

contained! They will be published in eight volumes, together with a ninth volume which will contain the prepared addresses delivered at the conference. These may be secured for four dollars, delivered, and the missionary boards and church papers will doubtless advertise them. The set should be in the hands of every church and missionary society, if not every church member.

It is impossible in the space at my disposal to mention all the results which are likely to follow from the conference; in fact, it is doubtful if even the most enthusiastic could enumerate all the results, but attention can be called to a few of more immediate importance.

Never before has the reading public been put in possession of so complete a report of the work being done in the various fields; never before have the opportunities for advance and expansion been so clearly stated.

Korea is in the midst of a remarkable revival; whole communities are embracing Christianity, and the native church is itself becoming a missionary organization. Some believe that Korea will be the pioneer Christian nation in that part of the world.

The situation in Japan also is full of encouragement to missionaries. The old faiths are crumbling, and Christianity is destined to take their place. Already there are a multitude of earnest Christians in Japan and, with the intelligence which characterizes all they do, they are developing a strong native church. It is not too much to say that the future of Japan depends very largely upon the growth of Christianity within her borders. A nation, like an individual, must have a moral character, and in both the nation and the individual religion is the only basis upon which a moral standard can be built. Without a sense of responsibility to God one is adrift on life's sea, without fixed purpose or definite destination.

In China the situation is similar; a great awakening is going on. The sleeping giantess of the Orient is rousing herself, and the whole world is interested in having her adopt the virtues rather than the vices of western nations—interested in having her new and rapidly developing strength directed toward righteous ends. If educated China becomes a "yellow peril," it will not be because of the color of her people, but because, as has sometimes occurred in the case of other nations, her lust for the yellow metal will not be sufficiently restrained by religious principles.

India, Africa, and the islands of the east also appeal for an increase in the number of missionary workers. A missionary from New Guinea reported a case where the chief of a tribe called at a mission station and asked for two teachers, and, during the more than two years which elapsed before the request could be complied with, assembled his people each Sunday and, all kneeling, addressed a mute appeal to the Supreme Being.

The reports also point out the vast areas which are entirely without missions, as well as the sections in which there is a special demand for more workers. A better understanding of the pressing needs in old fields and of new fields ripe for the harvest is sure to bring an increase in contributions and in the number of volunteers.

Much benefit is to be derived, also, from the suggestions made in regard to the training of missionaries—the issues are too great to permit of waste through inefficiency. The necessity for moral instruction along with mental development was emphasized, and the special requirements of each locality were discussed. Attention was called to the cheapness of education in the Christian schools of the Orient—only about \$50 per year for board and tuition—and to the significance of the Christian schools and colleges. They prove the church's faith in its message; it is not afraid of the light. They prove, too, the good intent of the Christian nations; these nations show a sincere desire to aid the non-Christian nations when they contribute money to educate their people.

The relation of governments to missions was very frankly discussed, and this subject called out some candid criticism of the Christian nations. The report admits that in China "certain missions have been in the past stalking horses for European powers bent on aggression," and that "Protestant missionaries generally regard the government (Chinese) as by no means unnatural when it views with reluctance and even suspicion the acquisition by foreigners of large and commanding sites and buildings." The cruelties of the Congo were denounced and several of the speakers condemned the encour-

agement given Mohammedanism in some of the countries.

Considering the delicacy of the questions involved, the commission, with an Englishman for chairman, the Hon. Seth Low, of America, for vice chairman, and representatives from Germany, Norway, and Canada as members, dealt in a very straightforward way with the matter, and concluded with an appeal which must bear fruit in a nearer approach to a Christian standard in the conduct of the Christian nations. The report declares that the only possible justification of annexation by Christian nations is "a deliberate, steadfast, and thorough policy for the education of the people, in the highest and fullest sense of the term." The commission registers a protest against the protection which Christian governments have, in the interest of commerce, given to the opium trade, the liquor traffic, and forced labor. It is to be not only hoped but expected that the conference will exert a great and practical influence in impressing upon governments the important part they should play in the advancement of reforms among the non-Christian nations. Every act of injustice perpetrated or permitted in Christian countries against people of a non-Christian land is sure to be used as an argument against Christianity; every act of injustice perpetrated or tolerated by Christian governments in non-Christian lands rises up to condemn Christianity. Is it too much for Christians to ask that their governments shall avoid both these forms of injustice? It must be admitted that the influence of the Christian governments is to a large extent thrown, sometimes actively, on the side of the liquor traffic, notwithstanding the confessed evils connected with it. Is it too much for Christians to ask that their governments throw the weight of their example, at least, against the use of liquor by excluding it on official occasions?

A study of the report of the commission and a review of the discussions ought to stimulate good citizenship by impressing Christians with their responsibility for the continued existence of governmental evils which might be corrected. Reference was made during the conference to the peace movement, and a largely attended peace meeting, addressed by representatives of Great Britain, Germany, Japan, and the United States, declared unanimously in favor of treaties stipulating that the contracting parties will not in any case declare war or commence hostilities until the question in dispute, no matter what its nature, has been submitted to an impartial international tribunal for investigation and report.

Surely the coming together of these representatives of Christendom must make powerfully for peace. Christian nations can hardly become engaged in a dispute which can not be settled by arbitration, and the gathering at Edinburgh ought to make this still easier.

One of the strongest sentiments developed by the conference was that in favor of co-operation and the promotion of unity. Every reference to the subject was applauded, and it was the burden of many speeches. The missionaries in the field soon learn that they must rely upon the fundamental truths of Christianity for converting power, and they gladly welcome the co-operation of those who are separated from them only by differences in creed or church organization. The inevitable result is a gradual subsidence of church distinctions and a gradual elevation of the essentials. It will not be surprising if the foreign missionary cause proves to be the most potent of all the influences working for the reconciling of denominational antagonisms. It was interesting to see the increasing cordiality which marked the co-operation of the representatives of the different church organizations. When the churches at home fully realize the breadth of the missionary opportunity and the depth of the obligation to carry the gospel to every creature, they will feel that time and energy are too precious to be wasted in quarrels among themselves. Thus will work abroad re-act upon the workers at home.

In like manner, the consideration of the church's message to non-Christian countries tends to bring the churches into closer fellowship. The missionaries recognize the need of a definition of Christianity which will serve as a common denominator for all the churches—one that will convey to the mind of the non-Christian the essence of our faith; and this demand is arousing inquiry among those at home who are most alive to the importance of missionary work.

One of the commissions deals with the home base of missions. In fact, every subject dis-

cussed, when closely analyzed, is found to have its tap root in the home church. It reproduces itself in the missionary field, and the strength of the new church must ultimately be a measure of the vitality of the old one. The preachers, the teachers, and the medical missionaries, as well as the money which supports all of them, come from the churches already established, and those who go forth to win the world to Christ must, of necessity, reflect the sentiments entertained and the standard of morality set up at home.

If the church is to prove equal to its growing responsibilities and accomplish the splendid task before it, it must bestir itself. Its members have worldly goods in abundance; they can spare the money needed to carry on the work upon an enlarged scale. It is true that the Protestant churches of the United States contribute nearly ten millions a year through the various missionary societies—more than one-third of the total—not to speak of the amount contributed through Catholic organizations; but what is that sum compared with the amount spent annually for that which satisfies not—even for that which is actually hurtful?

There is need to combat the doctrine that life is to be measured by material prosperity and that only a selfish ambition can urge one on to large achievements. The missionary cause furnishes an answer. Here is a field in which the highest ability, the greatest energy, and the loftiest purpose can find full and satisfying employment.

As, according to the nursery tale, the traveler in the Alps saved his own life by the labor employed in keeping his companion from freezing, so the church at home will find new strength and vigor in the effort it puts forth to carry Christianity to the uttermost parts of the earth—it is the scattering which increaseth.

In recapitulation, it may be said that the two great lessons taught by the conference are: first, that the non-Christian world needs Christ and his conception of life; and, second, that the Christian world needs the stimulating enthusiasm which flows back from the mission field to strengthen faith, purify life, quicken the spirit of brotherhood, and purge governments of their inconsistencies.—W. J. Bryan in *The Outlook*.

POOR UNCLE JOE

So they are casting Uncle Joe aside, are they? They used him as long as they could; they availed themselves of his extraordinary qualities of leadership until the rising storm warned them that he was no longer an element of strength to the predatory interests. Then they make him a scapegoat; heap their sins upon him and send him into the wilderness. In what respect is he worse than those virtuous standpatters who now spurn him? They stand for the "system" as much as he does—only they have not been in the lime light. But so it ever was with those who serve the special interests. They have no gratitude; they show no mercy. They measure men by what they can do for them—not by what they have done.

Poor Uncle Joe, if he is a reader of Shakespeare he must often repeat Woolsey's lament, "Had I but served my God with half the zeal I served my king he would not in mine age have left me naked to mine enemies."

THE RAILROAD IN POLITICS

We are just now having a good opportunity to see how little the railroad managers have learned about the science of government. President E. T. Ripley of the Santa Fe has recently issued voting instructions to his employes in the form of a letter published in the *Santa Fe Employes Magazine* of August.

If this is not attempting "in any way to influence the votes of its employes" what shall we have when he really tries? It is merely another way of saying that the Santa Fe does not care how an employe votes, PROVIDED HE VOTES FOR THE RAILROAD'S CANDIDATE. You can always tell the "anti-railroad" candidate—he is a "demagogue," while the railroad candidate can be recognized by the statesman-like dignity which he maintains while his constituents are being plucked.

If the distinction is not clear to the employes President Ripley may give names later and to show that he is entirely non-partisan he will not hesitate to mark republicans as well as democrats for slaughter if any of them have the audacity to run without first taking a course of his anti-demagogue treatment. If government ownership of railroads comes, such men as President Ripley will be mainly responsible for its coming. The people will not always permit