condition of the world was almost as depressing as the political situation. The great wave of infidelity that swept over France, Germany, and England in the latter half of the eighteenth century was sharply felt in the United States. Not even the mighty impulse of the Methodist awakening had been sufficient to arouse fully the churches of England and America. It was in 1802 that the "Morning Herald" of London recorded that a butcher at Hereford had sold his wife at auction for one pound, four shillings at the last market day. Less than seven per cent of the population of the United States were church-members at the opening of the nineteenth century. In the colleges and among the leading men skepticism was both flaunted and fashionable. The churches were not only weak in numbers, but lax in discipline and discouraged. In the beginning of the century there were only three professing Christians among the undergraduates at Yale, and in 1813 only one in Princeton College. Drunkenness and gambling were common and unrebuked. Liquor flowed freely at every house-raising, even when a minister was to be ordained or a church dedicated

The lottery was so respectable that it was not frowned upon as a means of supporting enterprises

of highest character. And, in fact, it was not at all unusual for a church about to build to appeal to the legislature for a franchise to run a lottery in order to raise the necessary funds.

The Awakening. It is easy to see by the perspective of a century that the beginnings of the missionary enterprise, feeble though they were, marked the turn of the tide. The foreign mission enterprise was both the sign and the stimulus of the new life, acting and reacting on the life of the Church. When the philosophic history of the nineteenth century comes to be written there is little doubt but that foreign missions will be appraised as one of the profound movements of the human spirit breathed upon by the Divine Spirit.

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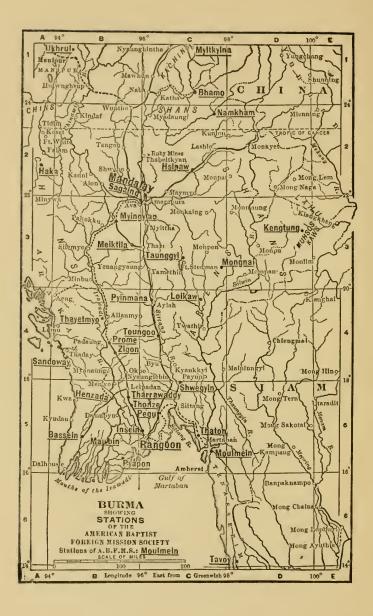
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BEGINNINGS IN BURMA



CHAPTER II

BEGINNINGS IN BURMA

Beginning of the Moral Awakening. As the Reformation of the thirteenth century began with a young man, St. Francis of Assisi, and his twelve disciples, and the arousing of the Catholic Church in the seventeenth century, with Ignatius Loyola and his six disciples, so the missionary awakening of the Protestant church of America, about a hundred years ago, began with a group of five young college students. Their story is the richly illuminated border wrought by God's providence to embellish the text of the apostle, "The foolishness of God is wiser than man; the weakness of God is stronger than man; and God hath chosen the weak things of the world to confound the things that are mighty."

The Haystack Prayer-Meeting. When in the summer of 1806, a thunder-shower drove to the shelter of a haystack five students in Williams College, nothing was more improbable than that anything they could do or say should have echoes heard around the world. They had been talking of the spiritual darkness of so large a portion of the world and had been debating the bearing of Christ's last command on their own lives. As they waited for the shower to end, Samuel J. Mills proposed that they devote them-

selves to sending the gospel to the heathen. In response to the objections of his comrades that this was too great an enterprise for them to undertake, he said, in words which will never die, "We can do it if we will." Then they knelt down and prayed, and, the shower being over, went quietly home. The people whom they passed were as unaware that a crisis hour in the history of the world had come as were those others who thronged the Master on his way to Calvary, long ago.

Obstacles in the Way. Nothing could be more quixotic, more impossible to the eye of calculating diplomacy than the undertaking to which they had devoted themselves. In 1806 not a denomination in the United States had a purely foreign missionary organization, and the English Baptist Missionary Society and the London Missionary Society had been organized scarcely more than a decade. The sentiment of the vast majority of Christians was actively opposed to such an organization. Money was not abundant. There were almost no avenues of publicity through which to reach the churches, and the avenues of approach to the non-Christian world were for the most part tightly closed. But God could use these men, and he did.

Recruits at Andover. These five young men, Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis, and Byram Green, with other students of like mind, formed a brotherhood, which met regularly to pray for the salvation of the heathen world. Later, when three of these young men entered

Andover Theological Seminary, they met with another group of students whom God had led to a similar devotion of their lives: Samuel Nott, Samuel Newell, and Adoniram Judson. These men joined the brotherhood, and all continued to meet and to plan ways in which they might realize their common purpose. Judson became the recognized leader of the

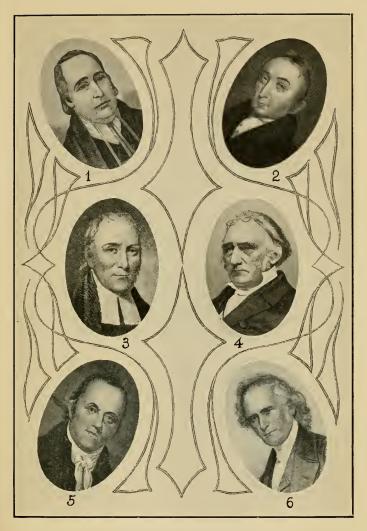
group.

Organization of the American Board. Their first idea was to write to one of the English missionary societies for appointment, but through the good advice of Prof. Moses Stuart they were induced to lay their hopes before the general association of the Congregational churches. As a result of their solemn and moving appeal, the first denominational society in America for the promotion of foreign missions was organized September 5, 1810. This was the American Board of Commissioners for Foreign Missions representing a group of Congregational churches. But even then the faith of the directors was too weak to undertake full financial responsibility for the enterprise; and correspondence was entered into with the London Missionary Society, proposing joint support. This proposition was declined, and it was a year before the American Board plucked up courage to appoint Adoniram Judson, Samuel Newell, Samuel Nott, Gordon Hall, and later, Luther Rice, as its first missionaries. During this year missionary enthusiasm received a strong impetus from the visit of William Johns in the interest of the Serampore mission of the English Baptists. His appeals throughout New England had no small part in securing the

support of the people for the projected mission of the American Board.

The churches responded feebly to appeals for money; but after long and careful consideration, the Board voted to send the men out in faith that God who was so evidently leading the enterprise would provide the funds. Within three weeks of this decision, six thousand dollars came in from all quarters. The announcement of the first large bequest for foreign missions, \$30,000 from Mrs. Mary Norris of Salem, still further encouraged the little circle of supporters. Adoniram Judson and Samuel Newell, with their wives, sailed from Salem on the nineteenth day of February, 1812, and Luther Rice, Gordon Hall, and Samuel Nott a little later from Philadelphia.

Judson and Rice Become Baptists. The events of the few months following the sailing of the young missionaries and their brides were to demonstrate how God was using the consecration of these young men, not only to stir the Congregational and Presbyterian churches, but also to bring the Baptists within the sweep of world-wide evangelism. On the long voyage to India by slow sailing-vessels, both Judson and Rice, quite unknown to each other, as they sailed in different ships, were led to examine anew the Scriptural grounds of their belief on the subject of baptism, and both arrived ultimately at the same conclusion, namely, that the Baptist position was that justified by the New Testament. Some time after reaching Calcutta they were immersed by one of the English Baptist missionaries. Later, while



EARLY BAPTIST LEADERS

- I. RICHARD FURMAN
- 3. THOMAS BALDWIN
- 5. WILLIAM STAUGHTON
- 2. LUCIUS BOLLES
- 4. FRANCIS WAYLAND

 6. DANIEL SHARP



on the Isle of France, it was decided that Luther Rice should at once return to America to lay the matter before the Baptists, and to urge upon them the adoption of these young missionaries as their own. It was the hardest trial in the life of Adoniram Judson to write the account of his changed views to the Board which had sent him out. Yet that which seemed such a tragedy to the infant undertaking proved, by God's grace, a wonderful stimulus in widening the circle of missionary interest and responsibility.

Luther Rice Returns to America. The young missionaries thus cast adrift in a strange land, had good hopes of enlisting the Baptists of America to begin an enterprise of their own, and Luther Rice proved just the man for the task. Word had been at once sent to the Rev. Thomas Baldwin, D. D., of Boston, and the Rev. Lucius Bolles, of Salem, asking them to use their influence to secure the cooperation of the Baptists of Massachusetts. These Baptists adopted Mr. Judson as their missionary, and appointed Mr. Rice to speak in Philadelphia, and then to go throughout the churches of the South. Within a year he had organized twenty-five auxiliaries. Scant justice has been done to the memory of this young man, whose self-denying labors in the homeland were as necessary a part of the missionary enterprise as were those of Judson in Burma. He traveled constantly from church to church, he gave himself but five or six hours daily for sleep, he denied himself all but the bare necessities of life, and for twenty years, without wife, or child, or home, in constant weariness

of journeyings among the churches in city and in country, he urged the claims of missions and of ministerial education.

The Baptists Organize. In Philadelphia, May 18, 1814, thirty-six delegates from eleven States and the District of Columbia met, and on the twenty-first organized "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions," afterward known as the Triennial Convention because it met but once in three years. For thirty years all foreign missionary work of the Baptist denomination in America was done through this Convention; but in 1844 the unhappy divisions growing out of the anti-slavery agitation led to a separation between the Baptists of the North and those of the South. The churches South organized the following year the Southern Baptist Convention, which continues to this day their agent for foreign missionary activities. In 1846 the Northern churches arranged to carry on their foreign missionary work through the American Baptist Missionary Union, with headquarters in Boston. After the organization of the Northern Baptist Convention, the name of this organization was changed in 1910 to "American Baptist Foreign Mission Society."

Driven Out of India. The difficulty in securing financial support was the least of the troubles of the Judsons. The East India Company was implacable in its opposition to missions, an opposition strengthened at this moment by the news of the war between England and America. Ten days after leaving

Serampore all the missionaries were peremptorily ordered to leave the country and return to America. Permission was finally secured to embark in a vessel bound for the Isle of France, and the Judsons, who had failed to secure a pass, found a sea-captain who agreed to take them without a pass. They were overtaken when two days down the river by a government despatch boat and forced to go ashore. When all hopes of escaping deportation to England seemed gone, a mysterious letter containing a pass on the very ship which they had been compelled to leave was handed to Mr. Judson. The source of this kindness he never knew. They started with their precious pass in the dead of night, rowed hard all night and all day over seventy miles of the river, on the desperate chance that the vessel might not yet have sailed; and at dawn, exhausted, saw the "Creole" lying at anchor. The Judsons and Luther Rice were for some time in the Isle of France. The Judsons subsequently went to Madras, and were again ordered to be deported. After a series of exciting adventures, in order to escape being sent to England they finally took refuge in a ship bound for Burma, at that time an independent kingdom under a despotic and semi-civilized government. To Judson it was the last resort.

A mission to Rangoon we had been accustomed to regard with feelings of horror, but it was now brought to a point; we must either venture there or be sent to Europe. All other paths were shut up; and thus situated, though dissuaded by all our friends at Madras, we committed ourselves to God, and embarked.

Beginning Work in Burma. There have been few more difficult or more unpromising situations. They were alone, unprotected, under a cruel and despotic government. Rangoon was at that time a straggling fishing-town, pestilential, and unlovely. They did not yet know what action the Baptists of America would take in regard to their support. The audacity of the undertaking was staggering. Here this young American of twenty-five and his bride addressed themselves to learn a language of which they had neither grammar nor printed helps, among a people to whose customs and ideas they were utter strangers. Here Mrs. Judson brought forth her first baby with no attendant save her husband. Here, while toiling terribly to learn the language, the Judsons lost no opportunity to speak or write to those about them in regard to the great purpose for which they had come—the dissemination of the gospel of Christ. It was not until 1815 that they learned of the action of the Triennial Convention in formally adopting them as the first missionaries of the American Baptists. Meanwhile, a little wayside chapel had been built in which Mr. Judson received any who would come to him, and here he reasoned with them of life and death, of God and the soul, and the love of Christ.

First-Fruits. At last the thrilling day came when he faced his first inquirer, six years from the time he had landed at Rangoon. Soon after came the exquisite joy of secretly baptizing their first timid convert, for it was death for a Buddhist to apostatize at this time. When, at nightfall, two others were later baptized,

Mrs. Judson wrote to a friend in America, "We felt, on the banks of the water, as a little, feeble, solitary band. Perhaps Jesus looked down on us, and pitied and forgave our weaknesses." Slowly, one by one, the group of believers augmented until in 1822 Mr. Judson baptized the eighteenth convert. In 1820 this infant Burmese church addressed a letter to the brethren in America that thrills one with a sense of apostolic fervor. It began, "Brethren all, who live in America, the brethren who live in Burma address you,"—and closed with this postscript, "Brethren, there are in the country nine persons who have become disciples."

Days in the Prison Pen. Dark and terrible days were ahead of the little church. Since the Apostle Paul penned the story of his sufferings for the gospel, there is no more heroic story than that of the hardships endured by the Judsons during this period. With the outbreak of war between Burma and England in 1824, Mr. Judson and Doctor Price were thrown into the death-prison at Ava, there to lie in a hot, stifling, dark, and filthy hovel, in which lay huddled a hundred prisoners in heavy chains. Here, with no food except what his heroic wife could get to him, part of the time dragging five heavy fetters, Judson was confined for eleven months. At the end of that time the prisoners were removed to the death-prison at Aungbinle for execution, under conditions of such terrible suffering that one of them died on the journey. No aspect of horror was wanting: the filth and stench of the dungeon, the ferocity and cruelty of the jailers, the physical tortures to which the prisoners were subjected, the daily selection of one or another for death, the roars of the captive lioness, who, in her cage next the dungeon, was slowly starved to death because she was the emblem of the English, the never-ceasing apprehension of what their own fate might be, the stifling heat, the constant attacks of fever, the insufficiency of food and water.

Ann Hasseltine Judson, Heroine. During her husband's imprisonment Ann Hasseltine Judson showed that she was made of the stuff of heroes. Although the only free European in the city, and absolutely without protection, she never lost her faith or courage. She besieged the governor daily with argument and petition for the release of her husband, she begged food from door to door, she brought clothing and drink to the prisoners, she bribed the jailers to mitigate a little now and then the cruel sufferings of their victims, she built a little bamboo shelter in the yard where during the day the prisoners were allowed to stay, and under this protected her husband from the burning heat of the sun. After the death of the lioness she secured the lion's cage as a shelter for him. During the imprisonment, attended only by a faithful servant, she gave birth to a little daughter, and as soon as she could walk, staggering from weakness, she appeared again at the prison with her frail baby in her arms to take up once more her daily ministrations to her husband and the other prisoners. When the prisoners were secretly removed to Aungbinle she followed. Here she nursed her baby and her native





ANN HASSELTINE JUDSON



helpers through smallpox, contracted the disease herself, and was later brought to death's door with spotted fever. During the time of her terrible illness at Aungbinle, Mr. Judson, although not released from the prison, was allowed to go about somewhat more freely, and dragging his heavy fetters he used to take the little wailing baby in his arms from door to door, begging kind Burmese mothers to give it nourishment.

A Pen Portrait by Her Husband. We are indebted to the loving portrayal of her husband, many years later, for our only picture of the young heroine as she appeared during those terrible days. It seems that on the advice of her friend, a Burmese princess, wife of the governor of the palace, she had adopted Burmese dress as an added safeguard. "Behold her, then," said Mr. Judson, "her dark curls carefully straightened, drawn back from her forehead, and a fragrant cocoa blossom drooping like a white plume from a knot upon the crown; her saffron vest thrown open to display the folds of crimson beneath; and a rich silken skirt, wrapped closely about her fine figure, parting at the ankle and sloping back upon the floor. Behold her, standing in the doorway (for she was never permitted to enter the prison), her little blueeyed blossom, wailing as it almost always did, upon her bosom, and the chained father crawling forth to the meeting."

Joy Cometh in the Morning. When the war was ended in 1826, Mr. Judson, after rendering valuable aid as translator and interpreter during the negotiations between the English and Burmese, found himself,

with wife and baby by his side, on the deck of a boat floating calmly down the Irawadi on a cool moonlight night, a free man. "I can never regret my twenty-one months of misery," he said, "when I recall that one delicious thrill. I think I have had a better appreciation of what heaven may be ever since."

Judson's Courage in Prison. Not once during the long months of imprisonment had Judson given way to despair. While undergoing extreme suffering he used to encourage his fellow prisoners, by reminding them that the outcome of the war was sure to turn out to the weakening of the power of the tyrannical government.

Think what the consequence of this invasion must be. Here have I been ten years preaching the gospel to timid listeners who wish to embrace the truth but dare not; beseeching the emperor to grant liberty of conscience to his people, but without success; and now, when all human means seem at an end, God opens the way by leading a Christian nation to subdue the country. It is possible that my life may be spared; if so, with what gratitude and ardor shall I pursue my work; and if not, His will be done. The door will be opened for others who will do the work better.

Escape of Wade and Hough. At the end of the war the work of years at Rangoon seemed swept away and the little mission completely broken up. Mr. Wade and Mr. Hough, Judson's fellow missionaries, had escaped with their lives by what seemed a miracle. The orders had been given for their execution, the executioners had sharpened their knives, and strewn the

floor with sand to receive their blood, the prisoners with bared necks had knelt to receive the blow, when a broadside from the English war vessels so frightened the executioners that they threw down their knives and fled. Meanwhile, the wives of the heroic missionaries, disguised as Burmese servants, had eluded arrest, and when rescued by the English were all sent to Calcutta for safe-keeping. Here they were joined by George Dana Boardman, a new recruit for the mission.

Mission Removed to Moulmein. It was out of the question to think of remaining at Rangoon, as the English were merely holding the place temporarily. It was, therefore, thought best to remove the mission to that portion of the territory ceded by the king to the English, a strip extending five hundred miles along the seacoast. Here it was decided to establish the mission in Amherst, a new town which the British government was building to be the seat of government. Through an unfortunate misunderstanding, however, between the civil and military commissioners, the latter, Sir Archibald Campbell, decided to make another town, named Moulmein, the headquarters of the army. When it became evident that Moulmein and not Amherst was to be the successful aspirant for population, the mission was again moved thither to a site presented by Sir Archibald Campbell, about a mile from the army post. Here Mr. Boardman brought his young bride, to "a lonely spot, for the thick jungle, close at hand, was the haunt of wild beasts, whose howls sounded dismally on the ears in the night-time."

Death of Mrs. Judson. Within a few months after the close of the war, while her husband was still at Ava conducting negotiations regarding the treaty, Mrs. Judson died at Amherst. Six months later her little Maria was laid by her side under the hopia tree—" the tree of hope." The agonizing suspense, the wearing illness had proved too much for the frail body, but the light of her dauntless soul burned undimmed to the last. Her life, so pure, so lofty, so heartening in its heroism, is the precious possession of all Christian women.

Judson's Translation of the Bible. It is difficult to estimate the depth and weight of influence of an apostolic man like Judson, but in the long procession of the centuries it may well be that his widest and most permanent influence will emanate not from his work as an evangelist, ever the dearest and most congenial to his spirit, but from the laborious drudgery of translation, proof-reading, and publishing to which he compelled his eager spirit. When he fell on his knees in gratitude to God over his completed translation of the Bible into Burmese, he had finished one of the noblest translations ever made, a work that was to exert the same influence over the intellectual and spiritual life of Burma that the translations of Wyclif and Luther had over England and Germany. "I have commended it to His mercy and grace; I have dedicated it to His glory," wrote Judson in a humble postscript of praise and dedication.

Bible at Aungbinle. One of the cherished stories in regard to Judson's Bible is that relating to the loss and recovery of a portion of the manuscript. In order

to preserve the precious pages, the work of years, Mrs. Judson had hidden it in a cushion which she sewed up in a pillow-case, and took to him to use during his imprisonment at Ava. When the prisoners were hurriedly removed from Ava to Aungbinle the cushion was carelessly thrown out in the yard, and here the hidden manuscript was rescued by a faithful servant, and at the close of the war was recovered by the Judsons.

The Karens. With the close of the war and the removal of the headquarters to Rangoon a new chapter in the story of Baptist missions opened. Heretofore the work had been for the most part among the Burmans; from this time on, its greatest development was to be among the Karens, or "wild men." These were a subject people found throughout Burma, but located for the most part far back in the jungle. The paths that led to their hamlets were obscurely marked, along steep declivities and in the dry bed of mountain streams. They spoke a different language from the Burmese, by whom they had been persecuted and oppressed until they were a timid, irresolute, and servile people, filthy and drunken. These Karens, numbering one-tenth of the population, were parts of a far more numerous aboriginal race, scattered from Tibet southward through China and Siam. Mr. Judson had first observed them in Rangoon; "small parties of strange, wild-looking men, clad in unshapely garments." They were called "Karen pigs" by the Burmese, and treated with great cruelty. It meant death to a Karen to be found with a book in his possession. As late as 1851, the Burmese viceroy of Rangoon told Mr. Kincaid that he would instantly shoot the first Karen he found who could read.

Karen Traditions. The Karens were not Buddhists, but spirit worshipers. They had strange traditions of a father, God, named "Yuah," whom they once had worshiped, and of a book of life which they had lost. This book, they believed, would be recovered some day when strangers coming in ships from the West should bring back the book of God. Meanwhile, they believed that God had forsaken them because of their sins, and they propitiated the evil spirits, or nats, who thronged the dim depths of the forest. So similar were many of their traditions to the records in Genesis that it is evident that at some time in their wanderings, through some source, they had been taught these stories.

The Karen a Living Witness. The story of the introduction of Christianity among these simple and debased people, is one of the wonderful chapters in the history of Christian missions. Out of this despised race Christ has created a new nation. The breath of God has blown upon these slain in the valley of dry bones and they have lived and stood upon their feet, an exceeding great army. One who to-day goes among the Christian Karen villages, sees the neat homes, the tasteful dress, the little schoolhouse built and maintained by their own voluntary taxation, hears the church bell summon them to listen to the preaching of their own pastor, cannot believe that seventy-five years ago their ancestors were cowering savages



A KAREN ASSOCIATION MEETING



GETTING AN AUDIENCE IN BURMA



without homes, or property, or education, or hope. The Karen is a living witness of the power of the gospel.

Ko Tha Byu, the Karen Apostle. The human agent through whom the missionaries gained their first access to the Karens was a fresh illustration of the power of God to use the unlikeliest means. was a robber and murderer, a slave of violent temper, indolent and ignorant, stupid and no longer young, by name Ko Tha Byu. He had been redeemed from his master by a Christian Burman, and by him transferred to the family of Mr. Judson, as a house servant. While serving the Judsons in Moulmein his poor, maimed soul seemed slowly to respond to the truth, and when in the spring of 1828 Mr. Boardman resolved to make Tavoy the center of his Karen work, he took Ko Tha Byu with him to interpret his sermons from Burmese to Karen. Here, on May sixteenth, he was baptized, the first Karen convert. His services were of the utmost value to Judson, Wade, Boardman, and Mason in their early attempts to reach the Karens. The people were so wild and timid that they fled to the jungle at the sight of a white face, and so suspicious that no hearing could be gained unless the way had been prepared by their own people. The old man, Ko Tha Byu, was terribly limited. His slow mind could never apprehend the full message of the gospel. According to Doctor Mason:

He had very few thoughts, but those were grand ones: The fall of man, his need of a Saviour, the fulness of Christ, and the blessedness of heaven; and he used these thoughts like an auger in drilling a rock. It was round and round and round until the object was accomplished.

Up and down through the mountains went this humble apostle, preaching, praying, distributing tracts. Hunger could not daunt him. He waded rivers, he threaded jungles, he slept in the forests. His converts were fined and imprisoned, but persecution could not quench the fire he was lighting in the jungle. Little groups of Karens met stealthily at daybreak to read the one tract then translated into their language, or stole down at nightfall to receive secret instruction from the missionaries. When Ko Tha Byu died in 1840, after twelve years of discipleship, he had led multitudes of his people to Christ. The year he died, the Christian Karens in Pegu numbered twelve hundred and seventy, most of whom he led to the Saviour through his exertions. (Harvey.)

In 1878 Karen Christians built in honor of his memory Ko Tha Byu Hall at Bassein, at a cost of fifteen thousand dollars.

George Dana Boardman: Founder of the Karen Mission. George Dana Boardman is rightly given the honor of being the founder of the Karen mission. He had the longing of the pioneer to learn what lies behind the mountains, and was the first of missionaries to leave the river paths and strike out for the interior of the country. He spoke Burmese with unusual fluency, and without waiting to master the Karen, determined to go on tour through the jungle with Ko Tha Byu as interpreter. For three years he worked with the zeal of an apostle before death closed his brief service. When too weak to walk he was carried on a stretcher to the hills, there to see the newly arrived missionary, Francis Mason, who was later to become

the translator of the New Testament into Karen, baptize thirty-four of his converts in a beautiful mountain stream. That same night he celebrated with them the Lord's Supper, and died peacefully next day as they were carrying him to his home.

Sarah Boardman. His beautiful young wife, Sarah Boardman, carried on his work for three years. She founded schools that came to be regarded as models by the government, she made long missionary tours through the jungle with her little son by her side. "She climbed the mountain, traversed the marsh, forded the stream, and threaded the forest. To Mrs. Mason at Tavoy she wrote:

You would better send the chair; it is convenient to be carried over the streams when they are deep. You will laugh when I tell you that I have forded all the smaller ones.

In the beginning of the fourth year of her widow-hood, she became the wife of Mr. Judson, and removed to Mandalay. She was radiantly beautiful in her home life as wife and mother, but found time to superintend school work, direct the translation of the New Testament into the pagan language and interest herself in all that concerned the mission. She died at sea on her way to the homeland in 1845.

Work of Jonathan Wade. Closely associated with the name of George Dana Boardman in the founding of the Karen mission, must be placed those of Jonathan Wade and Elisha Abbott. Doctor Wade, by means of his great gifts as a linguist, reduced the Sgaw and Pwo Karen dialects to writing, and compiled a great dictionary and thesaurus of the Karen language in five volumes. In 1833, while on furlough, he established in Hamilton, New York, classes for intending missionaries, and so successfully taught the Karen language that his pupils were able to begin work almost at once when they reached Burma. When he returned in 1834 he took with him eleven recruits for the mission. His stirring addresses, given in hundreds of churches, had created a new tide of missionary enthusiasm, a service sadly needed at the time. The old hero lived until 1874 to see many of the triumphs of the mission.

Elisha Abbott; His Training of Karen Pastors. was in 1837 that Elisha Abbott began his course in Bible instruction to the pioneer Karen pastors. The Burmese had forbidden them to possess a book or to learn to read. Their instruction had to be in secret, at night-time, in secluded spots. The story is told of a chief who came to Doctor Abbott to beg books. He refused him, saying: "But yesterday the heavy fetters fell from your ankles. Should you be found with books in your possession you would lose your head." "So much sooner to heaven," was the nonchalant reply. In Mr. Abbott's time fierce persecutions by the Burmans had made the Karens unusually timid and nomadic in their habits. It was unsafe to hold meetings or to administer baptism save at night. Mr. Abbott has left an account of one of these meetings, when, in a village, three days back in the jungle from Bassein, he spoke from ten in the morning until midnight, hardly taking time to eat. Whole companies of Karens surrounded him, who had traveled all day through the forest paths without eating, for fear lest they should be too late to hear the white teacher.

The people hastened out, spread a mat on the ground in the open field, upon which I sat, and they themselves gathered around and sat on the ground. A few old men sat near who would question me. All around was the darkness and stillness of night. Not a cloud obscured the heavens, which was spread out over our heads as a beautifully bespangled curtain. In one hand I held a dimly burning taper, in the other the Word of God. Midnight had long passed away ere we dispersed, and then they withdrew reluctantly.

His Advocacy of Self-Support. Mr. Abbott was one of the earliest advocates of the principles of selfgovernment and self-support. In this, he was ahead of his time. The custom had been universal to support native pastors on missionary funds. He agitated, spoke, wrote letters: self-support was the burden of his addresses. It was due to his championship and that of the missionaries who followed him that the Karen mission in Bassein was the earliest mission station in the world to demonstrate on any large scale how superior to the older system of missionary subventions is the policy of throwing the burden of supporting their own pastors on the native Christians. Rev. H. C. Carpenter, the historian at the Bassein mission, has written a full account of this matter in his book entitled "Self-Support in Bassein," published in Boston in 1863. It is a matter of pride to Baptists

to realize that this principle, not generally recognized before the opening of the twentieth century, found such early championship and testing in the Karen mission. It has met such success in the Karen field that out of seven hundred and thirty churches, seven hundred are self-supporting, and that virtually all of the six hundred village schools are self-supporting. "We use no mission funds for village schools," says a typical report. Parents pay tuition fees for their children in higher schools, and raise money for buildings in addition. The boarding-school for girls at Nyaunglebin is supported by sixteen small churches, who raised money for the girls' dormitory in addition to paying all tuition. This very station was, not so long ago, a home mission station opened by Karen Christians of Bassein. Thanbya, the veteran Karen pastor in Rangoon, is one of the few pastors who receive compensation from America. Practically all the other Karen workers are supported by the people.

The Coming of the Vintons. The name which has been most closely entwined with the story of the Karen missions in the affections of American Baptists has been that of Justus Vinton, who, with his young wife, landed in Moulmein in December, 1834. They had studied Karen to such good purpose for a year at Hamilton and on the long voyage across the seas, that they were enabled to begin work within a week after they had landed. There were so many invitations from Karen villages to come and tell them of the gospel that, with superb courage, they separated, each took a band of native Christians, and went thus

evangelizing from village to village. This plan they followed until 1848, for the most part in the district around Moulmein. Mr. Vinton's sweetness of spirit, his beautiful voice, his power in prayer, and life of self-denying, Christlike love so endeared him to the people that his name was known throughout Burma.

Their Service While on Furlough. There are two services rendered by him and his wife which are deserving of special mention. The first occurred when they were in America, enjoying a much-needed furlough for rest and recuperation. The work which they accomplished during this furlough was perhaps as important for the interest of the kingdom in Burma as anything which they accomplished on the field. For 1848 was ebb-tide. The early enthusiasm of the missionary enterprise had departed, and a generation had arisen that knew not Judson. A nation has its moods, and the American mood was anti-mission. Religious feeling seemed cold and dead. Judson had written in 1847:

It is my growing conviction that the Baptist churches in America are behind the age in missionary spirit. They now and then make a spasmodic effort to throw off a nightmare of debt of some years' accumulation, and then sink back into unconscious repose. Then come paralyzing orders to retrench. New enterprises are checked in their very conception, and applicants for missionary employ are advised to wait. . . I thought they loved me, I thought my brethren in America were praying for us, and they have never once thought of us.

The income of the Board had been so reduced that in 1846 they were seriously discussing abandoning

some of the missions. In such an hour Mr. Vinton returned home, and, going from church to church, made his appeal for the mission in Burma. Those who heard him could never forget his inspired prayers, his victorious faith, his story of the triumphs of redeeming love. He warmed the frozen heart of the church with his wonderful singing of the "Missionary's Call." It is no exaggeration to claim for him a large part in saving the day for missions. Meanwhile Mrs. Vinton was doing equally wonderful work for the women from her sick-bed.

The Second War Between England and Burma. The second notable service of the Vintons occurred after their return to Moulmein. Here they found the relations between the English and the Burmans becoming strained, and the poor Karens suffering all kinds of persecution. One day one of the converts in Moulmein said to Mrs. Vinton, "Mama, is it wrong to pray for war?" "Why?" said Mrs. Vinton. "Because we are tired of being hunted like wild beasts, of being obliged to worship God by night in the forest, and never daring to speak of Jesus above a whisper. O Mama, may we not pray that the English may come and take our country, so that we may worship God in freedom and without fear?" "Yes, you may," she answered. And from that day the devout prayers of the Karen Christians were offered daily for the coming of the English.

Their Service During the War. When the war broke out, in 1852, Eugenio Kincaid, the great evangelist to the Burmans, summoned Doctor Vinton to

come to Rangoon to help protect the Christian Karens. Every village within fifty miles of Rangoon had been burned. Five thousand refugees were living in carts and under trees. Their standing crops had been fired, nameless cruelties had been inflicted on their women and children, and two of the pastors had already been crucified by the Burmese. Many of the Karens had been forced into the Burmese army to build the fortifications and dig the trenches, but they could not be forced to kill their deliverers. No Karen bullet ever hit an Englishman. They either fired into the air, deserted in a body to the enemy, or fell pierced by the bullets of the men for whose coming they had prayed. The success of the British arms was materially aided by both the active and passive cooperation of these despised Karens.

Caring for the Refugees. The Vintons and Kincaids were quartered in a deserted Buddhist monastery, and began their work of mercy. They built a smallpox hospital and placed it near their houses, so that they could better care for their patients. Feeding the hungry, clothing the naked, caring for the homeless, and ministering to the dying, they toiled both day and night. Companies of Karens came into Rangoon from the jungles daily to take refuge under the protection of the English. A large school numbering over two hundred was built up, in which old people and children sat side by side learning to read the word of God. At the close of the war, the school was removed to Kemendine, and the foundation was laid for the present wonderful educational work in that place.

Teacher Vinton and the Famine. After peace was made, the famine followed the pestilence. Thousands had lost all they possessed through robbery and war. Rice was selling at starvation prices. The Karens looked to Teacher Vinton to help them. People lay dying of hunger in the streets. He began to give out his little store of rice. When he had exhausted all available supplies he went to the rice traders and said:

"Will you trust me for a shipload of rice? I cannot pay you now, and I do not know when I can pay you, for I have received no remittance from America in a year. I cannot see these people die. If you will let me have the rice I will pay you as soon as I can."

They answered, "Mr. Vinton, take all the rice you want. Your word is all the security we ask. You can have a dozen cargoes if you wish."

He filled his granaries and outbuildings with rice, and gave it out to Christian and heathen alike without discrimination. So great was the need and so few the helpers that it was impossible to keep accurate account.

His friends in alarm said: "You are ruining yourself. You do not know the names of half of these people to whom you are giving the rice. How do you expect to get your pay?"

His answer was, "God will see to that." And he did. Every cent of the money expended was recovered. When the famine was over that one act had opened the hearts of the people to the message of the gospel as nothing else could do. "This is the

man who saved our lives," they said. "His religion is the one we want." Thousands were baptized. Churches were organized. Chapels and schoolhouses were built, and the hearts of both Burmans and Karens were turned toward God.

An Unrealized Opportunity. The glowing hopes of a speedy triumph of the gospel in Burma raised by the wide-spread awakening of this time were destined not to be realized. The plastic moment passed, the exalted mood of the people changed, and their willingness to listen was replaced by indifference. One of the critical opportunities in the history of missions was thus unrealized because of the lethargy of the church on the home field. Then, as now, the crux of the situation was in the home base. Baptists kept their "thin red line of heroes" on the field, but neglected to support them adequately. Stations were undermanned, promising work was opened, then abandoned, because illness or death drove the workers home, and there was no one to take their places. "There are abundant signs of energetic and successful work in early days and of comparative neglect since then," wrote Mr. Cross, of Sandoway; "there have been no male missionaries who stayed long enough to know the language, the work, or the people." If in that crisis hour of the early fifties, a serious, compact, concerted advance, adequately manned and supported, had been made, Burma might have been won for Christ.

Achievements on the Field. In spite of inadequate forces, illness, retrenchment, absence of comprehen-

sive policy, the work accomplished was a miracle of achievement. "Where in the middle of the last century there was a dispirited and uncivilized people, there is to-day a Karen Christian community of one hundred and fifty thousand, supporting their own churches and schools. They have, moreover, a foreign missionary society which they support liberally. All the churches contribute to the theological seminary, for the endowment of which they are raising a generous fund. The Burmese also contribute to the maintenance of the Burmese theological seminary, schools, and churches.

Baptist Educational System. The magnificent schools of the Baptist mission in Burma are worthy of the greatest pride and loyalty. What other mission can show such schools? There are thirty-five high schools and boarding-schools; among them schools of the highest rank, such as Kemendine and Morton Lane, for girls; Mandalay High School and Ko Tha Byu High School, for boys. In these schools are about five thousand boys and fifteen hundred girls. The Rangoon Baptist College, the Christian college in Burma, enrolls over a thousand students-twelve hundred in all departments, forty-eight in college proper—and is a tremendous power for Christ. In 1912 the Baptist Christians of Burma supported over six hundred village schools without any help from America and paid, besides, in board and tuition fees to the higher schools, \$93,000. It is in these schools that there is being generated the power which shall make Burma Christian. If the young people who are



CUSHING MEMORIAL BUILDINGS, RANGOON BAPTIST COLLEGE



THE VINTON MEMORIAL AT RANGOON



to be the leaders go out from the schools consecrated, aggressive Christians, nothing can prevent the triumph of Christianity within a century. Baptists hold the key to the situation.

Karen Devotion to Education. As an illustration of the remarkable interest taken in education by the Karens, the Shwegyin schools may be mentioned. The churches in this district, in addition to doing foreign mission work in Siam, have built a house for the missionary ladies costing 8,000 rupees,* a school building costing 10,000 rupees, and a girls' dormitory costing 2,000 rupees. They raised every bit of this without any outside assistance whatever. In 1898 they bought about thirty acres of land for the school compound at Nyaunglebin, and have invested in buildings already 25,000 rupees. The school at Nyaukkyi (pronounced Nówk-jee) has never had the oversight of a missionary, but has been entirely in charge of a Karen evangelist, who has put up buildings, engaged teachers, managed the boarding department, and made the school such a power that children have come four or five days' journey to attend his school. Fifteen evangelists have already come from this one school.

The Mission Press. One of the strongest agencies in the dissemination of the gospel in Burma has been the printing-press, organized by Rev. George Hough in 1816, and conducted by him until 1829, when Rev. Cephas Bennett began his many years of devoted service. His successor, Mr. Frank D. Phinney, has

^{*} The rupee is equivalent to about thirty-three cents.

been in charge since 1882, and has brought the press to a splendid state of efficiency. This press has printed not only Bibles, tracts, commentaries, and periodical literature, but translations from the best works in English literature, and a large number of the textbooks used in the schools throughout Burma. In a recent year, for example, ninety thousand tracts and pamphlets were printed for the Christian Literature Society of India, twenty-five thousand books for the British and Foreign Bible Society, and many thousand school-books for Macmillan to be used in government schools, besides Sunday-school papers, lesson leaves, and religious periodicals printed for the mission itself. This press alone is one of the greatest agencies in the uplift of all the people of Burma. It has been said to be Christianizing a nation by machinery.

Work Among Primitive People. Baptist missions in Burma have had a distinct call to the many primitive races found holding the mountain territory to the north and scattered over the plains. There are the Chins, 180,000 strong; the Kachins, numbering about 100,000, with much larger numbers across the border in China; the Kaws and Muhsos, and the more civilized Shans and Talains of the plains. Each story is of thrilling interest. The first convert among the fierce Chins, drunken and filthy, was a woman who was won to Christ by a Burmese Christian woman. It was the undiscourageable faith of Mrs. B. C. Thomas that established the first Chin school in Henzada. Out of this most hopeless-looking material

a thousand Christian communicants have been gathered, and recently thirty people from one village came at one time, were baptized in the beautiful pool with its background of splendid mountains, and sat down for the first time to the Lord's Supper. At Tiddim, Mr. Cope reports such an eagerness for education that boys who have worked all day in the fields come to school at night, study until they fall asleep, stay all night in the schoolhouse and get in two more hours before going to work in the morning. The Chin teacher preaches during the day and teaches at night. He works from 5 A. M. to 9 P. M. There are four such schools in the Tiddim field.

The Kachins had, as their pioneer and advocate, Dr. W. H. Roberts, of Bhamo. Like the Chins, they are wild mountain people, always at war among themselves, full of fear and superstition in regard to evil spirits. They too have proved to be fine raw material out of which to build men and Christians. Fortyfour Kachin pupils from the school at Myitkyina tried a recent government examination, forty-two of them passed. The British Commissioner, Sir Harvey Adamson, visited the school and was delighted with the industrial work. With his own hand he turned several furrows with the plow, much to the astonishment of the pupils, who marveled that such a grand person did not despise manual labor.

Kachin Sapolio. "Before I came to Bhamo," writes Miss Ragon, "I had always heard the Kachins referred to as the dirtiest people on the face of the earth, and I have never had cause to doubt the statement till the other day. Now I know that the desire to be clean did exist in one girl's heart. She came to me for medicine; her face, neck, and hands were all swollen and the skin burned off. Upon inquiry, I found that she had mixed wood-ashes and soap and had washed with it, rubbing it in well. When I asked her what possessed her to do such a thing, she very meekly said she had noticed that when I wanted things nice and clean I had my cook use ashes with the soap. . . The work is evangelistic in the truest sense. They come from such depths that Christianity must be lived into them before they are able to grasp it. Ask them if they understand the message, and they will answer, 'We understand what you say, but we don't know what you mean.' The thoughts and ideals of Christianity are so foreign to their point of view that a statement of them simply means nothing to the mind of a jungle person. He must see them active in a man's life before he can grasp them, or before they appeal to him. I have always believed in school work, and for Kachins find it absolutely essential."

The Shan States. The Shans belong to one of the great races of the Far East, numbering several millions scattered through Siam, Burma, China, and Assam. In Burma is the advance guard, numbering some three-quarters of a million, that through several centuries struggled with the Burmans for the mastery of the peninsula. They are, like the Burmans, Buddhist, and have been very slow to respond to the preaching of the gospel. Since the opening of work in the Shan States in 1860, at Toungoo, by Dr. Moses

H. Bixby, work has been done among the Shans. But in the Shan country, as among the Burmans, the richest results have been achieved among the uncivilized mountain tribes, the Muhsos, Kaws, Lahu, and others.

Ingathering at Kengtung. It was in 1901 that Mr. Young, who had gone to work among the Shans, came in contact with the immigrant Muhsos. Here were people with a cotton cord tied around their wrists in sign of their belief in one God, their abhorrence of intoxicants, and their search for teachers to tell them the will of God. In great mass movements during the next few years, ten thousand of these brave, primitive people cut the cords from their wrists and received Christian baptism. The revival has spread quietly and irresistibly into other tribes and across the mountains into China. The first chapter of mass evangelism is barely closing; the second of the education and training of these primitive people is just opening. The language proved very inadequate to express the ideas of the Bible. For two years it was impossible to translate the Lord's Prayer, for there was no word for "kingdom," "hallow," "temptation," or "evil." The missionaries had to hammer out the language, as a goldsmith does gold, to make it cover new words. These people had a set of traditions which were as wonderful a preparation for the gospel as were those of the Karens, and were similar in character.

The Christian Karens made magnificent response to this new opening for the gospel at Kengtung. Ba Te, a prosperous lawyer in Rangoon, gave up his practice and was sent as a missionary to these wild people. He went on a salary of seventeen dollars a month, and, after years of devoted service at Kengtung, is now teaching in the theological seminary at Insein.

Already the Christians in the mountain tribes are beginning to do personal work for Christ. Men in many villages have given from ten days to a month of their time in personal evangelism.

Present-Day Problems. Interesting and valuable as has been the work among these primitive peoples, it is clear that the time demands a new emphasis on other work. Burma is to-day the richest province of British India. It is attracting immigration throughout the Orient. There are hundreds of thousands of Chinese, and the time is in sight when there may be a million. This great and growing and influential Chinese population demands attention. From peninsular India come multitudes of Telugu and Tamil and Bengali people, who already number a million and a quarter. Jostling the self-satisfied Burman Buddhists are Mohammedan traders, Hindu money-lenders, Telugu coolies. In Burma's little "melting-pot" it looks sometimes as if the Burman himself might be overwhelmed.

Work Among Immigrants from Peninsular India. The work among the Tamil, Telugu, and other immigrants is in charge of Rev. W. F. Armstrong, his wife, his son, and his daughter Kate, a remarkable family. The Woman's Society supports eight day-schools, with six hundred and thirty-five pupils; a school at Ahlone, fifty-five pupils; Union Hall, Rangoon, two



BURMESE CHRISTIAN WOMEN



hundred and sixty pupils; Mizpah Hall, Moulmein, one hundred and ninety-two pupils. One entire church is composed almost wholly of converts from Islam. There is a beautiful Bible-woman, Sarahama, who speaks Tamil and Telugu fluently. The Christian teachers in the schools—they themselves the products of mission work in India-number fortyeight men and ten women. They teach for five days and do evangelistic preaching the other two. For six years Mizpah Hall, in competition with all India, has won a medal in the International Sunday-school examinations. One of the orphan boys has won four silver medals in four years. The buildings are inadequate and unworthy of the mission. Mrs. Armstrong says that the crowded temporary quarters of the kindergarten "are a disgrace." "Unless something is done soon we shall lose all chance to keep what has been gained in the Indian work in Burma."

The Unreached Burmans. But the greatest present-day problem and unreached population in Burma to-day are the Burmese. Baptist work began among the Burmans. To them it gave the Burmese Bible, and the precious lives of many of the greatest missionaries, among them that Pauline woman, Mrs. Maria B. Ingalls, whose story of the Queen's Bible is so well known to every Baptist. But the great mass of the Burmese are to-day unreached. Are they unreachable? The three thousand Burmese churchmembers, the splendid churches like that at Moulmein, are sufficient answer. Some of the most beautiful Christians in Burma have been Burmans.

Yet the field is difficult. There are in the Baptist mission staff forty-seven missionaries working among Burmans, and only thirty-nine among the Karens. The problem of the immediate future is a determined, adequate, systematic evangelization of the Burmans. The time is ripe for it. Burman villages are beginning to ask for teachers. Ninety per cent of the Burmans live in rural communities. It is there that they are most approachable. The next few years should see a faithful, courageous facing of the whole Burman problem. As long as the Burman remains unwon, Christ is defeated in Burma. To say that Buddhists cannot be won is to deny the power of the gospel. It may need a generation of secret prayer to prepare the church for this advance, but it must come. The Baptists of America surely have something to communicate to the Buddhists of Burma.

Work Among Eurasians. Scattered throughout Burma are large numbers of Eurasians, those who descended from English fathers and native mothers. As these are all English-speaking, missionary work may be done among them in the English language. While not the most numerous, the Eurasians are among the most influential portions of the population, as is clearly shown by the numbers who succeed in the civil service in capturing important positions in the government. Their ability as teachers and skilled workers is recognized everywhere. Because of their mixed parentage they have command of two languages, and usually understand one or two others. They also understand the customs and ideals of the

people of Burma in a way that it is very difficult for a foreigner to achieve.

Four Centers. The four centers of Baptist work among Eurasians are Moulmein, Rangoon, Mandalay, and Maymyo. The schools located at Moulmein and Mandalay have more calls for teachers than they can supply. The Catholics are keenly alert to the importance of securing the Eurasians. The richest man in Burma to-day is a Catholic Eurasian who was a little boy in a Baptist school years ago when it was decided to abandon work among Eurasians. His loyalty and gifts very properly go to the church which took him in and educated him. The future of Baptist work will be strongly influenced by the manner in which responsibility to these Eurasian people is discharged. If soundly converted, they may do a great work for other Burmese natives. In fact, the Eurasian work, begun in the days of Judson in Moulmein, was the parent of the English-speaking church in Bangalore. The Mandalay Eurasian church has its daughter church in Maymyo. A Burmese church in Maymyo is another offshoot, and the likelihood is that Tamil and Telugu work, already maintained at Maymyo by these Eurasians, will result in churches among these immigrant peoples. Mr. Davenport at Mandalay has been called the "Apostle to the Eurasians," in that he has clearly seen the strategic importance of these half-brothers and sisters of the English in the conquest of Burma for Christ.

FACTS ABOUT BURMA

Population	12,141,676
Buddhists number (1911)	10,384,579
Protestant Christians number (1911)	149,799
Roman Catholics number (1911)	60,282
Baptists number (1911)	64,035
Ename year to your Duddhists increased	70 00t
From 1901 to 1911 Buddhists increased	13.270
From 1901 to 1911 Christians increased	43.4%

Protestant adherents number not less than 300,000.

Protestant communicants number one to eighty-one non-Christians.

Christians number one to fifty-seven non-Christians.

Great majority of Buddhists strongly animistic.

Education of girls chiefly in hands of Christians.

Mendicant Buddhist monks, a great drain on country, estimated to number 100,000.

BAPTIST EDUCATIONAL INSTITUTIONS IN BURMA

Karen Theological Seminary, Insein, Burma. D. A. W. Smith, D. D., president; W. F. Thomas, D. D., and native faculty.

Established in 1845, it has an annual enrolment of from 125 to 150. The Karen churches contribute liberally toward its current expenses, and have also provided a substantial endowment. A number of the graduates go each year as missionaries to unevangelized tribes.

Burman Theological Seminary, Insein, Burma. John McGuire, D. D., president, and native faculty.

At least six of the races of Burma are usually represented in this seminary. It is, however, much smaller than its sister institution on the same compound, the average attendance being twenty-five. It was given a new building in 1909. Burmese Woman's Bible School, Inscin, Burma. Miss Harriet Phinney, Miss Ruth W. Ranney.

This school, nearly a mile distant from the theological seminary, is entirely supported by the Burma churches, and its graduates are doing a noble work in all parts of Burma.

Karen Woman's Bible School, Rangoon, Burma. Mrs. M. M. Rose.

The Karens support this school, to which about seventy-five young women come annually.

Rangoon Baptist College, Rangoon, Burma. E. W. Kelly, Ph. D., principal; L. E. Hicks, Ph. D., principal emeritus; David Gilmore, M. A., J. F. Smith, Wallace St. John, Ph. D., H. E. Safford, M. A., F. C. Herod, R. L. Howard, M. A., R. P. Currier, and large native faculty.

The only Christian college in Burma. Many converts made cach year from the student body. It was founded in 1872, and has an attendance of 1,100 in all departments. The Cushing Memorial Buildings were dedicated in 1909, and a new high-school building is to be erected.

Mandalay High School, Mandalay, Burma. H. W. Smith, principal.

Only Baptist high school for boys in upper Burma. Attendance, 300.

Ko Tha Byu High School, Bassein, Burma. Miss Clara B. Tingley, principal.

Karens pay all current expenses of this boarding-school of 800 pupils, besides erecting and equipping the buildings.

Morton Lane Girls' School, Moulmein, Burma. Miss Agnes Whitehead, Miss Lisbeth B. Hughes, Miss Elsie M. Northrup.

A strong normal department in this school.

Kemendine Girls' School, Rangoon, Burma. Mrs. Ida B. Elliott, Miss J. G. Craft, Miss Margaret M. Sutherland, Miss Lillian Eastman.

Nearly 400 girls enrolled from kindergarten to normal school department.

English Girls' High School, Moulmein, Burma. Miss A. L. Prince, Miss Lena Tillman.

A valuable work done among English-speaking and Eurasian population.

American Baptist Mission Press, Rangoon, Burma. F. D. Phinney, superintendent; J. B. Money, S. E. Miner, P. R. Hackett, assistants. Established in 1816, the service rendered by this press has been an outstanding feature of mission work in Burma. In 1906 a large, well-lighted building on the principal street in Rangoon was completed. Over 200 men and women are employed in the press, which supplies Scriptures, text-books, tracts, and other literature for all the principal races of Burma, and is the chief supply house for educational material.

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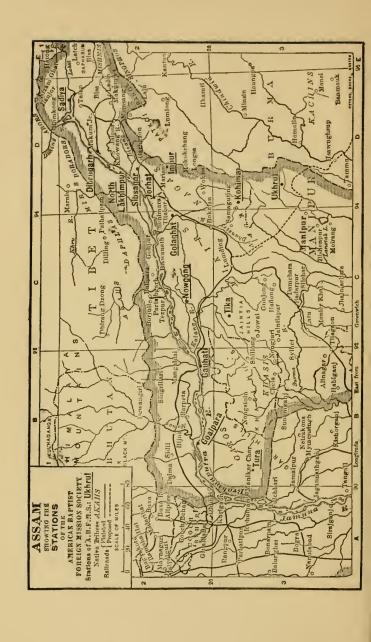
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AMONG ANIMISTS IN ASSAM



CHAPTER III

AMONG ANIMISTS IN ASSAM

The Land of Assam. The province of Assam lies between Bengal on the west, Tibet on the north, Burma on the southeast, and the Indian Ocean on the south. In shape it is a majestic amphitheater, surrounding the great valley of the Brahmaputra River. The Himalayas guard the north, and to the east and south the noble ranges known as the Garo, the Mikir, and the Naga Hills, though we should call them high mountains. Assam lies about as far south as Florida, but is far hotter, with steaming valleys and dense jungles filled with wild beasts; one section records the heaviest rainfall in the world. Here are the famed tea-gardens and cotton-plantations that are drawing to the province laborers from many countries. In the mountains are wonderful mineral wealth and noble forests of hard woods.

The Races of Assam. Assam too is a melting-pot for many races. At least eighty languages are spoken in a population of six millions. The Assamese, about a fourth of the whole, are valley people, a mixed race descended from those who conquered the land centuries ago. They are idolaters after the sort of the most degraded Hinduism, full of caste and superstition and hideous immorality. They are indolent too,

with indifference and contempt for new forms of thought or life. There is also a large section of the population made up of Bengali immigrants from the west, both Hindu and Moslem. There are, besides, Chinese and Laos and Shan folk, who come to work in the tea-gardens and rice-plantations. On the mountains and in the forests are the many tribes of primitive people, the Garos, Nagas, Mikirs, and others, savage and bloodthirsty. In the old days their fierce marauding bands made life insecure to dwellers in the plain, and the Garo and Naga head-hunters wore with pride their necklaces of cowric shells, each shell of which represented the head of a human victim they had slain.

Planting of the Mission. Assam is one of the oldest of the mission fields entered by the American Baptists. When the mission was planted it was thought that 'Assam would prove the highway by which the gospel should enter into closed China. The caravan routes from India lay through Assam, and it was planned to establish a chain of missions by which the missionaries should introduce the gospel into the western provinces of China. The opening for the mission came through the invitation of the English commissioner residing at Gauhati. He promised to give one thousand rupees if the American missionaries would settle in Assam, and a thousand more for the first printing-press. Two missionaries in Burma, Nathan Brown and O. B. Cutter, a practical printer, were set apart for this work. In the two months before leaving Burma Mr. Brown acquired a vocabulary of three

thousand words in Shan in the expectation that this would be the language of the territory in Assam to which he was going. Adoniram Judson wrote in regard to the enterprise, "My heart leaps for joy to think of Brother Brown at Sadiya and of all the intervening stations between there and Bangkok, Siam. Happy lot, to live in these days." The Browns and the Cutters went over to Calcutta, and from there set sail in a crazy little native boat for a voyage of eight hundred miles across the bay and up the Brahmaputra River. They journeyed for four months, seeking a location for the mission. After numerous adventures and hairbreadth escapes, they settled at Sadiya. During the months of the voyage they had been diligently studying the language, with the aid of a Shan teacher sent to them by Major Jenkins, the British commissioner. Imagine their consternation when on visiting the villages around Sadiya they found only a handful of Shans in the population, and learned, on further investigation, that the main body of these people were gone out of their reach, beyond the mountains. There was nothing to do but put to it and learn Assamese.

Quality of the Pioneers. Of what splendid stuff are missionaries made! Nothing daunted by this bad beginning, they adjusted themselves to building a home in the wilderness. They made the axes by which timber was to be cut for their dwellings; they made the bricks and baked them, burned the lime for the mortar, and in the meanwhile, in their struggle for life, picked up Assamese without dictionary, or grammar, or interpreter. It was the same old methodless

method that John Williams used with such good effect in the South Seas, and it gave them a grip on the every-day vocabulary of the people that no book study could ever have given. In three months Mrs. Brown and Mrs. Cutter were teaching girls, and Mr. Brown, true to Yankee traditions, had compiled a spelling-book.

A Genius for Languages. Nathan Brown had a genius for languages. In twenty-seven months after they had settled their huts in the forest he had translated into Assamese eleven school-books, containing two hundred and thirty pages, and thirteen chapters of Matthew's Gospel. Mr. Cutter had printed schoolbooks and Gospels, nearly five thousand copies of them. Later, Mr. Brown became the translator of the New Testament into Assamese, and saw it through three editions. He wrote a life of Christ, a catechism, and a story of Joseph. He translated "Pilgrim's Progress," and wrote many hymns. After twenty years of unremitting toil in Assam it became evident that in order to save his life Nathan Brown must return to America. This he did, in 1855, and later, despairing of restoration to health, he severed his connection with the society, afterward, however, becoming one of the first missionaries to Japan.

Bible Translations. In fact the missionaries in Assam have added laurels to the many won by Baptist missionaries as translators. In the field of lexicography and translation the denomination has cause to feel great pride in the record made by its missionaries. E. W. Clark, D. D., the beloved missionary



CHRISTIAN TANGKHUL NAGAS AT UKHRUL



IN THE INDUSTRIAL SCHOOL AT JORHAT



to the Nagas, so recently deceased, gave them the book of God in their own tongue. Scholarly and distinguished service on the revision and translation committees has been rendered by E. G. Phillips, D. D., M. C. Mason, D. D., P. H. Moore, D. D., and A. K. Gurney, D. D.

Early Industrial Missions. When we conceitedly suppose that industrial missions are a modern development, due to the broader equipment of our foreign missionaries, it is good to remember the English Baptist beginnings in India, and that the very first year in Assam Mr. Brown wrote to the Board in Boston, telling of the piteous destitution of the people, and asking that a scientific farmer be sent out to teach the people agriculture. "The soil around Sadiya," he wrote, "is inferior to none in the world, producing all the tropical fruits, and would produce nearly all those of the temperate regions." In every land where missionaries have gone they have been the pioneers of better industrial life. Tea, an indigenous plant, was discovered by an early missionary to Assam. They have introduced coffee-culture into Africa, orange and cotton growing in the South Sea Islands, have been weavers, smiths, bricklayers, printers, lacemakers, architects, road-builders, and civil engineers. The slowness and indifference of the home church has been the only limitation to their efforts.

Mission at Sadiya Abandoned. While the Browns and Cutters were toiling in the language, translating the New Testament and preparing school-books, the wild hill-folk broke out in insurrection in 1839, fired the town, killed the commandant and forced the mis-

sionaries and townsfolk into the fort, where they existed through four months of famine and disease. The town and surrounding country was depopulated through fear of these fierce hill-tribes, and the mission was broken up. The Bronsons decided to go to Jaipur, where large tea-gardens were being established and where there was a prospect of a growing population. Thus rung down the curtain on the first act of missions in Assam. It was sixty-six years before the work so disastrously interrupted at Sadiya was resumed. In 1906, however, the station was reopened by the Jackmans, who began work for the Abors, but hoped also to reach the Miri people in the mountains. The following year Doctor and Mrs. Kirby joined them to begin medical work. Sadiya is at present an important center for many tribes, and because on the road to one of the leading passes into Tibet it seems destined to be increasingly important from a political and commercial standpoint, and hence increasingly valuable as a center for missionary work.

Printing-Press at Jaipur. When the missionaries were driven out of Sadiya they decided, as has been said, to establish the work at Jaipur. Here the printing-press was soon set up and was busy in getting out the first books in five different languages. Few people have any idea of the incessant and exhausting work done by missionaries in every land in the composition and printing of text-books. It is no exaggeration to say that the missionaries have provided the text-books for the schools of most of the non-Christian world. A terrible epidemic of fever in Jaipur forced the mis-

sionaries for a time to take refuge in the mountains, and there they lived like tree-men on a platform in a big tree, with only the leaves for a roof. It is related of Mrs. Brown during this period that when she had started home with two sick children, she snatched time to complete the manuscript of the arithmetic she was preparing for the press, while tossing about in the wretched little boat which took her from Jaipur to Calcutta. Perceiving the importance of the station, Mr. Brown kept writing home to plead that a missionary be sent for each race, saying that this work was but a drop in the ocean, and would be soon lost in the desolate darkness unless reenforcements were at once sent.

Reenforcement Sent to Assam. In 1837 Miles Bronson and Jacob Thomas, with their wives, braved the perils of the eight-hundred-mile voyage from Calcutta in the usual native boat, nearly perished during the hardships of the trip, and when they were within an hour of Sadiya Mr. Thomas was accidentally killed. When an English officer had urged Mr. Bronson not to attempt the ascent of the river that season, his reply was characteristic of the quality of the man:

"Would you hesitate," he asked, "if you were ordered to join the regiment in Sadiya?"

"No, sir," came the quick reply.

"Then we dare not delay when our heavenly Captain bids us advance to join the little force awaiting and expecting our arrival."

Planting a Mission at Sibsagor. In 1841 it began to be seen that Jaipur was not the best location for

the mission, as the tea-gardens had proved disappointing and the population was continually fluctuating. After a tour in which a number of locations had been investigated, it was agreed that Sibsagor furnished the best opening, and in 1843 Jaipur was abandoned. By 1846 there were six hundred pupils in the Sibsagor schools; and nearly four million pages of school-books, hymnals, catechisms, tracts, and Gospels had been printed by the mission press. The work in Sibsagor, however, has proved disappointing as far as numerical results among the Assamese are concerned. Statistics, gathered at the time of the Jubilee Conference in 1896, showed that only forty-four Assamese converts had been baptized through the Sibsagor station during the fifty years. During this same period, many hundreds of baptisms had occurred among the hill people. Nor was the experience at Sibsagor unique. In general it may be said that the most encouraging results in Assamese missions have been met among the primitive hill people, and not among Assamese.

Some Early Converts. During the first ten years at Sibsagor but twelve self-supporting churches were formed among these hill people, with a membership of six hundred and fifty-two. Yet some of those few scattering early converts among the Assamese were wonderful trophies of the gospel. The first convert, Nidi Levi, became a great preacher, poet, and translator, and wrote hymns that will never be forgotten among his countrymen. Another, Kandura, a convert from the orphanage established by Doctor Bronson in Nowgong in 1843, had grown up to be a good

scholar, and held a government position paying him twenty dollars a month. When Mr. Whiting, the missionary at Gauhati, was compelled to return home, and the little church would be left shepherdless, Kandura voluntarily relinquished his distinguished position (for such it was in native eyes) and became pastor at a salary of seven dollars and fifty cents a month. "Can you hold out until help comes?" asked the missionary. "My wish," replied Kandura, "is to hold on until death."

An Old Bard. At the time of the Jubilee Conference a letter was read from I. J. Stoddard, giving reminiscences of the early days in the Assam Mission, in which he told the story of another early convert, a little dried-up old man whom he first met at Gauhati in 1867. This man had been in Goalpara when the English evangelist Bion was distributing tracts in the bazaar. He took one called the "True Refuge." The old man had been a sort of village bard, going from village to village, chanting songs about the gods. So he learned this new sura and chanted it over many times until he began to understand it a little, and to be a bit interested and a little frightened. The people, when he began to chant the "True Refuge," ridiculed him. But finally he started for Gauhati to find a teacher who could tell him the meaning of the strange writing. He and his wife were nine days on the journey, wading through water and mud, sleeping under trees, wet and hungry and almost starving. The people in the villages through which he passed thought him crazy, because he called out to every one he met, "Life, life, eternal life! Who will tell us about it?" At Gauhati he found the missionaries, who taught him the answer to the questions that were perplexing him, and later baptized him, and from this time the old man went from village to village with a joyful heart, chanting salvation to the people.

Heroic Endurance. Assamese missions in these early years needed the kind of courage which could hold on until death. Missionaries were invalided home, or died on the field. Families were broken up by the death of wife or mother. Stations were left for months without any missionary care. The feeble flame seemed almost to go out, yet nothing could quench it. The Danforths, the Stoddards, the Wards, the Whitings, the Barkers, were added to the forces at Gauhati, Nowgong, Sibsagor. After long years of slow, uphill, discouraging, unending work, of the kind that tests faith and discloses character, a brighter day began to dawn for the mission in Assam. It is worthy of record that at one time Gauhati was left for nine years, from 1858 to 1867, without any resident missionary, and again for seven years.

Opening of the Garo Villages. When the encouragement came, however, it was not so much in the mission devoted to the Assamese as in the newer enterprises which had turned to the wild hill-people. The story of the opening of the Garo villages to the gospel of Christ is one of the romances of missions. In 1847 the British Government had started a school in Goalpara in hope of gaining some influence over the wild Garos. There were only ten pupils in the school, but two of these boys were destined to be the

instruments by whom God would open the work among the people.

A Handicap that was a Blessing. One of these boys was named Ramkhe. He had from a child longed for education, but only secured the coveted opportunity because a broken arm prevented him from being useful in the field. The terrible prospect of future transmigration of souls, in which all the Garos believe, haunted the boy, and he wondered if there were not a "spirit better and stronger and wiser and greater than Garo demons, and if this spirit could not bless him if it so chose." So he used to pray to this unknown God.

Ramkhe and the Torn Tract. The other boy was named Omed, and he and Ramkhe used to talk over their spiritual difficulties. After a time they became sepoys in the British army, and one day Ramkhe was sent to guard an empty mission house which was to be prepared for the use of an army officer. While sweeping one of the rooms he picked up one of the torn fragments of a tract. Now that tract was one of a number which an English missionary had scattered in great quantities throughout Assam some time before this, while making a tour. As Ramkhe read the tract he was pricked to the heart. He sought out a native Christian who could tell him more of the message which he believed to be that of the true gospel, found at last in this torn fragment. He told Omed what he had found, and both were later baptized by Doctor Bronson, February 8, 1863. Soon after this Ramkhe was dismissed from the service on account of his

crippled arm. Omed also secured release, and he and Ramkhe decided to return to their people in the hills to carry the good news of Christianity. At this time the Garos were living in the wild hill-country, a tract about three thousand, six hundred square miles in area. The district was wholly composed of sharp, ridgy mountains, divided by rough ravines, impassable to carts or even ponies, and only to be reached on foot.

Telling Their Own People. The Garos were true savages, wild, brave, and cruel, afraid only of the evil spirits by whom they believed the mountains to be peopled. In a few months seven of the relatives of these two men accepted Christ. Ramkhe opened a school, while Omed went from village to village, telling the story of the gospel. A terrible persecution soon gathered against the little body of believers, the fury of which drove them from the mountain villages. Omed stationed himself by the path where all the hillfolk must pass when they came down to market at Gauhati. Here he built a hut of grass and lived in it. He spoke to all who would stop to hear his message. Gradually others followed him, until a little village was built up, whose inhabitants were wholly composed of the persecuted Garo Christians. This village they called Rajasimla. Here Doctor Bronson organized the first church of forty Garo Christians. Mr. and Mrs. Stoddard made the first extended tour through these hidden mountain villages, perched in the fastnesses of the Garo Hills. They found wide-spread influence of the work of Omed and Ramkhe. The chiefs

were friendly, and the people willing to listen to the message. By 1869 there were one hundred and forty Christians in the Garo Hills.

Beginning of Schools. From the beginning the missionaries found it necessary to emphasize educational work. The Garos were ruined by sin. To leave them without any training for their leaders was to doom them to an evanescent and powerless type of Christianity. The government attempts to introduce education had failed among these hill-tribes. The people were too besottedly ignorant to desire or appreciate an education. In the government report of 1881, the chief commissioner of education reported as follows: "It is difficult to convince a Garo or a Naga of the advantage of learning. The only lever that has been found effective is that of religion."

Proposition by the Government. Experience showed that where the government failed in establishing secular schools, the missionaries were able, little by little, to create in these darkened minds an appetite for better things. In 1873 the government proposed that if the Baptist mission would prosecute the educational work with vigor, and locate a missionary in each of the hill-tribes, it would turn over the entire educational work to the care of the mission, and would liberally support the enterprise. But the Baptists of America had neither men nor money to take advantage of this offer. It was not until 1878 that the proposition could be accepted, and the normal school for the training of teachers removed

to Tura. The missionaries were left in immediate control of all the schools in heathen villages, and had, of course, in the Christian villages, full direction of the work. Their aim was to get each Christian village to build its own schoolhouse, buy its own schoolbooks, and make what contribution it could to the salary of the school-teacher.

Education as an Evangelizing Agency. Dr. E. G. Phillips gave a striking testimony to the spiritual efficiency of these schools in the paper which he read before the Mission Jubilee Conference in Assam.

Our school work has been an efficient agency in evangelization. Our Christian school-teacher is in a position to exert a constant influence. Not infrequently the interest awakened by the evangelist has been followed by a petition for a Christian schoolteacher, and around these Christian teachers all of our Christian communities, with perhaps one or two exceptions, have sprung up. First the pupils are brought to Christ, and then the parents and others. In 1877, in one day Mr. Mason and a native pastor baptized eighty converts, the result with God's blessing of such school work. . . Nine or ten miles from Goalpara a grand work began in 1880. The gospel had been preached there from the first coming of the missionary. In one place a few converts had been gathered, but the heart of the people seemed hard. But in 1877 a teacher (a native Christian) was sent to this village. . . What seemed to be a gospel-hardened community became a Christian community. In 1880 seventy-eight were baptized, in 1881 fiftyeight, and in 1882 thirty. And now in 1886 the church supports its own pastor.

Again Doctor Phillips says, in speaking of the Boys' Training School at Tura:

I know of none for years who have passed through the school unconverted except a few sons of Tura policemen. Two hundred and thirty-seven had been in the school since it began. Some of them stayed only for a short time. Of these two hundred and thirty-seven, I know of but fourteen who left school unconverted, and of these . . . six were Hindus, leaving only eight Garos. . . One hundred and three have engaged in teaching or have been employed in some religious work. Of those who have not been thus employed, some have been helpers in church work. This school is considered, and must continue to be considered, a very important part of our work.

The Garo Women. While the educational work for boys presented serious difficulties, these were as nothing as compared with those which beset the undertaking to train and educate Garo girls and women. To be sure, these Garo women were free. They could come and go as they pleased, visit the markets, trade, and engage in business. When speaking of the husband and wife, the woman's name always came first. This was no sign of respect, for the Garo men regarded them with deep contempt. A man might beat his wife if he chose, and felt disgraced to have a woman sit in front of him. The women were beasts of burden, digging in the gardens, helping clear the jungles, cultivating the fields. And after the day's work was over for their husbands, they still had their work to do in collecting the fire-wood, bringing the

water from the spring, cooking the rice, and attending to the primitive housekeeping.

Difficulties in Starting a Girls' School. It was in 1874 that Mrs. Keith gathered together the first group of shy little wild girls from the Garo Hills. Parents regarded the attempt to teach girls to read with amused incredulity, and were so unwilling to let their daughters come, that the undertaking was given up at the end of the year. In 1887 Mrs. Burdette made another attempt in Tura. She sent out word for Christian girls to be brought in to her to attend school, and then sat all day at her window watching to see the little procession of parents and daughters coming down from the hills. She might as well have watched for an airship. Not to be defeated by the indifference of the people, she resolved that, if the girls would not come to her, she would go to the girls. She gathered a group of heathen coolies and alone undertook the difficult task of threading the deep jungles, and fording the mountain streams, and finding her way along the precipitous paths that led to the villages in the hills. The journey to the nearest Christian village occupied her one week. She then went from village to village, visiting fifteen villages in her attempt to overcome the prejudices of parents so far that they might allow her to take their daughters back to the station with her for a term of schooling. She stayed to the meeting of the Association, and as a result induced ten girls, mostly orphans, in such wretched circumstances that any change was welcome, to make the great experiment. At the end

of a year all but three returned to their villages, and when the time came for school to open in the fall only one old student and one new student presented themselves.

"Mahomet goes to The Mountain." Mrs. Burdette decided to go herself and spend a year in one of the mountain villages, to see if she could not break down the prejudices of the people and secure the foundation of a permanent school for girls. Here for a year she lived in a little bamboo hut in a Garo village, and gathered a village school numbering thirty-eight girls, some of whom had come to her from surrounding villages. As the result of this heroic treatment she had at the beginning of the next season twenty-one girls who were willing to go down to the boarding-school at Tura.

The Unselfish Mother-Heart. She tells one touching incident which shows that some of these ignorant Garo mothers were able to rise to heights of unselfishness that are not easy for American mothers to attain. There was one very bright little girl, about twelve years old, whose mother was ill, and just as the girls were starting away, the child weeping, said that she could not leave her mother, that she felt she ought to stay and take care of her. To whom the sick mother said: "Don't you cry, God will take care of me. Go to school and learn all that you can. You must not worry. If I die I will go to Jesus. Go, and may God be with you." But as they were leaving the village the girl's love for her mother proved too strong, and she returned to minister to

her, and later paid with her own life the penalty for her loyal devotion. After all, in America or in the Garo Hills, we are all "just folks."

Work Among Many Tribes. The illustrations of work among the Garos are typical of what has occurred in the missions to the Nagas, Mikirs, and other hill-tribes. The limits of the chapter prevent the telling of the story in detail. It was true of all of them that they were wild people, fierce and blood-thirsty, who were believed to be untameable. It has been true that the gospel has proved powerful to change and uplift in the case of all alike. An intimate record of life among the Nagas may be found in Mrs. Clark's, "A Corner in India."

The Schools at Jorhat. One of the most significant developments in educational work in Assam has been in the schools at Jorhat. Here are the Bible Training School, the Middle English High School with government recognition, and the Industrial School. About one hundred boys, big and little, representing many of the tribes and peoples of Assam, comprise the pupils. They have four hours of work, four hours of lessons, and two hours of study each day. A carpenter shop under the direction of a Chinese carpenter turns out work that finds ready sale, and helps to pay the way of about twenty boys. A printing-press, it is hoped, will offer opportunity for self-help to others.

Industrial Training. While it has not been found possible to make the industrial work in which all share pay all the expenses of the boys, it is felt to be

of the utmost value in inculcating a new attitude toward labor. The missionaries are planning to supplement the work which each boy does toward his own support by "workships," rather than scholarships. Meanwhile, the missionaries must undertake the long process of educating the parents to permit and desire their boys to be educated. Churches, associations, and individuals are urged to provide "workships" in aid of needy students. In this work there is no reason why American supporters should not share. The industrial training has the cordial approval of the government, to meet whose standards it will be necessary to do the work on a scale larger than has before been attempted. The very careful survey of the missionaries calls for an investment in buildings and land of at least fifteen thousand dollars. But these schools so equipped may help to transform the daily life in Assam.

Tremendous Obstacles to Overcome. There have been many problems in the school work in Assam. The difficulties due to the scattered population, the dense ignorance and poverty of the people, the difficulty in securing competent teachers, have continually complicated the situation. In 1906 the government made the experiment of taking back into its own care fourteen of the village schools in the Naga Hills which had been entrusted to the missionaries. But the experiment did not prove successful, and by 1911 almost all of them were closed. The schools were again turned over to the mission to be reopened and built up. There are now two hundred and fifteen

village schools, the springs of life hidden in the hills. Nothing but superb courage and determination which cannot be broken, has held the missionaries true to their tasks. The results, however, are beginning to be seen. The situation grows more encouraging every year.

Good Stuff in the Mountain People. If the work can only be supported on any adequate basis of numbers or equipment, there is no reason why great results for Christianity and for civilization may not be accomplished among these brave and hardy mountaineers. The people are dirty and ignorant and degraded, but they have good stuff in them. The picture shown on this page of the contrast between the ordinary wild Garo of the village and the trained college student, is the record of a transformation that is little short of miraculous. A good test of the value of the schools was afforded in taking the government census in 1910. There were one hundred enumerators and fifteen supervisors appointed to take the census among the Nagas, and every one of them was chosen from those who had been educated in the mission schools

Improvement Among the Women. Even on the women the results are beginning to tell. Although the villagers still retain to a good degree their prejudices against the girls, the number of girls in the schools steadily increases, until they are about one-fourth as numerous as the boys. Two of the graduates of the school have recently taken training in Calcutta in midwifery, and one of them on her return has secured





a government position in a hospital. One Naga trained in the school at Impur has also become a physician to his people. Only a beginning has been made in reaching the hill-people. Numberless villages and many tribes are yet untouched. The way into Burma, into Siam, or into Tibet is bridged by these tribes who form the links between the population of these countries and that of Assam; and it is quite possible that a chain of missions might be established which would bring the missionaries face to face with the work in the other countries.

Boarding-School at Nowgong. One of the most interesting recent developments among girls' schools has been the one at Nowgong in which the distinct purpose is to reach the upper-class Assamese girls, both Hindu and Mohammedan. If Assam is to become Christian we must reach these influential classes with the gospel. The school has had very rapid growth and now numbers one hundred and ninety pupils, ranging all the way from the kindergarten and primary to the normal department. The new normal department is regarded by the government with great favor. At the time of the last inspection Miss Doe took her courage in both hands and asked for a piano. The inspector graciously granted one thousand rupees. "I accepted it with thanks," wrote Miss Doe, "and felt as natural as if I were accustomed to having pianos tossed to me every day."

Tribute of a Hindu Official. A beautiful tribute was recently paid to the quality of the work done by these missionaries in Nowgong. It is hard for one

not fully acquainted with the exclusiveness and isolation of caste to realize how surprising and significant the incident was. The wife of a government official had died. The man was a Brahman, one of the priestly twice-born caste who claim almost divine honors from the common people. But this man sent to ask if our Christian school would receive and care for his motherless infant until it was three or four years old. He knew of the kindergarten, of the cleanliness, the tender care of the Christian school, and was willing to violate his caste rules and brave the deepest prejudices of his nation in order to save the child's life. People have not yet recovered from the surprise. The incident is an eloquent evidence of the deep impression made on the non-Christian community.

A Noble Heritage. The Baptists of America have a rich heritage in the story of missions in Assam. There is no other body of Christians in Assam who have a work in any way comparable to that which has been effected by the devoted heroism of our pioneer missionaries. Through a series of misfortunes which has threatened at times to overwhelm the mission, the work has been steadily prosecuted. Names dear to every Baptist are found on the roll of the workers. As an illustration, consider the life of Dr. Miles Bronson. For thirty years he and his heroic and saintly wife journeyed among the hills and valleys of Assam. It was he who founded the orphanage in Gauhati which for years was the very heart of the mission. When it was given up in 1854, on the recommenda-

tion of a deputation sent out from headquarters, it was in opposition to the unanimous judgment of the missionaries, as the strongest Christian leaders in Assam were men who had been trained in that early orphanage and under the inspiration and care of Miles Bronson. One of the most beautiful deeds in his life was his unquestioning and unhesitating acceptance of an order from the Board which took him into a difficult and untried field, when he had been worn out with nearly forty years of work. Like the good soldier that he was, he undertook the task, and laid down his life in its doing. "I believe the Sahib loved the Assamese better than his own folks," said one of the Garo Christians.

Tribute to Women Missionaries. Time would fail us to tell of the Wards, the Whitings, the Masons, the Phillips, the Moores, the Burdettes, the Stoddards, and the Clarks, men and women of whom the world is not worthy. But it is not unfitting to pay special tribute to the heroism of the women who helped to carry on the work in this most difficult field. For long months and years they have had to live in isolated stations with no other European within a week's journey. Sometimes during the absence of their husbands, who were touring the district, they and their children have been left absolutely alone in the mission station. They have endured loneliness, hunger, and racking attacks of fever. One by one the difficulties of the climate have broken them, but never once discouraged them. Their heart has ever been given to the winning of dark Assam for Christ.

The Great Revival. The most striking feature in the work in Assam during recent years was the great revival in Nowgong in 1906. Early in 1905 a few Christians had begun to pray for the outpouring of the Spirit on their work, and in May a circular letter was sent to all the stations in Assam asking that special meetings for prayer be held, and from June to October meetings were held every night in most of the stations. These meetings were small, not more than ten or twenty people present, but were characterized by earnest prayer for the outpouring of the Holy Spirit. During this time the majority of the Christian people remained apparently untouched. In the boarding-school at Nowgong began the awakening which led to the great revival. It was in November of 1906 that a great spirit of prayer and consecration was evident among the girls of the school. After Sunday-school and the usual preaching service, they had a little prayer-meeting, beginning at two o'clock in the afternoon. A little girl of eight or nine years had offered a prayer of deep penitence, pouring out her childish heart to God in a sincere petition for forgiveness. "The effect upon the listeners," said Mr. Moore, "was contagious. As if by common impulse the whole congregation kneeled and began to pray. Strong and matter-of-fact men seemed held by an irresistible power. The meeting went on until after eight o'clock in the evening, and closed in a great mood of joy and thanksgiving. Meetings of similar power have been held since, but no two of them alike. Human leadership has been conspicuously absent. The Holy Spirit manifested his power in ways and times quite unforeseen and unexpected." As one reads the accounts of the intense spiritual experiences through which the Christian churches of Assam passed, one is reminded of the revival seasons in the early history of our country when whole communities were transformed by the power of God. The reports of the missionaries show that the effects of the revival have been seen in permanent uplift in the lives of many Christians. Boys and girls now in school have been fitted to enter into a new life of power and freedom in Christ which shall prepare them to be the leaders and inspirers of their people in the coming generation.

An Association in the Hills. To see what the gospel has done in Assam one needs to go back from the cities away from the big institutions to the hill villages, to attend an annual association. At the village of Derek, for example, the central unit of churches numbering seven hundred and thirty-nine members, an association meeting was recently held. Some members traveled five days' journey to be present. Every church but one sent a letter, and that church was a week's journey distant. While the guests paid for their food at the association, the entertaining church had to work hard to make preparation. The women pounded and cleaned nearly two and one-half tons of rice, besides helping to gather fire-wood and plaintain leaves to serve as dishes. The men removed two walls from the bamboo chapel and built a large temporary addition, and made thatch

sheds for all their guests. On Sunday morning 1,276 people were present. Over four hundred women gathered at the women's session on Sunday afternoon. An excellent Sunday-school session was held, and many promised to go back home to do better work in their Sunday-schools. In such gatherings as these one can see the gospel seed taking root. A Garo chief recently sent in a contribution for schools, saying: "Let not one be given up for lack of funds."

Strong Meat for Babes. Into the lives of these primitive people is being carried the greatest transforming power known to man, the free gospel of the grace of God. The very primer in which the child learns to read in the Welsh mission among the Khassia hills is charged with revolutionary ideas, conceptions foreign to him and to his fathers. "I sin, he sins, you sin. All sin is wicked. Do not sin any more," reads the first lesson. "Strong meat for babes," you say? Yes, in the hideous heathenism of Assam they need strong meat, if they are to become strong men. The books prove themselves valuable by a generation of clean, virile, ambitious boys and girls who are growing up in the Garo and Naga Hills.

FACTS ABOUT ASSAM

Missionaries 64
Native workers
Churches 122
Membership12,057
Baptisms 1,134
Sunday-school pupils
Percentage of increase (1912-1913)
Village schools
Pupils 4,614
Average cost of village schools\$25.00
Contributions of native Christians\$4,392

Garo Christians number 6,636, more than half the whole

Naga Christians number 1,614. Among immigrant peoples Christians number 3,456.

At present the only other missionary society doing extensive work in Assam is the Welsh Calvinistic Methodists', whose work lies in the Khassia hills. Their communicants are, perhaps, about as numerous as are the Baptists.

BAPTIST EDUCATIONAL INSTITUTIONS IN ASSAM

Garo Training School, Tura, Assam. Rev. W. C. Mason, principal.

The source of supply for Christian Garo teachers and preachers. Self-support is secured in part by a cotton-ginning plant. The attendance yearly is over 200.

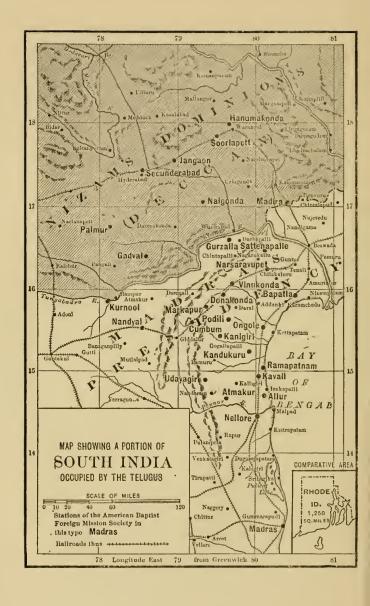
Jorhat Bible School, Jorhat, Assam. Rev. S. A. D. Boggs, principal; Rev. C. H. Tilden.

It was not until 1906 that a school was opened for the very important task of training Christian workers speaking the Assamese language. Beginning in a small way, its numbers have grown to over one hundred. The industrial department is strong.

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INDIA, THE RUDDER OF ASIA



CHAPTER IV

INDIA, THE RUDDER OF ASIA

A. THE LONE STAR MISSION—SOUTH INDIA

Telugu Land. The Telugu country is located in southern India, between the land of the Tamils on the south and Bengal on the north. It is not a recognized political division, but comprises a strip of country about six hundred miles long and from three to four hundred miles wide, stretching along the shore of the Indian Ocean. In it are included portions of the Madras presidency and the independent state of Hyderabad—called also the Deccan—ruled over by a Moslem prince, the Nizam of Hyderabad. The land is for the most part level, with one range of mountains running north and south called the Eastern Ghats. The country is exceedingly populous. The Telugu people proper number about seventeen millions, and in addition to these there are in the same territory Moslem and Tamil people, and scattered Bengali.

Establishment of a Mission. It was in 1835 that the attention of American Baptists was called to the Telugu field by Amos Sutton, one of the English Baptist missionaries living to the north of the Telugu country in Orissa. Only one agency, the London Missionary Society, he said, was working in this large field. This

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society had sent in two missionaries who had acquired a knowledge of the language, prepared and published a revised edition of the New Testament, based probably on the translation of Carey, and had established Sunday-schools and a girls' boardingschool, and had built the first Christian chapel among the Telugu people. It was resolved by the American Baptists to send out Rev. Samuel F. Day to open a mission in this very large and populous district; as it was evident that the London Missionary Society was touching only the edge of the field. For three years, while studying the language, the Days were located in Madras, a Tamil city with a large Telugu population. During repeated and extensive tours throughout the country, Mr. Day found that there were within a distance of four hundred miles at least ten million Telugu people without a resident missionary. It was his conviction that as he had been sent out to the Telugus he ought to be in the heart of the Telugu country, and he therefore decided to move to Nellore.

Station in Nellore Located. In order to cover the one hundred and eight miles between Madras and Nellore, it was necessary in those days to take a slow and wearying journey by native boat and bullockcart. Mr. Day reached Nellore in 1840, and bought eight acres of land for a mission compound. On this he built a solid and substantial bungalow, in firm faith that he was founding something that was going to last. It took robust faith to believe such a thing, for the mission seemed a sickly plant. The people

were indifferent and suspicious, when not actually hostile, and listeners were few and converts fewer. In 1841 the first convert was baptized, and the church of eight members, four of them missionaries, was organized in 1844. The health of the little missionary group was seriously impaired. In five years the Van Deusens were invalided home, and the Days were left alone. Mr. Day wrote touching appeals to the board begging for reenforcements, without result. In 1846 his own health was so alarmingly impaired that his physicians ordered an immediate return to America. But he went reluctantly.

The thought of leaving for our native land gives little satisfaction. Oh, the mission we leave, the little church, the few inquirers, the schools, the heathen, yes, the hundred thousand heathen immediately in our vicinity, the million in the district, the ten millions in our mission field; what will become of them?

First Proposal to Abandon the Mission. When Mr. Day reached home he found the executive committee of the Missionary Union, infected by the lack of faith and missionary zeal of the churches of that period, seriously discussing the giving up of the mission. His determined and manly protest turned the scale, and it was decided to wait and see the outcome. When the ten years of fruitless effort were contrasted with the results in Burma, it was felt by many that it would be wise to close up the mission in Nellore and transfer the missionaries to Burma. Mr. Judson, who was home on a furlough at that time, said: "I would

cheerfully, at my age, cross the Bay of Bengal and learn a new language rather than by the lift of my hand vote for the abandonment of this work."

The Iewetts Reenforce the Mission. The committee left the matter without final decision, and meanwhile Lyman Jewett and his wife volunteered to go to Nellore. Mr. Day recovered his health and was longing to go back. The Board of Managers discussed the question of continuing the mission, and finally agreed to put over the decision until the annual meeting at Troy, New York. Rev. William R. Williams, chairman of the committee to report on the continuance or discontinuance of the mission, wrote a powerful report in favor of retaining the mission. After the reading of this report it was voted to instruct the committee to reenforce the mission. Leaving his wife, who was not yet so recovered that she could return, Mr. Day and the Jewetts sailed from Boston in the "Bowditch," in October, 1848, and arrived in Nellore in April, 1849. Who can measure the discomforts of the vovage in the tiny sailing-vessels of those days, with poor food, and insufficient supply of water, and cramped quarters? It took real heroism to endure the perils of the journeys, but these missionary pioneers were not thinking of discomforts. We are told that the captain and many seamen were converted by the efforts of the missionaries during the long voyage.

Discouraging Condition in Nellore. If the brethren of America had known what had happened in Nellore, it is to be feared that not even the eloquence of Doc-

tor Williams could have induced them to vote to continue the mission. Mr. Day had left the schools and little church in charge of two Eurasian Christian teachers who, as soon as he was gone, "ran down" in alarming fashion. They disbanded the schools, scattered the church, and made the mission bungalow the scene of debauchery and shame. In a letter to his wife, written just after his arrival in Nellore, Mr. Day says:

I have seen our once happy home and walked through the empty, desolate rooms, now how changed.

The assistants have turned aside from following the Lord, and by their wickedness the name of God is every day blasphemed among the heathen in Nellore. Thus we find things. But could we have expected better? Was it right for the mission to be neglected thus long by the churches in America?

My heart is at times troubled and cast down because of the fewness of missionary laborers here, and the little success in the way of conversions attending the labors of that few, but my faith has not failed a moment since my return. Great things ere long will appear, and many will turn to the Lord among the Telugus ere many years pass.

Early Trophies of the Faith. The noble Jewetts were there to put their mighty faith under the fainting little mission. They soon gained remarkable command of the language and began touring among the villages. Mrs. Jewett gathered a girls' boarding-school, sometimes numbering only two or three girls. One of these, however, was Julia of Nellore, a splendid trophy of the work. Mr. Day had opened other

schools in which two hundred and seventy boys were gathered, when in 1850 there came an order from Boston to close all the schools.

Schools Ordered Closed. This order was in response to a wide-spread belief among Christians of that day that schools were not really missionary work; that sacred funds such as missionary money were not to be spent except to "save souls." This feeling sprang from a failure to see that the Great Commission included teaching as well as preaching, and from a false idea which divided the interests and tasks of life into the sacred and the secular. This mistaken notion had tragic results in many fields in the retarding and weakening of the Baptist native church. The order was a crushing blow to Mr. Day and the Jewetts. Mr. Day wrote to his wife:

Yesterday, September 30, 1850, we dismissed nine schoolmasters and two hundred and seventy children, all of whom were daily occupied as the chief part of their duty in reading and committing to memory the precious word of God in their own tongue.

The Deputation of 1853. As if the abandonment of the schools was not a sufficient discouragement, along came a missionary deputation in 1853 to look over the field and report. There was not much to show. In fact, for the first twenty-five years of the Telugu Mission, it was one continuous, wide-spread sowing, and very little reaping. The missionaries, poor things, thought they could see signs of promise, now and then, as they talked with earnest inquirers.

But the deputation saw nothing but the bare, brown fields, for they had planted no seeds of faith or hope. So, on their return home, like the spies sent into the promised land, they told only of the giants in that land; and there were no Calebs or Joshuas among them to bring back a cluster of the grapes of Eshcol. At the very next annual meeting up bobbed the question of abandoning the mission. Why not? It was always more or less painful to part Baptists from their money for missionary purposes, and to do it for a forlorn and fruitless field, was too unpleasant to contemplate. Why all this waste; this gift of substance poured out on feet that seemed to heed it not?

The Lone Star. A proposition was made that a letter be written to Doctor Jewett requesting him to close up the mission and move to Burma. Dr. Edward Bright, then corresponding secretary, said: "Who will write that letter, and who will write that letter?" In the evening, during the public discussion, one speaker pointed to the map where the mission stations were marked by stars, and called Nellore "the lone star mission." The phrase caught the attention of Rev. S. F. Smith, the beloved author of "My Country! 'Tis of Thee," and "The Morning Light is Breaking." Before he slept that night he wrote the lines beginning:

Shine on, "Lone Star," thy radiance bright Shall spread o'er all the eastern sky; Morn breaks apace from gloom and night; Shine on, and bless the pilgrim's eye. Shine on, "Lone Star," thy radiance bright
The light that gleams with dubious ray;
The lonely star of Bethlehem
Led on a bright and glorious day.*

When the poem was read the next day it went straight to the heart of the delegates; and it was unanimously voted to continue and reenforce the mission. Meanwhile things were not very much brighter in Nellore. Mr. Day's health had been broken down, and he was obliged to return home, never again to return. When Mr. Jewett learned that it had been proposed to remove him to Burma, and how narrowly the peril had been averted, he said: "I would rather labor on here as long as I live, than to be torn up by the roots and transplanted. Faith and my own conscience tell me that I am not laboring in vain in the Lord."

A Sunrise Prayer-Meeting. During the latter months of the year 1853, the Jewetts and three helpers, among them Julia of Nellore and Christian Nursu, made a long evangelistic tour as far as Guntur to the north, and on their return reached Ongole at about Christmas time. After they had spent the week in street preaching, it was decided to hold a sunrise prayer-meeting on a bare and stony hill overlooking the town. From every side of its scrubby eminence there was a prospect over the wide, populous plain, twinkling like the Milky Way with thick-set

^{*}The complete poem can be had from the headquarters of either of the missionary societies, printed in attractive leaflet.

villages, and in that thronging plain there was not one professed Christian. Very early in the morning, as it began to dawn toward the first day of the year, the little group of Christians climbed the hill to be alone with God. There was nothing dramatic in their action, no consciousness on their part of taking part in a historic scene. They were a little obscure band, quite naturally and simply obeying the desire of their own hearts for an hour of communion and dedication. But generations yet unborn will visit that sacred hill, where in faith God's children, in the name of Christ, took possession of the land of the Telugus.

The story of what happened at that sunrise prayer-meeting is best told by the Bible-woman, Julia of Nellore:

First we sang a hymn and Father Jewett prayed. Then Christian Nursu prayed. Then Father read a portion of Isaiah, fifty-second chapter. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." Then Mother Jewett prayed, then I prayed, and then Ruth prayed. After we had all prayed, Father Jewett stood up and stretching out his hand, said: "Do you see that rising piece of ground yonder, all covered over with prickly-pear? Would you not like that spot for our mission bungalow and all this land to become Christian? Well, that day will come." Then we all spoke our minds, and just as the meeting closed, the sun rose. It seemed as if the Holy Spirit had lifted us above the world, and our hearts were filled with thanksgiving to the Lord.

Doctor Jewett on Retrenchment. Faith was not to be fulfilled in sight, however, for weary years.

Extensive touring was done by the Jewetts and the Douglasses, who joined the mission in 1855, and a few choice first-fruits were gathered, among them Kanakiah, the first ordained pastor, who later married Julia of Nellore, and Lydia, a caste woman, whom Doctor Smith called "Anna, the Prophetess." The scanty results lowered the subnormal temperature of the church at home, and in 1856 the executive committee wrote, fearing that "retrenchments" would be necessary. Doctor Jewett's reply ought to be committed to memory by every Christian.

Oh, Father, forgive the churches. To rob God's treasury is not to distress missionaries primarily, but it is a robbery of souls, a shutting away the gift of eternal life. The missionary must part with what he loves far more than any earthly boon, yet Christians at home refuse the help they could so easily give. The very idea of retrenchment is hostile to everything that deserves the name of missionary. Satan says, "stop giving." Jesus says, "Go ye into all the world and preach the gospel."

Second Proposal to Abandon the Mission. In 1862, after thirteen years of apparently fruitless labor, Doctor Jewett's health gave way, and he and his family were obliged to return to America. It was providential that he had to return, for Mr. Little Faith and Brother Much Afraid were again raising their voices in the home field, and bringing up the perennial question of abandoning the Lone Star Mission. Worldly Wisdom had a good case too. He might pertinently point out that they had yielded to the

sentimentalists twice; that once the Convention had actually been stampeded by a poem. Was it not quite evident, after twenty-five years of vain endeavor, that the soil about Nellore was too hard or too thin for the gospel to take root? Why not put good Baptist money where it would count for something, and not waste money and break down valuable lives in a vain endeavor?

Doctor Jewett Saves the Day. The resolution came up at the annual meeting in Providence in 1862, and would undoubtedly have passed, such was the sentiment, but for the plea of the corresponding secretary, Doctor Warren, that final action be deferred until after the arrival of Doctor Jewett, now on the sea. This was reluctantly agreed to. When Doctor Jewett came later before the Executive Committee, his magnificent faith and assured conviction of ultimate success could not be resisted. He said he had strong faith that God had much people among the Telugus, and if the society declined to aid him, he should go back alone, there to live and die. Such faith won the day. It always does. "Great is thy faith; be it unto thee even as thou wilt"; "Little is thy faith; be it unto thee even as thou wilt," are obverse sides of the same shield.

Doctor Clough Enters the Field. When the Jewetts returned they took with them for the Nellore field a man of might, John E. Clough, as rugged, strong, and uncompromising as is the sound of his name. The legend goes that the Executive Committee was not quite sure of his qualifications for the place. He

seemed a bit too rugged and unfinished. But when one of the members asked him, so goes the story, what he would do if they thought best not to send him, he replied that he would go anyway, if he had to work his passage. So he had his way, and sailed from Boston, November 30, 1864.

Awakening Among the Outcastes. As, after some long, cold winter, one wakes some morning to breathe the breath of spring, mysterious, unmistakable, though bluebirds and apple blossoms are weeks away, the returned missionaries found evidence that the seed long sown in tears was soon to spring in joy. The missionaries, in faith that reenforcements would be needed, sent urgent appeals home for two more men. When the break on the field came, however, it was not in the direction in which it had been expected or even desired. The outcastes began to turn to God! Without the pale of Hinduism, shut out from its ritual, denied the ministry of its priests and the consolations of its religion, are the multitudes of the outcastes of India, "the untouchables," regarded by all the Hindu world as almost less than human. The law of Manu had said regarding these Pariahs or outcastes: "Their abode must be out of town. Their clothes must be the mantles of the dead. Let no man hold any intercourse with them." They were not allowed to draw water from the village wells frequented by the caste people, lest their shadows should pollute them. They were forced to yield the street to the caste people, and in some sections of the country where caste prejudice was strongest, the

women of the outcastes were not allowed to wear any clothing on the upper part of the body. Born in filth, reared in filth, dying in filth, the Madigas, Malas, and Pariahs passed their wretched lives. They were made up of the weavers, cobblers, tanners, fishermen, sweepers, and farm laborers. Even among these poor people caste held sway. Outcastes whose income was only four dollars a month would hire the family washing done; for so disgraceful was the *dhobi's*, or washerman's, work considered that even the sweepers would not eat with him nor have any social intercourse. In all India there are about fifty millions of these hopeless folk, sometimes spoken of by high-sounding euphemism as the "depressed classes."

The First Madiga Convert. Now it was the purpose of God to show the triumphs of his grace on these feeblest, most persecuted, most ignorant, hopeless, and unlovely people in all India. The first convert among these outcastes came while Doctor Clough was on a visit to Ongole in the year 1866. He was named Periah, one of the Madigas. Although unable to read a word, he yet gave such convincing evidence of his grasp of the saving truths of Christianity that, without question, he and his wife were baptized one day, at set of sun. Glowing with joy, he began to go among the outcastes, from palem to palem. Three native preachers from Nellore agreed to join him, and were amazed at his burning zeal. Long before daybreak he would have them on the way. In the hottest weather he went with them, carrying a huge jar of buttermilk on his head, so that the preachers might drink when thirsty. When the preachers returned to Nellore, like the first disciples, they marveled, for two hundred outcastes were believing in Christ.

Providential that the Outcastes Came First. In no way is the guiding hand of God more clearly seen than in gathering his church in India first from the outcastes. Not because they are the best material. They are the worst, perhaps. Nor because they are the most influential; they are least. But if, after the plans and efforts of man, the missionaries had succeeded in building up a church of caste people, so terrible is the bondage of caste in India that it would never have been possible to receive into the same church the outcaste converts. This was illustrated in the early days in Ongole. A number of caste people had come asking baptism, but when they heard of the Madigas who had been baptized in Periah's village, they objected to being in the same church with them. Doctor Clough told them that these outcastes were forty miles away, and could not hurt them. They seemed pacified. But just then twelve men, converts from an outcaste village, came asking baptism. The missionary almost hoped that they might fail in the examination, for to admit them seemed the ruination of the promising beginning among the caste people. But the outcastes witnessed a good confession. Prudence said, "Do not throw over these people of influence for these despised Madigas." What did Duty say? In their dilemma, Doctor and Mrs. Clough went apart to their rooms to ask counsel of God. Each opened to the same passage of Scripture, 1 Corinthians 1:26-29: "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to naught the things that are: that no flesh should glory in his presence." As they came from prayer each told the other God's answer. There was no further question. The outcastes were baptized. The caste people turned away, saying: "If these are received, we cannot enter your church."

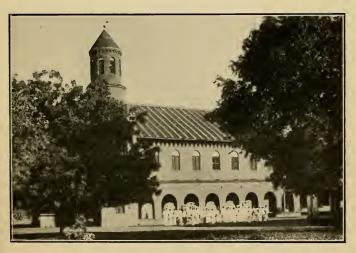
Days of Growth. The years between 1867 and 1876 were filled with hope and progress. New recruits joined the mission staff. Doctor and Mrs. Downie came in 1873, and Rev. R. R. Williams was assigned to the theological seminary in Ramapatnam. The same year Mr. Campbell became the pioneer in the Deccan. The Timpanys and McLaurins, after excellent service in Ongole, later founded the Canadian Baptist Telugu mission at Cocanada and Akidu, farther north. The newly organized Woman's Foreign Missionary Society of the West sent out in 1872 Miss Lavinia Peabody, the first unmarried woman to join the mission. She collected the pupils for a girls' school in Ramapatnam. "I shall begin my school if I have to gather my pupils under a banyan

tree," she wrote. In 1874 Doctor Clough visited America, stirred up some of the churches, and incidentally raised fifty thousand dollars to endow the theological seminary at Ramapatnam. Then suddenly all the baptizing, the teaching, the preaching, the touring, and the organizing of schools was broken off by a terrible calamity, the great famine of 1876 to 1878.

The Great Famine. This was one of the most terrible in the long list of Indian famines, affecting as it did a territory in which lived fifty-eight millions of the people. The northeast monsoon, the wind that brings the rainy season, failed, then the southeast monsoon. Green things burned from the face of the earth. Grain merchants began to hoard their grain. Panic seized the people. The cattle died, the streams dried up; then came pestilence, starvation, death. The mission compounds were thronged with gaunt, starving creatures, begging for food. The ears were filled with the wailing cries of children, the eyes haunted with the sight of starving men. The government began relief work by digging canals and building railways, and established great famine camps. Missionaries gave themselves up to relieving the sufferers, by means of funds sent from America. Doctor Clough took a contract to cut four miles of canal; and on this he set the starving Christians in Ongole at work. Said the British engineer in charge, "Of the thirty-five miles built under my direction, your portion is the best." Missionaries in various districts were made agents for the distribution of the great Mansion



ONGOLE HIGH SCHOOL FOR BOYS



RAMAPATNAM THEOLOGICAL SEMINARY



House Fund, collected in England for the relief of the famine sufferers.

Famine Orphans Saved. Day-nurseries and orphanages were opened. Mrs. Downie, in Nellore, fed four hundred of the children for seven months, at a per capita cost of two cents a day. She made the children thrive too. Many of the orphans rescued in these days of famine became most valued leaders in the Christian community later on. One Biblewoman now working was sold by her mother in 1876 for four annas (eight cents), and later rescued by the missionaries. The story is told of another Christian worker, that during one of the Indian famines, her parents, having no food, buried the tiny child alive in order to get rid of her cries. She worked her head out of the loose dirt, and was seen and rescued by a policeman who brought her to one of the Christian orphanages. Here she was kept and educated, and when grown married to a native pastor. She reared a family of twelve children, and became herself one of the most influential women in the Christian community.

The Great Ingathering. After the famine came a great ingathering. While they worked on the canal, the Christian pastors and teachers had many opportunities, in the intervals of the work, to speak of the Christian faith to the thousands of workers to whom the canal furnished means of livelihood. The spectacle of Christians giving work alike to all, with no discrimination in regard to caste, and with equal solicitude for the humble and the educated, made a pro-

found impression upon the people. It was new to them to see the religious leaders and teachers giving themselves to the service of humanity. Their whole idea of religious leaders, gained through their own, the Brahmans, had been of those who accepted worship from them, but gave no ministry to them in return. For fifteen months all applicants for baptism were refused. Not until after all work was completed, and there could be no longer any financial motive leading the people to enroll themselves as Christians, were any candidates for baptism examined or received. But it was impossible longer to refuse the people. They could not be kept away. In Ongole, from the middle of June to the end of December, 1878, nine thousand, six hundred and six were baptized, making Ongole the largest Baptist church in the world, with a membership of over twelve thousand. On the third of July two thousand, two hundred and twenty-two were baptized by six native pastors. When the missionaries urged caution and delay, and tried to send the people back to their villages, the multitude, one and all, said to their leading men and preachers: "We do not want any money. We will not ask you for any, either directly or indirectly, now or hereafter. As we have lived thus far by our work, by the blisters on our hands we can prove this to you, so we will continue to live, or if we die we shall die, but we want you to baptize us." Within ten years no fewer than twenty-five thousand converts were baptized on the Telugu field, most of them from the outcastes. Such an ingathering from such a class brought with it inevitably many serious problems. The people were bankrupt financially, mentally, and spiritually. The transformation wrought in two generations is an evidence of the power of the gospel to uplift and transform.

Work Begun in the Deccan. The year before the great famine began, the field of missionary operations had been extended into the independent state of Hyderabad. This territory lying to the north of the Madras presidency contained some eleven million people, a large proportion of them speaking Telugu. The stations in this territory are Secunderabad, Hanumakonda, Palmur, Nalgonda, Sooriapett, and Jangaon.

First Problem: That of Self-Support. The first problem was the building up of an organized, self-propagating, self-supporting church. While none of these ends have to this time been fully realized, such progress has been made as no one would have dared to prophesy in 1876. There are at present one hundred and thirty-three organized churches, and seven hundred and forty meeting-places where religious services are held. Some of these churches are isolated groups of believers in tiny hamlets; others are large, wellorganized, orderly bodies, with their own pastors, officers, Sunday and parish schools, and Bible-women. The question of self-support has been most difficult of solution. The people were poor, with a sodden, hopeless poverty of which we have no conception. There are more people who lie down hungry in India every night than live in the United States. British officials

have estimated that one-third of the people from the cradle to the grave never have enough to eat. To be always hungry, to earn a few pennies a day when one earns at all, to be squeezed between the two millstones of rent and taxation, to be shut out from economic betterment by the inexorable customs of caste, to have the ever-present dread and the often realized suffering of famine, are a few of the reasons that prevent Telugu Christians from wholly supporting their own churches. The statistics show that out of one hundred and thirty-three churches only twenty-two are to-day absolutely independent of any missionary aid.

Telugu Liberality. In spite of difficulties things do move, and self-support is being manfully and persistently sought. There are thousands of Telugu homes where a handful of rice for God is taken out of the portion that goes into the family kettle at each meal. There are churches which have no money to bring to the collection, which bring in their tithes in good Old Testament fashion: chickens, grains, and pumpkins to adorn the collection, Sunday after Sunday. The spirit of the Telugu evangelists is fine. One of them is supporting himself, his wife, and three children on fifteen rupees (five dollars) per month. He never complains, and when the subject was brought up by a visiting American he replied: "I do not mind if I have to live like a buffalo so long as I may preach about Jesus." The children too catch the spirit of sacrificial giving. Many of the children are so poor that they have no clothing whatever, and bring to the meeting their little collection, a few grains of their food, taken almost grain by grain from their small daily portion, tied up in a wee bit of rag.

Some Girl Heroines. Mr. Baker says that the Ongole church is loyally supported by the schoolgirls, most of whom never have any money to spend. When the church made an effort, recently, to increase its receipts, the girls of the school held a meeting to see what they could do. After careful consideration the whole school decided that as Sunday was the day on which there were no hard lessons to learn or any garden to dig, plenty of food on that day was not so essential. They asked that they might go without the morning meal on Sunday, and give this money to their Lord.

Seventy Miles with a Pumpkin. An old man at Gowanda, thirty-five miles north of Ongole, had a blessing manifestly from heaven, and a great desire to give something to Jesus took possession of him. The only suitable thing he had to give was a magnificent pumpkin he had raised with great care and protected a long time from thieves. But how was he to get it to the Lord? The hamlet had no Christian teacher to tell him. "I will take it to the missionary. He will know what to do." In India this vegetable is worth about four cents. The old man walked seventy miles, and one-half the distance carried on his head a weight of about thirty pounds and the food for his journey, that he might present to the Lord an acceptable gift of four cents.

Self-Support and Unselfishness. It is interesting to find that in India too, the shortest way to self-support is the long way around the world. The churches that are doing most in paying their own expenses are those that have been stirred with the missionary passion, and are thinking not solely nor chiefly of keeping the breath of life in their own organization, but rather of making that organization a power for evangelizing the world. The Telugu Baptist Missionary Society is the greatest stimulus in the church life of India. Its work includes both home and foreign missions. It works among heathen tribes in India and among the Telugu immigrants in South Africa.

First Telugu Foreign Missionary. It was in 1902 that John Rungiah and his wife offered themselves to go as foreign missionaries to South Africa to labor among the Telugu immigrants at work in the mines and plantations. In 1910, Mr. B. C. Jacob, a faithful and able Telugu professor in the seminary at Ramapatnam, volunteered to go as a second missionary to South Africa. The reflex influence of the going of these men upon the home church was quite as remarkable as the good effected through their work as missionaries in the foreign field. For example, the little church at Hanumakonda, which had given fifty-four rupees for its own work and had no outside interests, is now able to raise two hundred and seventy-seven rupees for missions and self-support, and has been stimulated also to pay two hundred and fifty rupees for the education of its children.

Second Problem: That of Industrial Betterment. Closely connected with the problem of self-support is that of improving industrial conditions. Because the bulk of the converts were from the outcastes, Christianity itself became an outcaste faith, and its converts were subjected to severe persecution. If one became a Christian he faced denial of the right to draw water from the village well, loss of trade, ostracism, and sometimes starvation and death. The industrial helplessness of the people has still further complicated the situation. When the majority of a village become Christians, the situation is somewhat easier. And it is in these Christian Telugu villages where the most striking transformation in the condition of the people has been wrought. The caste problem has terribly complicated matters. If a convert were not originally from the carpenter class, it was useless to teach him carpentry, as the whole weight of the carpenter caste and the cooperation of all the other castes would be thrown in the scale to shut him out from getting work altogether. The great work of the next twenty-five years will be to impart such industrial education as shall help to raise the economic status of the people. What Tuskegee and Hampton and Spellman Seminary are doing for the colored people of America must be done, under infinitely harder conditions, for the outcaste Telugu Christians.

An Industrial Experiment Station. Beginnings have already been made. In 1904, at Hanumakonda, a committee of the mission was appointed to study

the whole question of industrial education, especially the establishment of a normal agricultural training school, through which the average farmer should be taught to get a better living. An industrial experiment station was later organized in Ongole, and Rev. S. D. Bawden sent out as the first industrial missionary. For seven years he has been studying the whole problem and making a number of interesting experiments. One of these was to attempt to apply to conditions in India the principles of dry farming as developed in America.

At this same experiment station pumps to use in irrigation were imported, with the result that a schoolboy running a pump could put as much water upon the land in a given time as could two yokes of bullocks.

Improved Looms Needed. Another plan was considered by which the large Christian community of the weaver-caste might be shown how to lift itself into competence and independence. Under the present conditions the weavers are at the mercy of the Sudras and local merchants, and the rates for weaving are so low that it is almost impossible for them, under present methods of work, to make a bare living. Improved looms are to be had; and improved methods of carding and spinning the cotton, and in winding and sizing the warp, might be introduced. Says the report: "The American who is a skilled weaver, with sympathy and patience, who will bring consecrated ingenuity to bear upon the task of so organizing the weavers in their villages as to reduce

the cost of production by a very little, will be able to render a signal service to the advancement of selfsupport in our Christian churches."

The Bapatla Cooperative Association. Mr. Thomssen, of Bapatla, writes that he has noticed in his thirty years of ministry that poor Christians are, as a rule, poor Christians; for grinding poverty means slavery, and it is almost impossible for a desperately poor man to be honest, truthful, and God-fearing. He believes that the basis of all effective industrial work must be cooperation. In 1909 he started at Bapatla the Cooperative Association, Limited. The government gave a tract of valuable land on which the shares, valued at five rupees, could be entirely paid for in ten years. Caste people and Moslems, as well as Christians, became members of the association. Every cultivator of the land belonged to the association. He received loans for the cultivation of the association's lands, without interest, and everything was done to help the poor member to become well-to-do. During the year 1910 great strides forward were made. The dumping-ground of Bapatla was abolished, and the association converted the refuse and sweepings into a valuable fertilizer. A swamp near the town was drained and protected against floods. This was the first land association of this kind ever established in India. It has attracted favorable comment and aid from the government, and demonstrated that mission industries, if they are to be successful, must be carried on in cooperation with the people.

Forestry at Donakonda. At Donakonda the schoolboys have been used to plant the big compound with five thousand trees. While these are growing, hay, fire-wood, fodder, gum arabic, and acacia seed can be raised so as nearly to pay for the cost of the plantation. In a few years the products from the trees will be profitable. The missionaries at Donakonda are of the opinion that forestry is the best way to utilize big compounds, where the soil is too poor for intensive farming.

Dairying and Gardening. Mrs. Curtis has demonstrated at Donakonda the possibilities of dairy farming on American lines. It remains for some consecrated dairyman with a big fund of knowledge, adaptation, grit, and common sense to demonstrate on a larger scale what can be done for the uplift of the community by the introduction of better dairy methods.

Industries at Ongole. At Ongole Miss Dessa was the first to lend a hand to industrial education. For years the boys in her school had the best vegetable and flower gardens in the district. They raised last year twenty-six kinds of fruits and vegetables and paid all their school tuition-fees with the profits. These oriental boys do not regard drawn-thread and bead work as girls' occupations, but do skilled and beautiful work. All the senior boys passed a recent government examination. The boys' earnings enabled them to support a native preacher, run two Christian Endeavor Societies, and have a balance of seventy-two rupees at the end of the year.

Miss Evans is requiring the girls in her school, in Ongole, in a similar way, to work out their fees by gardening. She has had the whole garden dug out to the depth of a foot and good soil put in. Fertilizer has been furnished, from the school sanitation system, following scientific Japanese methods, and each girl from her garden-plot has had vegetables, grass, and fruit to sell. In addition, she teaches cottonginning, thread-making, crochet, knitting, and plain sewing.

Hardships at Kurnool. In Kurnool the mission has helped native Christians secure about nine hundred acres of land from the government, on condition that they meet certain requirements. There have been found great difficulties, for the land is poor, the people poorer, without tools or skill. The Sudra neighbors who supply cattle and tools with which to work the impoverished little patches of land take half the crop as rent, although the entire crop is barely sufficient for livelihood.

A Model Farm Needed. At Kurnool too, the missionaries long for an expert agricultural missionary.

He should establish families on these lands wherever possible. A motorcycle would make it possible for him to reach in a few hours the most distant farm. The chief object should be to bring these farms to a high state of cultivation. The effect of such a plan would do more than simply raise a few families out of poverty. India is now on the threshold of great advance along agricultural lines. We should be adding our mite toward raising the depressed classes. We have the land, we have the people willing to work

these lands. Shall we assist them in the manner indicated? The opportunity of an agricultural missionary for doing good would be second to none in the mission field. His work on the land would bring him into intimate contact with the people.

Third Problem: Caste. Greater even than the industrial problem has been that of caste. Wherever these poor Christian people have tried to rise, they have met the solid opposition of the privileged classes, backed by the teaching of a religion which has built caste as the very corner-stone of its existence. Human nature in India is not so different from that in America that the caste people have given up without a

struggle any of their old privileges.

Evidences of Caste Weakening. But caste itself, the greatest obstacle to the Christianization of India, is being slowly undermined. Cracks in its hard surface are already evident. One morning a little Madiga girl came into the school at Cumbum and asked that she might enroll in the school. Mr. Newcomb put his arm around her and said, "All right." After the missionary had left the room, the caste girls said to the native teacher, "How can our missionary come near us again after touching that little outcaste girl?" The teacher replied, "That is how Jesus loves every one, whether they have caste or not. You all love me very much, but I was a Madiga like that little girl when the missionary took me into school, and now I am your teacher."

Community Celebration of Coronation. Perhaps the greatest evidences of the weakening of caste



INDIAN CHRISTIAN CONVERTS FROM THREE CASTES



PREACHING TO A VILLAGE AUDIENCE IN SOUTH INDIA



prejudices were given at the time of the recent coronation festivities. At Ongole, the temple umbrella, an exceedingly sacred object which is held over the gods when they ride out to take an airing, was lent by the Hindu community to be held over the pictures of the Emperor and Empress of India, carried in Missionary Baker's American carriage. The Christian schoolboys and girls, drawn for the most part from the outcaste portion of the community, received medals given by the Brahman district magistrate's own hand. In many places Hindus, Moslems, and Christians worked on the same committees in arranging for the coronation festivities. In Kandukuru one of the features of the procession was the singing of songs by the school children. It was noticeable that the songs of the Christian school children elicited the most applause. Even the orthodox Hindus applauded.

Opportunity in Mass Movements Among the Outcastes. The Bishop of Madras believes that the greatest opportunity before the Christian church in India to-day is in the ingathering of great masses of the outcaste people. Hinduism has had no place for them, no part in her ritual, no ministration from her priests, no hope for the future. In Christianity for the first time they realize their manhood. The bishop believes that within the next generation thirty millions of this people will be perfectly accessible to the work of Christian missions. No churches are better situated than are the Baptist for prosecuting a courageous evangelistic, educational, and medical campaign among the outcaste peoples of South India.

They already have the largest Christian community as a basis. They have behind them seventy-five years of work, a fine system of common schools, a theological seminary, and training schools. All that is needed is the men and money for prosecuting the work on a scale adequate to the opportunities.

Fourth Problem: Medical Missions. The medical service has been proved to be of inestimable value as an evangelizing agency. The ordinary evangelist has to go to a heathen. The medical evangelist has the heathen come to him. The records of the hospital at Hanumakonda in 1910 show that patients came from five hundred and twenty-nine villages. Among the patients were five thousand, five hundred and twenty-eight Hindus, two thousand, two hundred and forty Moslems, nine hundred and ninety-five Christians, six hundred and sixty-five outcaste Hindus, forty Parsees, forty-eight Europeans and Eurasians. To every one of these the gospel was explained in word and song, and illustrated in lovely service.

Medical Missions in Social Service. Medical missionaries are valuable as a means of social service. Dirt, disease, and death are three foes which war against Christianity. A hospital is equipped to fight all three. The auxiliary work done in a Christian hospital in teaching sanitation, banishing cruel, treatment of disease, preventing or stamping out epidemics, and saving life cannot be overestimated. It is good and worth while apart from any religious value. Sixty-two per cent of those dying in Calcutta received in 1909 no medical attention of any kind.

Every hospital is an emancipator of mothers from the frightful and needless suffering in childbirth due to native malpractice. The sacrifice of infant life in India is perhaps unequaled in any other country of the world. The Inspector General of Civil Hospitals in Bengal states, in his last report, that to supply the rural districts with the minimum number of dispensaries, absolutely necessary, agencies must be multiplied forty times.

Superior Health of Christian Community. The hospital also helps to fight the plague, and to teach the poor people how to fight it. The Christian hospitals of India have been so successful in this that an appreciable effect has been made on the health of the Christian community. During the visitation of the plague in 1898 the native Christians followed the simple directions in regard to sanitation given them by medical missionaries, with the result that they had almost complete immunity from the plague. In Bombay, out of fifteen hundred native Christians, only six were attacked, although exposed to great risks because of their unselfish ministry to the sick.

Scientific Value of Medical Missions. Medical missionaries make discoveries of great scientific value. One such is reported in the practice of the hospital in Palmur. An antidote for the deadly bite of the cobra has been found in permanganate of potash. After giving a number of examples in which life has been saved by this drug, Mr. Chute says: "To us the bite of the cobra has lost its terror. In no case where permanganate of potash has been applied has

the patient died after being bitten by the cobra. The remedy is also specific for the sting of the scorpion, and I believe that it may yet prove a specific for the bite of the mad dog. The only case in which we have known it to be used for this purpose has been followed by no bad symptoms."

Evidential Value of Medical Missions. The medical missions are following in the path of the Great Physician. There is no surer way to incarnate the spirit of Jesus than by ministering to the suffering. As of old the people see the lame walk, the blind receive sight, the sick healed. When Doctor Stait, alone, for months bore the burden of caring for the sufferers through a violent epidemic of typho-malarial fever, she did more to translate the gospel to the people of India than she could have done through years of preaching. Night and day she and her band of Christian workers stood at their post. In many homes every member of the family was ill, and when brought in on cots to the hospital, they had received no care or bathing for weeks. Her loving hands washed, cleaned, and wrapped the poor fever-stricken bodies in clean, cool clothes. After months of ceaseless toil, day and night, the brave doctor, who had been left to face alone this deadly epidemic, was herself stricken with the disease and lay ill for many weary and anxious weeks. When, upon her recovery, she left for her furlough, a large meeting of non-Christians was held, and an address was read by a prominent government official, in which he said: "We hope that you, dear madam, will carry with you the

esteem, love, affection, and gratitude of one and all of us without exception. You are loved by every Hindu, Mohammedan, and Christian resident in Udayagiri."

Needs of Medical Missions among the Telugus. The needs of the medical branch are many. For the most part the hospitals have been manned by women, and perhaps this is wise. The women of India are the most needy, destitute, suffering, and oppressed class in the world. It is abhorrent to all their ideals to employ men as physicians. If they are reached and helped it must be by the work of consecrated women physicians. Mrs. Heinrichs and Mrs. Elmore have both urged the strategic value of Ramapatnam in influencing the whole Telugu field through the medical training of the wives of the pastors during their years of residence at the Ramapatnam Theological Seminary. The trustees of the seminary have recently taken favorable action in this matter in providing for the beginnings of a course in medical training and practical midwifery. The work that these pastors' wives, thus instructed, can do in raising the standards of health and hygiene in their villages is simply incalculable.

The Babies' Doctor. At Nellore is located the hospital for women and children whose physician, Doctor Degenring, is called the "Babies' Doctor." This is because her salary is raised by the offerings of the tiny tots in the Cradle Rolls. Each Baptist mother of a baby or tiny child is asked to pay ten cents each year to make her little one a member of the Cradle

Roll. If only all did this there might be a "babies' doctor" in every other foreign mission as well as in Nellore. A woman physician is greatly needed in Palmur. Why cannot one result of this centennial study be that enough little ones join the Cradle Roll to supply two doctors for the babies of India?

Fifth Problem: Education. The Telugu schools may be considered as an achievement or as a problem. It is gratifying to enumerate the Normal School at Bapatla, the Boys' High School and Girls' High School at Nellore, the High Schools at Ongole and Kurnool, the score of station boarding-schools, the six hundred elementary and village schools. With greater fruitfulness, however, we may consider their difficulties and problems; for in India all educational work is entering upon a period of testing and readjustment. The government influence has weighted the academic ideal in education so heavily that all schools have had to conform more or less closely to English standards. The government institutions have fitted men for clerical, government, or professional life, by the severe academic training imported from England, and applied with little adaptation to India's needs. The result has been a large body of men whose training leads them to despise manual labor, and whose economic needs make them centers of dissatisfaction.

Agricultural Education. To-day a new spirit is stirring in India. It is realized that education ought not to mean training apart from environment. With eighty per cent of her population agricultural, India

needs that the village schools be schools of agriculture. The work which Canada and Japan are doing through their rural schools to transform rural life must be done for the Indian village community.

Says Rev. W. H. Hollister, of Kolar, Mysore Province, India:

I believe it possible to broadcast a new type of village schools all over India, each school having farm and garden-plots where boys and girls will be taught the best methods of agriculture, horticulture, and stockraising, and with unpretentious workshops in which to teach handicrafts suited to rural lives.

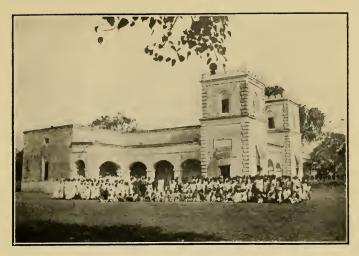
For some time government grants to village schools have been decreasing. This may not be such a tragedy, but rather a first-class opportunity, if only the funds can be furnished to the missionaries to make experiments which were impossible as long as the rigid academic standard was the price of the government grant. A type of schoolmaster can be trained who shall not regard his function to be simply the hearing of recitations, or the preparation of pupils for academic examinations so that "good marks" can be secured; but who shall aim to make the school an expression of community life and an agency for community betterment.

B. THE BENGAL-ORISSA MISSION

The vote of the Free Baptists, taken at their General Conference in July, 1910, to cooperate with the Baptists of the Northern Baptist Convention in mis-

sion work, marked the achievement of the most significant advance in Baptist polity made during the opening years of the twentieth century. There was a poetic justice in the union of the two bodies in missionary work, since the history of their Indian missions had been intertwined at the very beginning.

An Apostolic Letter. A remarkable chain of circumstances linked the Baptists of England and America together in the founding of the Bengal Mission. Rev. James Colman and his wife were among the first party of Baptist missionaries who sailed out of Boston harbor in 1817. When the Burman war began they were exiled to Calcutta, where he died, July 4, 1822. Mrs. Colman, who had become superintendent of the schools for girls, with over two hundred pupils enrolled, was later married to Rev. Amos Sutton, a missionary of the English Baptists. It was because of a suggestion of his wife that a letter was addressed by Amos Sutton to the Free Baptists of America setting forth the great needs of the field, and asking their cooperation. Since Mrs. Sutton could not remember the address of the "Morning Star," the organ of the American Free Baptists, this letter was pigeon-holed for several months and forgotten. One day a package came to Mr. Sutton from England. One of its wrappings proved to be an old copy of the "Morning Star." The letter was sent to America and printed in the "Morning Star," April 13, 1832. As God had used Judson's appeal to rouse the Baptists, he now used this letter to summon the Free Baptists into missionary activity. Two years later



CHURCH AND CONGREGATION AT BHIMPORE



SINCLAIR ORPHANAGE AT BALASORE



Mr. and Mrs. Sutton came to America and did a wonderful work among the churches. It was through the appeals of Mr. Sutton that the Baptists decided to begin mission work among the Telugus. When the Suttons returned to India in 1835 they took with them not only the first missionaries of the Free Baptists, Rev. and Mrs. Jeremiah Phillips and Rev. and Mrs. Eli Noyes, but also Rev. and Mrs. Samuel S. Day, the founders of the Lone Star Mission. After seventy-five years of separate existence these two missions were brought together under the management of the American Baptist Foreign Mission Society in 1910.

The Field. The field selected by the Free Baptists for their mission stretches one hundred and fifty miles along the Bay of Bengal to the southwest of Calcutta. Through it runs the old pilgrim road trodden by millions of pilgrims on their way down from the north through Midnapore, Jellasore, and Balasore to the sacred cities of the south. There are four millions of people living in the closely scattered villages of the Bengal and Orissa Provinces in which the mission is located. Work is done chiefly in the Bengali and Oriya languages, though Santali, Hindustani, and Telugu are also spoken. While most of the people are Hindus, there are seventy-five thousand Moslems in the cities. The aboriginal Santals number about two hundred thousand.

Varieties of Work. The pioneers began with street preaching and touring in the country districts. As Christians were gathered the work of education and training began. The Boys' High School at Balasore, the Phillips Bible School, and the Bible-woman's Training School at Midnapore, with one hundred village schools, are laying the basis of a Christian community. Industrial education has received successful emphasis. At Balasore there are sixty boys in the industrial school. Weaving is taught so successfully that the school sells enough cloth to maintain itself. It received the gold medal given by the government recently for the best display of cloth at the Balasore district industrial exhibition. A successful lace industry is maintained by Mrs. Kennan at Bhimpore. Medical missions have taken a prominent place. One of the features of the mission has been the orphanages for boys and girls at Balasore, Bhimpore, and Santipore. Many of the leading Christian workers have been from among these orphans.

The Santals. The Free Baptists share with other Baptist brethren a predilection for work among primitive people. The Santals, like the Karens, have responded in a remarkable way to the preaching of the gospel. There is no brighter page in the history of the mission than that of the transformation effected in Santal villages by the entrance of Christianity.

Converts. There have been no mass movements in the Bengal-Orissa Mission. The converts have been won individually, a good proportion of them from the caste people. Hence the influence of the Christian community is very marked in comparison with its numbers. There are fifteen hundred communicants and four thousand children in the Sunday-schools. The mission has been notable in the number of strong Christian workers which it has developed. Some of the native preachers have proved competent to direct the work of a whole station.

FACTS ABOUT INDIA

Population (census of 1911) 315,000,000
Hindus 217,580,000
Mohammedans 66,620,000
Christians 3,870,000
Christian increase in ten years
Increase of Protestant Christians 411/2%
Increase of Syrian Christians 27%

Christian population of India from 1891 to 1901 increased twenty times as fast as the population.

Medical missionar	ies number	404
Total missionary	force numbers	5,200

Joseph Cook called India "The Rudder of Asia."

"Less than one per cent of children of school age are in school."—J. R. Mott.

India feeds and cares for 5,000,000 religious mendicants.

Indian Christians, out of their deep poverty, contribute one dollar per capita, per annum.

Average income of Christian family is Rs. 5, or one dollar and sixty-six cents per month.

British and Foreign Bible Society has issued 17,500,000 copies of the Scriptures in Indian languages.

Total circulation of the Scriptures in India, Burma, and Ceylon for 1911 equals 1,009,008.

Growth of circulation in ten years, 77 per cent.

BAPTIST EDUCATIONAL INSTITUTIONS IN SOUTH INDIA

Ramapatnam Theological Seminary, Ramapatnam, South India. Rev. J. Heinrichs, president; Rev. W. T. Elmore, and native faculty.

A spacious and beautiful wooded compound at Ramapatnam by the sea came into the possession of the Telugu Mission, and here the seminary was established in 1872. Not only the young men, but also their wives, are educated here, and some of the Telugu women have proved brilliant students in the highest classes. The students number about 100.

Bapatla Normal Training School, Bapatla, South India. Under management of Rev. G. N. Thomssen.

The great need among the Christian hamlets of South India is for teacher-pastors, and such the normal school supplies for all the mission. It has a large "practice school." It needs new buildings.

American Baptist Mission High School, Ongole, South India. L. E. Martin, A. M., principal; and native faculty.

Ongole is one of our largest mission centers in South India. About 325 boys attend the school, many of them Hindus and Mohammedans.

American Baptist Mission High School, Nellore, South India. Rev. L. C. Smith, principal.

This has a high standing among the schools of Madras Presidency and continues to attract many Hindus, in spite of bitter protests against its pronounced Christian character. About 300 boys attend. A new building has been erected.

Coles Memorial High School, Kurnool, South India. Rev. Henry Huizinga, Ph. D., principal.

The new building for the high school is one of the finest in South India.

Nellore Girls' High School, Nellore, South India. Miss Ella M. Draper.

Only high-school work is done in this school, where the majority of the girls are from the non-caste peoples.

BAPTIST EDUCATIONAL INSTITUTIONS IN BENGAL-ORISSA

Phillips Bible School at Midnapore.

This is a training school for native workers. Ninety-five per cent of workers in the Bengal-Orissa Mission are graduates of this school.

Boys' High School at Balasore. Rev. G. H. Hamlen, principal.

This school, which has an enrolment of 258, is rapidly enlarging its work, is receiving aid from the government, and is more and more chosen by non-Christian parents as a school for their sons. Additional rooms and a chapel constitute the imperative needs at the present time.

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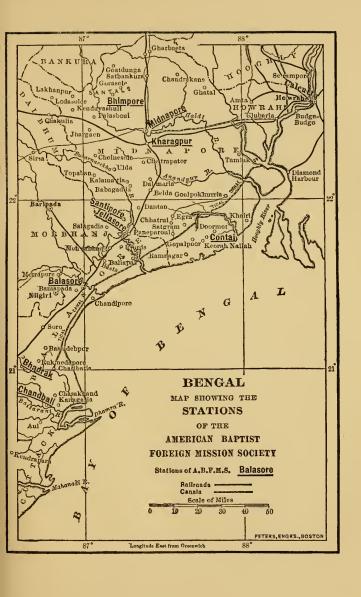
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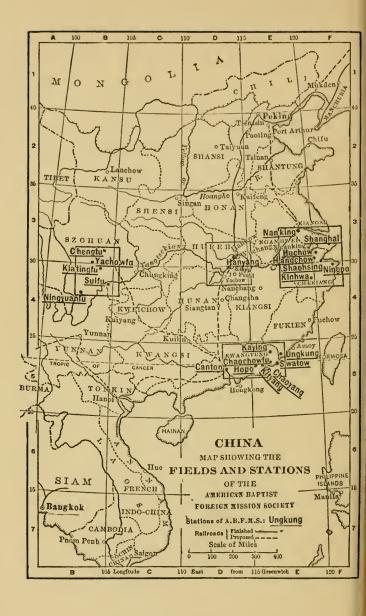
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THE CHANCE IN CHINA



CHAPTER V

THE CHANCE IN CHINA

China's Giant Bulk. The fact bulking biggest in the world to-day is China. Her sheer physical mass is overwhelming. Says Doctor Gracey: "Lay all Europe on China, and you will have thirteen hundred square miles uncovered. Lay China on the United States and it will overrun the Gulf of Mexico and four degrees into the Pacific Ocean. Reverse the experiment and lay the United States, including Alaska, on China, and you may gem the edges with a half-dozen Great Britains and Irelands. Change China from its present shape to that of a belt of land a mile wide, and there would be room for a walking match, from end to end, of thirty miles a day continued for more than four and a half centuries." China's numbers are bewildering. Here, under one government, are gathered together four hundred and thirty millions of people, nearly one-fourth of the entire population of the globe. When it is considered that half the world lives in Asia, and of the population of Asia fortysix per cent is included in India and China, one gets a dim conception of the enormous numbers of the population of China.

Her Imperial Resources. China's resources stagger the statistician. Here are untouched fields of anthracite coal that make those of Pennsylvania seem parochial in size; vast iron fields, great oil territory, unexcelled mineral wealth, rivers so deep that ocean steamers can sail six hundred miles inland, and a network of streams and canals that insure an unsurpassed system of water transportation. There are undeveloped wheat-fields vaster than those of Canada. China has productive land adequate to feed and clothe its people for a thousand years.

The Revolution. On this rich country is placed a great people, at once the oldest, youngest, most conservative, most radical among nations; a race that survives overcrowding, underfeeding, unending toil, tyranny, dirt, and disease. This people, after stereotyping a system of education and resting apparently content for centuries in the contemplation of their past, are on the move once more in a revolution that, for extent, variety, depth, swiftness, and sobriety, is unparalleled in history. It has been a change in government by which a foreign dynasty, upheld by force for two centuries and a half, has been replaced by a republic. This feat has been accomplished with less shedding of blood than accompanied single battles of the Civil War in America.

Educational Upheaval. It has meant the most amazing educational reformation in history. A system of schools that was well established when Abraham went out of Ur in Chaldees has been abandoned. The Chinese have thrown over the old learning, methods, text-books, subject-matter, examinations, theory. They have begun again from the beginning. In one generation they must make the transition from the oldest to the most modern theories in educational science. They cannot make it successfully without help.

Social Changes. It has meant a revolution in social custom. For the first time, women as well as men are to be admitted to the institutions of higher learning. Foot-binding has been discredited and prohibited by the government. Marriage customs are in process of changing. Judicial procedures are being overhauled. The whole system of criminal jurisprudence has been altered. The wearing of the cue, that distinct badge of the Chinaman, has been abandoned. European dress is superseding the old Chinese costume. The Chinese New Year is set aside for the first of January. In his travel and amusements, in his social engagements and his schools, in his marriage and in his funeral customs, the Chinese is definitely committed to a policy of bringing himself into harmony with the rest of the world.

The Industrial Revolution. It has meant a revolution in industry. Within one brief generation onefourth of the human race will be transferred from the age-long method of hand production to the new factory system. Its water-power will be harnessed to the service of factories, smelters will be begun, steel-mills opened, flouring-mills established. The cotton which is raised in China will be there woven into cotton cloth. Silk-mills will take the place of the old hand-looms. Nor does one need to put this in the future tense. The process is already begun. When one considers that within the bounds of the Chinese Empire is gathered a most numerous, hardy, and industrious people, trained through long centuries to unremitting toil, and gifted with a genius for commercial affairs, the stupendous issues at stake are clearly evident. China has a superlative quality

and quantity of coal, oil, and iron, the triad on which industrial supremacy is built. Her entrance into the fields of modern industrial organization, with the development of her water and electrical power, means much to the world for good or for ill.

Urgency of the Crisis. All these revolutionary changes must be accomplished within the space of one generation. Said the Chinese Commissioner at Edinburgh: "My nation is a people which has broken with its past. We are like a crystal in solution. We shall recrystallize." As has been said: "If the Classical Revival, the Italian Renaissance, the Protestant Reformation, the French and American Revolutions, and the modern era of machine production be conceived of as operating at the same place and time upon a single people, one may gain some faint conception of the magnitude of the revolution now taking place in China." The land, the people, the present crisis, make China the focal point in the interest of the mission forces of to-day. The aim of the present chapter will be to trace the part played by Baptists in the planting of Christianity in China, to note the presentday opportunities, and to indicate the pressing needs of that part of the work committed to their hands.

Pioneer Missionary Endeavor. Baptists were not the first to enter China. In 1807, Robert Morrison, the pioneer to China, was sent out by the London Missionary Society. While yet in England he had begun work on the Chinese language by copying the Chinese manuscript in the British Museum. The ships of the British East India Company would not sell passage to a missionary, so Morrison was forced to go to China by way of New

York. When he reached China he was not allowed to land on the mainland, or to do any except secret missionary work. He became a translator in the factory of the East India Company, located outside Canton, and was virtually a prisoner in his own house. Here he worked untiringly on a dictionary and translation of the Bible. In 1814 the first copies of the Chinese New Testament left the press. And in May of the same year, near the seashore, beside a spring which issued from the foot of a high mountain, the Chinese printer, Tsa Aku, who had helped Morrison to print the New Testament, was baptized.

Meager First-Fruits. When Morrison died in 1834, after a life of heroic self-devotion, there were but three Protestant Christians in China. The Bible had been translated by the help of two Chinamen who had been obliged to work in secret, hidden behind piles of merchandise in the Canton warehouse of the East India Company. If detected they would themselves have suffered death by horribly cruel punishment.

In the years between 1829 and 1834, the American Congregationalists sent out Elijah C. Bridgman, David Abeel, and Peter Parker, the first medical missionary, to establish a precarious footing in Canton. All missionary work was interrupted by the opium war, and not resumed until the treaty of 1840 won for the missionaries the right to reside and to teach in the five treaty ports. "The same war," says Dr. Robert Speer, "which fastened the opium curse on China, opened the country to the missionary and set on foot the vast movement of the Tai Ping Rebellion."

Tremendous Obstacles to Overcome. Doctor Milne, the coadjutor of Morrison, has said of the difficulties of learning the Chinese language, that it was a work for men with "bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselah." But great as were these difficulties, the moral and spiritual obstacles were even greater. When Morrison died the prospects for any successful outcome of the enterprise to which he had devoted his life were dark indeed. To unabated intolerance and contempt on the part of the Chinese, exclusion and fanaticism and official arrogance without parallel, were added uneven and meager support, a force never sufficient for the task put upon it, and the disheartening apathy of the Church at home. Three helpers had come to Morrison, but these had either died or withdrawn, so that in 1829 he was absolutely alone. It is to the period which immediately followed the opening up of the treaty ports that the work of American Baptists, like that of the Presbyterians, Methodists, and Church of England, belongs.

Baptist Work Begun in Siam. The story of American Baptist missionary work in China, strangely enough, does not begin in China, but in Siam, where it is interwoven with the story of missions in Burma. Chinese immigrants had been going into Siam in increasing streams for decades, attracted by the rich resources and sparse population of the land. Even to this day Siam has a population of only six million people in a territory larger than Germany; hence Siam does not feel the pressure of life as do many oriental nations.

Circumstances of Siam's Opening. It was Ann Hasseltine Judson, the heroine of Burma, who first called the attention of Baptists to Siam. She found time in her brief life of unsurpassed toil and suffering to learn enough of the language from an immigrant Siamese to translate the Gospel of Matthew into Siamese. Then the very ship which brought the Siamese twins to the United States brought also an appeal to American churches to enter Siam. The Congregationalists responded first in a mission that seemed a failure, but really had long, long influence, for it gave Siam a tutor to the Crown Prince, who made him the first progressive monarch of the Far East, Chulalongkorn, the steadfast friend of missions.

Doctor Jones Goes to Siam. The first Baptist missionary who entered Siam was John Taylor Jones, of Moulmein, Burma. During his missionary service in Moulmein he had become interested in an interior tribe called the Talains, among whom no work had yet been done. While attempting to learn their language, he found that they were very numerous in Siam, where they could be more easily reached through the Siamese language. Those were the days of pioneer experimentation in missions. So Doctor Jones light-heartedly set out for Bangkok, and there began in earnest the study of Siamese. He hoped by this means to reach the Talain people scattered throughout Burma and Siam, who had no written language. Doctor Jones was another in the long roll of Baptist missionaries who have been distinguished in the translation of the Bible. In 1843 he had completed his translation of the New Testament into Siamese, and as an interpreter had rendered valuable services to the

government of Siam and to the English and American ambassadors in their treaty negotiations.

William Dean Sent to the Chinese. While Doctor Jones during his service in Bangkok had come into contact with Chinese immigrants, it was William Dean who was sent out as the first American Baptist missionary to the Chinese, under instructions to proceed to Bangkok and there begin his study of the Chinese language. At that time entrance into China was so difficult, and a foothold there so precarious, that it seemed to the Board that Siam offered the best door of entrance into China.

Adventure with Pirates. It was a notable group of missionaries that sailed from Boston on the good ship "Cashmere," July 3, 1834. In addition to the Deans, there were the Wades, with the two Karen Christians who had accompanied Mr. Wade in his wonderful meetings throughout the country; the Howards, the Vintons, the Osgoods, the Comstocks, all bound for Burma. Moulmein, where the Burmese missionaries left the ship, a frail little six-year-old boy was brought on board and entrusted to the Deans as far as Singapore. This was George Dana Boardman, later one of the best loved and most distinguished ministers of the Baptist denomination. He was a son of George Dana Boardman, the associate of Adoniram Judson. Those were perilous days. The Deans, after a few weeks' delay in Singapore, took the little fellow in a Chinese boat to put him aboard the "Cashmere," which was about to sail for the United States. On the way, when ten miles from shore and five miles from the ship, they were attacked, while alone and unarmed, by fierce Malay pirates. Mr. Jones was thrown

into the water and nearly drowned, and both he and Mr. Dean received numerous spear-thrusts. But the child, hiding under the seat of the boat, was unharmed.

First Protestant Church in Siam. The work among the Chinese had already had its small beginnings when William Dean arrived in Bangkok. Among the little company who had been coming to Doctor Jones' house for instruction, was a Christian Chinese convert and a little band of inquirers. These became a nucleus of the first Protestant church in Siam, organized by Mr. Dean in 1837. During his ministry in Siam Mr. Dean organized five Chinese churches, and baptized about five hundred Chinese disciples, a larger number probably than were gathered in during the same period in all China. Many of these emigrants, upon their return to the mother country, became obscure sowers of the seed of the gospel, whose abundant harvest we are witnessing in our own times.

Echoes of an Old Dispute. As soon as the signing of the treaty in 1842 threw open the five treaty ports to missionary effort, the Baptist mission was planted on the mainland of China. Mr. Dean moved up to Hongkong from Siam, and John L. Shuck and Issacher Roberts, from the settlement of Macao, where they had gathered a tiny church, the first Baptist church of China. The comment of an early historian casts an amusing side-light upon the distance we have come from those early days of uncompromising and sometimes prickly standing up for opinion. It seems that in 1847 Mr. Roberts had made a vain effort to unite a little church in Canton, founded by Mr. Shuck, with a church of three members which he

himself had organized. Because Mr. Shuck had been, in 1845, the only one of the Baptist missionaries in China to cast his lot with the Southern Baptist Convention, this very sensible proposal of Mr. Roberts was bitterly opposed and defeated. The historian solemnly, and with a wise shake of the head, thus comments:

He seems not to have considered that only one wronged and oppressed Baptist is sufficient to commence pulling down a church, and so making no end of noise and dust. Dear reader, harken to the voice of experience.

Thank God, we do not live in those dear old days.

John L. Shuck Enlists. It was this same gallant soldier of Christ, John L. Shuck, about whom the following story is told: At the close of a missionary meeting, when the deacons were counting the offering, they found with the coins and bills a card on which was written one word: "Myself." "Who put this in?" asked one. "Oh, a young man back in the congregation," was the answer. But this young man was destined to be one of the noblest soldiers of the Cross sent into China by the Baptists of the South.

Beginnings in Kwangtung. The province in which the Baptists had now established their mission was Kwangtung. Here, in the territory about as large as Oregon, lives a population as numerous as that of France. From this province come most of the immigrants to the United States; the Cantonese, sailors, adventurers, merchants, traders—restless and democratic. It was not until after the war of 1857 that the mission was transferred to



ON THE MISSION COMPOUND AT SWATOW



CHINESE BIBLE-WOMEN AND MISSIONARY



Swatow, then for the first time thrown open to foreign trade and residence. Here in Swatow the Ashmores, Johnsons, and Partridges addressed themselves to the task of laying deep foundations for the present wonderful center of the South China Mission. The story of Swatow is another illustration of how one man sows and another reaps. The Rhenish and Basel missions of Germany had entered Kwangtung in 1847. One of their great men had made a heroic and persistent attempt to establish a station there and had been repulsed by the insolence and contempt of the people. Yet, in this very region, William Ashmore, of the Baptist, and William C. Burns, of the English Presbyterian mission, were to found one of the great Christian centers in China.

Troublous Days for the Missionaries. The first twenty years after the opening of the five treaty ports were calculated to test the fiber of the missionaries. Everywhere they were surrounded by opposition and misunderstanding, by the covert threatenings of politicians, the anti-foreign feeling of the people, the constant presence of war. For fifteen years the Tai Ping Rebellion devastated the empire, interrupting mission work altogether for long periods. Baptist missionaries were close to the springs of this most terrible civil war in history, a war in which whole provinces were made deserts, and during which fifty millions of people perished. One can understand neither the past nor the present of Chinese missions without taking account of the Tai Ping Rebellion, so long misunderstood and belittled.

Victorious March of the Tai Pings. Sweeping out of the South came the terrible iconoclasts, breaking up

idols, throwing them into the rivers, conquering all before them, until they had taken their victorious army to Nanking, the ancient capital of the nation. They were never checked until the government forces were drilled and officered by an American, General Ward; nor conquered, except by the genius of General Charles G. Gordon, the hero of Khartoum. Says Dr. W. A. P. Martin: "Had foreign powers promptly recognized the Tai Ping chief, might it not have shortened a chapter of horrors that dragged on for fifteen years and caused the loss of fifty millions of human lives? Is it not probable that the new power would have shown more aptitude than did the old one for the assimilation of new ideas?"*

An Unrealized Possibility. Many of the best informed observers were of the opinion that in the Tai Ping Rebellion were great possibilities for the Christianization of China, unrealized because the so-called Christian nations were not ready when the crisis came.

It was the day of all days for the evangelization of China. God seemed to stay the sun in the heavens to prolong it, but it passed at last. The shadows fell again across the land, and in the dark the temples rose, and once more the idols came back and looked down on their worshipers, and the Christian church, barring here and there some eager soul, who felt the anguish of it all, slept content, not knowing what the day was that had gone.—Robert E. Speer.

Issacher Roberts, First Missionary to Lepers. During the entire twenty years preceding the collapse of the

^{*} Cycle of Cathay, p. 14.

Tai Ping Rebellion in 1865, the whole nation had been kept in a constant whirl of excitement and terror which made the prosecution of missionary work difficult or impossible. One of the picturesque figures of these early years was the Issacher Roberts who has already been mentioned in connection with the Tai Ping Rebellion. He gave his own property to create the fund which sent him out in 1836. He worked at his trade of saddlery to support himself while in Macao, and was probably the first missionary in China to begin Christian work among the lepers, as he was the first to pay with his own life the price of such ministry. For in 1866 he returned to his country, himself a leper, to die.

Second Center Opened Among the Hakkas. was not until 1882 that the second center in the South China Mission was opened among the Hakkas in the hillcountry. These Hakkas are an immigrant people speaking a different dialect from that of Swatow. They are a powerful people, of strong intellectual capacity, showing an unusual passion for education. Their women have never bound their feet. The vicissitudes which have delayed the pioneer work among this people are shown in the simple statement that out of twenty missionaries assigned to the Hakkas sixteen have died or been compelled to retire for ill-health, so that for years the burden of the work rested on one family, the Whitmans. The last five years have seen the determined reenforcement of this field. In 1911 the Missionary Conference of South China urged upon the Society to give a paramount place to the needs of the Hakka Chinese. Little has been done up to this time to carry out this recommendation.

Original Contribution to the Science of Missions. Miss Adele Field was the first missionary to train and employ Bible-women, a form of service so fruitful that it has been caught up and developed by the missionaries of every denomination in the mission fields of the world. Like all great inventions, it is so simple that we wonder why every one did not think of it. Miss Field's practice was to gather together groups of Christian Chinese women to teach them some simple gospel truth, and to send them out to teach this in the homes of the community, wherever a door was open to them. When they returned, she patiently taught another lesson, and sent them out again. This simple method of hers marks the call of a new regiment into the army of mission work. It is recognized to-day that the Bible-woman is one of the most essential and efficient factors in the spread of Christianity in any country.

Beginnings of the East China Mission. The second field to be entered was East China. All the stations but Nanking and Shanghai are located in Chekiang, the smallest and most eastern province of China, with a population of eleven millions in a territory no larger than that of Ohio. This busy province, with its rich commercial cities, its hills and mountains, its fertile valleys, and many rivers, is one of the richest in the Empire, and contains Hangchow, the ancient capital of the country during the Sung dynasty. In this province many missionaries from many lands and churches are working together, and some might feel that the Baptists were not really needed. "What? Three hundred missionaries in one province?" Yes, but that only means one missionary to thirty thou-

sand people. In America it would take twenty-seven thousand Protestant ministers to look after the eleven million, five hundred thousand people, besides all the other church workers and the Catholic priests. So, perhaps, the modest Baptist contingent of fifty missionaries, more or less, does not overcrowd the situation. Here are Ningpo, and Shaohsing, and Kinhwa, and Huchow, and Hangchow, all great cities, centers of influence, not only of this province, but of the entire country. In the adjacent provinces of Kiangsu there are stations in Shanghai and Nanking, the "New York" and "Boston" of China. Work in these two East China provinces was opened by the first Baptist medical missionary to China, D. J. Mac-Gowan, M.D., who opened a hospital at Ningpo in 1843, and did for this part of China the same sort of work that Dr. Peter Parker had done in Canton. His cures and operations seemed nothing less than miraculous to the Chinese. Notable names of the East China Mission are the Goddards, the Knowltons, and the Jenkinses. Doctor Goddard's translation of the New Testament in the vernacular of the common people was published in 1872 by the American and Foreign Bible Society.

Beginnings in West China. It was forty years after the opening of the work before a third field, West China, was added to Baptist missions. On the western edge of the Empire lies the Empire State, Szechuan (Four Rivers), the largest and most populous province of the republic, with an area greater than that of California, and a population of sixty-eight millions. Here is an imperial land of mountains and streams and fruitful valleys, of great mineral wealth, with an industrious, ambitious, and pro-

gressive people whose standard of living has never been reduced to that of the crowded East and South. The recent revolution began in Szechuan, and here is one of the centers for all forward-looking movements.

When our first missionary entered Szechuan in 1884, it was really primitive pioneer territory "three months up the river." The missionaries assumed Chinese dress and met narrow escapes at the hands of Chinese mobs before they could plant the mission at Suifu. "I went to find a heathen, I found a brother," said one of them on his first furlough.

Work Interrupted by Anti-Foreign Riots. Stations have been established at Suifu (1889); Kiatingfu (1894); Yachowfu (1894); Ningyuanfu (1905); and Chengtu (1909). The first bitter prejudice of the people seemed softened, when the terrible riots of 1895 made it necessary for all the missionaries in Szechuan to flee for their lives, and broke up all missionary work for a year. The work was again beginning to thrive, when came the Boxer uprising. All missionaries were ordered to leave. When they returned after the storm had calmed, they were rejoiced to find that the little Christian community had come through the terrible ordeal unscathed, faithful unto death.

Central China Mission. The last of the quadrilateral of missions to be formed is the Central China Mission, located in the very ganglion of industrial China, in the province of Hupeh. Ocean steamers can come six hundred miles up the Yangtse to Hanyang, Hankow, and Wuchang, the three centers of China's new industrial civilization. Here are the government iron and steel-



MISSIONARIES TRAVELING IN WEST CHINA



A MORNING CONGREGATION AT HANYANG



mills, the arsenal and gun-works, the smokeless-powder factories, the brick-kilns and rolling-mills, the water-front, the docks with the warships of many nations at anchor. It was not until 1893 that Rev. Joseph S. Adams removed from the East China Mission to Hanyang. After conference with representatives of other denominations, there was assigned to the mission a territory a hundred and fifty miles long and one hundred miles wide, containing a population of five millions.

Fruits of Labors. In these four fields the missionaries have been building up with infinite care and patience a Chinese Christian Church. What are the fruits of their labors? In 1862, after twenty-six years, there were ninety-nine Chinese Baptist church-members connected with the missions of Northern Baptists. Twenty years later the number had risen to one thousand and eightytwo. In 1902, there were two thousand, eight hundred and thirty-nine. Ten years later, in 1912, there were numbered in these Chinese Baptist churches, six thousand and seventy-one members. This shows a larger numerical gain in the last ten years than in the preceding twenty. The contributions of the same Chinese Baptist churches show an equally encouraging increase. In 1862, members of Chinese churches connected with the mission, gave \$59.56, or sixty cents each. In 1882 the aggregate was \$778.79, or seventy-two cents per capita. In 1902 the contributions were \$2,987, or one dollar and five cents per capita. In 1912 the amount was \$8,167, or one dollar and thirty-four cents per capita.

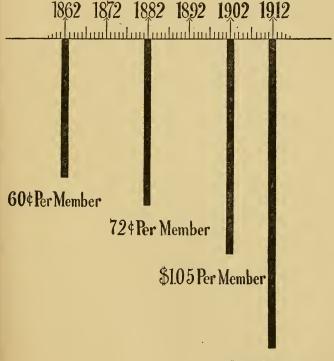
Comparison with Work of Other Denominations. While the gains are both full of encouragement and an

evidence of the thorough work done by a widely scattered and often depleted band of missionaries, yet there is another side to the question that ought not to be lost sight of. Three other denominations doing missionary work in the same period and under similar conditions can show results even more encouraging. The Congregationalists entered the field eleven years later than the Northern Baptists, and had, in 1911, eleven thousand members, as against five thousand, two hundred and fifteen. Presbyterians, entering ten years later, had twentyone thousand, three hundred and nine members: the Methodists, thirty thousand, one hundred and ninety-one. The missionary forces of the four denominations in 1911 were: Northern Baptists, one hundred and twenty-three; Congregationalists, one hundred and thirteen; Methodists, two hundred and forty-one; and Presbyterians, two hundred and seventy-four. If we compare the adherents in each case, the Christian community ministered to by these four missions, and not merely the church-membership, we shall have, perhaps, a fairer comparison. The Baptist constituency numbers thirteen thousand, eight hundred and twenty-eight; the Congregationalists, thirteen thousand, nine hundred and twenty-seven; the Methodists, fifty-three thousand, three hundred and thirteen; the Presbyterians, sixty-seven thousand, nine hundred and thirty-nine.*

Education an Aid to Evangelism. Can we discover any reason for the more bountiful harvests enjoyed by the brethren of other churches? In some cases their

^{*} See World Atlas Christian Missions, p. 87.

work has been more centralized and less scattered than that of the Baptists; in some cases, perhaps, better equipped and more adequately supported. But in regard to the two denominations having the greatest accessions, there has been a difference in emphasis. The Presby-



\$1.34 Per Member

Increase in Gifts of Chinese Baptist Christians

terian Church, by its early realization of the necessity for well-equipped, adequately manned schools of high grade, has been able to raise up able leaders among the Chinese themselves. It has worked on the theory that the mightiest agent of all evangelization is, in the long run, Christian education. Foregoing the hopes of immediate returns, the missionaries sought to multiply their powers a hundredfold in the lives of pupils to whom they had given the best, highest, most scientific, and thorough Christian training possible. The results of this policy seem to prove its wisdom. Out of these splendid schools have come the men who are winning China for Christ. Three of the seven Christian men holding cabinet positions in the Chinese Government are the sons of Christian pastors, the products of missionary colleges. One Presbyterian school, that of Doctor Mateer, turned out almost every graduate to become a Christian leader, and furnished thirteen Christian professors for the first imperial universities to be organized. It was in the Christian college of Shantung that the remarkable movement began under the Rev. Ting Li Mei in 1909, in which onethird of the student body turned their backs on official preferment, distinction, and large salaries, and volunteered for the gospel ministry. Since then the number of groups of such volunteers has risen to one hundred and four. And two hundred and fifty new men volunteered during 1912. The leaders of New China to-day are the products of Christian education. The denominations which led in education are leading the nation to-day.

Baptist Educational Ideals. Baptists, on the contrary, for many years laid their stress upon evangelism.

Such schools as were established were small and poorly equipped. "The primary purpose," said they, "in the establishment of schools has been the education of the children from Christian homes in order to develop an intelligent Christian community, able to read and to use the Scriptures." The fruit of this policy was failure to develop strong leaders among the Chinese and limitation of the growth of the mission to the numbers who could be influenced by the direct evangelistic labors of the missionaries with such helpers as they could train. Happily, there have never been wanting Baptist missionaries who clearly saw the inevitable weakness and immaturity that must continue in the church whose leaders were men of little education and capacity. In the face of indifferent support on the part of the denomination, they have built up schools that are the nuclei of the splendid system that is to be.

Methodist Emphasis on Woman's Work. The Methodist Church, while emphasizing higher education in common with the Presbyterian, has laid particular stress on the development of its work for women. Their missionary bishops were among the first to discover that the key to the situation in China is in the hands of the women. When Bishop Bashford found, in his tour among the churches, that the women members of the church were only one-tenth as numerous as were the men, he at once began a campaign to secure women evangelistic missionaries, the establishment of training schools for Bible-women, and of schools of higher education for girls. This church was the first to realize the importance of the trained Chinese woman physician. The four pioneer

women physicians among the Chinese, Hu King Eng, Ida Kahn, Mary Stone, Li Bi Cu, were all girls sent to America to receive the most thorough college and medical training, and then appointed as full medical missionaries under the Methodist Woman's Board.

This enlightened policy of giving full rank and complete responsibility and authority to properly equipped Chinese women has given the Methodist Church a position of leadership in this field. The hospitals presided over by these women, the nurses' training schools which they have developed, the system of village itineration and evangelization which they have organized, are great factors in the ever-widening spread of Christian truth in the community served by the Methodist Church. Taking up the idea of the training of Bible-women, the Methodists developed it until they had well-organized schools where women might receive a thorough training extending over months or years to fit them to become real leaders among their own people. This policy enormously increases the power of the individual missionary to reach thousands whom her own personal message could never touch. At first it seems much slower and less rewarding than the policy of personal itinerating and evangelizing; but the dozen girls into whom a missionary has poured her life, so that they in turn are filled with the spirit of Christ, can do, not twelve, but a hundred times as effective work. More and more the native agency must be emphasized, the foreign missionary become the leader, inspirer, and servant of those whose increase means his own decrease.

Educational Opportunity in Szechuan. In West China the Baptists are facing an educational opportunity

unexcelled in the mission fields of the world. Here, in a territory as large as France, with a population even larger, the government educational scheme is not strong, and Christian schools may take the field. Most of the denominations at work in the province have united in one system of schools, with one course of study, under one superintendent, whose salary is paid jointly. This unified system of primary and secondary schools is to be crowned by the West China Union University at Chengtu, the capital. The university is already organized, is teaching its first pupils; but permanent buildings are yet to be erected. Baptist missionaries are represented on the faculty. The project includes the raising of a half-million dollars for buildings and endowment, of which the Baptists are expected to furnish one-fifth. There are to be normal training schools for the training of both men and women teachers, a medical school, and it is hoped, ultimately, a union theological seminary affiliated with the university.

Other Union Schools. Another big educational advance is the Union Girls' School in Hangchow, in which the Baptist Woman's Society unites with the Presbyterians, North and South, to form a magnificent girls' school that will ultimately become a woman's college. In East China there is a general movement for union work in education. A commission has been appointed, consisting of two members from each of the larger mission bodies at work in the province. It is proposed to affiliate all schools with the University of Nanking, and to correlate all educational work so as to cut out waste and duplication and also to strengthen existing schools.

In Ningpo the Baptists, Presbyterians, and English Methodists are considering union work. The Theological Seminary and College at Shanghai represents union between Baptists of the North and South—surely a sensible step. In this enlarged and strengthened seminary the men who are to be the preachers and evangelists of the future are being trained. Students in the college and seminary are already entering into social service. The seminary and college have the same president, Dr. F. J. White, who is laying the foundations of a first-class Baptist university.

A Notable Chinese Christian. Tong Tsing En, the Chinese dean of the seminary, is the notable man who represented Chinese Baptists at Edinburgh.* Twenty years ago a Baptist missionary befriended a poor boy, and started him on the road to an education. He is now this man of weight and influence, both through his writings and his public addresses. He is a foremost member of the national Executive Committee of the Young Men's Christian Association. Professor Tong has had on his heart the needs of adult illiterates, to which class a majority of the Chinese belong. For their use he has prepared a primer and nine little volumes on hygiene, ethics, farming, physical geography, reform of customs, the country, the relations of man, etc. By a wonderfully ingenious adaptation he has made it possible to do this, using only six hundred characters instead of the usual

^{*}World Missionary Conference of 1910 in which representatives of the Protestant Mission Boards met in a series of meetings which have been called the most momentous gathering of Christians since the day of Pentecost. (See Gairdner, "Echoes from Edinburgh, 1910.")



YATES HALL, ŞHANGHAI BAPTIST COLLEGE



CHINESE MEDICAL STUDENTS AT NANKING



three thousand or more. This simplified reading system makes it possible for adults to learn to read in a year's course what would require a long period of training by the old methods. Four of the books are already published. Mr. Tong is pushing the organization of evening classes for both men and women. This one man of national influence is worth all the money ever expended by the Baptists in China.

Work Among Pastors' Wives. As most of the students are married it is possible to do an important work in training their wives, who, as pastors' wives, will be women of influence in their communities. Lessons in the care and feeding of children, and in home nursing and sanitation are given, along with simple Bible study and preparation for Sunday-school work. Mrs. Mabee recently appealed to women in the homeland to supply soap, talcum powder, gauze, absorbent cotton, and the like, to use in teaching these women.

Ashmore Theological Seminary. The other theological school is located at Swatow. It is a memorial to that apostolic missionary, William Ashmore, Sr. The splendid building and the land were both the gifts of Doctor Ashmore's family. "He, being dead, yet speaketh" in the work that was dearest to his heart, the preparation of men to preach the gospel. Recently fifteen men from the seminary started out for a ten days' evangelistic campaign. They divided into three bands and went through hundreds of villages, preaching and selling books and speaking to thousands. Another campaign was conducted in Chaochowfu, the prefectural city. The party of forty-two, including seminary and academy

students, missionaries, and colporters, was given half-fare on the railway for the ride of thirty miles. Every shop was visited, thousands of copies of literature sold, and thousands of people stirred by the Christian speaking and singing. This Salvation Army method made a great impression, brought out a favorable editorial in the daily paper, and inspired the students with the spirit of aggressive evangelism.

Work of Chinese Evangelists. With the establishment of the republic, opportunities for wide-spread evangelism were opened, undreamed of as a possibility a few years ago. The Chinese church itself is developing wonderful leaders of this work. When Pastor Ting Li Mei, who has been called the Moody of China, came to Hangchow two years ago, in one meeting over one hundred and eighty persons professed conversion, and fifty students dedicated themselves to the ministry. A woman evangelist of apostolic fervor and beauty of character is Miss Dora Yu. She believed that God had called her to speak for him. With the shyness of a Chinese woman, in regard to public speaking, she prayed that if this were his will. God would send inquirers to her house. For some time she continued to speak to the many who came to her in answer to this prayer. Gradually she gained confidence for a wider work. She speaks several Chinese dialects and perfect English. For several years now she has spoken not only among the Baptist churches, but in great interdenominational meetings, to both men and women. "It is marvelous," says Mr. Foster, "while woman is still a chattel in China, to see a slight, little Chinese woman so speak of the holiness of God and of his love in Christ that strong men break down and weep, and confess sins, and make restitution, and make up old quarrels, and thereafter show a wholly different spirit in their living." When she spoke before the boys of the boarding-school in Kityang the entire school confessed Christ as Saviour and Lord. Twenty of them desire to become preachers.

Medical Work. There are eight hospitals and five dispensaries connected with Baptist missions in China, and a medical staff of twenty, of whom eight are women. At Hanyang, Kityang, Huchow, and Swatow, there are women's hospitals, or wings of general hospitals. Swatow Dr. Anna K. Scott, now seventy-five years old, is in charge of the hospital. This wonderful woman has for years kept this hospital open and maintained her classes for the training of Chinese nurses, when she was the only physician in the hospital. Her granddaughter, Dr. Mildred Scott, has now gone to her aid. There is no greater need in China than the reenforcement and enlargement of hospital work among women and children, the most suffering and neglected classes in China. For years the Josephine Bixby Hospital, at Kityang, was unable to secure a woman physician; and now there is a new hospital and a trained nurse in Huchow, but no physician ready. Are there not, somewhere in the United States, trained medical women who will give themselves to this beautiful work?

Baptists are entering into union medical work in Nanking with Presbyterians, Disciples of Christ, and Methodists.

Opportunity Among the Hakkas. A hospital at Hopo is a pressing need. The people are so eager to have

a hospital that they have gone about and secured contributions of two thousand dollars (gold) toward the hospital building. For three years now they have made their appeal in vain for a physician and for a building. Baptists cannot expect them to wait indefinitely, and must be prepared either to meet the needs of this strategic center of Hakka work, or to turn over the field to others who will meet half-way this evidence of interest and generosity.

Insufficiency of Equipment. When one thinks of Doctor and Mrs. Lesher, of Chaoyang, both fully trained physicians, trying to do medical work with neither hospital or dispensary, of Doctor Eubank trying alone to carry on the heavy hospital work at Huchow, and of Doctor Scott alone for years to shoulder the burdens at Swatow, the tremendous needs of the medical service become apparent. One-third of the hospital expenditures are now raised on the field, and the work will become increasingly self-supporting, if just now it can be properly begun. "One physician and one evangelist cannot cope successfully with a population of two millions of people," says Mr. Wellwood, of West China.

A New Macedonian Call. While not one of the largest Christian bodies in China, the Baptists are growing rapidly, and are face to face with marvelous possibilities. The converts of the Northern and Southern Baptists number 13,200, and during the last three years have been growing at the rate of a thousand a year. These poor Chinese Christians gave more than two dollars each in 1912 for the evangelization of China. There are, all told, 278,628 Protestant Christians in China. The

church is doubling once in seven years. This infant church will need, for a generation, the help of the Christians of the West, if it is to win China for Christ. The multitudes of the ignorant must be schooled, millions of Bibles circulated, and the leaders trained and enlightened. In her stupendous task the Chinese church, as though Christ himself besought, beseeches us for Jesus' sake to come over and help her. Such an opportunity can never dawn again. The hour has struck for the most momentous advance of Christianity since Paul crossed into Macedonia. Will the Church, by prayer and faith and gifts of men and money, rise equal to the opportunity? Or will Christ once more weep over the cities of rich America as he did over Jerusalem?

FACTS ABOUT CHINA

Population	430,000,000
Number of missionaries	5,144
Number of cities and towns with resident	
missionary	527
Number of cities and towns unoccupied	1,444
Percentage of cities and towns occupied	26%

Four-fifths of provinces of Kan-su, Yun-nan, Kuei-chow, and Kwang-si absolutely unreached.

Within 140 miles of Canton are three counties with 10,000 villages, averaging 250 inhabitants, where no missionary or Chinese preacher has ever set foot.

The boat population, numbering millions, is without workers.

Aboriginal tribes of the southwest, numbering 6,000,000, almost wholly untouched.

Chinese Protestant Christians	324,890
sionary	83,000
Average number to each medical missionary	1,400,000
Medical missionaries	308
Contributions of Chinese Christians for	
church work	\$320,000.62

Within three and one-half years 85 per cent of opium traffic has been destroyed.

Three of the members of the cabinet are Christians. One-fifth of the members of Parliament are Christians. The China Inland Mission has 1,000 missionaries.

BAPTIST EDUCATIONAL INSTITUTIONS IN CHINA

Ashmore Theological Seminary, Swatow, China. W. Ashmore, D. D., president; J. M. Foster, D. D., Rev. G. H. Waters, and native teachers.

The seminary is the outgrowth of the preachers' classes held by the late Doctor Ashmore. The building, with its site, was a gift from Doctor Ashmore and his son. About thirty are now in attendance. The new building, opened in 1907, occupies a commanding site overlooking the Bay of Swatow.

Swatow Woman's Bible Training School, Swatow, South China. Miss Edith G. Traver and native teachers.

About forty women are trained here annually, some of whom go out as Bible-women, teachers, and matrons. Wives of students at the seminary will share the advantages of this school, for which a new building is now being provided.

Shanghai Baptist Theological Seminary. F. J. White, D. D. (American Baptist Foreign Mission Society), president; Rev. E. F. Tatum, Rev. James B. Webster (Southern Baptist Convention), and native faculty.

Rev. Horace Jenkins, D. D., for many years conducted the theological school for East China at Shaohsing. In 1908 this was merged into the union institution at Shanghai. The college and seminary occupy twenty-seven acres of ground along the Whangpoo River, just below Shanghai.

Theological Training School, Chengtu, West China.

After the death of Mr. Salquist, who had been in charge, this school was removed to Chengtu, where our mission now cooperates with other denominations in theological instruction.

Shanghai Baptist College. Rev. F. J. White, D. D. (American Baptist Foreign Mission Society), president; F. C. Mabee, M. A., C. H. Westbrook, Jr., Miss L. J. Dahl, and native faculty.

This, our first college in China, graduated its first class in 1913. Foundations are being laid for an institution of true scholarly spirit and aim. The college occupies the same compound, and has the same president as the theological seminary.

West China Union University, Chengtu, West China. Rev. J. Taylor, D. S. Dye, representing the American Baptist Foreign Mission Society.

The Friends Foreign Mission Association of Great Britain, the Boards of the Methodist Church of Canada and the Methodist Episcopal Church of the United States, and our Society cooperate in this institution. The preparatory school was opened in 1909.

University of Nanking, Nanking, East China. N. W. Brown, M. D., Rev. C. S. Keen, representing the American Baptist Foreign Mission Society.

Methodists, Presbyterians, Disciples of Christ, and Baptists cooperate in this promising institution, which has nearly five hundred students. Doctor Brown is an instructor in the medical department, and Mr. Keen is dean of the language school for missionaries.

South China Baptist Academy, Swatow, China. Rev. R. T. Capen, principal; Rev. A. H. Page.

Work of both academic and college grades is now being developed on the South China field. The boys are applying themselves with intensity to the mastery of the higher branches of Western learning.

Wayland Academy, Hangchow, China. P. R. Moore, principal.

Since the establishment of Wayland in 1900, it has enjoyed the favor of the Chinese of Hangehow, and the sons of some of the leading gentry are receiving their education there.

Munroe Academy, Suifu, China. Rev. I. B. Clark, principal; C. L. Foster.

Schools of modern and Christian learning are in the first stages of formation in West China; but all the missions have adopted a uniform system of grading, which will lead to effective and harmonious development of the school system.

Swatow Girls' School, Swatow, South China. Miss Maude E. Cruff.

This high grade school has recently added a new building to its equipment. It has over eighty pupils.

Hangchow Union Girls' School. Miss Mary A. Nourse, Miss Martha Daisy Woods, representing the Woman's Baptist Foreign Missionary Societies.

This school represents the consolidation of the three schools formerly conducted by the Presbyterian Board, North, the Presbyterian Board, South, and the Baptist Society, North. The union was put into effect February, 1912, and the school opened with an enrolment of 147. Although the aim is to do only high school, normal, and college work, yet for the present primary and grammar school pupils are received. Negotiations

have been opened for the purchase of a new site for the school, and it is expected that the initial capital will soon be required for a site and school buildings.

China Baptist Publication Society, Canton, South China. R. E. Chambers, D. D., Rev. Jacob Speicher, general secretaries. The Society was formed in 1899 as an independent organization, but its property is now owned jointly by the Foreign Mission Board of the Southern Baptist Convention and the American Baptist Foreign Mission Society, the press being conducted under the management of a Board of Directors representing the missionaries of the two societies and the Chinese constituency.

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IN THE ISLAND EMPIRE



CHAPTER VI

IN THE ISLAND EMPIRE

Transformation of Japan. In all the remarkable features of the nineteenth century, none was more unbelievably strange than the rebirth of Japan. In fifty years she passed from a medieval and feudal to a modern and industrial civilization; created a constitutional monarchy; introduced railways, telegraph, telephone; established a postal system that had a perfected free rural delivery long before we attempted one in the United States; organized a public school system, free and compulsory, that developed a whole nation of newspaper readers in one generation; built up an army and navy that have fought successfully two great wars, and revolutionized her industrial system by the wholesale introduction of steam and electricity in factory production. She captured the carrying trade of the Pacific, elevated herself out of isolation into a position among the great world powers; provided for the higher education of her youth in government universities, some of them numbering from four to nine thousand students, introduced the practice of modern medicine into hospitals, dispensaries, and training schools. In short, in the space of a half-century Japan changed the emphasis or reversed the view-point in almost every feature of her national life. Yet there are those who think that the Japanese are a bit inclined to be conceited.

Perry's Expedition. Every school child to-day knows of the great importance of the American expedition under Commodore Perry in 1853 in opening Japan to intercourse with the modern world. It is amusing to note the very different estimate placed upon the expedition by contemporaries. The Philadelphia "Ledger" doubted whether there were money in the treasury for the Administration to pursue such a romantic notion. The Baltimore "Sun," two days before the sailing of the expedition, remarked: "It will sail about the same time with Rufus Porter's aerial ship"; and after the sailing insisted on "abandoning this humbug, for it has become a matter of ridicule abroad and at home." So little did the great newspapers appreciate this great project of American statesmanship. London newspapers were not more discerning. The London "Times" doubted "whether the Emperor of Japan would receive Commodore Perry with more indignation or more contempt." The London "Sun" said: "For ourselves we look forward to the result with some such interest as we might suppose would be awakened were a balloon to soar off to one of the planets under the direction of an experienced aeronaut."

Christianity's Part in the Process. Christianity and the Christian missionary will be found wrought into the very foundation of these changes. It was Guido Verbeck who suggested and helped to or-

ganize the imperial embassy which went around the world in 1871. Moreover, more than half of the men selected by the mikado to make this world survey were former pupils of Verbeck. The first Japanese dictionary on which were to be based the treaties with Western government, was the monumental work of another missionary, Doctor Hepburn, who was also the pioneer in introducing modern medicine into Japan. Of Dr. S. R. Brown it has been said, that he was the teacher and inspirer of men who became the teachers and inspirers of new Japan.

A Providential Preparation. In fact, back of the apparently sudden opening of Japan to foreign intercourse, is a long and thrilling story of providential preparation. At a time, for example, when it was a capital offense for a Japanese subject to emigrate, and when, if a subject, either by shipwreck or accident, had been driven away from his native land, he might never return home, there were some Japanese waifs who were found in captivity to the Indians in the Oregon country. They were ransomed by Christian men, and since they could not be returned to their own home, were sent to China. Here they taught the Japanese language to Dr. S. Wells Williams, who was thus enabled to become the interpreter to Commodore Perry, when the American Navy opened Japan to intercourse with the world.

An Influential Conference. It was this same Chinese missionary, Doctor Williams, who in 1837 took passage for Japan on the American ship "Morrison," in the hope of gaining entrance into that country,

only to be driven away by the batteries in Yeddo Bay. He and two chaplains of the American Navy talked together in 1858 at the one Japanese port open to foreigners, the Dutch Settlement at Nagasaki. After this conference the two men, believing that the day was about to dawn for the planting of Christianity in Japan, wrote letters to their Missionary Boards in the homeland, urging the sending out of missionaries to Japan. As a result of these letters the five pioneer missionaries were sent out to Japan: Liggins, Williams, Hepburn, Brown, and Verbeck. These reached Japan within a few months of one another, and for ten years constituted the advance guard of Christianity. They represented the Protestant Episcopal, the Presbyterian, and the Dutch Reformed churches.

Forerunners in America. An even more remarkable preparation for the opening of Japan to Christianity was made by a group of Christian women in America. A circle of women was accustomed to meet to sew and pray for missions in Brookline, Massachusetts. While meeting one day at the home of Mrs. William Ropes, their interest, it is said, was attracted to Japan by a curiously wrought basket which had been brought over in one of Mr. Ropes' ships. As the women handled the delicate thing and realized that the country where it was made was absolutely closed to the gospel of Jesus, their hearts were drawn out to pray that Japan might be opened. For years, while Japan was fast closed and a price was set on the head of one who should be even suspected of harboring a Christian, these far-away American women

met regularly to pray for Japan. When they prayed they gave gifts to be used in Japan when their prayers should be answered. Before the little group had scattered during the passage of the years, they had paid into the treasury of the Congregational missionary society, the American Board, over six hundred dollars designated for Japan. Before the time came when the Board could enter the field, this sum had amounted, with interest, to four thousand, one hundred and four dollars and twenty-three cents.

Baptist Pioneers. While American Baptists were not among the first who sent out missionaries in 1859, they had a representative among the marines on Commodore Perry's flagship in 1855, Jonathan Goble by name, a real Yankee character. While he was not at all the type that one would select for a pioneer missionary, it was his absorbing interest in foreign missions which had impelled him to join the expedition in the hope of gaining an opportunity to look over the possibilities of Japan as a mission field. He undoubtedly used his shrewd eyes to good advantage, and when he returned home with the expedition he took with him a Japanese sailor who had been rescued from the sea. This waif, who was later baptized in Doctor Goble's home church, at Hamilton, New York, was so far as is known the first convert of modern Protestant missions to the Japanese.

The Services of Jonathan Goble. When we next hear of him, the carpenter sailor has become Rev. Jonathan Goble, and in 1860 has returned to Japan with his wife as the first missionary of the American Baptist Free Mission Society, a body organized and supported by abolitionists. Although foreigners were permitted to reside in the port cities of Japan, antiforeign feeling was still very strong, and it was possible to do little open or aggressive Christian work. Mr. Goble seems to have worked at his trade while making a translation of the Gospel of Matthew into colloquial Japanese, the first portion of the New Testament to be printed in Japan. The work was necessarily imperfect and was circulated under difficulties, and with a great deal of secrecy. Perhaps Jonathan Goble will be longest remembered by his invention of the jinrikisha, an institution so interwoven with all our associations with Japan that it is difficult to believe that it was invented a bare half-century ago by an obscure American Baptist missionary.

Lost at Sea. The Southern Baptists about this time sent out two men and their wives, who sailed from New York in the "Edwin Forrest" and were never heard from again. When the records of the kingdom are made plain these sealed orders of the King may be understood. Surely, they who went down with the ship in some unknown sea were his messengers, living or dying, and He who had accepted their consecration of life could make their service not in vain with the Lord.

Northern Baptists Enter the Field. In 1872, the very year that the antichristian edict boards were removed from the street-corners of Japan, the Northern Baptists began their Japan Mission. The Free Mission, before alluded to, wound up its affairs and

turned over its mission to the Northern Baptists, who appointed Rev. Nathan Brown and Rev. Jonathan Goble as their first missionaries. The latter terminated his connection with the mission shortly afterward, so that Doctor Brown is rightly regarded as the founder of Baptist work in the Empire. The life-story of Nathan Brown is a romance. He was, as we have seen, one of the pioneer missionaries in Assam, the friend of Judson and of Miles Bronson.

Doctor Brown in Japan. To this veteran missionary, after eighteen years in the homeland, there came the call from God to go once more as a pioneer to a new land and to learn an unknown tongue. Those who believed that his genius for language might be of service in the opening years of the Japan Mission little expected that this worn veteran, then sixty-six years old, would live to see thirteen years of fruitful service in Japan. According to the bent of his genius he gave himself to the acquisition of the language with an almost uncanny ability. When it is remembered the Japanese is regarded as perhaps the most difficult language in the entire mission field, his accomplishment seems little less than miraculous. As soon as his own severe canons of scholarship would permit, he began to translate and to write hymns for the Japanese as he had for the Assamese.

Translation of the New Testament. The crowning work of his life was the publication in 1879 of the first translation of the entire New Testament into Japanese. This version, although later superseded in popular use by that of the Union Committee, has

always held a high position among scholars. Said Prof. E. W. Clement, himself a most accomplished Japanese scholar: "The version does not enjoy a wide circulation, but it is generally acknowledged to be clearer, simpler, and more in harmony with the original than is the other translation." Is it not a pity that the unhappy sectarian divisions of Christendom with regard to the translation of mooted terms should have deprived the infant Japanese church of the full benefit of the work of this great translator?

Death of Doctor Brown. When the old man fell asleep in Yokohama in 1886, at the age of seventynine, he was beloved by the Japanese as one of their very own. Like the aged apostle John, with his everrepeated "Little children, love one another," the old missionary summed up the passion of his life in one reiterated prayer, carved later on his tombstone: "God bless the Japanese."

Women Pioneers. Only two years after the establishment of the mission, the Woman's Baptist Foreign Missionary Society sent out as its first missionaries two women whose names are woven into the very heart of the mission: Miss Clara Sands (Mrs. J. C. Brand) and Miss Anna H. Kidder. A few months after coming to Japan Miss Kidder witnessed the baptism of the first Japanese woman who is known to have made confession of the Christian faith, Uchida San, first of a long procession of beautiful Christian women in whom lies the hope of the new Japan.

Miss Kidder's Work. Miss Kidder is one of the spiritual assets of the denomination. In the history

of the school which she founded she has had part in the whole story of woman's education in Japan. It is a rather interesting coincidence that the first woman missionary in Japan was another Miss Kidder, Miss Mary E. Kidder, who in 1869 founded the Ferris Seminary for girls in Yokohama. Our Miss Kidder was the founder of the Sarah Curtis Home School in Tokyo, where she still lives and works. An editorial appeared recently in one of the most powerful daily newspapers published in Tokyo, which gives some idea of the veneration with which Miss Kidder is regarded by the Japanese. The editorial was headed "The Incarnation of Love," and proceeded to describe an elderly foreign lady in simple dress, who for twenty years had been accustomed to leave money with the official in the Kanda Ward office in Tokyo, asking him to distribute it among the poor. After describing Miss Kidder's work in the school, the editorial concludes: "She was merciful from her youth, and numberless times she gave to the poor by her self-denial. . . She is very humble, and avoids social circles; she does not speak or preach in public. Even the school founded by her has another's name. Only once has she gone back to her homeland during these forty years. She was once beautiful as a flower, but has now frost in her hair. She says: 'I have come to love Japan; I do not regret offering my life for the loved One.' . . There are so many hypocrites in this world that it makes us feel good to know of this beautiful story." (The editorial from which this quotation is made was translated for "Gleanings.")

Educational Work of Woman's Boards. The work committed to Baptist women in Japan has been exceptionally strong. Four boarding-schools for girls are maintained: at Tokyo, Yokohama (Kanagawa), Himeji, Sendai. There is the Bible Training School at Osaka; the kindergartens at Morioka, Tokyo, Kobe, Naha, in the Liuchiu Islands; the Kindergarten Training School in Tokyo, and boarding and day-schools for boys and girls are maintained in Tokyo, Yokohama, and Kobe.

Importance of Schools for Girls. It is rapidly becoming recognized that in Japan, as elsewhere, the problem of woman's elevation is fundamental. Hence these schools in which there is opportunity for Japanese girls at close range and for long periods to see the Christian life incarnated, are of immeasurable importance. It is the peculiar glory of Christianity that it cannot be communicated in terms of history, exposition, doctrine, creed, or catechism. Like its Founder, it must take on flesh and tabernacle among men. The social ideals of Christianity are many of them revolutionary to Japanese ideals and customs. They can become controlling in the nation only as they become naturalized in the life of the Japanese family. Said a prominent government official: "You missionary ladies have done a vastly greater work for Japan than you ever dreamed of. Our government had no hope of success in establishing girls' schools until we were inspired by your successes." The thousands of women who have had Christian training are helping to create that public opinion which has found



MARY L. COLBY SCHOOL AT KANAGAWA



KINDERGARTEN AT MORIOKA



expression in the new civil code of Japan, in which the word concubine does not appear.

Advantages of the Small Boarding-School. Criticism of the small family type of school, to which most of our girls' boarding-schools in Japan belong, is sometimes made on the ground of their necessarily high cost. But when it is remembered that since Sendai was opened but one girl has been graduated without open confession of her faith, that in Himeji twentyseven conversions were recorded in one year, and that in all of the schools it is the single aim and confident expectation that each girl shall be an out-and-out Christian, the cost seems not so high. The testimony of a leader in a recent senior class is in point. She said that long ago she had made a great resolve never to become a Christian. She had been in another large mission school for a time, and when she came to the small Baptist school she was for the first time brought into contact with a new atmosphere, an indefinable something which the Christian girls had and she had not. The Bible too was taught in Japanese instead of in English, as heretofore. And this, she said, made it more real to her. At last the kindness and evident interest of her classmates and the wonderful Christian atmosphere of the place brought her to a vital personal experience of Christ.

What Japanese Schoolgirls Do. The work done by these Christian schoolgirls in the boarding-schools is an inspiration. The girls of the school in Sendai conduct fifteen Sunday-schools each Sunday. They have a teachers' training class, visit in the homes, and are continually striving to pass on the blessings of Christianity to non-Christian people around them. Miss Dithridge's students in the Kindergarten Training School have opened a "Garden of Love" for poor children in one of the crowded quarters of the city. In ten days they enrolled fifty neglected children. Among Miss Whitman's girls in Tokyo the work is done in four Sunday-schools. One of the day pupils has a Sunday-school in her own home, with thirty children in attendance. The Kanagawa students teach in six Sunday-schools. In Himeji there are nineteen Sunday-schools in which girls from the boardingschool are doing valiant service as teachers. In fact, the growth of recent years in Sunday-school work in Japan has been due very largely to the work of the pupils and graduates of these girls' schools. Sundayschool membership is now fourteen thousand, nearly three times as great as is the membership of the churches.

Kindergartens as Evangelizing Agencies. The kindergarten has proved to be one of the most powerful evangelizing agencies in Japan. It seems to fit the genius of the people. The little children open doors for Christ that no other hands can set ajar. This fact is beginning to find recognition in the homeland also. The pastor of one of the largest Baptist churches in the United States has recently established a kindergarten in his Sunday-school building during weekdays. He says that the hundred or more children of this kindergarten have already brought many recruits into the Sunday-school, and opened many homes to

the visits of the Sunday-school missionary that were hitherto inaccessible. The Christian kindergarten, moreover, has a peculiar field in Japan. There is something about it, a power to transform child-life, which, according to the frank admission of officials, the government kindergartens lack. It is for American Christians to decide whether they will hold the position of preeminence already gained in kindergarten work by adequately equipping the schools which they have established. No second-grade work in any department will long satisfy the Japanese.

Story of Baptist Kindergartens. The Baptist kindergartens have had a wonderful history. The Zenrin kindergarten was located by Mrs. Thomson in one of the most notorious sections, not only in Kobe, but in all southwest Japan. Police protection had to be accorded in the beginning. Now the love of the transformed neighborhood is its best protection, and the courteous Japanese officials who see what the kindergarten has done are its firmest friends. Here a double kindergarten is held, one group coming in the morning and another in the afternoon. In addition to the kindergarten proper, there are the mothers' meetings, the constant visitation in the homes, the Friday Club, Mrs. Watanabe's interesting class among the older girls, and three Sunday-schools. Mrs. Brand opened the Tsukiji kindergarten in Tokyo in a little, dark building, crowded on the back of the mission lot between servants' quarters, yet she soon had forty-six pupils enrolled, and could have had twice that number had there been room for them. In Morioka the

kindergarten is enlisting support of the leading people of the place. Many of these pupils are able to pay full tuition, yet are willing to come to this Christian kindergarten where the children of government officials and the children of the people sit side by side. The Morioka kindergarten has done such beautiful things. The little ones have gathered flowers for the hospitals, made grape-juice to give to the sick at Christmas, learned the delights of gardening, and have been led by Mrs. Topping's gentle teachings to think of the famine sufferers in China. She said that when she noted that the Japanese papers made no mention of the thousands dying in China, she felt that she could not allow to pass the opportunity for enlarging the sympathies of the children. It was proposed to them that they forego the customary Christmas treat and send the money to save the lives of starving Chinese mothers and babies. The children entered into this with all the eagerness of their loving little hearts. But Mrs. Topping could not help being glad when an unexpected Christmas box from ladies in Cincinnati enabled her to make the usual treat for the children at Christmas time.

Kindergarten Training School. The Kindergarten Training School was opened in Tokyo October 2, 1911, for the purpose of giving thorough training to Japanese Christian kindergarten teachers. The school was fortunate, not only in its principal, Harriet Dithridge, but also in the kindergarten director, Ishihara San, a cultivated Japanese girl, who had received years of training in the best professional schools in

the United States. Miss Dithridge has a keen appreciation of the tremendous importance of this work, and a big vision of what these kindergartens can accomplish for the future. She says:

We ought to open new kindergartens in Tokyo. In the poor districts they are of inestimable value, and in all neighborhoods they are a means of entrance into the homes and hearts of the mothers. Some one has said that the kindergarten is in Japan what the doctor is to India and China. If this be true, and it certainly is, why are we Baptists so far behind other denominations in recognizing the fact and acting upon it? At present, mission kindergartens are far ahead of government kindergartens educationally, and Japanese teachers and workers recognize that fact. Oh, let us strike now, and dot this city with kindergartens. Since I have the training school girls to help, I ask only ninety dollars a year for the teacher's salary in each kindergarten, and for a place in which to hold it. How I wish I could make the people at home realize the importance of the kindergarten in Japan!

Possibilities of the Kindergarten. When one thinks of the marvelous possibilities of the kindergarten in Japan, of the hospitality of the people toward it, of its proved efficiency, and then considers the meager equipment and inadequate provision with which the Christian church is meeting the opportunity, one is reminded of the remark of a Japanese street urchin. He had attended a little Sunday-school and playground maintained by one of the missions in Tokyo. One of the periodic deficits of missionary funds compelled the missionaries to shut up the Sunday-school and the playground because they could not pay the rent. Half

wistfully, the little chap said, "I wonder if Jesus is getting poor."

Educational Opportunity. Except in the kindergarten, there is very little opportunity for primary education in Japan. Most people, Christian and non-Christian, send their children to the public schools. Hence the wide evangelism which formerly took place through school children no longer exists. The opportunity to-day is in the boarding and secondary schools. Here the Christian church is not awake to its opportunity. There are only twelve Christian secondary schools for boys, and eleven for girls in all Japan. Yet, on these and the higher schools depend the hopes of the future for the Japanese church. Doctor Schneeder, principal of the North Japan College, at Sendai, says:

The Christian schools have had to compete with a splendid system of government education. They have been hampered by insufficient support. Yet, in spite of it all, the degree of success that Christianity has achieved in Japan must be ascribed very largely to the direct and indirect work of the Christian schools.

The Edinburgh Conference report finds that most of the able Christian readers of Japan are the products of mission schools. The report further shows that these schools have powerfully affected the tone of current literature in Japan, producing novelists, poets, educators, and editors "who have led the way in creating a new literature for Japan, a literature that is fast familiarizing the whole nation with the best ideals of the West, and the influence of which upon national life and character is simply beyond calculation."

Duncan Academy Takes Advance Step. In view of these facts it is encouraging to know that Baptist missions in Japan have taken advanced ground in regard to Duncan Academy, the splendid school for boys in Tokyo. On April 10, 1913, a union was formed with the Presbyterians, who also have a fine boys' school in Tokyo. The higher departments of both schools have been united under a faculty composed of the teachers from both missions. The Presbyterian school has a fine location, with a ten-acre campus, beautiful chapel, dormitories, and school buildings. The Duncan Academy boys will have the advantages of this equipment, and the faculty, made up of teachers from the two schools, will be exceedingly strong. Both Boards will save expense in the duplication of buildings and equipment necessary in building up two separate schools. The union school too will have far greater prestige and influence among the Japanese. The preparatory department of the Baptist Theological Seminary is also cooperating with this union higher school. Dean Chiba, of the seminary, Professors Tenny, Sone, Sasaki, Yamaguchi, Ishima, and Gressitt are teaching in the union school. It is hoped that other missions that are maintaining boys' schools will join in the project, so that this may be the foundation for the Christian university which is so sorely needed in Japan. There is not a Christian college in the country fully equipped to compete with the government in offering equally advanced and specialized courses under the advantages of a moral and Christian atmosphere.

Theological Seminary. The Baptist Theological Seminary at Tokyo is perhaps the most important educational enterprise in Baptist missions in Japan. It also marks an advance in that it is a union institution, made by joining the two theological seminaries formerly maintained by the Northern and Southern Baptists. The Conference of Japanese Baptists has representation on the Board of Trustees equal to that granted the two Missionary Boards. If Japanese pastors are to be leaders, it is absolutely essential that they be given the very best advantages during their years of preparation for the work of the Christian ministry.

The Islands of the Pendant Tassels. Curving southwest from Japan to Formosa stretches the archipelago of little islands, known as the Liuchiu, or Pendant Tassel Islands. The name signifies that at one time they were considered a fringe on the edge of China's ample robe of dominion. After some centuries, in which the people tried to live at peace with their powerful neighbors by paying tribute to both China and Japan, the islands were formally annexed by the Japanese in 1878. Commodore Perry, in writing of his experiences of Japan, said that he had never seen people whom he pitied more than these Liuchiu islanders, crushed as they had been between two foreign despotisms. Says Doctor Griffis: "Ground between the two millstones of their foreign masters and the native aristocracy, the Liuchiuans feared the Chinese, hated the Japanese, and groveled before their local rulers." It is interesting to remember that

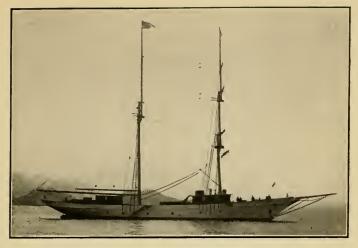
Commodore Perry was presented two inscribed bells that had hung centuries before in some Buddhist monastery, and that the musical chime of one of these still rings through the halls of Wellesley College.

Introduction of Christianity. It was quite natural that these isolated islands should be strongholds of conservatism and prejudice against foreigners. The early introduction of Christianity was attended with such difficulties that for forty years no attempt was made by any Board to carry the gospel to the halfmillion islanders scattered on these thirty-four islands. The pioneer missionary was a Dutchman, sent out by a few English naval officers, who had become interested in the islands. He met with the most polite and stubborn opposition. If he distributed tracts, officers were sent to follow him, and with true Japanese politeness to return to him the tracts in a neat little parcel. Even the very money he used was not allowed to pass into circulation, but was gathered together and put into sacks. When Doctor Bettleheim and his family sailed away discouraged, the money was dumped on board their vessel in order that the Christian contagion might not spread.

The Success of a Japanese Evangelist. In 1891 the Baptist missionary, Rev. R. A. Thomson, of Kobe, became deeply stirred over the neglected condition of the islands. He succeeded in interesting a Christian tourist, Mrs. Alexander Allan, of Scotland, to make a donation with which to begin the work. A Japanese evangelist was sent, and at the end of the first year he had baptized eleven converts and organized the

first Baptist church at Naha. Since that day a steadily growing work has been maintained by the Japanese pastor and evangelists. There are now eight hundred members, two hundred and twenty-five of whom were baptized in 1912. The people seem thirsting for God. The Christians go, as did the early disciples, from house to house, carrying the glad tidings. One of the evangelists, Mr. Nishihara, who had received a government pension of 2,000 yen (\$1,000), used it all to buy the land and build a chapel in a town where a new church was to be planted. The first year after that he baptized sixty-eight believers into the tiny church.

Activity of Liuchiuan Women. "In Liuchiu," says Miss Lavinia Mead, "the wonderful ingathering of the past years has been in large degree the fruit of the faithful efforts of the women of the Church. Almost all of these women have worked without salary as volunteer helpers. In this they have caught inspiration from the work of that indefatigable Bible-woman, Mrs. Haragachi, who has led them to the true source of the inspiration for service." One of these women was the wife of the pastor mentioned above. She was so eager to get Bible training that, with the full consent of her husband, she exiled herself from her family for two years of training in the Osaka Bible School. On the recent return of Mrs. Nishihara to her happy husband and children, she sent back to fill her place in the school a bright and energetic young woman from the islands, who expects to continue in this apostolic succession of Bible-women who are bearing the light into the Liuchiu Islands.



THE NEW GOSPEL SHIP IN JAPAN



WASEDA DORMITORY STUDENTS AT TOKYO



Unique Work on the Inland Sea. In one respect surely the Baptists may claim preeminence in missionary work in Japan. They may not have the most numerous body of believers, nor the largest and best equipped schools, but they have the most picturesque, useful, and best managed evangelistic mission in Japan, in the "Fukuin Maru," the gospel ship of the Inland Sea. What could be more picturesque than the setting of the mission in the famed Inland Sea of Japan, a land-locked archipelago, between the large southern islands of the Empire? Travelers grow weary trying to depict the beauties of this sea, with its clustering wooded islands, its mountain backgrounds, its quaint little villages perched on hilly summits, its swift tides, and slow sailing-craft. Up and down the length of this inland sea, daring all the dangers of the leaping tides that swirl through the narrow channels, goes the white-winged "Fukuin Maru" with her missionary skipper, Captain Luke Bickel, and her Japanese crew.

Parish of the "Fukuin Maru." Surely no mission could be more useful. Here is a heavy population scattered on many hundreds of islands, practically untouched by the impact of Christianity when Captain Bickel began his first cruise in 1899. These people in isolated hamlets could be reached only by boat or by rough mountain paths from village to village. They represented the intrenched conservatism of the Japanese.

Reaching Japan's Rural Population. The "Fukuin Maru" has been one of the agencies which have brought

into clear relief what is now recognized as the strategic opening in Japan, Christian work among the country people. Because of the restrictions that confined foreign residence to the treaty port, it has quite naturally come about that most of the missionary forces were concentrated from early days. Sixty per cent of all Protestant missionaries are found in the eight largest cities, yet three-fourths of the population of Japan is found outside the cities, in small towns and farm-villages. If Christianity is to permeate Japanese society, the laborers, the fishermen, the farmers, and the artisans must be reached. When Captain Bickel undertook his labors in these untouched fields the outlook was believed to be so discouraging that he himself said that he was willing and prepared to work for ten years without apparent results. The unexpectedly encouraging fruit of his labors has strengthened the courage of all those missionaries in Japan who believe that the next advance must be in the country districts.

The Guiding Principles of Captain Bickel's Work. In speaking of the "Fukuin Maru" recently, a missionary of another denomination, himself an evangelistic missionary of note, said that he regarded the work of Captain Bickel as the most significant piece of evangelism being done to-day in Japan, the best organized and most promising of permanent results. That this great tribute was not unadvised will become evident on studying the fixed principles upon which that work was founded. It has been farthest from that type of evangelism which consists of merely itin-

erating the country, speaking to the drifting crowds which curiosity brings together; that casual seed-sowing which invites the birds of the air to snatch up the precious seed. Captain Bickel set for himself five principles: Comity, thoroughness, democracy, organization, responsibility. (1) He built on no man's foundation, and never entered a location in which another denomination was at work. (2) He planned to visit every village of every island entered, with such persistence that entrance should be obtained. (3) In presenting Jesus Christ he recognized no distinctions of caste or class. (4) He divided the islands into groups, stationed an evangelist in each group, and made him responsible for all work carried on in the group. (5) He limited rigidly the number of paid workers in each group, and steadily sought to throw the responsibility for lay evangelism upon each member of the Church.

Originality of These Principles. Some of these principles were contrary to precedent and custom. For example, it has been a missionary custom to await an invitation for opening before beginning new work. Quicker results could have been secured in this way, but not that broad foundation for the transformation of an entire community or province. Again, the religious training of the Japanese had led them to regard all religious activity as professional, hence it is very difficult to make the individual church-member realize that he is to be a sharer in the work of spreading the gospel. "Believers they thought should be believers, and teachers be teachers."

Efficacy of the Principles. These principles are proving their soundness for a much wider application than that made by Captain Bickel. The splendid method too, of the mission is an inspiration and a challenge to all evangelistic missionaries. Captain Bickel has an orderly sequence of topics to be presented, a selection of truths to be emphasized. God, man, sin, the Saviour, are the four great truths emphasized by such orderly presentation that as the evangelist follows up his first message by his second the mind of the hearer is prepared to receive it. Why should there not be a science of evangelism? Not only is there this orderly presentation of the message, there is also a splendid system of following it up by letters, literature, and visits to scattered disciples that keeps up a close, personal touch with the whole field. This is not working in the dark, but in the light of a method as well considered as is that which the best business house demands of its employees, but which the King's business, alas, does not always secure.

Fascinating Development of the Work. How fascinating has been the development of the work! The stanch sailing-vessel, the gift of Mr. R. S. Allan, the Scotch ship-builder, in memory of his mother, has been replaced by a larger steam vessel. This shortens the time of the trips and enlarges the field of the visits. There is also a little steam launch which can penetrate where the larger vessel cannot go, and which does away with the necessity of long mountain tramps to reach the more isolated hamlets. Then there is the little "Fukuin Maru, Number Two," built in Japanese

style and used in colportage work. Her very building is the outward evidence of a miracle-working conversion. The Japanese colporter, who uses the little vessel to go in advance into every section whither the gospel ship itself will come later, is a living letter, breathing the power of the living gospel.

The Regeneration of Hirata San. Hirata San was a thorough reprobate, the coxswain of the crew of the "Fukuin Maru." "His crafty eyes," says Captain Bickel, "looked straight in the direction of the eight cardinal points of the compass all at once. He had one virtue; he was cheerfully, openly evil. He gambled, stole, and lied by preference, drank heavily, and loved to fight. All this he did-and worse. Man has a soul, they say; we tried to find his for two years, but never got a glimpse. . . Then something happened. He began to inquire, but how? Ignorant to the extent of not being able to read or write the simple Japanese Kana alphabet, morally crooked in all his ways—was there any hope of his being changed? We did not believe him sincere then, nor did we later when he professed faith in Christ. We refused baptism, but there was a change, a change at last, slight indeed, but growing in force continually, until the man became completely new. No figure of speech, no saintly cant is this, but hard, solid fact. He was changed from a gambling, lying, thieving, quarrelsome, ignorant tool of the Evil One into a true child of God. He pored over the old Book of books in every spare moment. And so we left him to God's Spirit. The harsh hands became gentle, the pride of other

days became loving humility that would not be refused, the shrewdnes of evil times turned to a remarkable thoughtfulness and resourcefulness in finding ways of service." So the new Hirata San, like the man whom the people found clothed and in his right mind at the feet of Jesus, goes everywhere telling his own friends how great things the Lord has done for him and how he has had compassion on him.

Magnitude of the Work. Four hundred towns and villages are now on the ship's visiting list. These are divided into four groups, with a Japanese convert in charge of each. There are forty organized Sunday-schools, two of them held in Buddhist temples, and one in the temple of the sailors' god, Ebeshi Sama. There are two kindergartens, many mothers' meetings, night-schools, week-day Bible classes, traveling libraries, and a monthly magazine, which goes to the scattered Christians hidden in the tiny villages.

Stories of Individual Converts. Oh, the life stories hidden away among these island Christians! There was the honored school principal, for example, who was dismissed from his position and disowned by his family because of his baptism. Then followed weeks in which none would give him work. One morning he cheerfully took a pedler's pack on his back and started out to sell paper, pencils, and the like, preaching as he went. He is now in the theological seminary in Yokohama, a tried and true disciple. Then there is old "Pilgrim's Progress," the seventy-year-old jinrikisha puller, who keeps up an old people's society and a book society, and visits from house to

house telling the good tidings. There are the man and his wife on the barren hillside farm who have set aside their best field for the "Sunday field," whose products belong to the gospel and and its work. There are the faithful Bible-women, who journey from village to village by boat in all weathers. They often go ten miles on Sunday in order to hold a Sunday-school class. Then there are the members of the crew of the "Fukuin Maru," who, after a hard day's work, walk many miles to conduct a neighborhood prayer-meeting.

A Living Epistle. Captain Bickel says that, being very tired one night, he asked one of his crew, a recent convert, to take a Bible to a certain man. He replied, saying, "No, no, captain; he does not need that." "But why not?" "Because it is too soon. That is your Bible, and thank God it is now mine, but it is not his Bible." "What do you mean by that?" "Why, simply that he has another Bible; you are his Bible; he is watching you. As you fail, Christ fails. As you live Christ, so Christ is revealed to him." No wonder that Captain Bickel adds: "I did not sleep that night. I knew it, in a way, of course; but to say, 'As you live, so Christ lives in that man's soul, in that house, in that village, in four hundred villages,' God help me!"

Opportunities for Advance. Forty villages which cannot be entered for lack of men and money are calling for teachers, Sunday-schools, and chapels. Think of this in a location where ten years ago there was not a single friendly village. Another island group, the Goto Islands, must be permanently opened, and

for them additional helpers must be secured. The only limitation to the work is that set by the limitation in the faith and vision of the home Church.

A New Spirit Stirring: The Tokyo Tabernacle. A splendid spirit is stirring in Baptist missions in Japan that needs only determined and adequate backing on the part of the churches at home to enable them to take the part in the spiritual emancipation of Japan which is in keeping with Baptist resources. There is the Tokyo Tabernacle, for example, under the inspiring leadership of the Axlings. Here are developed all the agencies used by a successful institutional church in the homeland. There are night-schools, young men's and women's Bible classes, with more than one hundred enrolled, mothers' meetings, a kindergarten, a nursery, a monthly magazine, nightly evangelistic services, frequent institutes for training the Christian workers. The night-schools, with an enrolment of three hundred students, are yielding a surplus revenue to help in supporting the other work. The afternoonschool is nearly self-supporting so far as current expenses go. Japanese supporters contributed more than a third of all the money needed to maintain the varied lines of work centered at the Tabernacle. In the kindergarten nursery fifty little children, whose mothers work in the factories, are beautifully cared for. This work began on the solicitation of a city official, and has proved the means of securing entrance to many families. The children's club enrolls one hundred and fifty older children. Between five and six hundred different people are regular attendants at one or more of the weekly services at the Tabernacle, and a larger number in addition of those who occasionally come when there is some special service to attend.

Burning of the Tabernacle. When the cable flashed the news of the total destruction of the Tabernacle by fire last February it seemed a terrible calamity. But already it is evident that the fire will only result in an enlarged work. Many Japanese friends came forward with pledges toward rebuilding, and at the time of the Northern Baptist Convention, in Detroit, a movement was inaugurated by the divinity alumni of the University of Chicago to provide \$30,000 for a new plant. A considerable portion of this has already been pledged.

Student Dormitories at Waseda. Another exceedingly interesting development is that of the student dormitories in connection with Waseda University in Tokyo, where are gathered eight thousand students. When the building was opened Count Okuma, the founder, was represented by his son, who gave a congratulatory address. The idea back of the dormitory is to make a Christian home for Christian students who are attending the university. The building has become headquarters for the Christian activities in this great university. Meetings are held in the large assembly hall, some of them addressed by professors in the university. The Japanese authorities are so pleased with the possibilities of the dormitory for university men that they have asked Mr. Benninghoff to open one for middle-school boys. The conduct of

affairs is largely by self-government. A fine spirit of brotherhood and personal consecration is developing. Since the dormitory opened seven of its students have united with Christian churches. One of the conditions for membership in the dormitory is membership in the Waseda Christian Association. This organization, which has grown directly out of the work of the dormitory and the majority of whose officers and committees are from among its members, has now a membership of over a hundred Waseda students and eight members of the faculty. Through the Bible classes, prayer-meetings, student conferences, pleasant social life, and intimate Christian fellowship, a new moral tone is being made in the university. The opening of this dormitory points out a line of work which has very great possibilities for good. With the cordial approval of Japanese authorities, Christian hostels could be erected in connection with government universities and high schools for both boys and girls.

Dormitory for Business Men. Under somewhat similar lines a dormitory work has been carried on by Doctor Dearing for business men in Yokohama. It now has twenty-eight boarders, and is developing a fine institutional and club life. There are thousands of Christian young men in business in the city who are wholly cut off from all Christian or home influence. This boarding-house is in no sense a charity, but is wholly self-supporting. It affords an opportunity to bring missionaries into close and helpful contact with young men who may become great powers for good. Men from the student dormitory

from Waseda and from this business dormitory in Yokohama have gone off to do evangelistic service on Sundays, and in many ways have proved helpful to the work of the churches.

Extent of Unreached Territory. What of the future and the duty of the immediate present? While the opening in Japan is not so spectacular in its invitation as that in China, it may be questioned whether there is in the whole world a field making greater demands on the Christian world than does Japan. Take, for example, the Baptist portion of the Sendai field. Here are more than six hundred thousand people who have, by the consent of all the Christian bodies working in Japan, been assigned to American Baptists. If they are to be evangelized at all they must look to Baptists. The people in this province are widely scattered and cannot be reached from populous centers. There are one hundred villages of a population of from fifteen hundred to nine thousand. The present missionary force is able to visit but fifteen of these villages, containing a population of sixty-five thousand, and this with no great regularity. Again, take Mito, in the Ibaraki Province. There are thirteen million people in the province, forty thousand of whom live in the capital, Mito. In this province there are forty-five cities, three hundred and thirty-six towns, and two thousand and thirty-three villages. Christian workers are located in eleven cities, two towns, and thirty-six villages. The entire number of places where Christianity has been preached at all is seventy-two. There are thirty Christian workers in the province, of whom the Baptists have two missionaries, seven paid and one unpaid Japanese workers. Not five per cent of the population have had sufficient Christian instruction to make intelligent belief possible. Not ten per cent have once heard the story of Christ's redeeming love. Is there any consideration that ought more powerfully to drive Christians to their knees than that of the great unused power of the Church and the great unmet needs of the kingdom?

Minimum Standard for Efficiency. The Edinburgh World Missionary Conference has set as a minimum standard for efficient evangelization one missionary to each twenty-five thousand of the non-Christian population. With this number of foreign missionaries working in cooperation with a very much larger number of native evangelists and ministers, it would be possible to give every one an adequate opportunity to have the gospel presented to him. How does the Baptist mission for Sendai, in which it will be remembered there is no other denomination at work in the portion assigned to Baptists, meet the needs of six hundred thousand people? There is one ordained minister, his wife, and two unmarried women, a total of four missionaries. There are twelve Japanese men and ten Japanese women who are doing the work of preachers or evangelists. If the minimum standard set by the Edinburgh Conference were attained there would need to be twenty-four missionaries, including ministers, their wives, and unmarried teachers, and a Japanese staff much larger than the one hundred and

thirty-two which a proportional increase of the present inadequate staff would demand.

Could the Standard Be Met? Doubtless the one million, five hundred thousand Baptist communicants of the Northern States spent their full share of the halfmillion dollars daily paid into the moving-picture shows last year. Since there is one Baptist to every sixteen of the population of the United States, their bill for moving-pictures would be about nine million, three hundred thousand dollars a year. Doubtless, too, Baptists bought their full proportion of automobiles, which would cost them fifty million dollars. When the spreading of the gospel of Christ becomes as important to them as automobiles and as interesting as moving-picture shows, they will find that all of them, rich and poor, have resources enough to man and equip every mission station which the needs of the world demand. It has been estimated that an investment of fifty million dollars a year on the part of the Protestants of the United States would enable their Missionary Boards to meet the standard for efficient evangelism set by the Edinburgh Conference. As Baptists North and South are now giving about onetenth of the foreign mission offering of the United States, this would require five million dollars as their share less than a dollar per member!

Resources of Northern Baptists. It would be possible for the one million, five hundred thousand Baptists grouped together in the Northern Baptist Convention to give the whole five million dollars yearly by the contribution of a cent a day from each member.

It is perfectly possible, perfectly practicable, perfectly necessary if the task is to be done. Baptists were given a giant's size, as some one has said, that they might do a giant's share. There is many a little Benjamin of a denomination that is putting them to shame. There are the United Presbyterians, with their average of two dollars and forty-eight cents per member for foreign missions; the Reformed Church in America, with its one dollar and seventy-seven cents per capita; the Adventists, with one dollar and thirty-nine cents per capita; and Northern Baptists with seventy-four cents! And this is their contribution toward their share in bringing six hundred million of the heathen world to Christ. It would be ludicrous were it not so shameful.

In 1912, if the amounts given by the women of Baptist churches through their Woman's Foreign Missionary Societies be deducted, Northern Baptist men gave fifty-eight cents each. To represent more fairly the whole shame of the situation, some specially large amounts given by a very few individuals should be deducted. When these are omitted the regular offerings of the churches averaged forty-one cents per member for the entire year of our Lord 1912. It is time to face the task, and either to do it or quit it; time to cease playing at it and to begin to treat it as the great business of the Church. In the year ending March 31, 1913, Northern Baptist churches contributed for beneficence two million. four hundred and eighty-eight thousand, two hundred and three dollars and fifty cents. Of this amount, counting contributions from women's circles, six hundred and fifty-eight thousand, one hundred and seventyfour dollars and sixty-seven cents was given for foreign missions, about one-fourth of the whole amount. (See Annual of Northern Baptist Convention, 1913, pp. xxxix and 340.)

FACTS ABOUT JAPAN

On an area a little greater than that of California are gathered 51,287,091 people.

One in 270 of the population of Japan is avowedly Christian; one in 566 is a Protestant Christian communicant.

Protestant Christian constituency numbers at least 180,000.

Protestant Christian communicants number 90,464.

Roman and Greek Catholic Christians number 98,935.

Baptist church-members number 4,084, including 504 under Southern Baptist Convention.

There are 962 missionaries in Japan—one to 60,000 of the population.

Baptist missionaries number 81, nearly one-twelfth of the missionary force.

Japanese Baptist Christians number one-twentieth of Protestant communicants.

Baptists in United States number one-fourth of Protestant communicants.

Increase in Japanese Baptist churches averages 10 per cent annually.

Increase in American Baptist churches averages one and nine-tenths per cent annually.

BAPTIST EDUCATIONAL INSTITUTIONS IN JAPAN

Japan Baptist Theological Seminary, Tokyo, Japan. W. B. Parshley, D. D. (American Baptist Foreign Mission Society), president; Yugoro Chiba, D. D. (Southern Baptist Convention), dean; C. K. Harrington, D. D., Rev. C. B. Tenny, Rev. T. Takahashi, Rev. S. Mitamura, of the American Baptist Foreign Mission Society; Rev. G. W. Bouldin, Rev. K. Sato, of the Southern Baptist Convention. A new site has recently been purchased in Tokyo.

Woman's Bible Training School, Osaka, Japan. Miss Lavinia Mead and native teachers.

The students of this school, which was opened in 1908, are chiefly graduates of the excellent Baptist girls' home schools in Japan and do a high grade of work.

Dunean Baptist Academy, Tokyo, Japan. Mr. J. F. Gressitt, principal; Rev. D. C. Holtom.

Government recognition, which is difficult to obtain in Japan, was accorded to Duncan Academy in 1905, and since then an advanced course has been added. The school cooperates with a Presbyterian school.

Sarah Curtis Home School, Tokyo, Japan. Miss A. M. Kidder, Miss M. A. Whitman, Miss M. M. Carpenter.

Also known as the Suruga Dai School. The oldest girls' school in the mission. Among its graduates are many teachers, nurses, and other Christian workers. Pupils number forty-seven.

Mary L. Colby Home School, Yokohama, Japan. Miss Clara A. Converse, Miss Ruth D. French.

Nearly 100 students are in attendance each year. New buildings have been erected at Kanagawa, a suburb of Yokohama, and a college department has been added.

Ella O. Patrick Home School, Sendai, Japan. Miss Annie S. Buzzell, Miss Amy A. Acock, Miss Mary D. Jesse.

Well known in Japan for the excellence of its work. Practically all the girls are Christians. Pupils number fifty-seven.

Himeji Girls' Boarding School, Himeji, Japan. Miss Edith F. Wilcox, Miss F. M. Rumsey. Miss Marjorie Hiscox.

About eighty girls attend this school. Conversions are frequent.

Tokyo Kindergarten Training School, Tokyo, Japan. Miss Harriett L. Dithridge and native teachers.

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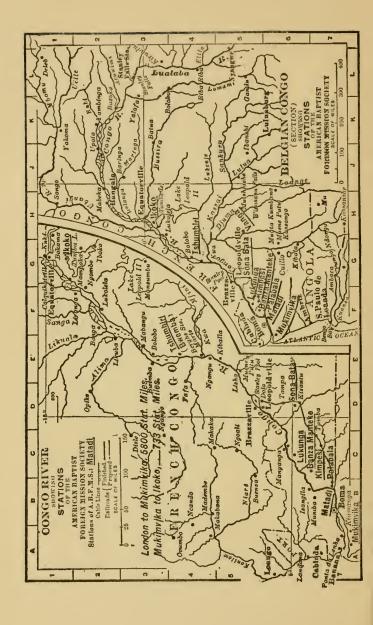
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PIONEERING ON THE CONGO



CHAPTER VII

PIONEERING ON THE CONGO

Africa's Redemption. "Where sin abounded grace did much more abound" might almost epitomize the missionary story of Africa, for it is in the Dark Continent, full of cruelty, of savagery, of lust, and superstition that Christianity has won some of its most glorious triumphs. There is no wealth of missionary heroism that quite equals that of Africa. There are no miracles of redemption that surpass those performed by Christ in the Dark Continent. And Africa, the backward, bewildered, undeveloped, and despised continent, sees the day of her redemption dawning. The black man and his land, last of all, shall find their place in the story of human progress. When the story of Africa's civilization and redemption shall be written the missionary will be seen to be its founder and builder. From Prince Henry and the Jesuits to Krapf and Rebmann, Livingstone, Coillard, Grenfell, Good, and the long roll of missionaries less widely known, the African frontier was pushed steadily inland through "The African frontier has advanced on a century. the stepping-stones of missionary graves," says W. T. Stead.

The Frightful Cost of Life. When we consider the frightful cost of life in the early days before the con-

ditions under which white men could live in Africa were understood, the dauntless faith of the missionary pioneers is nothing less than sublime. In 1835 the Milnes and Crockers sailed for Liberia. Within a month after landing Mrs. Milne died of African fever, and the others were so ill that their lives were despaired of. In reply to a friend, Mr. Crocker wrote: "You ask whether I am not, by this time, sorry I came to Africa. I can truly answer, 'No.' Every day I bless God for bringing me hither." In two years Mr. Milne was compelled to return to America. Mr. Crocker lost both his first and second wives by fever, each after a service of a few months. The Fieldings went to Liberia in 1840, to die of the terrible fever within six weeks. Rev. Calvin Holton died after a service of four months. Mrs. Anderson lived only five days after settling in her new home. All these were Baptist missionaries from America. "In the first seven years of the Livingstone Inland Mission ten white men and one woman were laid to rest in Congo earth, and others invalided to England. During the twenty-five years' history of the English Baptist mission, thirty-three men and sixteen women bought the road with their blood for thirteen hundred miles inland and one hundred and twenty miles south to Zimbo."* Between 1804 and 1824 fifty-three missionaries of the Church of England, men and women, laid down their lives for Sierra Leone. The Swedish Missionary Society on the Congo, in the

^{*} Parsons' "Christus Liberator," p. 211.

twenty-five years following 1884, lost fifty-three out of one hundred and thirty-five missionaries, by death. On the east coast John Ludwig Krapf buried wife and child a few months after arriving at Mombasa, and sent this challenge home:

There is now on the East African coast a lonely missionary grave. This is a sign that you have commenced a struggle with this part of the world; and, as the victories of the Church are gained by stepping over the graves of her members, you may be the more convinced that the hour is at hand when you are summoned to the conversion of Africa from its eastern shores.

At the end of a heroic life of unavailing struggle, he said:

Though many missionaries may fall in the fight, yet the survivors will pass over the slain into the trenches and take this great African stronghold for the Lord. Be mindful of the memorable words spoken by the French Guard at the battle of Waterloo, "The Guard does not surrender—it dies!"

Alexander Mackay's Heroism. When Alexander Mackay departed for Uganda in response to Stanley's appeal in 1875, he said to the Board of Directors of the Church of England Missionary Society: "I want to remind the committee that in six months they will probably hear that one of us is dead—when the news comes do not be cast down, but send some one immediately to take the vacant place." Within two years Mackay was the only one of the eight young men, the flower of England, to survive. Years later,

in his last letter home, when he had been driven into exile by the people among whom he worked, and when the whole undertaking was apparently a failure, he wrote:

What is this you write? "Come home." Surely, now in our terrible dearth of workers it is not a time for any one to desert his post. Send us only our first twenty men, and I may be tempted to come home to help you find another twenty.

White Men Conquering the Climate. Conditions have greatly changed since those early days. The terrible sacrifice of life has proved to be not in vain. The missions have been established, a great work has been done, and white men have learned how to live, and to a certain extent, to thrive in the tropical climate of Africa. The recent developments in scientific medicine have disclosed the origin of many of the fevers and contagious diseases. Better sanitation, destruction of the mosquitoes, inoculation for typhoid, the study of tropical diseases, and increasing medical skill in combatting them, have all contributed to change conditions. There are to-day many missionaries in tropical Africa who have given a score or more of years of continuous service. Of the American Baptist force now in the Congo Mission, Doctor Sims, Mr. Frederickson, the Clarks, Mr. Richards, Mr. Billington, and Mr. Harvey have all seen thirty years of service. The Halls, Mrs. Richards, Miss Cole, Mrs. Billington, Mrs. Frederickson, the Bains, the Hills, Doctor Leslie, the Moodys, and Doctor Lynch have all seen twenty years or more. And there are others with ten or more years.

Great Possibilities of Africa. The sacrifice of life and treasure that have been poured out so freely in Africa has not been expended in an unrewarded quest. Africa is so vast that the United States, Europe, India, China proper, and Great Britain might all be carved out of its territory with generous margins to spare. Africa has marvelous water-power, rich mineral deposits, gold and diamond mines, vast grazing fields, uncounted forests of rare wood; she has magnificent wheat, cotton, coffee, and banana lands. In every national resource she is an imperial land. But the future of the land is bound up with that of her people; one hundred and fifty millions of primitive, undeveloped, yet powerful men. The conservation of human resources is the problem of Africa. Here too, while the task is more terrible than that of reclaiming the land, it is neither hopeless nor unrewarded. There is good stuff in these black diamond mines. It may well be that in the roomy providence of God with whom one thousand years are as a day, the African, so long the despised slave, may some day have a great, new word to sav.

Some Gifted Africans. The common expression about "inferior races" is misleading and unscientific. There are races in which the majority of the individuals are backward and undeveloped, but there is no race in which has not been found some individual who could prove that the limitations were not biological and racial, but social and circumstantial. Africa,

for example, has been rich in these sons of hers, who have set forward the hopes of her friends. There was Crowther, the slave boy, who became saint and bishop; Kaboo, the son of a Kru chieftain (Sammy Morris), a man shining for God; John Dubé, grandson of a Zulu king, who has been called the Booker T. Washington of South Africa; and Paul, the Apostle of the Congo. There is now studying in this country a young man who proves the splendid mental capacity of the native African. Although only nine years "out from the bush," he speaks and writes French and English, studies Latin and higher mathematics, maintains a high academic standard in one of the best fitting schools in the United States, and is liked and respected as a man by all his student associates. Yet this boy came from a tribe with no written language, which is still in the blackest savagery.

Importance of the Native Population. Says Professor Naylor: "Africa's importance to the world is dependent, not so much upon what the country possesses of natural resources, nor upon what it develops of domestic or foreign commerce, as upon what the native himself becomes." This is the task laid upon the Christian church, to reach the native in advance of the disintegrating and deadening influences of avaricious traders. There is no more pressing or momentous task. In many sections the Church is already too late. A spiritless, drunken, and degraded population has replaced the primitive savages. It will take years, perhaps centuries, to recover the ground already lost. The church must husband what remains.

Pioneer Efforts Inspired by Africans. It is notable that pioneer missionary efforts in this country and in England were inspired by black men. The organization of the missionary societies of the Methodist Episcopal Church was inspired by the missionary zeal of a Negro. It was a Negro Baptist of Richmond, Va., who in 1815 organized among his fellows the Richmond American Baptist Missionary Society. For five years these simple freed Negroes contributed their gifts for the redemption of Africa. Before it was possible for them to send out their first missionaries they had accumulated seven hundred dollars. Through the swaying curtain of the years it is difficult to gain a clear idea of this remarkable colored man, Lott Carey. He had bought his own freedom and that of his family by extra work at his trade. He had accumulated property and had taught himself to read to such good purpose that he read with enjoyment books like Adam Smith's "Wealth of Nations." He left prospects that for a Negro were remarkable, to go to Liberia, as the first colored missionary. Here his native force made him the bulwark against the powers of savagery that were threatening to overwhelm the infant colony. The first British missionary to Africa was a manumitted slave of the West Indies. After England had emancipated the blacks in the West Indies, a Negro named Keith purposed to return to Africa and preach the gospel in the very place where he himself had been captured as a slave. He worked his passage to Africa before the mast, and was later adopted by the colored Baptists of Jamaica as their

missionary. "Perhaps they will make you slaves again," said some timid brethren to these early missionaries. "As we have been made slaves for men, so we can be made slaves for Christ," they answered. Following these first beginnings, the Southern Baptists maintained missionary work in Liberia and Sierra Leone, and later in the Yoruba country. The Northern Baptists, after the separation from the Southern Baptists, did nothing further for Africa until 1884.

Baptists Acquire the Livingstone Inland Mission. The Livingstone Inland Mission of England, organized in 1879, had founded a chain of seven stations up the river, had launched the steamboat "Henry Reed" in the upper Congo, had reduced the Congo language to writing, published a grammar and dictionary, and sent out fifty missionaries. This entire plant, representing an investment of one hundred and fifty thousand dollars, with a missionary staff numbering twenty-six, was offered to American Baptists of the North. Although there were some who were doubtful about the wisdom of accepting this offer, it was decided to adopt the mission. It is said that Dr. Edward Bright was one of the leaders whose ringing editorials in "The Examiner" had much to do with preventing Baptists from making the blunder of retreating before such an opportunity.

The Congo Free State. At that time the vast region known as the Congo Free State had only recently begun to occupy the public thought. Stanley, by his exploration in 1879, had unwittingly laid the basis for the personal domination of King Leopold of

Belgium in the Congo Basin. The purpose of the great nations who joined in the Berlin Conference of 1884 to create the Congo Free State, was sadly frustrated by the tyrannical and sordid apology for a government which King Leopold set up throughout this whole region. Concessions in rubber and ivory were farmed out to greedy commercial companies. Through these King Leopold waxed rich by the tribute wrung from millions of helpless people. By forced taxes, cruel exactions, burnings, mutilations, and death, great regions once populous were made desolate. It was only because of the fearless and persistent publicity which the missionaries gave to these dark deeds perpetrated in the heart of Africa that the Congo atrocities were ultimately terminated.

Present Conditions on the Congo. The swarming population that Stanley found throughout the Congo basin has been sadly reduced. Social conditions are changed, often for the better. The dark shadow of cannibalism still remains in localities far back from the river. Polygamy, nakedness of body and spirit, cruelty, and the terrors of an overshadowing animism still characterize the land, but these "wild, rowdy Congo people" have proved to have the making of men and to be peculiarly open and responsive to the preaching of the gospel. Those longest on the field believe that the worst conditions have been reached and that already a change for the better is observable. American Baptists have shared the responsibility of the Congo field with the English Baptists, the Swedish, the Disciples, the Alliance Mission, the Plymouth Breth-

ren, the Southern Presbyterians, and the Regions Beyond Missionary Union. Yet all of them together have only made a beginning in the work which must be done in these vast fields of equatorial Africa.

The Pentecost on the Congo. In 1886 Henry Richards, one of the missionaries who had gone out under the Livingstone Inland Mission, had been laboring at Banza Manteke for seven years with few results. When he had traveled through the pathless wilderness in 1879, there was not one person who knew Christ. He built himself a hut of the long grass and settled down to pick the language from the lips of the people and reduce it to writing. In his little note-book he wrote down all that he learned. The savages mocked him, stole from him, lied to him, and lived quite openly their shameless and evil lives. The difficulties were enormous. For example, it took Mr. Richards three months of study to find out their word for "yesterday." He found that there were sixteen declensions of nouns and seventeen conjugations of verbs, with tenses galore, each with its special form and delicate shade of meaning. In fact, one of the mysteries surrounding these Central African peoples is the superiority of their languages. How did such savages ever invent such smooth, mellifluous, flexible, and rich language forms? After gaining the language, he made acquaintance with the ideas and superstitions of the people. He found that they had a shadowy belief in a Supreme Creator, "Nzambi"; but him they did not worship, because they thought he had gone away and did not concern himself with them. They were engaged rather in the attempt to placate the spiritual powers of darkness, with which they believed the world to be peopled.

The Turning-Point. Mr. Richards thought that he must begin his preaching with the idea of creation, and that of God as a loving heavenly Father. For four years he tried this, leading them along the path of Old Testament story. Then he began to preach the law, the Ten Commandments, the terrible punishment of sin. The people remained quite indifferent. They said that these laws were good; that they themselves kept them, and calmly refused to make any uncomfortable personal application. (How much like us they are!) In despair Mr. Richards began anew a study of the missionary life of the apostles, and saw that the heathen were converted, not with the preaching of the law of condemnation, but by the good news of grace. This was the turning-point. He began simply with Luke's Gospel, translating twelve verses every day, and then explaining them to the people. When he came to the thirtieth verse of the sixth chapter he did not know what to do. The people were shameless beggars, thieves too. Why not pass over that verse? He studied and prayed. Did the verse mean what it said? Here he was in the wilderness. If he gave the people what they asked him for they would strip him to the bone, and heartlessly leave him to perish. At last, after weeks of prayer, he decided to translate the verse with absolute fidelity to the word of Christ; to say that this was a high standard, but that from thenceforth he meant to try to live up

to it. After the address was over the people flocked around him, and then began to ask him for his things until they left him with barely a roof over his head. That night he laid the whole burden upon Gcd, and lay down to sleep. Before the early dawn ke was wakened by the stealthy footfalls of those who were returning the goods which they had begged. "This must be 'Nzambi's' man," they said. "If he is God's man we must not rob him. We cannot keep what he has given us."

Coming of the Revival. As he continued to tell the story of Christ's life, the solemnity grew until, when he came to the crucifixion, the Holy Spirit itself seemed to be working in the hearts of the people. Then came the first convert, Lutate, whom Mr. Richards had to take into his own house for safe-keeping, because his enemies tried to poison him. The chief's son was converted, and then the number of believers swelled to ten. Taking these disciples, Mr. Richards went throughout the territory telling the story of Jesus. A thousand names were enrolled in the list of believers. When the news reached America the members of Dr. A. J. Gordon's church in Boston sent out a chapel in sections, all ready to put together. The Christians walked sixty miles and carried it all upon their heads to Banza Manteke in seven hundred loads. Some of them made the rough journey five times, each trip taking a week, and did it all for love, with laughter and bright faces. From Banza Manteke the revival spread to other stations up and down the Congo. Today there are enrolled in all the churches of the American missions working in this section of Africa, fourteen thousand baptized Christians. There are in the Christian community more than three times this number of people. If we add to the American societies the English and Continental, we have eighteen societies in all, with forty-five thousand communicants or one hundred and three thousand adherents.*

Generosity of Congo Christians. These Africans make pretty good church-members too, when it is considered that most of them are not one generation away from savagery. Their generosity puts more advanced Christians to shame. The average income of a man is about sixteen dollars a year, yet the per capita average for each contributing member at Ikoko was one dollar and thirty-eight cents. The church at Wathen, in the English Baptist mission on the Congo, established fifty-two new branches last year. The church boasts one hundred and ninetysix evangelists; ninety-two of them are paid workers and one hundred and four voluntary workers. One out of every ten of the one thousand, nine hundred and ninety-five members of this church is an evangelist. Is there a church in America which can match this record? At Ikoko the church recently passed the rule that any one refusing to help in the Lord's work when called upon by the church should be expelled. Many of these people do not see a franc (twenty cents) once a month. On one of his trips Mr. Hartsock found in the collection arrows, cloth, plates,

^{*} Statistical Atlas, published by Edinburgh World Conference.

and so on. In some cases these were all the possessions which the contributors had. He speaks of one woman who had a piece of cloth about two feet long and a string of beads. These were all the property she possessed in the world. She gave them both to help build a chapel in her town. Mr. Metzger tells of a group of seventy men and boys who turned over to him all the rubber they had on hand, worth in all about twenty-five dollars. They gave this as a special donation in addition to their monthly gifts in order to avoid a debt which confronted the mission.

Striking Changes Brought About. Some of the veteran missionaries of the Baptist mission have stated in a very impressive way the differences made among these people by the preaching of the gospel in one generation. Rev. Joseph Clark, of Ikoko, writing after his last furlough in 1912, says:

Eighteen years ago we came to a people whose language was not known, and to whom the gospel story had not been told. All the men were reputed cannibals, delighting in warfare and every form of evil, and each carried bows and arrows, spears and knife. The women were treated as slaves, or beasts of burden, were almost nude, and devoid of every womanly feeling. Now, as they stood on the beach to welcome us, we saw scores of women and girls decently clothed, with smiling faces and cheerful voices, as they sang hymns of praise to God. The men were clothed and carried no weapons. The old savage, sullen, heathen face was gone. . . Look at that sturdy, well-dressed woman, whose face lights up with a smile, and note her nicely clothed baby and her six little ones. She was one of the wildest women when we first made her acquaintance. On the slightest provo-



A MEETING FOR THE WOMEN



ORPHANAGE GIRLS AT SONA BATA LEARNING TO SEW



cation she would challenge any one to fight her, and would stand out, nude, waiting for some one whom she could bite and tear. For years she has been a follower of Jesus, and tells others the story of his wondrous love.

. As Mrs. Clark stepped off the gangplank, her face was pale and drawn with emotion.

. In a moment she was lifted on the shoulders of these strong women, who carried her up from the beach and into her house before they laid down their old "Mama."

Mrs. Frederickson's testimony is not less striking:

It will be twenty-seven years since I landed at Banana to give my life for the evangelization of Congo. . . It required fifteen days then to travel between Matadi and Sona Bata, where coolies carried us by hammock. The train takes us now in two days. . . The people were superstitious and thought that we were the cause of their death and that we took their souls to Europe. They lived in fear and hatred, in wars and slavery, and few wore clothes. Slavery is officially stopped, so are the wars. To-day there are Christians in many villages where over one hundred thousand people must have heard some of the gospel. Surely, the dawn is here. Come over and help us.

Mr. Moody, of Lukunga, says that, whereas ten years ago the people used to run away from him, they will now come a distance of twenty or thirty miles in order to attend the quarterly communion service; will walk two days on the road, will sleep five nights on the ground, and provide their own food.

The Apostle of the Congo. There are not wanting notable individual Christians. Perhaps the story of Paul, the Apostle of the Congo, is best known. He

had been a violent opponent of the gospel, the wild young son of the chief. He sought with drink and the beating of the old heathen drums to draw away the Christians from the worship. His heathen name was Nloko, "the curse." But one time this man, whom none could tame, found himself in great peril on the mighty river, whose thunders drowned his weak cries as he called for help. He vowed a vow that if the Christians' God would help him he would be his man. God saved his life, and, true to his word, he presented himself as a convert before the amazed and perhaps excusably skeptical missionary. He soon proved that his repentance was no scheme to make trouble, but the genuine thing. The rowdy robber and murderer had become a new man in Christ Jesus. The new life grew swiftly, rooting out his old evil habits. He asked to be given the hardest tasks; and after his baptism, no longer Nloko, "the curse," but Paul, the missionary, he was allowed to go to Kunzama, a town where it had been impossible to gain a foothold for the gospel. The people were afraid of him, and would not admit him to the town. Nothing daunted, he made him a hut just outside the village, and began his siege. They would not sell him food, and tried to prevent his getting water. He nearly starved. He endured cruel persecution, but he stuck to his post. After some months a man came out from the town, saying: "I too am a Christian." He built another hut near Paul's, and the two united in prayer and work. One by one the people were won over, until there was surrounding Paul's hut a Christian

village containing a chapel that would seat three hundred people. Out into the dark forest these Christians went, from village to village, into regions where the missionaries had never penetrated. Wherever they went they told the story of the cross. "It is this which breaks men's hearts," they said. Before Paul died he had gathered about him a church numbering six hundred members, and his evangelists had gathered other hundreds beyond the river. Said Mr. Richards: "All that Paul dreamed of was souls and how he could reach them. He was a born preacher. No man's prayers helped me so much as his."

Returning Good for Evil. The finer flowers of the gospel philosophy of life do not prove out of reach of the African. Perhaps nothing is harder even for mature Christians than to act upon the Saviour's counsel of perfection in regard to loving one's enemies and praying for those who are persecutors. There was the son of an African chief who was insolently beaten one day by a Belgian official because he did not instantly yield the path. Now, in his own eyes and in the opinion of all the natives, this young chief was a very grand person indeed. To be beaten like a common slave was infinite degradation, unless the insult could be atoned in blood. The young fellow was a Christian. He came into the mission, shaking with passion, unable to tell the story of the unprovoked assault. Yet he was able to come quietly into prayer-meeting that night and pray for his enemy with free forgiveness. Those who think that this was an easy triumph do not know the fierce courage of these Congo tribes, or

their code of blood-revenge. The courage and faith which it required for the young chief to do this thing were not less than sublime. He took up his cross and followed his Master.

Just One Tribe. If missions among primitive people accomplished little else they would be worth all that they cost simply to demonstrate the unity of man and to break the crust of the colossal race-egotism of the whites. The paths on the steepest heights of the spirit are not marked, "Reserved for white men." Daily the scientific accuracy and profound spirituality of Paul's great saying become more apparent—"God hath made of one blood all men for to dwell on the face of the earth." This is beautifully illustrated in a story told recently regarding Miss Jean McKenzie, a Presbyterian missionary, working to the north of the Congo country, in Efulen. The women of Efulen, it seems, had asked her to make them clothing like the long robes she wore.

"Who am I," she answered, "that I should make you clothing? Am not I the speaker of the Word who walks from village to village at the bottom of the forest sea?"

"Whence then get you your own long garments, white

teacher?"

"I will tell you. Do you remember Memba, the girl who went from our village to Elat with her husband?" The women nodded.

"Who is it that says to the traveler through the forest

'Go you to Elat, the village of Memba'?"

"Her mother, surely."

"In my father's village, called New York, is my mother, and when travelers come across the great water

she says to them, 'Go you to the village of Jean Mc-Kenzie?' and when they answer 'Yes,' she loads them with garments for me."

"Oh," said the women, "we perceive you also are of.

our tribe."

Baptist Schools on the Congo. One of the important features of missionary work on the Congo is the schools. The American Baptists were perhaps slow to realize the need of well-equipped station boardingschools in which to train the leaders and apostles of the people. The Congo can never be evangelized or Christianized by white men. They can only give their lives each one to inspire a score of Africans who can speak where they only stammer, live where they only languish, understand where they stumble in darkness. The English Baptists have a much better developed system of these station schools. The language problem becomes ever more acute. French is the language of the government, and the one which it is most important for the Congo native to learn. If Protestants are to hold and gain the Congo for Christ there must be missionaries who can teach French as well as or better than the Jesuits teach it.

Boarding-Schools. There are seven boarding-schools. At Banza Manteke, a girls' boarding-school with fourteen pupils; at Lukunga, one for boys with thirty pupils; at Sona Bata, one for boys with forty-four pupils, and one for girls with thirty-two pupils; at Ikoko, one for girls with twenty-five pupils; at Kimpesi, the Evangelical Training School with sixteen pupils; at Palabala, a school with twenty-five

pupils; at Tshumbiri a girls' school with nine pupils. Some of these have little or no equipment or buildings, and are only maintained by the self-sacrificing care of missionary wives who take in a family of from ten to twenty children, and mother and train them. Mr. Clark speaks of the equipment at Ikoko as follows:

The school is prospering, but the equipment is somewhat primitive. The main building is an open shed, floored with small loose stones and sand from the lake shore. The furnishings are three tables and desks, and a case of slates given by a Boston friend. There are no maps or pictures of any kind. We do not worry, however, over the things we lack, but think of these attractive young pupils in whom are great possibilities.

Mrs. Metzger, who has begun a girls' school in Tshumbiri, writes that four of her girls are from the Bateke tribe, whose women have been so difficult to reach, because the men will not allow them the privilege of hearing the gospel. She said that when they came, they wore only loin-cloths, and their hair was matted with oil. She now has them clean, wearing dresses which they have made themselves, with their hair nicely cut. They have even reached the point of making combination suits of underwear for themselves!

Need for Better Equipment. Is it not a challenge to American Baptists to send men and women to this neediest and most difficult field, and then to equip them with what would be necessary on the homeland in similar undertakings? Dr. Catharine Mabie's indignant query will find an echo in many hearts:

When shall we have boarding-schools like those of the British Baptist Missionary Society, properly staffed and equipped, to meet the crying need of our largely evangelized but ill-shepherded lower Congo field? If only our Banza Manteke school, opened ten years ago, could have lived to perform its proper functions, we should not to-day have such a dearth of trained native workers.

Mrs. Frederickson, after long pleading, was grateful beyond words for five hundred dollars with which to build a dormitory for her girls, formerly housed in native huts and sheds. When one thinks of the additional labor which this entailed in the way of supervision, and of the impossibility of teaching order, neatness, and better standards of living under such conditions, it seems a shame that this apostolic woman had to toil so long with her needs unsupplied.

Kimpesi Evangelical Training Institution. At Kimpesi there has recently been established a new type of school, the Congo Evangelical Training Institution, to which the men in training as evangelists and teachers may come for a three years' course and may bring their families. In this school English and American Baptists unite. Mr. McDiarmed and Mr. Cameron put in their vacation superintending the making of one hundred and thirty-five thousand bricks with which, under their direction, the students built seven double-brick houses in which they and their families were to live. The compound was cleared of a year's growth of tall grass, gardens were made and trees planted. Here they will have a regular African community life, so under the direction of the missionaries that it will

be possible greatly to elevate the standards of these who are to be the leaders of the people. Doctor Mabie has been transferred to Kimpesi, and has undertaken the teaching of the women in physiology and hygiene. She also has Bible classes for the women and children, and supervises the practice schools of the normal department. She is working out a set of primary textbooks, and beginning a course with the women on the duties and privileges of wifehood, motherhood, and church-membership. In Africa too, we are discovering that the source of conservatism and reaction is among the wives and mothers, and that it is quite as important to train the wives of teachers and preachers as to train the men themselves.

Industrial Training. One of the greatest needs of Baptist schools on the Congo is the introduction of industrial training suited to the needs of the people. The men have behind them centuries of the free, lazy life of the hunter and fighter. The women have been the immemorial drudges. It is necessary to teach the men to work if they are to be led out of the savage into the civilized state. These Congo Negroes are not wanting in energy, and have much native aptitude as artisans in the working of metals. Those who are skeptical in this matter should read the story of Lovedale in South Africa, the Livingstonia Industrial Mission in Central Africa, and that of Uganda.*

The Village School. There are a total of two hundred and forty-seven village schools in Baptist Congo

^{*}See "Daybreak in the Dark Continent," p. 160.

regions, with seven thousand, six hundred and ninety-two pupils. The following table was obtained from the combined reports of the Woman's Boards and those of the American Baptist Foreign Mission Society for the past two years. Owing to furloughs and the undermanning of stations, it is sometimes impossible to get reports from all the stations every year.

VILLAGE SCHOOLS IN CONGO MISSION	N
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			Average No.
	Schools.	Pupils.	Pupils.
Palabala	. 17	872	51
Banza Manteke	. 72	3,261	43
Lukunga	. 15	255	17
Sona Bata	. 39	7 08	18
Matadi	. 2	67	33
Cuillo	. 1	50	50
Tshumbiri	. 24	1,120	46
Mukimvika	. 48	850	17
Ikoko	. 14	500	35

One of the indispensable factors in the elevation of the people is the training of the young children, the capturing of the beautiful young spirits before they are warped and stunted by the evil conditions about them. The day will come when there will be kindergartens in the African forest, and kindergarten training schools. Now, the problem is to keep the breath of life in the little village schools under the leadership of the half-trained and partially effective native teachers on whom for the present the mission must depend. With all their failings, these village schools are the

springs of progress. In them are discovered the bright boys and girls to send up to the station-schools for further training. Out of them come the most promising converts.

Salaries of the Teachers. One of the difficulties is the low salary paid to the teacher. Each school now costs on an average sixteen dollars, the price of the teacher's salary. This is too little; it really is! If there could be two hundred and fifty Sunday-schools in American Baptist churches who would each agree to pay twenty-five dollars a year for the support of a village school in Africa, new life would come into the whole village-school situation. Think of it! Twentyfive dollars a year for a school in which thirty or forty little children are taught to read and write, to sing beautiful hymns, to learn whole chapters from the New Testament, to have their first lessons in decency and in truth. The difficulty is in holding teachers to their work on their present low salaries. Mr. Hill, of Lukunga, reports that eighteen teachers left their schools to go to work on the railroad or in the copper mines. In the copper mines the workmen are paid from four to six dollars a month; as teachers they receive from sixty cents to a dollar and twenty cents a month. They have to pay a tax of nine francs a year to the Belgian Government. So it becomes necessary for them to earn more money. It does look as though it might be a little difficult even for a Congo native to pay a tax equal to one dollar and eighty cents out of an annual income of sixteen dollars. The mission would not have to pay teachers as much as they could



STARTING FOR A TOUR ON A MONOCYCLE



AN OPERATION UNDER DIFFICULTIES



earn in the mines. Africans are like Americans; they would rather teach than work in copper mines. Even the slight raise in salary to twenty-five dollars a year would, doubtless, hold most of them.

Enlarged Opportunity for Village Schools. Every year the people are growing more appreciative of the value of these village schools. Mr. Geil tells of receiving a very urgent communication from a chief beyond the river, asking for teachers. "The chief wants to know why it is that his people cannot have teachers when he has asked for them so often. There hasn't been a teacher in all his territory. The chief says that the priests are coming to ask permission to put teachers in his villages. But he doesn't want their teachers; he wants teachers from the mission." Mr. Geil says that with a list of twenty such villages open before him he is compelled to write that he has no teachers to send.

Medical Work on the Congo. Medical work on the Congo offers a unique opportunity. Among all animistic people (spirit worshipers) the witch-doctor and the priest are one and the same person. Hence, it is the natural thing to a Congo mind that a minister should also be a doctor. In fact, it is a distinct handicap to a preacher, if he is not also a physician. So true is this that, perforce, the missionaries have all done more or less in the healing of disease. For years, at Sona Bata, Mrs. Frederickson, without any hospital building, with only native huts for dispensary buildings, has done a remarkable work in medical ministry. In 1912 she treated in the dispensary nearly

six thousand cases, cared for forty-six in-patients and collected thirteen hundred and forty-four francs* in medical fees. Mrs. Bain, during the furlough of Doctor Mabie, heroically assumed charge of the medical work in Banza Manteke in 1912, pending the arrival of Doctor Parsons. She reported a thousand and seventeen treatments, eighteen in-patients, one hundred calls in villages, and eight patients treated in villages. Mrs. Billington also, while in Tshumbiri, did a splendid medical work. Mr. Rodgers, at Ikoko, kept up active dispensary practice. All these missionaries were limited to the treatment of the common ailments which their skill allowed them to undertake, and welcomed most gladly the fully trained physicians recently sent to the reenforcement of the mission.

Medical Staff on the Congo. There are now in the Congo mission, Doctor Sims, the splendid pioneer of thirty years' service, at Matadi; Doctor Lynch at Mukimvika, Doctor Nauss at Sona Bata, Doctor Ostrom at Ikoko, Doctor Leslie at Vanga (recently removed from Cuillo), Doctor Mabie at Kimpesi. Every one of these heroic physicians ought to have a well-built modern hospital, equipped both for the saving of life and the carrying on of those researches in tropical diseases which will make all life on the Congo safer. They ought to be supplemented by trained nurses, who should begin the task of training native nurses and midwives and of securing better sanitation in daily life. There are individual churches, as well as

^{*} Nearly \$269.

individual believers in the home church who, without any straining of their resources, could put a hospital in every station.

FACTS ABOUT AFRICA

Three Africas:

Pagan Africa, population	90,000,000
Christian Africa	5,500,000
Mohammedan Africa	40,000,000

Eight hundred and forty-three languages in Africa; not one of them written when missions began.

One hundred million people to-day without a written language. Five blocks of unoccupied territory, containing 50,000,000 people, outside the reach or plans of any missionary society.

Missionaries number 1,585.

Average parish to each missionary, 900,000.

Unoccupied Portuguese African territory is four times the size of New York State.

In the Sudan is territory as large as the United States of America, containing 15,000,000 souls, without one resident missionary.

Twenty African languages reduced to writing in 1913.

Fourteen out of fifteen Presbyterian churches in Kamerun are self-supporting.

BAPTIST EDUCATIONAL INSTITUTION IN THE CONGO

Evangelical Training School, Kimpesi, Belgian Congo. Rev. S. E. Moon, Miss Catharine L. Mabie, M. D., representing the American Baptist Foreign Mission Society.

English and American Baptists unite in this teachers' training school, which has about forty-five pupils. The equipment includes dormitories, lecture-rooms, built of iron with grass roofs, and a central building, the Bentley Memorial. Industrial work is a feature.

"We must bear the brunt of danger,
We the youthful sinewy races, all the rest on us depend,
Pioneers! O Pioneers!

"On and on the compact ranks
Through the battle, through defeat, moving yet and never stopping.

Pioneers! O Pioneers!"

-Walt Whitman.

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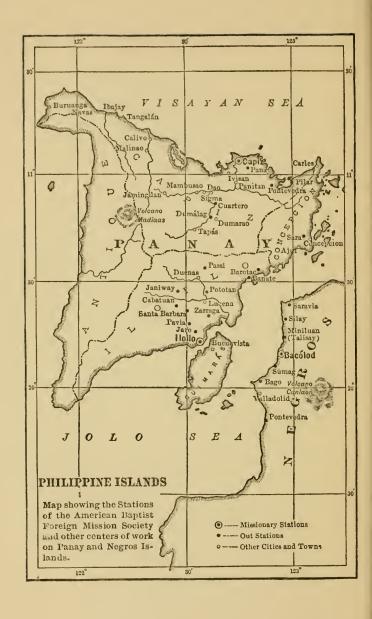
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BUTTRESSING DEMOCRACY IN THE PHILIPPINES



CHAPTER VIII

BUTTRESSING DEMOCRACY IN THE PHILIPPINES

Phœbus' chariot race is run Look up, poet, at the sun.

-E. B. Browning.

The Wonder Year. Did the sun ever shine on a more surprising year than that of 1898? A year that saw the world's greatest despot issue a peace rescript to bring together the nations of the world for the abrogation of war; the downfall of Spain as a colonial power, and the annexation of the Philippines without the loss of an American life; the promulgation of twenty-seven reform edicts by the Emperor of China, his consequent deposition, and the seizure by Russia, England, France, and Japan of nearly all China's seaports!

America in the Field of World Politics. Suddenly America rubbed her eyes. The ship of state was unmoored, and with all sails set was making for the high seas. Policies of isolation were at an end, whether she would or not, for good or ill, she was afloat on the sea of international politics. Doctor Barrows, on his return after delivering the first course of lectures in India on the Haskell Foundation, commented on the sudden shifting of public interest. When he went

away he said audiences were small and evidently bored by the discussion of such remote and uninteresting topics as the Far East. When he returned at the end of 1898, the largest halls would not hold the people, eager to hear more of the strange, distant nations, with whom, for the first time, they recognized common interests and a common destiny.

Acquisition of the Philippines. When Admiral Dewey's cablegram was received, announcing the result of the battle of Manila, there were not wanting those among well-educated people who hastened to consult the atlas before the children could ask them where the Philippines were. It was as if a great Hand suddenly reached in to our little games of statecraft and politics and rearranged the pieces. "America," says Charles W. Briggs, in his fascinating book, "The Progressing Philippines," "like Magellan nearly four hundred years earlier, sailed into the Philippines under sealed orders of vaster import than could be known at the time. The battle of Manila Bay was an act in a drama of far greater design than the chief actors even guessed." *

Size. The islands which dropped so unexpectedly into the hands of America in 1898 form one of the world's fairest archipelagoes. Thousands of them dot the surface of the tropic seas, three hundred are inhabited, eleven are large islands. They extend a thousand miles north and south, and five hundred miles east and west. California or Japan has each a some-

^{*} See "The Progressing Philippines," p. 163.

what larger area, but the Philippines could sustain as large a population as Japan with her forty-five millions of inhabitants. The Philippine area is greater than that of Italy, which sustains a population of thirty-two millions as against the seven million, six hundred thousand of the Philippines. The Middle Atlantic States, with a population of nineteen millions, have virtually the same area. The longitude is such that when it is noon at Washington, D. C., it is ten o'clock the following morning at Manila!

Climate. The climate of the islands is distinctly tropical, yet so tempered by the ocean that there is comparatively little variation in temperature throughout the year. Many Americans who have become acclimated are enthusiastic about the climate, and prophesy that when once the islands have been made sanitary they will become a health resort for Europeans and Americans.

Resources and People. While minerals are not lacking, the chief wealth of the Philippines is in their forests and their agricultural products: rice, hemp, copra, sugar, tobacco. The people of the islands are Malay in origin. The elaborate theories in regard to many diverse race-stocks have all gone to pieces in the face of first-hand investigations on the spot by government scientists. The Filipino is a Malay. Language differences are those of dialect produced by the isolation of the various tribes. The mountain ranges running north and south forbade communication between tribes living on the eastern and western sides of the islands. In addition to the Filipino tribes,

there are the dwarf Negrito, or aboriginal tribes, who were driven by the Malay invaders to the mountain fastnesses of the interior. Only a few thousand of these shy savages survive. The name Filipino is confined to the Christianized portion of the Malay population. The pagan Malay tribes-Igorotes, Ifugaos, Nangianes, and others-are found in the mountainous interior of the larger islands only. These number about a half-million, and are supposed to represent the first wave of the Malay invasion. These savages preserve primitive Malay social institutions virtually unchanged. They are exceedingly conservative, brave, hardy, and industrious. American army officers declare that they think some of the best raw material in the islands is to be found among these primitive folk. The Moros, of Mindanao, the southern island, are also Malay, representing the last wave of Malay immigration to the Philippines. They are very fierce and aggressive Moslems. They were in process of conquering the whole archipelago when the Spaniards took possession of the islands and checked their advance, but were never able to subdue them.

Race Unity. The Philippines are seen to have one of the bases of nationality, a homogeneous people, divided it is true, but capable of being brought together. Furthermore, the great majority of the inhabitants are unified by religion and social customs. While Spain did not accomplish all that could be wished during her three hundred years of dominance, she did give the Filipinos what no other Malay race ever had, ideas of monotheism and monogamy. She

cleared the ground for the superstructure of a freer and purer religious and political life. In our prejudice against Spanish medieval ideals of government and religion we must never forget the real debt which the islands owe to Spain. To one-tenth of the people she gave the knowledge of the Spanish language, with its noble literature; to all, the traditions of the Christian family, with its tenderness toward childhood and old age. The depth of her influence is clearly seen by the very revolutions which the Filipinos waged against Spain herself. What other Malay people ever held the idea of liberty in Church and State so as to be willing to pour out its blood like water to obtain it?

Filipino Tribes. In this brief study of Baptist missions it is unnecessary to enumerate all of the Filipino tribes. The Tagalogs, found in the principal island of Luzon, are the most restless and adventurous, the most citified and Spaniardized. They comprise about one and a half millions, and are located chiefly in the territory in which Manila is situated. Baptist work is among the Visayans, who are found in the islands of Panay, Negros, Cebu, Samar, Leyte, and Bohol, stations being located only on the first two named. The other civilized tribes are found for the most part in northern Luzon.

Filipino Characteristics. Travelers do not give the Filipino a very good reputation. They say he is lazy, improvident, a gambler, and without ambition. This is undoubtedly true of the large number of semi-parasitic middle-class mestizos (mixed race) who have drifted into the towns. But those who have come

into contact with Visayans of the provinces have a far more encouraging story to tell. Mr. Briggs speaks of the friendship of many Filipinos of all classes as a "priceless boon." There are many who tell of the sweetness, patience, courage, and devotion of Filipino Christians. Furthermore, in judging a people, one must always discriminate clearly those qualities that are the result of social institutions. The well-nigh universal use of drugs, narcotics, and alcohol by men, women, and children, for generations, has depressed the powers of the race physically, mentally, and morally. "The Filipino," says Mr. Briggs, "is a drugged and drunken Malay, falling far short of his highest capacities." His church has borne no clear testimony, his physicians have universally recommended stimulants, he has had no glimmer of an idea of the nature of these evils which were sapping his very life. One of the strongest arguments for pushing mission work in the Philippines is that missionary preachers and teachers form the only body of radical temperance workers in the islands.

The Land Question in the Philippines. Filipino life is cleft in twain by the land question. There are two classes, the landed and the landless: the Spanish-speaking mestizo, and the tawos or common people. Between the two there is a great gulf fixed. The friars have consistently despised the native, and taught the mestizo to be proud of his Spanish birth. The feudal land system has established a landowning aristocracy composed of the mestizo, or Spanish-speaking portion of the population, and the friars. The back-

bone of Filipino social life is feudalism. A failure to understand this makes it impossible rightly to interpret conditions or movements. Primitive Malay society had been composed of three classes, the datos, or chiefs, big and little, the tawos, or common people, and the slaves. It was an easy thing to build upon this social organization a feudal state and a feudal church. The abuses of the friars as landlords were the chief reasons for the revolt of the Filipinos against Spain. The friars had come to hold a large portion of the best land in the islands, on which they paid no taxes, and from which they derived very large revenues.

The Man at the Bottom. Each little barrio, or country village, is governed by a head man, who is responsible to the presidente of the pueblo, or town. No one expects to be independent. Each pays tribute to the chief above him for protection in the good old feudal way. The condition of the peasant at the bottom is one of peonage, and sometimes virtual slavery. He is never out of debt to the owner of the hacienda for the bare necessities of life. He passes from generation to generation as part of the property of the estate. The helplessness, improvidence, and lack of ambition which centuries of such conditions have created will not be removed in a day. The Filipino is drugged not only with narcotics, but with feudalism.

Coming of the Missionaries. The city of Manila was still in the throes of insurrection when the first American missionary services were held by the Methodists and Presbyterians. Early in 1900 came the

Baptists, the United Brethren, the Disciples, and the Congregationalists. It was soon seen that some organized plan of dividing up the territory must be made. Accordingly an Evangelical Union was formed in 1901, and it was agreed that the Methodists and Presbyterians should be assigned territory in Luzon, while the Baptists and Presbyterians were to divide the territory in Panay and Negros. It was further agreed that the name Protestant should not be used, but that the churches should be known as Evangelical churches, and that members moving from one location to another should be accepted by letter, irrespective of denomination.

Filipino Response. There never was such a response to the preaching of the gospel as the Filipinos gave during the next ten years. It was a new thing for them to have liberty to say anything or to read any book contrary to the will of the friars. At first they could not understand that the protection of the American flag meant the right to free thought, free speech, and a free Bible in a free state. Men had been put to death for owning a Bible in the Philippines. There had been, however, an unconscious preparation for freedom. Señor Zamora, imprisoned and exiled for reading the Bible, returned from Europe after the coming of the Americans to find his son Nicholas also secretly believing, and these two formed the nucleus of the first Methodist Episcopal Church in Manila. One whole village church went over in 1901, assembling on their knees with tears to partake of the first communion in which they were allowed to take the wine as well as the bread.

Baptist Pioneers. It was at first supposed that Spanish would be the language of instruction in the Philippines, and the American Baptist Foreign Mission Society hastened to lay hands on Rev. Eric Lund, who had for years been faithfully shepherding a little Baptist church in Spain. When Mr. Lund replied to the letter from the Board asking him to take up work among the Visayan islanders, he was able to tell them that he had with him in Spain a converted Visayan, a former student for the priesthood, with whose help he had already prepared a Visayan translation of a portion of the New Testament and some Spanish tracts. When Mr. Lund and Mr. Manikan began their work in Jaro they found that the Spanish-speaking people were a very small proportion of the inhabitants. These, moreover, were bitterly prejudiced and inaccessible. They realized that if the Filipinos were to be evangelized it was to be through the despised vernacular languages. With Manikan as helper, Mr. Lund set himself to the study of the Visayan language and to the completion of the Visayan Gospel already begun while in Spain.

Vernacular Translations of the New Testament. During the first ten years of American occupation the Filipino dialects received their first respectful attention. An immense amount of study was given to them and the ideas regarding the possibilities of the dialects modified. The educated Filipinos had been ashamed of their own languages. There was no literature in any of them, and there had, of course, never been a translation of the Bible into any of these

dialects. The achievement of Mr. Lund is a triumph of modern scholarship. In a time that would be deemed impossibly brief he was able to present to the Visayans the entire New Testament in their own tongue. Because of his perfect mastery of Spanish he was able to explain to Spanish-speaking Visayan scholars the sense of the original, verse by verse. Through comparison of all the best translations and versions with the original he was thus enabled to be sure that the translation was both faithful to the original and expressed in the idiomatic phrase of the mother tongue of the Visayans. He has recently completed the translation of the entire Bible into Visayan.

The Filipino Languages. Other Protestant missionaries have translated the Bible into Tagalog, and Ilocano, and the New Testament into minor Filipino dialects. They have thus performed a great service, not only for religion and social progress, but also for the cementing of national unity and the dawn of national self-respect. So long had the Spanish friars taught the Filipinos to scorn their own language that the educated people were ashamed to attend a meeting conducted in the vernacular. It was at first thought that these variant forms of the Malay tongue were too meager, too rude, too primitive to permit of a worthy translation of the Bible. "As a matter of fact," says one who has for ten years used the vernacular constantly, "their dialects are all very beautiful. The vocabulary is large and expressive, and the grammatical structure is very wonderful and ingenious. The Bible loses nothing by translation into the oriental

imagery of the Filipino dialects. The gospel that was first clothed with the robe of parable and figure is at home in the warmly imaginative speech that reflects the luxuriant verdure of the tropics."*

Emergence of a Unified Language. For the present the Bible must be translated into all the dialects, but may it not be possible that ultimately some one of these may become the dominant language? We know that there were many dialects of early English, German, and Italian, which gave place in time to one form of speech. When it is considered that the Visavans number one-half the islanders, and that many of the tribes number at best but a few thousands, it is not at all impossible that the Visayan dialect may ultimately assume this place. The translation and circulation of the Bible will be very powerful factors in the outcome. The tribe which peruses the most newspapers, and fosters the circulation of the Bible and the spread of education will probably be the one whose speech survives. Inasmuch as the Tagalogs and Visayans are found intermingled on the Visayan Islands, it may be that the final form of language will be a combination of these two dialects.

Printing of the Baptist Version. Most of the vernacular translations were printed jointly for the missions by the Bible societies, but the Baptists gave themselves the pleasure of paying for their own splendid Visayan version, all for the sake of the privilege of translating the word baptizo by the word

^{*&}quot; The Progressing Philippines," p. 143.

"immerse." It would be one of the strange turns of history if that one word were enough to prevent the widespread use of this great version, and therefore the ultimate triumph of the Visayan dialect. One thing is sure, that that Filipino version of the Bible which gets itself most widely read during the next hundred years, the most deeply loved and best committed to memory, is the version that will do for the Filipino mother tongue what Luther's Bible did for the German, Wyclif's for the English, and Dante's "Divina Commedia" for the Italian.

Work of Padre Juan. Baptist work began with a great spiritual uprising of the Visayan peasants in the island of Panay. Forty or fifty years before, a wandering friar preacher had gone throughout the country district to instruct the people of the barrios in the holy faith. He was like one of the little brown brothers of St. Francis of Assisi in the hill-towns of Italy in the thirteenth century. Poor, simple, humble, and loving, he threaded his way from barrio to barrio. He had one story to tell, the love of Christ; one book to read, the gospel. The poor people, who, like most of the barrio dwellers, had been utterly neglected by the friars, gathered about the friendly brother and drank in this wonderful new story that he told. Sometimes he warned them dimly of trouble that might come to him, and prophesied that if he should be imprisoned for teaching them, men would come some day from across the sea bearing a book and speaking of the love of God. News of what Friar John was doing in this far-away island reached Manila.

He was recalled and thrown into prison. Some said that he was killed. The peasants were sternly warned against his heresies and strictly bidden to forget them; but this only drove his teachings deep down from their stupid brains into their patient hearts.

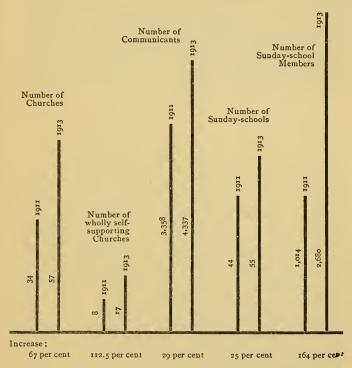
Awakening of the Peasants. Now Jaro (pronounced häro) is a great market-place. From all over the province of Iloilo come the barrio folk to trade. Thousands of them walk into market every week with their produce on their shoulders. The market is to them newspaper, club, social relaxation, as well as trading-place. When Mr. Briggs and Mr. Lund first began to preach in the market-place there were groups of peasants shyly watching. They saw the book in their outstretched hands, they heard, in their own tongue, of the love of God. The next week they brought others from the barrios. The news spread: "Padre Juan's prophecy has come true, the men with the books are come." All through the barrio country the word was carried, and multitudes gathered to hear the missionaries.

Presenting of the Petition. One day, after the missionaries had been speaking in the market-place for about nine months a deputation of these tawos brought them a document signed by thirteen thousand names. The undersigned, so the document read, were already Protestants, and wished to be evangelized, taught, and protected as Protestants. In the word "protected" their Malay instinct and experience spoke true. All the life they had ever known had needed the protection of powerful superiors if it were to be safe. The vengeance of the friars they well understood.

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Inadequacy of the Response. Is it not a tragedy that this great door and effectual thus opened by God could not have been enthusiastically entered? There was no question here of proselyting from the Roman Catholic Church. These peasants had received little shepherding for three hundred years. They were so meagerly instructed in the essentials of Christianity that they hardly knew what they were. They came asking for preachers and teachers. The great Baptist denomination hardly stirred in its sleep. To be sure it sent out a few faithful men and women, who have done a wonderful work. But the giant strength of the denomination was not in any measure bent to this new task. Had the Baptists been ready to respond aggressively to this appeal with sufficient funds and adequate force there seems little doubt that the barrio people en masse would have moved into evangelical faith. Money was wanting, and zeal; and while the churches were busy here and there, time was given for a counter-movement to arise, and some doors were closed. Still the patient people wait, in great spiritual destitution. Glorious results, however, have followed the sparse sowing of the field which the small and ofttimes depleted force of missionaries has been able to give during the decade just past. A church of four thousand, three hundred and thirty-seven members has been gathered, one for every day of the time spent on the islands. The barrio people have built and paid for their own chapels, have done much personal work, have stood firm, and have kept the faith under trying persecution.

Growth of Baptist Churches. The statistics of the growth of Baptist churches in the Philippines, as exhibited in the accompanying chart, are full of encouragement to larger endeavor. The churches have increased since 1911 from thirty-four to fifty-seven, a gain of sixty-seven per cent. Churches entirely self-supporting number seventeen in 1913, as against eight



Two Years' Growth of Baptist Churches in the Philippines.

in 1911, a gain of one hundred and twelve and fivetenths per cent. Communicants have increased twenty-nine per cent, almost ten per cent a year, growing from three thousand, three hundred and fiftyeight to four thousand three hundred and thirty-seven. In 1911 there were forty-four Sunday-schools, now there are fifty-five. At that rate they would double every four years. The gain in Sunday-school membership is most encouraging of all. In 1911 the fortyfour schools averaged twenty-three pupils each, an aggregate of one thousand and fourteen. In 1913 the fifty-five schools averaged not quite forty-eight pupils each, an aggregate of two thousand, six hundred and eighty, or an increase of one hundred and sixty-four per cent. A field so fruitful that it responds with such harvests to the sparse sowing given it through ten years ought to receive more enthusiastic attention.

The Student Dormitory, or Hostel. One form of work which has proved very valuable was first introduced by the Baptists, but is now being employed by other denominations also. In Bacolod, Mr. Forshee conceived the idea of a Christian dormitory for pupils attending the public high school of the province, which brought together into Bacolod the brightest boys and girls of the surrounding country. A dormitory for boys and one for girls have been established, and during this last year land has been bought adjoining the high-school compound, where it is proposed to erect larger and more suitable buildings to replace the small native buildings now utilized for the boys' dormitory.



BOYS OF JARO INDUSTRIAL SCHOOL AT WORK



A VILLAGE CONGREGATION IN THE PHILIPPINES



Influence of the Dormitory. Says Doctor Lerrigo, in speaking of the boys' dormitory at Iloilo:

Many of the dormitory boys are on the high school athletic team and these ties give us a strong hold on the young people, which we are strengthening daily. I feel that the dormitory is a most important part of our work and that it should be enlarged and every advantage taken of the influence it gives us with the students and their families. The prospects for the coming year are excellent. A large number of boys have expressed their desire to enter the dormitory, and the teachers in charge of the athletics are hoping to place the whole athletic team with us, recognizing the great advantages which accrue to the boys from the wholesome moral surroundings of the mission dormitory.

Industrial School at Jaro. Among the strong features of Baptist educational work is the industrial school at Jaro. One of the fundamental weaknesses of Filipino society is its scorn of manual labor. As in any feudal society, the laborer is looked down upon as a serf, and the last thing that any educated man wants to do is to engage in skilled labor. One of the benefits of the American occupation of the islands is the imparting of a new view-point in regard to the dignity of labor. The Jaro Industrial School was founded with the idea of turning out not merely students, but manly men. On a farm of sixty-five acres, some two miles out of Iloilo, two large buildings have been erected for classrooms, dormitories, and trades buildings. The equipment has often been so meager that plain living and high thinking have been perhaps too much in evidence, yet the very plainness and simplicity of the school has given it the life and tang that Tuskegee and Hampton have had in America.

Nature of Industrial Work. There are five hundred boys, ranging from eight to eighteen years of age, who are gathered into the Jaro Industrial School from the near-by provinces. Tuition and board are free, but each boy has to work for what he gets. Here is no dilettante manual training for the sake of learning how a thing might be done. Things are done, and done so well that they have commercial value. Furniture is made, and so beautifully polished that it has a reputation and sells. Sugar-cane is cultivated, and rice. An irrigation system has been introduced that secures superior quality in both rice and cane. Livestock is raised, and buildings are repaired and erected. The school is a miniature republic too, organized somewhat on the lines of the Junior Republics in America, with much discipline in self-government and manliness, and incidentally, a fine experience preparatory for the duties of citizenship. There are daily Bible classes that lead not to talking about religion, but to the conducting of village Sunday-schools, and to vacation evangelistic trips on the part of the older boys. Forty-eight of the boys were baptized last year. They are now planning how the student body may be instrumental in evangelizing the towns from which they come. The "gang instinct" is to be harnessed up for the service of the Kingdom. Already one revival has been reported as the result of work done in vacation by some of the Jaro schoolboys.

Appreciation of the School. It is expected that in time the school will be self-supporting, except for the salaries of the American missionaries. Even now the larger number of the teachers are Filipinos. The carpenter shop already pays a profit. Mr. William T. Ellis, writing in the Philadelphia "Press," says that it is the best school in the islands. The secretary of the Young Men's Christian Association affirms that it is the best missionary idea in the Philippines. A district superintendent of schools said that it embodied the very idea for which he had been looking ever since he came to the country.

Needs of the School. It seems a pity, does it not, that with such a school to be proud of, one million, five hundred thousand American Baptists have not yet been able to afford a grinding-mill for sugar-cane? To be sure it would cost five hundred dollars, and the budget must not get too big. But the request sounds reasonable, or would if it were a mere business enterprise! A recent report states:

Our sugar-cane is a very fine quality, weighing some thirteen ounces more to the cane than it did last year, all on account of irrigation. Where we lose is in sending this cane to a mill across the river. The price of grinding it is at least one-third the value of the sugar, and we must add to this the cost of transporting to the mill. . . If we had a small mill costing about \$500 all this would be saved.

The supplying of this minor need by some good sisters with a practical turn of mind ought not to interfere in the least with plans for meeting the needs of this significant school for adequate equipment. Literally hundreds of students are turned away each year for lack of buildings and land. One hundred thousand dollars invested here would bless the islands through centuries to come. The returns on such an investment cannot be exceeded anywhere in the mission field to-day.

Girls' Schools in the Philippines. There are some notable developments in Baptist educational work for girls in the Philippines. The Filipino woman is, without doubt, the most influential and the freest woman of the Orient. She can be made one of the most powerful evangelizing agencies, as she is now the stronghold of conservatism and ignorance. One of the Baptist missionaries writes that he is rejoicing because forty-two per cent of recent converts have been women, and this means a gain in the number of families reached. There can be no permanent work without reaching the families, and much of the labor expended upon the education of boys and men is wasted unless corresponding emphasis is given to the enlightenment of the girls and women.

Bible-Woman's Training School at Jaro. The Bible-woman's Training School in Jaro is doing a work of incalculable good in the training of Bible-women, who go out to the *barrios* scattered over three islands to do direct evangelistic work. The term of instruction is for six months each year, the other half-year being spent in practical work on the field. The full course covers four years. The first class of fully trained workers was graduated in 1911. These women are

trained not only in the Bible and Christian fundamentals, but in home nursing, first aid to the injured, Sunday-school work, and the first principles of domestic science. One of these trained women, a widow of forty-five (a great-grandmother, by the way), has a Bible class of sixty men in a church of five hundred members. Other women are carrying on day-schools, kindergartens, Sunday-schools, preaching services, and colportage work in the sale of Christian literature. "The school," says Miss Johnson, "would increase by the hundreds if there were buildings and teachers to care for the students." Every year she has had to refuse admission to large numbers.

School for Upper Class Girls. In the same place the Woman's Society has opened a boarding-school for the mestizo girls of the upper classes. The school was organized by Miss Bissinger in 1910 with these aims: "First, direct religious instruction, aiming to develop a womanhood of serving Christians, saturated through and through with the atmosphere of the kingdom of God. Second, a full public school course from first grade to the high school, aiming to make our students dominant factors in a land peculiarly fitted to be influenced by its women."

Pupils in the School. Miss Bissinger says that she finds the girls peculiarly teachable and incomparably lovable. In the very first class were the daughters of the governor of the island. The school was at once antagonized by a Romanist bishop, himself an American, and the people forbidden to come to the opening reception—but they came.

Needs of the School. The greatest need at present is a suitable building. Land has been bought, but the school is housed in a rented building. In Miss Bissinger's appeal for the building she says that this, the only Christian school for girls of the upper classes in the Philippines, ought to have a suitable building. She has very definite ideas, and very good ones, of the type of building that is needed. It ought to be of concrete in order to withstand the onslaught of the terrible storms to which the Philippine Islands are subject. It ought to be beautiful, even ornate, in order to evidence to the people the dignity and the quality of the work. If they find the buildings of the Catholic schools large and massive, and the Protestant school housed in a small and unattractive temporary shelter, the people reason, not unnaturally, that the enterprise itself must be of little moment.

Home School at Capiz. At Capiz the Woman's Society has maintained a unique institution, the Home School. Little waifs and the children of the very poor, between the ages of four and seven, are taken to the home to be sheltered and educated until old enough to go to work, or to be placed in other schools. "Ah," says the suspicious reader, "an orphan asylum. I thought they were thoroughly out of date." It may look a little like an orphan asylum on the surface, but there the likeness ends. If all the waifs and orphans in the United States of America could have a Miss Suman in such an asylum there would be no problem of the delinquent child, for the school really is a home, bubbling with laughter, blossoming with motherly

kisses and cuddlings, strong with wise discipline. The results are little short of miraculous.

Brownies at Work. "These degenerate Filipinos won't work," say the critics. You should see Miss Suman's Brownies! She takes them, diseased, emaciated, filthy in speech and body, cleans them up, clothes them, and sets them-no, not sets them, but loves them, into work. "Of course they don't like to work," she bristles like a small, motherly hen, whose chickens are menaced, "when all the work they ever knew about was done for others' profit, with little but kicks and curses coming their way." It's a heart-warming sight to see those Brownies at work, each child, even the tiniest tot of three, with its task. They prepare the vegetables, help get the meals, make the gardens, keep the house clean, make all their clothes, and wash and iron them. They are as busy as bees, and happy as birds. A squad of four and six-year-olds has a leader aged ten, who is responsible for his men. Before any one even heard of the Montessori system, Miss Suman was putting into practice the very principles of self-activity and development through responsibility that are supposed to be so very scientific and modern. When a cyclone blew away her roof, twelve-year-old boys, tied to the rafters lest they blow away, worked like soldiers to repair the breach. Initiative, daring, steadiness, and mental alertness are all to be seen hanging thick as precious fruit on her educational tree.

Religious Atmosphere of the School. All her children become Christians. A recent report said that

there were not very many baptisms to report because all the children old enough to understand had already joined the church. Some of these little children make great missionaries too. Miss Suman told of one little blind beggar, so wretched that, to practical people, he would hardly seem worth saving, who fearlessly found his way to a head-hunting tribe in the mountains that the government had been unable to pacify, explained to them the purpose of the government, and brought them to consent to let their children come down to school.

Need of New Buildings. Two terrible hurricanes that have wrecked the buildings and inflicted great suffering on teachers and pupils have proved the need for strong cement buildings, with iron roofs, such as the government finds are needed to resist the tropical storms to which the Philippines are so subject. Who is going to have the privilege of building this house? It costs twenty dollars a year to support a child in this school. Are there not a hundred Baptist Sunday-schools that will each take a scholarship at twenty dollars, and so provide for the whole? An extra five dollars added to each scholarship would provide for enlargement and betterment, and would not be out of place.

Medical Missions. Medical missions form one of the great needs of the Philippines. The misery, dirt, and disease of the people are appalling. The Christian physician can do much, both as an evangelist, and in removing the present evil conditions which make wholesome life impossible for multitudes. The birthrate in the Philippines is large, forty-seven and nine-

hundredths per thousand; but the infantile death-rate is nearly twice as great as that in the United States. The old religious training of the islands had little of social service in it. The emphasis of the friars had been on "spiritualities, not temporalities." Hence the islands had been left to become one of the plague centers of the world. Tuberculosis is everywhere, the hookworm with its consequent tropical anemia is so prevalent that it is said that eighty per cent of the prisoners in Manila jail were found to be infected. Malaria and tropical dysentery are endemic. Surely the very physical suffering and ignorance of the people constitute an overwhelming appeal to the Christian physicians of the United States, where there is one physician to every five hundred of the population. Some of them could be spared. The missionary hospitals have done magnificent service in interpreting true Christianity as a religion that came not merely to get people to heaven, but to heal the broken-hearted, to make the deaf hear, the lame walk, the blind see, and to set at liberty them that are bruised. The Baptist physicians, Doctor Lerrigo, Doctor Thomas, and Doctor Steinmetz have found homes open to them that were fast closed to all the other missionaries. They testify that there is an appalling need of medical care. There are towns which, with their surrounding barrio districts, number fifty thousand inhabitants, utterly without medical aid of any sort. The Filipino doctors are not numerous, are for the most part in the cities, and few of them have any humane ideals which require them to go to the service

of the poor tawo. The gratitude of these peasants when they see an educated physician willing to minister to them in their suffering in the humblest tasks is beautiful to see. "Jesus walks again on earth," they say.

Union Hospital. Interdenominational cooperation in hospital building and maintenance is already accomplished in the Union Hospital at Iloilo, the joint responsibility of Presbyterians and Baptists. Doctor Lerrigo reports that the current expenses of the hospital and dispensary at Capiz are all met by medical fees. One gains some insight into the self-sacrifice and devotion of the medical missionary, on learning that Doctor Lerrigo, in addition to treating eight thousand, eighty-five out-patients, two thousand, one hundred and sixty-five in-patients, and making six hundred and seventy-two visits to patients in their homes, supervised a large evangelistic field and had oversight of the boys' dormitory.

Training School for Nurses. One of the most useful functions of the medical work is the training of nurses. The first class of nurses graduated in the Philippines was trained in the Union Hospital at Iloilo. The Filipino woman makes a good nurse, and every nurse is an apostle of better times to come. The carnest Christian students from Miss Johnson's Bible Training School who come to the hospital for training make ideal nurses. Their opportunity for Christian service is very great, as they have access into the most bigoted homes, at a time when they are peculiarly open to spiritual influences. In one of his reports Doctor Ler-



ON THE VERANDA OF THE UNION HOSPITAL AT ILOHO



A GIRLS' BIBLE CLASS IN THE PHILIPPINES



rigo speaks with the greatest admiration of the work of Miss Rose Nicolet, the head nurse of Emmanuel Hospital in Capiz.

The building with all its virtues was wanting in bathrooms and those little closets and storerooms dear to the hearts of all women. . . Those useful accessories of modern nursing made their appearance, bathrooms with home-made cement tubs, closets here and there with shelves and compartments for linens and supplies, . . curious devices of many kinds, owing themselves to her wisdom and ingenuity. Little bedside tables have been introduced, screens of superior pattern and graceful frames to support mosquito-nettings. . . A young Filipino who had been in America and traveled widely in the Philippines recently gave this testimony: "I have been in several hospitals both here and in America and my stay here has pleased me better than any previous experience."

Bible School at Iloilo. In accordance with the policy of concentration and intensive development recently adopted by the Board, the Bible School at Iloilo for the training of native pastors and evangelists is to be given up for the present. Brief courses in Bible study are to be offered by the missionaries in the different stations. In the near future it is hoped that the mission may unite with the Presbyterians in establishing one central Bible Training School, where, with a larger number of students, and with greater efficiency and less expense the workers for both denominations can be trained.

The Mission Press at Iloilo. The Baptist Mission Press at Iloilo, Mr. F. L. Snyder, superintendent, is a

powerful factor in the work. Here is printed the little monthly called "The Pearl of the Orient," that circulates not only in the field, but goes to supporters in the homeland. Commercial work of good grade is done which helps to carry the financial burden of the press. Testaments, tracts, and a monthly magazine in Visayan, also Sunday-school helps and quarterlies, and school outlines for the missionaries, are among the lines of work which keep the busy presses going.

Need of an Aggressive Policy. What of the future? To the Baptists and Presbyterians has been committed the work on the Visayan islands. By vote of the Mission and the Board of Managers the Baptists decided not to enter the island of Samar, but to confine their work to Panay and Negros. On these two islands live about a million people, for whom Baptists are solely responsible. It is plain that only a beginning has been made in discharging this responsibility. What could eight ministers, four physicians, one printer, nine school-teachers, and one nurse do to meet the spiritual needs of a million people? This force of twenty-six missionaries, moreover, can rarely muster more than half its strength on the field, owing to the necessity of furloughs and the heavy drain made upon health and strength by the climate.

Comparison with Methodist Work. The wastefulness of such scant provision of men and funds is apparent when we consider the story of the Methodist missions in the Philippines. The Methodists, with a force of forty-five missionaries, a large corps of native helpers, and adequate financial backing, have gained a

membership of thirty-three thousand. They have eleven thousand pupils in the Sunday-schools. The self-supporting Filipino churches contributed more than ten thousand dollars the last year, and the mission received in contributions from friends and supporters in the Philippines double that amount in addition. They had no better native material to work upon than had the Baptists, nor had they better missionaries. They were better supported by larger plans and more adequate financial contributions. Says the Baptist missionary, Mr. C. W. Briggs, "The achievements of this great mission (Methodist) in twelve years of work are a challenge to the Church in America to occupy every unoccupied field."

The Unreached Field. None of the missions is meeting the need. The Methodists are responsible for two million Filipinos; the Presbyterians for three and a half millions. When one contrasts what American churches have done for the spiritual regeneration of the Philippines with what the American Government has done in education and social betterment, the showing is not one in which Christians can take pride.

Government Services in Education. When the five hundred and forty-two American school-teachers were landed in Manila from the transport "Thomas," August 23, 1901, there began the most striking experiment in popular education which the world has ever seen. There are in the Philippines about one thousand American teachers, and eight times as many Filipino teachers, with six hundred and ten thousand pupils. There are thirty-five provincial high schools, and the

foundations of the government university of the Philippines are already laid. Religious liberty and free education were both the gifts of the flag. So successful has the public school system proved that already a surprisingly large percentage of the Filipinos are literate.

Government Work in Sanitation. The government found Manila one of the most unhealthful cities in the world, and has made it one of the most healthful cities in the tropics. Government medical men have deprived smallpox of its terrors by the vaccination of millions of Filipinos. The cause of beriberi has been discovered, and the way to avoid it shown. The number of lepers is rapidly decreasing, since the government has made provision for their segregation. A campaign for fighting tuberculosis has been inaugurated, and the plague has been controlled.

Industrial Betterment. The government bought the friar lands—great estates of the richest lands which were held away from the people—and resold these lands to settlers in severalty. It has already received sixty million dollars in payment, thirty per cent of the price paid. The government guarantees land titles. Harbors have been deepened, very perfect government roads built and railways on three islands. River channels have been cleared, and a post-office system was established with a postal savings bank four years before people had it in the United States. One hundred and forty-two lighthouses have been built to safeguard the treacherous channels, and Filipinos have been trained to be the lighthouse keepers. A revenue system has

been perfected that enables the island treasury to report a balance every year. All this has been done at the cost of a bonded indebtedness of only twelve million dollars, involving a per capita debt of one dollar and fifty cents, and a per capita interest charge of six cents. All the annual budget of fourteen million dollars is provided for by the resources. With the exception of the three hundred millions paid out by the United States Government in the beginning for army and navy expenses, no money raised in America is used for the running of the Philippine Government. It is Filipino taxes which provide for the schools, roads, post-offices, lighthouses, hospitals, and all other government undertakings. A better article of government is provided and more for less money than any other colonial power has ever given to one of its colonies. There is no great army of American office-holders; just as fast as Filipinos can be trained for positions these are filled by Filipinos. The chief justice of the Supreme Court is a Filipino. There are Filipino assemblymen and postmasters, justices of the peace and policemen, lawyers, civil officers, and teachers. With the American occupancy of the Philippines a new type of colony came into being, the nearest approach to the Good Samaritan in politics that the world has ever seen.

Opportunity of American Christians. These achievements of our government cause every American heart to thrill with pride. But what is needed to make all this magnificent work permanently valid? The creation of a new type of character. The one power which can do this is the pure gospel of Christ. The time is

short. In the few generations that must elapse before the Philippine Islands are given over to the Filipinos for complete self-government, it is for the American church to do a work which the government is helpless to accomplish. The apathy, selfishness, and narrowness of vision of the Christian church may stamp with failure the most lively experiment in national altruism that the world now holds. The Church must not fail "Old Glory." She must not fail her Divine Leader, whose heavenly Kingdom waits its consummation because of her sloth and faithlessness.

FACTS ABOUT THE PHILIPPINES

The most recent foreign mission field.

The most fruitful foreign mission field.

Protestant Christians in 1900, none.

Protestant Christians in 1910, 76,000.

There are 55,000 Chinese in the Philippines, who control 90 per cent of retail trade.

There are 167 Protestant missionaries in the islands.

The English language is more widely diffused in ten years than Spanish was in three hundred years.

Cost to United States of America of insurrectionary period, \$300,000,000.

Baptists responsible for evangelization of 1,000,000 Filipinos.

Baptist investment in 1912, \$55,725.71.

Theological students of the Presbyterian, Methodist, and Disciples are taught in union theological classes.

BAPTIST EDUCATIONAL INSTITUTIONS IN THE PHILIPPINES

Industrial School, Jaro. Rev. W. O. Valentine, principal; Rev. F. H. Rose, Miss A. B. Honger, Miss E. Grace Williams, Miss Mary J. Thomas, American members of faculty.

Enrolment, 349 pupils. Instruction in scientific agriculture, carpentry, cotton-ginning, etc. All the 500 boys in this important school are taught some industry. The students are a self-governing body, organized into the Jaro Industrial School Republic. A new building is greatly needed.

Woman's Bible Training School. Miss Anna V. Johnson, principal.

Only school for the training of Bible-women in the Visayan islands group.

Academy for Girls, Iloilo. Miss Caroline M. Bissinger, principal; Miss Alice M. Stanard.

Only school in the Philippines for girls of the higher classes.

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LIMITATIONS OF PRESENT STUDY

In swift review we have watched the movement of Baptist missions in the Orient through a century. It was hoped to include in the present volume a study of Baptist missions in Europe, but it was found impracticable, even to tell in brief the story of missionary effort in Spain, Italy, France, Germany, Russia, and Scandinavia. It would be an inspiring study to trace the reflex influence of American Baptists on the countries from which emigrants come, but that is a story which would need an entire volume.

As we look back over a century filled with the mercy of God, over weak enterprises which he has strengthened, feeble beginnings which he has brought to glorious outcome, the whole denomination must receive a fresh baptism of power. If so much has been done through the partial consecration, the fitful endeavor, what might he not do through a church alive to her high calling. Three needs stand forth.

The Need of Money. One of the tragedies of life is the wasting of money—such wealth and such need drifting helplessly by each other like ships becalmed. The giant power of the Church is poured out on trifles; while for her great task she reserves only her mites. It would be quite possible, out of the selfish indulgences of Christians, to finance every missionary enter-

prise tenfold. The kingdom might come bravely marching over the mountains to-morrow, if the full tithe were poured into the treasury of the Church. Rev. O. P. Gifford once said that money was the true polyglot answering each man in his own tongue. Christians could make it speak first of the kingdom, if they would.

The Need of Sacrifice. In the face of the unbelievable opportunities of the present there is demanded a new measure of adventurous faith—some such passion of sacrifice as made men and women brave and fearless in the war of the rebellion. What is needed is not a calculating sending out of small parties of scouts, but a massing of the whole army for advance. Each church must have its investment of life; each family its offering of the first-born. It is the King's business that we do.

The Need of Prayer. The water of life in the hills of God can be brought to the desert by free channels of prayer. A break in the higher conduits means drought in the fields below. To change the figure, the plants of the Spirit cannot grow in a prayerless atmosphere. A revival of intercessory prayer could double the effectiveness of the missionary force without the addition of a new man or a better building. Let the churchmember at home realize his missionary calling to prayer to be as compelling and as arduous as that of the foreign missionary to work. Let both recognize that there is only one Christian calling, though many occupations; that the power of God is behind and

underneath every man who adventures himself upon it. Let the devotional exercises that decorate, but do not enliven missionary meetings, be replaced by real prayer for actual needs of concrete mission fields. Let Christians enter into the secret place of power through intercessory prayer, and a new sunrise of beatitude will glorify the whole church of God.

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Several of the books and items referred to in the bibliographical notes can be secured from the Department of Missionary Education, 23 East Twenty-sixth Street, New York.

There are many more valuable helps illustrative of separate chapters concerning which information can be had, or which can be consulted, at the New England Baptist Library, 708 Ford Building, Boston, Mass.



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