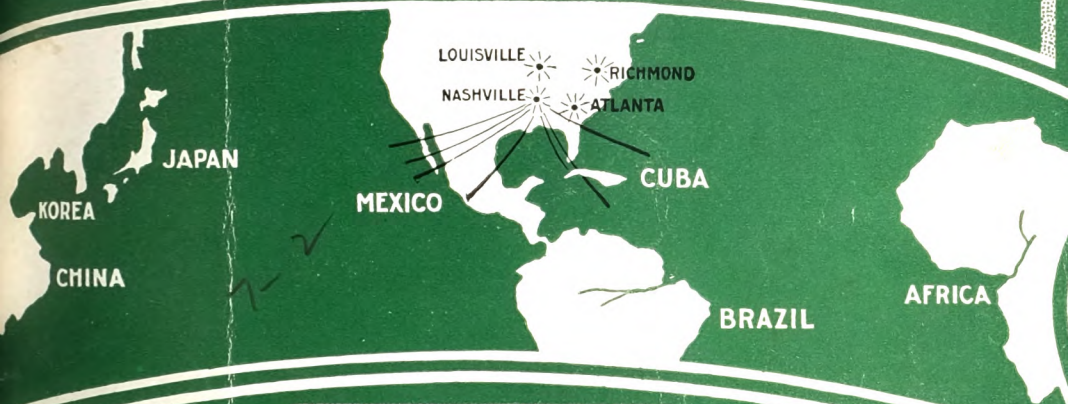


THE MISSIONARY SURVEY



FEBRUARY, 1917

"SURVEY WEEK:"

MARCH 11-17.

The time set apart for an organized special effort to put The Missionary Survey in every Presbyterian home. Plan now for it. It is an endeavor worthy of having the *Right of Way* for at least one week in the year. See page 153.



HOME
MISSIONS

CHRISTIAN
EDUCATION
AND
MINISTERIAL
RELIEF



FOREIGN
MISSIONS

PUBLICATION
AND
SABBATH
SCHOOL
WORK

THE PRESBYTERIAN CHURCH IN THE U.S.
AT HOME AND ABROAD

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RICHMOND, VIRGINIA.

WHERE A WHITE WOMAN WAS NEVER SEEN BEFORE

REV. C. T. WHARTON.

WE ARE out in the Bangendi country, and as I write to you we are camped at a village by the name of Luta (pronounced like loot), near the banks of the Lubúdi river.

Mrs. Wharton, Mr. Cleveland and myself, are making a rapid itinerary in this country where missionaries, with one or two exceptions, have never been, and where no white woman in many, many of the villages was ever before seen. We shall not be out long this time because the swift vicious rain and wind storms are upon us, making the traveling unpleasant and at times unsafe. One night while encamped in another village, a live tree, four feet in girth blew down within a few feet of our tent, and the next night in the midst of a violent wind and rain storm, Mr. Cleveland's tent blew down flat, and our own was only kept up by holding down the poles with might and main. Many huts blew down in the village that night.

Mrs. Wharton is planning to write a more detailed account of some of our experiences—of how we were brought fresh elephant meat only about eight or ten days old, and how she was given bracelets carved from the sole of some elephant's feet. (The little piece of meat I tried to eat might have been cut from the same place as far as its tenderness was concerned!) So I will confine myself to telling you what it is like to hold probably the first service ever held in a village in the heart of the great Congo.

Mrs. Wharton and I took an evangelist and went to one of the villages while Mr. Cleveland and a native elder went to another. Both the native helpers speak the language of this section, which is almost entirely strange to us.

The people did not run as we entered the village, partly because we have been out in their country now more than a week and they have learned

that we are harmless, and partly because we have in our caravan, one who came to us from this section gathered around us under a tree in the center of the village. Before we begin the service they had to see Wharton's hair—an unending source of wonder to these people who have never seen long hair before. Amid loud exclamations of wonder and praise, their wonderful locks were unbraided by their eyes.

After the noise incident to this prohibition had died down, we began service. The people know nothing of God, the Bible, or Prayer, or Sabbath Song, and naturally nothing of church department. Their language closely resembles that of the Bakuba, so the evangelist, after great difficulty and confusion in getting them to sit down on the ground, began to teach the line at a time, a hymn in the Bakuba language, translated by Sheppard. They picked up the words rapidly, the tune also, after they had heard singing a bar or so. The song was "Come to Jesus," and it sounded strange coming from those savage throats for the first time, and yet it sounded pitifully appropriate too, in view of their direful need to come to Him. Some on the outskirts of the crowd expressed surprise at the music, clapping their hand rapidly against the mouth, as they seemed to like it. After laughing a good bit and looking about in a shame-faced way at the others, they joined in fairly heartily.

During the entire service many of them kept up a rapid fire of comments and right in the middle of a hymn one of them let out a blood-curdling yell by way of summoning some of his fellows from another village, probably a quarter of a mile away, to witness this strange performance. The chatter was a little subdued though, during prayer,—most of them bowing their heads, the chief even joining in vol-

When we prayed the Lord's prayer in concert, though he knew not a word of it. Amen at the close of it meant nothing to them, and they only raised their heads when they had peeped to see that ours were no longer bowed. It was not malicious mischief nor irreverence that inspired their disorder, but total incomprehension of the whole thing. The name, Jesus, so full of meaning to us, awakened no intelligent concept in their darkened minds. But they listened closely for the most part to a short story of the great essentials of our faith—our first parents, the fall, sin, death, the love of God, redemption through Christ by faith, a hope of eternal life.

May I say that my own heart glows anew at hearing these old, old truths as they must sound to one of these children of the night. Truly, they are children, but then the only time He was ever in Africa He too was a child. He sees their need; these too He will call out of the darkness into His marvelous light.

A few minutes and we were gone into the forest again. One wonders how long it will be before another crumb falls in that village, before they will see the face of another missionary, or even a native worker again.

Bulape, Africa.

THE CROWN PRINCE OF JAPAN.

The proclamation of Crown Prince is a great event, second only in solemnity to the coronation, and, like the coronation, indisputably associated with the theocratic basis of the Japanese throne. While the coronation has its parallels in all monarchies, today's ceremony is unique in the world. It is far more than a coming of age with the elevation in rank, processions and rejoicings which are sometimes attached to that auspicious occasion. Like the coronation, it would only be possible in a country where ancestor worship is not merely a state cult, but the very foundation of the state. It has both religious and political aspects, and, like with the coronation, these are inextricably blended as to form one element. The coronation is the highest possible act of ancestor worship—Japan Present in the person of its supreme representative worshipping and associating itself with Japan Past. The proclamation, or recognition, of the Imperial Heir is an inevitable link in the process by which the divine sovereignty derives from ages eternal and projects itself into the eternal future. In its personal aspect it is the first step in what for want of a better word we must call the deification of the young man who is the central figure of today's ceremony.

The position of the emperor in the state is set forth in Article I of the Japanese constitution:

The Empire of Japan shall be reigned over and governed by a line of Emperors unbroken for ages eternal. Prince Ito, in his Commentaries, thus elucidates the article in question:

"It is meant that the Emperor on the Throne combines in Himself the sovereign-

ty of the State and the government of the country and His subjects."

Uyehara, in his Political Development of Japan, describes the position of the occupant of the throne in the following remarkable words:

"He is to the Japanese mind the Supreme Being in the cosmos of Japan, as God is in the universe to the pantheistic philosopher. From him everything emanates; in him everything subsists; there is nothing on the soil of Japan existent independent of him. He is the sole owner of the empire, the author of law, justice, privilege and honor, and the symbol of the unity of the Japanese nation * * * He is supreme in all temporal affairs of state as well as in spiritual matters, and he is the foundation of Japanese social and civic morality."

In the theocratic state system of Japan the Imperial line is the continuation of the spirit of the divine ancestor who was the ruler and founder of the race. The constitution is the administrative principle; the throne is the seat of the Imperial ancestors who have continued and augmented the glories of their founder, and the Emperor is the incarnation of the supreme power of the state. The Japanese view of the Imperial function, is stated by Mr. Ushizuka, a Cabinet official, who was closely connected with the arrangements for the coronation and also for today's ceremony, as follows: "The protection and advancement of the country is in the care of the ancestral spirits, and their power resides in the Emperor. The use of that power is the work of the Imperial throne—the divine profession of the Emperor, so to speak. The central idea of the Japanese state is the belief that the