

arrived from Lusambo, the Southern Presbyterian Mission, who report that Wembo Niama is anxiously awaiting the new missionaries.

Lusambo is two weeks' journey away, but it is the nearest mission station, and a spirit of most cordial cooperation exists between the two societies in their work.

Bibles or Gin?

MR. J. NEWTON, secretary of the Native Races and the Liquor Traffic United Committee, has received a letter from Rev. F. C. Cleaver, of Accra, Gold Coast, which speaks of having recently attended, as chaplain, two executions for murders committed under the influence of drink. Mr. Cleaver adds: "One day in July, I went to the Customs Warehouses in Secondee to find one case of Bibles that had arrived for me, and to 'clear' it through the customs. One of the officials in charge jokingly said he hoped I should soon find my case, but as there were 16,000 cases of gin and some hundreds of cases of whisky being dealt with just then, 'he thought I might have some difficulty!' But in a very few days all those had been cleared away and dispatched up the railway. It is coming out in shiploads."

The Cruelty of Heathenism

THE Christians are only a small party in the towns in Nigeria, and in most of them the pagan priests have the people very much at their mercy. For instance, during a thunderstorm at Oshogbo early in September some people were struck by lightning. The Rev. J. McKay, knowing that if they were not dead already they would be killed by the priests of Shango (the god of Thunder), went at once with the African pastor to see what could be done. The first woman they found was quite dead and also the second. The Shango priests had already claimed the bodies and all the possessions of the dead. They hurried on to find a third woman lying in

the open street, partly insensible. When she was struck down the people found she was not dead, so began to stone her, to "help Shango finish his work!" Some Christians living near had with difficulty driven the people off.

CENTRAL AFRICA

Marvels of African Speech

ACCORDING to Dan Crawford: "They possess a wonderful tongue, with more tenses for verbs, more voices and genders than are possessed by the English language." He says: "We (Africans) have 19 genders, the most delicate of distinctions, and 19 categories in the classification of nouns, and 33 tenses for the verb. Your poor, cold, bald language does not have the futures as we have them. Everything that has a vascular system has one category, *i.e.*, long things, like palms, grass, cane, etc., are in one system; all short, blunt or round in another, hard things in another, soft, flabby things in another, etc. You need an adjective for each of them, but not so the man who thinks black. He has 60 sounds. It is difficult to represent them with 24 letters. A changed prefix makes the difference. The thousand of verbs all end in "all," a most musical ending. In a language thus inflected, it is impossible to speak ungrammatically, the initial letter of the principal word gives all—as if you were to say not God is Love, but 'God gis gove.'"

Advance on the Upper Kongo

NINETEEN years ago, Rev. Joseph Clark, of Ikoko, visited Motaka and was received by a crowd of cannibals. He was pulled and pushed to the hut of a big chief by a very excited and war-painted crowd, all armed with ugly big knives and spears. For a time the outcome seemed uncertain, but the landing of Mrs. Clark and her small baby interested the savages to such an extent that they forgot their violent plans. Thirty months afterward

two Kongo State officers and a number of black soldiers lost their lives in this same village. In July, 1913, Mr. Clark again visited Motaka to baptize five new converts. After the service 50 gathered at the Lord's Table. The church at Ikoko and its dependent stations has now 35 teacher-evangelists at work, not including school teachers at Ikoko, Ntondo and Frank, and the self-supporting evangelist at Ituta.

SOUTH AFRICA

Missionary Awakening in South Africa

A GENUINE missionary revival has come to the Dutch Reformed Church in South Africa. For years this church of the Boers has been conducting missionary work for the natives in different regions south of the Zambesi River through the faithfulness of a small group of broad-minded and loyal Christians. It has been an uphill fight, as the Dutch settlers in South Africa, for the most part, have manifested little sympathy toward missionary work. The hostility of the Boers toward the "Kaffirs" before and during the Boer War is well known. Behold, however, the wonder-working Providence of God! As a result of this very war thousands of the Boers captured by the British were transported to India and Ceylon, where prison camps were formed. The missionaries, both English and American, in those countries, at once took a great interest in these prisoners, ministering to them in their physical necessities and giving them also the Bread of Life. Revivals broke out in several of the camps and hundreds of the prisoners were converted. Several hundred Boers at once volunteered for missionary work among the natives at home. When the war was over these young men returned to Africa and immediately began to build up the missionary interest in the churches. The churches responded, and now many of these hardy Boer fighters have become soldiers of the cross. Secretary Patton relates how in

crossing a section of Africa in Mashonaland he met several of these Boer soldier-missionaries and found that they were giving a good account of themselves. It is not surprising now to learn of a general awakening in the Dutch Reformed Church in South Africa in the matter of missionary service.

Unity in Madagascar

THE spirit of Christianity has manifested itself in Madagascar, where, in face of much discouragement, Protestant missionaries have had friendly conference, and contemplate closer federation. The design is cooperation, not absorption; and it is hoped that, as a result, the Evangelical cause will be materially strengthened. The outworking of the scheme will ensure that, whether belonging to churches connected with the Paris Missionary Society, the London Missionary Society, or the Friends' Foreign Missionary Association, members will enjoy a common standing, any one of the bodies named welcoming with readiness the members of the others. This arrangement—which may widen and deepen with the years—arises, not from any contempt of denominational principles, but rather from a sense of the importance of unity in face of the actualities of heathenism in the island. The French Government, unfortunately, encourages heathen rites among the people, apparently in the interest of "comparative religion"; and this official attitude, combined with the Romish propaganda, does much to perpetuate ignorance and superstition among the population.—*The Christian.*

THE OCEAN WORLD

An Australian Men's League

A PRESBYTERIAN Men's League was inaugurated in New South Wales a few months ago. It is not intended to add one more organization to an already over-organized Church, but rather to supply a source of inspiration and a bond of unity.

The aim of the league is threefold: to cultivate the habit of daily prayer, to be loyal to Christ and the Church, and to bind men together to help forward the work of the Church. A bronze badge has been designed to be worn by every member—the Burning Bush in the center of a Saint Andrew's cross, the ends of which are united by a ring. The membership now stands at about 520, and the league is taking root in Queensland, Victoria, Tasmania, and New Zealand.

Dutch Mission in Celebes

ACCORDING to a Batavia religious paper, *De Banier*, a movement toward Christianity is taking place in Balantak, which lies at the eastern extremity of Central Celebes, among people who have not yet come under the influence of Mohammedanism. The Dutch clergyman at Macassar, the Rev. R. W. F. Kijftentbelt, to whose zeal it is mainly due that this movement is being followed up, writes as follows, on the 19th of September: "I returned yesterday from a trip to Loewoek (the chief town of Balantak), Kolono Dale, and Kandari. At Loewoek I met Mr. Kelling, who had just returned from Lamala. The people there are so eager to become Christians that within 14 days 1,800 persons have joined our congregations." (Here follows a list of 15 places, served by five native pastors, with a total Christian community of 2,356.)

Slavery in the Philippines

SINCE the Supreme Court of the Philippine Islands decided in 1907 that there was no applicable law either of the United States or of the archipelago punishing slavery as a crime, the Philippine Commission has endeavored to persuade the Philippine Assembly to place such a law upon the statute-books of the islands. Early last summer the Commission adopted a resolution and forwarded it through the Governor-General to the Secretary of War, urging that this matter be brought

before the United States Congress. Whether through fear that Congress would pass the desired law, or through a sudden "conviction of sin," or through a desire to convince the new Governor-General of their ability for self-government, we do not know, but we are glad to record the fact that the Philippine Assembly has now placed itself on record as opposed to both slavery and peonage. The text of the new law has not yet reached this country, but we presume that it does not radically differ from that which the Commission has so long urged upon the Assembly.—*The Outlook*.

NORTH AMERICA

The Religious Aspects of the Panama Exposition

THE Federal Council of Churches of Christ in America has appointed a Committee of One Hundred to present the work of the churches at the Panama Exposition. The plan of the work is threefold—religious activities, exhibits, and conventions. The first division will include a carefully organized campaign of evangelism of a well-balanced, effective character, with generous and sympathetic distribution of the Scriptures. Such organizations as the Woman's Christian Temperance Union, the Young Men's and Young Women's Christian Associations, the World's Congress of Young People's Societies, as well as the Woman's Board of the exposition, are planning large things for practical service. For example, the Young Women's Christian Association will expend \$50,000 in carrying on travelers' aid work. Through the religious exhibits, a vast Christian laboratory will be maintained in a building which it is hoped will be erected on the grounds, and known as Assembly Hall. Great gatherings of religious bodies, national and international, are to be held, and in addition to these it is planned to present two great allegories. The first, devoted to home missions, will

be a vivid portrayal of the early history, development and present-day fruition of the missionary movement in America. The second will show the effective missionary movement among men throughout the world.

A Great Gift to Moslem Children

THE Committee on Moslem Lands representing the World's Sunday-school Association ended at Poughkeepsie, N. Y., February 11th, an 11 days' campaign to raise a fund to prosecute work among Moslem children. The speakers were Bishop J. C. Hartzell, chairman of the committee, and Dr. S. M. Zwemer, secretary; Dr. G. T. Erickson, of Albania; the Rev. Stephen Trowbridge and the Rev. C. K. Tracy, of Turkey, and Marion Lawrence, of Chicago, and Frank L. Brown, of New York, general secretaries of the International and World's Sunday-school Associations. The subscriptions amounted to \$48,771, including \$6,000 already provided for, through Sir Robert Laidlaw, of London, representing the eastern section of the association. Rev. Stephen Trowbridge and his wife plan to leave in the autumn to take up Sunday-school work for Moslem children in the Levant.

Unitarianism and Missions

THE *Christian Register*, organ of American Unitarianism, publishes two articles by the Rev. Mr. Sunderland, a Unitarian minister, contrasting the intense foreign missionary activity of American Christians with the almost entire absence of such activities in his own connection. American Unitarians have one representative in Japan, and disburse something over \$4,000 in this enterprise. That is all. They have no Foreign Missionary Society, no Women's Foreign Missionary Society, none for young people. They are, according to Mr. Sunderland, doing nothing to train the young peo-

ple in their Sunday-schools in missionary interests, have neither courses nor lectures on missions in their seminaries, have no students in colleges or theological schools preparing to go to foreign fields. Their clubs and other organizations of men never consider the question of foreign missions; their ministers never preach on foreign missions; their churches never take up missionary collections; not even once a year. There is no Unitarian missionary periodicals, little, if any, foreign missionary literature.

"Christian Endeavor"

MORE than 100,000 societies under various names, with more than 5,000,000 members, are now at work under the methods and principles of Christian Endeavor. They are found in every country in the world, and in more than 80 evangelical denominations. Reports from the world-wide field show more than 1,500 societies in India, 800 in China, 150 in Japan, and hundreds more in other mission lands. Missionaries find the society the most effective organization yet devised for training the native converts for definite Christian service. One hundred and fifty thousand dollars has been secured for the International Headquarters Building, to be erected on the corner of Mt. Vernon and Hancock Streets, Boston, and plans are being made to secure \$150,000 additional, of which \$10,000 has just been contributed by a friend of the movement.

An Invalid's Work for Missions

MISS LIZZIE JOHNSON, of Casey, Illinois, an invalid and an intense sufferer for 25 years, has raised over \$16,000 by the making and selling of book-marks. This money has supported in foreign lands native Christian workers who have given an aggregate of a century and a quarter of service. Bishop Frank W. Warne, of the Methodist Episcopal Church in India, recently