

<p>SPECIAL ARTICLES</p>	<p>Our Contributors</p>	<p>BOOK REVIEWS</p>
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NATIVE DELEGATES TO WORLD CONFERENCE.

Professor L. T. Ah Sou belongs to a Christian family eminent in Burma. His father was Chinese. His mother a Talain, is one of the two or three surviving who were baptized by Dr. Judson. Of the seven sons all have taken honorable places in the community. His brother, Ah Syou, is pastor of the Burman Baptist Church at Moulmein. After having received his education in the mission schools he came to America in 1902, and spent two terms at Moody Institute, where he took high rank. He is highly gifted in music and art and supported himself while in school by his own pen and brush. Since his return to Burma he has been on the faculty of the Rangoon Baptist College, where his influence with the boys and men has been very pronounced. He is also one of the special lecturers at the Burman Theological Seminary at Insein.

The Rev. Thang Khan as a boy was "discovered" by a missionary in one of the hidden villages of the Garo Hills. The bearing of the little savage attracted attention and the missionary induced him to go to Tura and enter the training school there. Later the Rev. M. C. Mason, D.D., brought him to America to assist him in translation. Here he made a remarkable record in the study both of Greek and of English, and as a special student at the Newton Theological Institution was distinguished for his ready grasp of truth. As soon as he returned to Assam he became one with his people at once, and after teaching successfully in the Tura Training School, he resigned to take his place among the evangelists of the mission at a salary of eight rupees (\$2.66) a month. The large salaries open to a man of his attainments in Assam have apparently been no temptation to him. He is a strong leader among the churches.

The Rev. John Rangiah is the son of one of the earliest and most consecrated of the Telugu preachers, T. Rangiah, and is the first foreign missionary sent out by the churches of any of our missions. The large emigration from the Telugu country to the plantations of Natal, South Africa, called away hundreds from the Christian communities, and these appealed to the churches of South India for a missionary. The position was one of great responsibility and real hardship and called for a tried and trusted man. John Rangiah was at the time head-master in a large school in Nellore. While the churches were casting about for a man to send to South Africa, he heard the call distinctly, volunteered for service and was sent in 1903. Serious difficulties have been encountered in Natal, but Rangiah has proved himself a man of the highest missionary qualifications. There are now six churches in Natal, with a membership of 218, four presided over by pastors who live by their own labors.

Yuogoro China is a native of Sendai and belongs by adoption to a family of high rank. He was converted about 1887 while attending evening classes conducted by the Baptist missionaries of Sendai. He received his college education at the Methodist Aoyama Gakuin in Tokyo, and graduated at the head of his class. As a student he was active in Christian work. Upon his graduation he came to America and spent the years 1893-95 at Colby College, Waterville, Me., and the years 1895-98 at Rochester Theological Seminary, earning all his expenses above his scholarship. At Rochester he was considered the strongest man in his class in philosophy and theology. On his return to Japan he was placed on the teaching staff of the Ella O. Patrick Girls' School in Sendai, and later added to the faculty of Duncan Academy. He is at present the President of the Southern Baptist Theological Seminary at Fukuoka

and is dean-elect of the new union seminary of northern and southern Baptists in Tokyo. He has been a vigorous, out-and-out Christian and has had great influence in his denomination and beyond it.

Tong Tsing-En was born about thirty-five years ago and belongs to the second generation of Christians, his parents having been members of the Ningpo Baptist Church, the oldest American Baptist Church in China. He was converted in his youth. After graduating from the boys school at Ningpo he taught Chinese in the school, later becoming head-master, a position he held for nearly ten years. During that time he passed the government Su dze (A.B.) examination with honor and taught himself English. In 1906, Dr. Li, one of the most powerful evangelists China has yet had, visited Europe. Professor Tong was profoundly impressed, and his spiritual life, always strong, was greatly deepened. Revival soon broke out in the school under his prayers and most of the boys, whether from heathen or christian homes, decided for Christ. In 1907, he was called to a professorship in the new Shanghai Baptist Theological Seminary. Professor Tong is a speaker of spiritual force and has been a frequent lecturer at Young Men's Christian Association conferences. Under his special services at Hangchow, in 1908, forty students of Wayland Academy decided for Christ, and recent services have been marked by similar power.

The Rev. Jashwant Rao Chitambar, delegate of the Board of Foreign Missions of the Methodist Episcopal Church, was graduated from the Bareilly Theological Seminary in 1903. During the next two years he was a member of the faculty of that institution. In January, 1906, he was appointed to the faculty of the Reid Christian College, at Lucknow, where he has served as a teacher up to the present time. In January, 1909, there was added the responsibility of the pastorate of the Hindustani Church in Lucknow. He was elected as one of India's delegates to the Convention of the World's Student Christian Federation, held in Tokyo, in April, 1907.

The Rev. Tasuku Harada, delegate of the American Board of Commissioners for Foreign Missions, is president of the famous Doshisha University of Japan. He was born in Kumamoto, Japan, of a samurai family, in 1863; graduated from Doshisha College in 1881, and from the Doshisha Theological School in 1884. He was a pastor for four years and then attended the Theological School of Yale University. Returning to Japan, he continued in the pastorate until 1907, when he was elected President of Doshisha. He has delivered lectures in the leading cities of India, Burma and Ceylon, and was the first president of the Japan Christian Endeavor Union.

The Rev. Kali Vhurn Chatterjee, D.D., is one of the most interesting and successful of the missionaries of the Presbyterian Church. From Brahman caste, Dr. Chatterjee inherited high social and professional position. He graduated from a college at Calcutta. At twenty he was led to believe in the truth of Christianity through the influence of Mr. Duff. Upon graduation he became head-master of Jullundur Missionary School; later, professor of mathematics in the Men's College, Lahore. Ordained in '68, and sent to the newly opened mission station at Hoshiarpore, where he has since labored. Mrs. Chatterjee is the daughter of the Rev. Golak Nath, who was the first Brahman converted by the Presbyterian missionaries. Nath's ten boys all became influential, some of them graduating from Cambridge, Princeton and Edinburgh, as well as schools in India. One nearly attained the highest position possible for a native to attain in the ju

diciary of India. Two of the three daughters of Nath married into royal families of India, where they were of great assistance in the work of the missionaries. One of these husbands was in Victoria's Jubilee as her invited guest. The third girl married Dr. Chatterjee. Miss Lena Chatterjee, the elder daughter, is teacher in a girls' school for Hindus and in another for Moslems, in Hoshiarpore. Miss Cora, recent graduate of the Woman's Medical College of Philadelphia, Pa., is a physician now among her people.

SOCIALISM GROWING.

Socialism is a propaganda with which the Christian citizen must reckon. The tendency to ignore it is a serious mistake. What is Socialism?

Socialism is aggressive externalism. It recognizes no need for any change in human nature. It offers no incentives to the cultivation of prudence, self-control, patience and love. It regards no religion. Its chief aim is more pay, more comforts, better external conditions, and the unrestrained exercise of desire and passion.

Socialism is unrest. It is discontent with existing conditions. It is at odds with all government, both civil and religious, because organization of this sort means restraint, and restraint hampers and retards freedom. It chafes under the unity of the family. It would breed the family with the promiscuous freedom of the savage and continue it in the equally incidental and loose relations of the individual and temporary desire. The most dangerous species of mal-content, the votaries of Socialism are found in all walks of life, and its principles are propagated in certain institutions of learning, and from certain pulpits, as positively and plainly as in the saloons and dives and secluded meeting places. Socialism is growing. It is gaining headway. Certain conditions obtain which foster its growth. The thousands of immigrants are so many propagandists of Socialism. The spectacular climb in prices; the ceaseless grinding of the toiler, deeply affects and agitates the industrial fields. Man's injustice to man is a theme of constant discussion. The discriminations in favor of powerful interests and individuals quickens the popular pulse, stirs the blood, engenders bitter controversy, and breeds discontent and hostility. Then discriminations hang like a pall upon the masses of mankind.

Not long ago, for example, the judge of a court sentenced a man, a hapless window washer, to seventy-five days' imprisonment for appropriating seven new Lincoln pennies. No doubt, the judge did his duty, for the law had been violated, and the punishment had been fixed by the statutes of the State. But here is a new scale of punishment. It is a discriminating scale. It applies to the window washer who steals seven pennies, but it does not apply to the man who steals a railroad, or a water power, or a national bank, or an orphan's inheritance. Had the man been a bank president instead of a window washer, and had he come to court in a motor car, and had he been represented by some influential attorney, "would the judge have been so exact in the administration of the law?" questions the masses. It is a discriminating scale of punishment that imprisons a man for stealing seven pennies, or a pair of pantaloons, or a half-dozen loaves of bread, and dismisses the man who steals thousands of dollars. It is a discriminating scale of punishment that takes such scrupulous cognizance of minor offences and winks at those of graver magnitude and consequence. There is something radically wrong when judges are so zealous to administer the law in cases of petit larceny and refuse to sit on