

POLITICS AND PATRIOTISM IN MEXICO

FALSE ideas of patriotism rule the political leaders in Latin America. Personal preferment takes precedence over peace and prosperity for the country. Mexico is still torn asunder by contending factions, each determined that the other shall not rule. A man who is a usurper and who is believed to be a murderer is in the presidential chair and the United States Government rightly refuses to recognize him as the lawful president. It is earnestly hoped that the mission of President Wilson's envoy and adviser to the legation will be successful and that a regular election will place a peace-maker in the presidential chair. Armed intervention by the United States would bring about a fierce and prolonged conflict with enormous loss to life and property. Already the Mexican Government has stated its inability to protect American citizens, resident in Mexico; business is almost at a standstill and missionary work is carried on in the face of great difficulties. The United States Government has advised Americans to leave the country if they wish to avoid the risk of losing their lives as well as their property. Hundreds have taken the hint and have returned to the protection of the Stars and Stripes. Some of the Missionary Boards have requested their workers to leave their stations and a few have done so. Others prefer to run the risks involved and to remain at their posts. Boarding-school work is much

hindered by the insecurity of travel and other forms of Christian work are exceedingly difficult at present.

Reports from the Presbyterian missions, for example, give some idea of the disturbed state of the country. A missionary from Zitacuaro writes: "We were compelled to return home from a preaching tour on account of a rebel invasion of this part of Mexico. We visited five congregations, getting through some of them a day or two days ahead of the rebel bands which are in control of practically the entire district (except the City of Zitacuaro and a few little villages close by).

"In Zitacuaro the two schools are running with an enrollment of nearly 90 in one and about 45 in the other."

Baptists tell a similar story. In several places they have been obliged temporarily to suspend the work until conditions were calmed, but in no place have they thus far suffered permanent injury.

"At Ajusco, a small Indian town in the Federal District," writes the superintendent, "where we have had a good church for a number of years, the young pastor, a bright Indian boy, educated at the Theological School at Monterey, lost his life when the rebels entered the town. Since then the church has held its regular meetings without a pastor, and five new members have been added by baptism as a result of the earnest work of the lay members.

AMERICAN PROTESTANT MISSIONS IN MEXICO, 1913 *

AMERICAN SOCIETIES	Ordained Foreign Missionaries	Unordained Foreign Missionaries	Foreign Missionaries' Wives	Other Foreign Missionaries	Total Foreign Missionaries	Native Workers	Stations	Outstations	Native Communicants	Other Adherents	Day schools	Pupils	Higher Education Institutions	Students	Sunday-school Pupils
American Baptist H. M. S.....	5	1	5	...	11	26	18	28	1,238	?	3	?	1	12	1,624
American Bible Society.....	...	1	...	1	2	32	1	12	...	...	...	...	...	...	...
American Board C. F. M.....	3	1	4	6	14	24	4	52	1,156	2,261	5	547	1	98	901
American Friends B. F. M.....	4	...	3	7	14	33	3	9	710	1,230	5	511	4	555	445
B. F. M. Methodist Episcopal Church.....	20	38	10	12	80	179	5	54	7,127	14,391	66	4,618	6	212	4,709
B. F. M. Presbyterian Church, U. S. A.....	7	1	7	5	20	111	8	77	3,961	2,714	20	774	5	24	2,591
B. M. F. Methodist Episcopal Church, South....	15	1	14	29	59	42	13	145	7,390	?	...	...	11	4,164	5,105
Christian Woman's B. of M.....	3	...	3	5	11	35	3	21	677	?	6	645	...	...	517
D. and F. M. S. Protestant Episcopal Church...	11	13	6	8	38	52	6	52	1,114	?	8	333	2	57	403
Ex. Com. F. M. Presbyterian Church (South)...	4	1	4	4	13	37	6	42	1,021	1,850	15	700	...	...	890
For. Dept., Int. Y. M. C. A.....	...	6	5	...	11	3	3	...	...	...	3	6,000	...	...	...
F. M. Bd., So. Baptist Conv.....	14	...	14	6	34	39	10	96	2,087	?	8	253	6	404	1,442
Gen. M. Bd., Pentecostal Church.....	4	...	5	2	12	...	4	...	...	...	...	...	...	...	...
Hephzibah Faith M. A.....	1	...	...	1	2	...	1	...	...	...	...	...	...	...	...
Peniel M. S.....	1	...	...	...	1	...	1	...	...	...	...	...	...	...	...
Seventh Day Adv. M. B.....	1	12	2	2	21	...	...	...	...	...	...	...	...	...	...
Woman's American Baptist H. M. S.....	...	...	...	24	24	21	5	...	...	...	4	475	...	...	...
Totals (17 Societies).....	93	75	82	112	367	634	91	588	26,481	22,446	143	14,826	36	5,526	18,627

* From Mexico To-day. By G. B. Winton. Young People's Missionary Movement.

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Signs of the Times

ANTI-MOSLEM SENTIMENT IN AFRICA

SO much has been said of the progress of Islam in Africa that it is well to note signs of the anti-Moslem sentiment in some districts. The Sudan Interior Mission, which has been working in Nigeria for some years, has gathered nearly all of its converts from pagan districts, and the workers at the Moslem centers have seemed almost to have spent their strength in vain.

Sometimes, however, there are indications that the Spirit of God is moving among the followers of Islam. Such a story comes from Zaria, in the Sudan. A Moslem who some 40 years ago made the pilgrimage to Mecca, but had evidently met a missionary somewhere, came to Zaria and began preaching that Mohammed was not a prophet of God, and the Koran was a lie. After awhile he was brought before the authorities and was killed most cruelly—his body pierced through with a sharp stick and left on a tree to die. Thereupon the disciples whom he had made fled into the country east of Zaria, with the new negative doctrine that the Koran was false.

They did not know the true religion, but taught that the people should wait expectantly for it. Last spring two of these men came into Zaria, to the missionary there, saying that their people were waiting for the Word of God. Christian young men now go out regularly to a central town, and from 20 miles around the people gather every Sunday to hear the Gospel. Some of them are bringing their Korans to be burned.

PERSONAL WORK AMONG MOSLEMS

A PROMINENT Moslem convert in Egypt and worker among Moslems says that even within the last 10 or 15 years a remarkable change has taken place in the attitude of Moslems toward Christian truth. There was a time when almost every Moslem refused with scorn even to listen to the Gospel message. This was followed by a period when most Moslems met the presentation of the Gospel with open hostility, debating at every opportunity; but, at the present time, most of those whom he meets are ready to listen to the Word of God with respect and tolerance. There is more freedom and a greater pos-

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

sibility of personal work among Moslems than ever before. Rev. W. H. Reed writes in *The Moslem World* that it is his conviction, as a result of experience in itinerating work on the Nile boat, that the majority of Moslems personally invited to hear the Gospel messages, as presented in the churches, schools, and other places, would like to do so were it not for the difficulty in overcoming prejudices and especially of being criticized by their fellow Moslems. This being the case, a wonderful possibility is presented for doing personal work for Moslems—the possibility of tactfully approaching them with the Gospel and of making it easy for them to hear the truth—the possibility of bearing personal witness to the truth.

On Mr. Reed's recent tour meetings were frequently held in school buildings, in Christian homes, in the store and workshop, in the flour mill and by the river-side, sometimes on the street or on the Nile boat. Once, two Moslems, one wearing the green turban, guided the missionary through the town, inviting everybody.

There are wonderful possibilities of work among Moslems by showing the Christ-like love, which means self-denying love—love under trial and provocation. The greatest need of the Moslem world to-day is the Christ love. There is a terrible lack of love, sympathy, and compassion on the part of Christians toward their Moslem neighbors. Without this love Christ never intended to win Moslems, and without it, it is impossible for the Church of Christ to win them. It is wonderful how it disarms prejudice and wins a hearing.

THE SITUATION IN BULGARIA

THE failure of nominal Christianity to win a true victory is seen in the history of the Balkan contest. The second treaty of peace was signed at Bucharest, and so put an end to actual fighting in the Balkan peninsula for the present. This was immediately followed by the indefinite extension of the armistice between the contending parties, but the passions excited by the war will not soon die out. The prospect of a united confederation of Balkan states is lost to the world. There is hardly a frontier in the whole region across which hatred and jealousy are not likely to look for a long time to come. Bulgaria's humiliation is bitter, but she has borne the brunt of the campaign that drove the Turks from Europe. Rev. M. N. Popoff, a Congregational pastor of Sophia, gives a pitiful description of the sufferings there. He says: "Our urgent need now is of pecuniary aid to feed the refugees, and to care for the sick and wounded, with the thousands of orphans and widows created by this war. In one day 4,000 wounded arrived at Sophia, and altogether 90,000 refugees arrived in Bulgaria from Macedonia."

The tales of Bulgarian atrocities in Macedonia, and the counter charges of Greek and Servian cruelties are appalling. King Constantine, of Greece, has offered detailed proof of his charges against Bulgaria, but the American military attaché at Constantinople, General Miles, who has been traveling through the Balkan countries, declares that the tales are wholly untrue. A commission of inquiry has been appointed to investigate, but at this late day,

when thousands have been murdered and whole villages have been destroyed, it has been difficult to discover the facts. In the meantime, the Turk points with scorn at the so-called "Christian Crusade" and the cause of Christ has new prejudices to overcome.

THE WORLD'S SUNDAY-SCHOOL PROGRESS

TOO much emphasis can not be placed on the bringing of Christ to all the youth, and all of the youth to Christ. This is the work of the World's Sunday-school Association that recently met in Zurich, Switzerland, with 2,600 registered delegates from 70 countries, for their seventh world convention. The president for the next three years is Sir Robert Laidlaw, of London, and the chairman of the executive committee is Mr. H. J. Heinz, of Pittsburgh, Pa. One of the striking events of the convention followed the reports of the Sunday-school tour around the world. At the close, Rev. Hiromach Kozaki, president of the National Sunday-school Association of Japan, came forward, earnestly extending, in good English, an invitation to the Association to hold its next convention, due in 1916, in Tokyo, Japan. This aroused great enthusiasm and the invitation was unanimously accepted. During the last night of the convention Dr. Ibuka, president of the Federation of Japanese Churches, made a strong speech in beautiful English, presenting reasons why it would be a great thing to hold the next convention in Japan. He said that Japan was searching for a religion; that no statement was more often repeated on the street, in business places, in the press, and by

public officials, than that *Christianity* was already *dead*; that the Christian religion was no longer a live religion in the Western world. These statements, and Japan's belief in them are hard to contend against, and consequently, Christians in Japan are longing for the coming of the World's Sunday-school Convention that Japan may know by ocular demonstration that Christianity among Western peoples is very much alive.

The missionary emphasis was the dominant note of the convention, as may be judged from the sample report, printed elsewhere in this number, on "Mohammedan Childhood." Pledges were made amounting to \$150,000, for expanding the work in mission lands. Facts and figures were gathered concerning the children and Christian work among them in every country of the world. The statistics themselves filled 48 pages, and related to 203 nations and provinces. The Protestant Sunday-school army of the world now numbers 28,701,489, or equal to one-third the population of the United States. This is a gain over three years ago of 690,295 members. The nations that have over 10 per cent. of the population enrolled in Protestant Sunday-schools include (in order of percentage) Samoan Islands (29 per cent.), Great Britain, Fiji Islands, Newfoundland, United States, Porto Rico and Canada (12 per cent.). The Roman Catholic Church is not included as the parochial schools are not Sunday-schools. The most notable gain is in Asia, where the reports show 8,113 new schools, with 316,818 more pupils enrolled than three years ago.

There is indeed great reason to

hope for large increase in the Church of Christ from the development of the Sunday-schools.

THE GOSPEL FOR UNREST IN JAPAN

THERE is a spirit of restlessness abroad in Japan, especially among the educated young men and young women. There is an undefined desire for something different in material, mental and spiritual things. There are no recognized established foundations, the old have been shaken and the majority of educated men and women have not yet found the rock on which Christian thought and civilization rests. Spiritual progress has not by any means been commensurate with material advancement, and many have foolishly thought to satisfy immortal longings with mortal pursuits and pleasures. The women, especially, are taking a new place in the national life. They are demanding recognition in social and political life, with new freedom and increased opportunities.

"Never was a field more ripe for the harvest than is Japan to-day," says Miss Ame Tsuda, a graduate of Bryn Mawr and head of the Japanese College for Women in Tokyo. "Now is the time when the most forceful appeal can be made to students through the ethical side of Christianity. This avenue may lead to the opening of the spiritual doors of their natures. Christian standards, sweeping aside without compromise empty form and aiming at the inner self, are a wonderful revelation to the highly impressionable and idealistic Japanese youth." We must not forget, however, that better morals and higher ideals of life

and character are only a part of Christianity. The essence of the religion of Jesus Christ is NEW LIFE—power to live up to the new standards and vital union with God. There is, just now, a great opportunity to reach the women of Japan through the Christian conception of love—which has introduced a new word into the Japanese language—and to reach the young men with the Christ ideal of righteousness, loyalty and power.

The most powerful argument to the Japanese, or to any other people, is, after all, the argument of a consecrated Christian life, exhibiting in the concrete the peace, the love, the joy and the strength which the Gospel presents as the privileges of the believer in Christ. A supernatural life argues a supernatural power behind it.

CHRISTIAN WORK FOR STUDENTS IN JAPAN

THOSE in closest touch with the government schools in Japan, agree that the unparalleled spiritual need of the students has created in many of them unprecedented hunger for spiritual food. These schools contain 600,000 students above the primary grade, and with few exceptions they are closed to active Christian propaganda by teachers or missionaries. The students will, however, eagerly read Christian literature, and the school authorities allow it to be circulated. A committee of missionaries has been formed to meet this opportunity, and they take up their work as a means of disseminating the pure Gospel in modern speech and attractive form. They distribute papers through carefully selected persons in the school, always with the

endorsement of the principal and often with the help of his personal influence. For the present they are using the little sheet called *The Morning Light*, because they find it readable, up to date, spiritual and non-sectarian.

The committee report that almost without exception, the papers are eagerly received. "Indeed, the only criticism we have heard is to the effect that sometimes the students quarrel for precedence in receiving copies! . . . How long the opportunity will last we do not know, but we must take the tide at its flood! There are 600,000 students in Japan. We believe we can reach directly 100,000 of them, and can influence three times as many. We will soon be distributing 10,000 papers. In April last year 115 copies were sent to 12 schools; by July we were sending 1,000 to 52 schools; in November it was 4,000 to 88 schools and in February, 8,200 to 140! There are now 143 Chu Gakko having about 50,000 students on our list! We shall take on as many more schools as funds in hand permit."

Other important work is being done for students in Japan by the Student Christian Associations. Fourteen student hostels in Japan have been made possible by an American gift of \$50,000. These are now all occupied and house 300 men. The Korean Y.M.C.A. in Tokyo likewise works among the 500 Koreans in the Japanese capital. When Secretary Kim entered on his office, two years ago, there were but two Korean Christians in this student community. Now there are 80. A Union Church is to be formed by them with a pastor from Korea.

MIXED RELIGION IN CHINA

THE revolution in China did not include a revolution in religion altho it opened the doors still wider for Christian teaching and practise. Those who saw in the national request for an international day of prayer an indication that China is speedily turning Christward have been doomed to disappointment. The remarkable meetings of Dr. John R. Mott and Mr. Sherwood Eddy also, altho most encouraging, did not indicate a national revival but rather showed a recognition of the high standard of Christian ethics and a readiness among the students and many officials to consider the claims of the Gospel of Christ.

The other side of the shield is now shown in the recent presidential mandate regarding the worship of Confucius in the schools of China. This comes within two months of the official call to prayer. The *North China Daily News* of June 28th refers as follows to the order of the Provisional President dated June 22d on "Confucianism in the Schools."

"A lengthy mandate extols the virtues and teachings of Confucius and says that his birth on this earth is meant by Heaven to indicate that he shall be the preceptor and model for myriads of generations. His sayings, as proved in the history of several thousand years and in the writings and utterances by Chinese and foreign scholars, are as immortal as the sun and the moon, and as indispensable as the rivers and streams. The mandate refers also to a request by Yui Chang-heng for the issue of an order to the schools of the country to continue the performance of the sacrificial ceremonies, which request the President approves, but will

defer the promulgation of any order until suggestions from the provinces have reached Peking, when a suitable program of ceremonies for the worship of the great sage will be carefully drawn up and enforced in order to show him proper and lasting respect," etc.

China is passing through a period, both in political and religious matters, when the old and the new must be brought more or less into conflict. This order shows how difficult it is for the Chinese to separate politics and religion and indicates a continued paternal and autocratic, if not despotic, central government.

NEW IDEAS FOR HOME WORKERS

ONE of the encouraging signs of progress in missionary work is the earnestness and ability shown by Christians at home, who have seen the world-vision, in their efforts to enlist the sympathy of others and to educate young and old in the needs and progress of missions in all lands. Such leaders in the home Churches will make a great mistake if they do not use some of the excellent practical suggestions given in various magazines, books and leaflets published by various Boards. Many of the best will be found in the "New Department of Methods," beginning in this number of the *REVIEW*. Some of the riches of our *October* number are also suggested in the questions which follow. These questions will be a feature of each succeeding number of the *REVIEW*.

Twenty Leading Questions

The answers to these questions are found in this number of the *REVIEW*. They may be used to advantage in missionary meetings, study

classes, etc. For further suggestions see the "New Department of Methods," (pages 753-760).

1. Why did the Arabs cut to pieces 13 battalions of soldiers?
2. What foul pollution did the villages believe had been practised by three boys?
3. If we followed Russian peasants in their work, what would we hear at every step?
4. The missionary was pushed out of the Arab's house. Why?
5. Who won the rewards for climbing an imaginary ladder?
6. Who consider death and taxes the disagreeable certainties?
7. What is found in every house in Russia?
8. Where did the sudden appearance of a former hospital patient save a missionary's life?
9. What made the Young Moham-medan doubt the truth of the Koran?
10. What was one of the most spectacular events in Chinese history?
11. Why was the village canal man dismissed?
12. Where do people sometimes lie flat on the floor in Church?
13. Why did the Arabs say, "Allah must love that Christian"?
14. What was used to help boys and girls climb the tree of knowledge?
15. Where can a man be at the same time the believer in three religions and a member of four distinct political parties?
16. What was the magistrate's decision?
17. Who is the pop?
18. Where and how did a boy prevent the murder of two evangelists and a missionary?
19. Where is Elijah looked upon as the God of thunder?
20. What is compared to a railway train, the front of which is going at 50 miles an hour, the middle at 15 miles an hour and the rear not yet started?

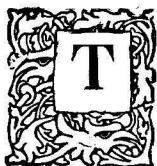


NEW ARABIC LEAFLETS FOR MOSLEMS ON COMPARATIVE RELIGION

COMPARATIVE RELIGION FOR MOSLEMS

BY REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT

Author of "Islam," "The Moslem Idea of God," etc.



THE study of comparative religion is not one half as popular in Great Britain or America as it is in Egypt and the nearer East to-day.

According to an old tradition which many ascribe to Mohammed himself and most to Imam Esh-Shafi': "Knowledge is twofold, that of material bodies *and that of religions.*" I have often quoted this striking proverb to Moslems in presenting the claims of Christianity. Thousands of Moslems are to-day studying the New Testament and are eager to compare its teaching with that of the Koran. Tens of thousands are compelled by the impact of Western ideas and Christian ethical standards, for example, regarding slavery and the

position of woman, to compare Mohammed with Christ.

It is the missionary's privilege to help them in this study and by tongue and pen to conduct these classes in comparative religion to positive religion and conclusive thinking until they accept Jesus Christ. The printed page is a quiet, forceful, pervasive method in this direction as we may see from the examination of a few leaflets used for this purpose. All of them were prepared last winter and printed at the Nile Mission Press, Cairo. Some have already had a large sale; others are gladly accepted as a gift; and one or two Moslems have taken pains to make elaborate replies—demonstrating to the teacher that the class was paying close attention!

The leaflets on the upper right-hand corner of the accompanying illustration is entitled, "The Beautiful Names of God," and gives under the picture of the Moslem rosary with its 99 beads the Koran passage commending those who meditate on God's attributes. The booklet after a brief friendly introduction gives all these 99 names as Moslems know them, but adds in each case a text from the Old or the New Testament where the same name occurs. Needless to say these passages of glorious revelation can not be matched in the Moslem Bible. There is neither note nor comment to this tract and the inference is left to the reader. A companion leaflet, the one with the rosary arranged in triangular form, takes up the argument for Christ's deity from the same angle. Its title is borrowed and adapted from a celebrated essay by El Shazzali: "The Supreme Aim, the explanation of the beautiful names of the Messiah found in the Koran." After giving these ten names, which all Moslems know but whose significance they do not always realize, the leaflet gives 99 of the names and titles of our Savior with proof texts. The names given in the Koran are as follows: Isa; Son of Mary; Messiah; Illustrations in two worlds; Word of God; Spirit from God; Apostle of God; Servant of God; Prophet of God; Word of Truth. It is easy to see how a Moslem student will be led from these to consider the more definite offices, glorious titles, attributes and Divine character of Jesus Christ in the Gospels and in Old Testament Prophecy. It was not difficult to find more than 99 but we cease with that number as

it has special signification for Moslems in their rosary.

The same attempt to call attention to the heart of our message is made in the leaflet on the right with its question-title, "What think ye of the Christ?" It is for free distribution and contains only Koran texts and three verses from the Gospel.

The picture-leaflet at the top appeared at the psychological moment to secure a wide sale. It is the story of Joseph as found in Genesis and in Surah Jusef of the Koran printed in paragraphs for comparison. If you would see what this means read that chapter in Sale's or Rodwell's Koran and then go back to the simple beauty of the chaste and touching Bible story. This leaflet has a short introduction inviting to an honest comparison of the two narratives in style, content and historicity. It appeared from our press just as the Sunday-school lessons began in Joseph's history and, therefore, Christians as well as Moslems in Egypt entered our extension-course in comparative religion and religious documents.

The other picture-leaflet is entitled, "Three Blind Men." After a brief statement that sight is the most valuable sense, that the blind always deserve our pity and that Jesus Christ in the testimony of the Koran and the Gospels opened the eyes of the blind, the three stories follow. The first blind man was called *Abdullah bin Um Maktoom* and of them the Koran says (surah Lxxx): "He frowned (*i.e.* Mohammed) and turned his back because the blind man (*i.e.* Abdullah) came to him. But what assured thee that he would not be cleansed by the faith or be warned and the warning profit him? As to

him who was wealthy, to him thou wast all attention: yet is it not thy concern if he be not cleansed. But as to him who cometh to thee in earnest and full of fears, him thou dost neglect."

I then quote Moslem commentators who try to explain this damaging incident in the life of the Prophet and tell how he was sorry for his carelessness and afterward made the blind man governor of Medina. The story of the second blind man is that of Bartimaeus with its striking context and contrast to Mohammed's conduct (Mark 10:42-62). The third story is that of the man born blind, taken as it occurs in the ninth chapter of John's Gospel. Read it once again and imagine yourself a Moslem in Cairo—how it lives and appeals to the reader! The last leaflet of which I give the summary is the one with the Hebrew text of the Decalog on its cover. It attracts attention of Jew and Christian and Moslem alike by its title: "Is there Progress in the Moral Law?" The introduction quotes a tradition regarding Mohammed of whom it is related that Waraka heard him repeat his revelations and said to Khadijah, "This is the law of Moses that I hear." The same Waraka used to read the Gospel in Hebrew." The leaflet calls attention to the fact that Christ and Paul confirmed the law of Moses and that the Koran testifies to the Old and New Testament revelation. Then the reader is asked to compare in four

columns of text; the Ten Commandments; the teaching of Christ interpreting each of these commandments, especially in the Sermon on the Mount, the Koran texts that relate to these ten moral commandments; and finally the teaching of Moslem tradition regarding the Moral Law. The third commandment, the fourth and the seventh, not to mention others; are striking illustrations in this comparative study how Islam has lowered the moral standard. Not a word is added and no explanation is needed to drive home the lesson of this moral collapse to the attentive reader. Chapter and verse is given for every tradition quoted, so the Moslem must face stubborn facts and draw his own conclusions. If Paul's great statement has not lost its power then we may still expect that by preaching God's holy law we will bring conviction to the Moslem heart, for "through the law is the knowledge of sin."

One of the proofs that there is a new spirit and a new attitude among Moslems toward the message of the missionary is the fact that tracts and booklets such as these are read and even welcomed by Moslems. It is a day for scattering the seed everywhere. God will give the harvest in His own time; already we have the first fruits as promise. Will you pray definitely for the Christian Press in Moslem Lands?*

*Samples of these leaflets will be sent on request address to Mr. A. T. Upson, of the Nile Mission Press, Bulac, Cairo.

"Our interest in Missions is a mark of our Christian character."

"Our knowledge of Missions is the measure of our Christian attainment."

"Our participation in Missions is the measure of our Christian efficiency."

—H. C. MABIE,

A TWICE-BORN "TURK"—PART I

THE REMARKABLE REMINISCENCES OF A CONVERTED MOSLEM SHEREEF

TRANSLATED BY ARTHUR T. UPSON, CAIRO, EGYPT

Superintendent of the Nile Mission Press

Prefatory Note by the Translator



At the time of Dr. Samuel M. Zwemer's visit to Cairo on his way back to Arabia in the fall of 1910, we were offering special prayer that some converted Moslem might come to be my literary helper, and in the spring of 1911 a remarkable man came. Seldom does one meet with such a strange history as that related in the life of this man. At the same time, he gives evidence of a tenacious grasp of the principles of the Christian faith with every sign of real conversion to God and a change of life.

Now, it is quite contrary to our custom to publish a biography of a convert while he still lives, still more so an autobiography, but this case is different, because:

1. So many people made earnest prayer to God that this Sheikh's wife might be brought to join him and, distinctly in answer to their prayers, she actually left her home in Syria disregarding the threats of her Moslem friends and came to join her husband, who she knew was, from her point of view, a renegade!

2. In this case, while the incidents of the story are absolutely real, the names have been omitted, tho the identity of the persons can be easily recognized.

3. It is not in the form of an autobiography, but in the form of reminiscences, thus making it impersonal. Those readers who are ac-

quainted with Arabic literature will know what in a great many books on literary subjects such as the Assemblies of Al-Hariri there is always introduced a narrator or story-teller who acts as general showman. Now our Sheikh has adopted this style so that when he wishes anything personal to be said about himself he lets Ahmed, the narrator say it. The incidents are not related in any ordered sequence, but are nearly as un-chronological as the chapters of the Koran! This English version has been somewhat abridged.

Should there be any necessity to inquire further into the matter we shall be pleased to receive communications. May I emphasize one important point, and that is, that this descendant of the Prophet, who should not be judged by western standards, has only been won from Islam by the Grace of God and can be expected to *grow in faith and knowledge* by the same grace, which will be given in answer to the urgent and continuous intercessory prayer of God's people who read this story. We hope, during the next few months, to publish this fascinating narrative in book form.—A. T. U.

Ahmed the Narrator Says:

At five o'clock one evening in the year 1911, I was in the Cairo station, amusing myself by watching those arriving on the express from Port Said. Two of the passengers especially attracted my attention. From their general appearance I gathered that they were of the Arab

race, probably of the Quarish tribe. I followed them out of curiosity to the American mission, where they met the missionary, who exchanged salutations with the travelers and then remarked to the sheikh, "I received a letter last night from Dr. H., telling me of your journey from Beirut with your son, and I have been expecting your arrival."

My curiosity was aroused, so that the next morning, when I found the sheikh and his boy going down one of the Cairo streets, I followed them to a certain café. There they met a young man of about 30 years, who saluted the sheikh and his son in a friendly manner. When they had conversed a while, the young man, whose name was Salim, asked the sheikh if he would tell him his story, and how he happened to be in Egypt. The sheikh then thus began his narration:

Early Life

My name is Gharib ibn 'Agib ("Strange, the Son of Wonder"—a nom-de-plume). I was born in a small island off the Phœnician Coast, which is mentioned in ancient history as Aradus. When I was six years of age my father obtained for me a private teacher from another part of Syria, making the condition that I should be taught the principles of reading, writing and other things on my father's own plan of teaching. He was very independent in thought and had a great hatred of social tradition in any earthly work, so much so that his friends blamed him strongly for his hatred of conventionality. To this he would reply "God had given to every man the light of reason by which he should receive guidance on his way. Therefore no man is justi-

fied in confounding his own natural reason which was given divinely to him, and following the example of So and So." In spite of all, however, he was entirely a traditionalist in matters of religion, for on that subject he gave a blind submission.

My father soon discovered that I was more like him in the first respect than the second, for I was born with a very strong hatred of this blind submission in religious matters, even more than in matters of business. When my father found this out he forbade me to read the books of any of those opposed to the Sunna, especially the reviews of religious philosophers and such books as "Al-Milal wan-Nihal."

Salim: Was he able to convince you that he was right in this?

Sheikh: Doubtless, for seeing how much he hated tradition and conventionality he did not allow me to imitate him in any judgment without argument and reason, altho, as a matter of fact, his excuse for prohibiting my reading was exactly the very mistake that he wished not to fall into. For blind submission to one who is not preserved from error is itself an error.

For instance he would say, "We Sunnites are naturally followers of the four Imâms, for their texts are with us, and the Sunnites from the fourth century (A.H.—year of the Hejira) onward not being able to discover any new schemes by which to extract religious judgments from the origins, namely the Koran and the Hadith, we are obliged to follow the four Imâms (or rather, one of the four) as they prohibited the reading of books opposed to their views for fear of heterodoxy.

My teacher's method of teaching me the elements of reading and writing was a very good one and easily assimilated, so that I myself used it to teach reading and writing in a month and a half in my school at Latakia where all the people were surprized to see how quickly the pupils learned.

When I had finished these subjects and the elements of religion my father procured for me a blind Sheikh to teach me the Koran by heart in six months, and he urged me onward all the time, giving me a Turkish pound for every Juz (section) that I memorized.

In Beirut

At the age of nine, my father undertook my education in intervals spared from his work at the religious court. He taught me something of Hygiene, also of Arabic Medicine, then of Jurisprudence, also Dogmatic Theology, along with Syntax and Rhetoric. His heavy work, however, affected his nervous constitution, and finding I could not learn any more from him, he took me to Beirut and placed me in a school there, appointing to me a monthly allowance for food and pocket money—the latter being one piastre a day. Every week-end, namely Friday, I was to go to my father's aunt, and a friend, the Mufti of Beirut, was also commissioned to pay attention to me.

In those days I made a thorough study of the two subjects of poverty and patience in a very practical and experimental way, for the man who was to look after me turned me over to his aged father who had no regular income to support his big family, and lived mostly on bread, marjoram and olives. For the evening meal we had

nothing reserved for us but the mercy of God and His pity for His hungry children! Seeing how poor the old fellow was, I was afraid to ask him for my daily piastre. The son of the old man took the money from my father, and the poor old man himself out of his poverty gave me what food he could. Imagine the difference between the affluence in which I was born and the poverty to which I was now come, altho God was teaching me during these days how to prepare to live a simple life in the future. I used to write to my mother asking for my savings but she was afraid that I would become a spendthrift and I was ashamed to tell her that it was simply to buy food. When the Mufti asked if I were happy, I would assure him that I was quite so.

Increasing Doubts

The old Sheikh used to give me lessons in Dogmatic Theology in the evenings, and once in the course of it he quoted a remark that God had neither essence nor accident. His explanation of that expression confused me greatly. The more I studied theology, the more my doubts increased, especially on account of condensed phrases as "His attributes do not resemble attributes." Then my teacher closed by quoting the current saying, "Whatever your mind comes at, God is *not that*."

I brought before him the result of what I had gathered from the lesson and it was this, that the total transcendence of God either completely divests His essence of all attributes or entirely separates Him from all His creatures spiritually and morally. This makes Him become simply an imaginary concept, or a talisman to

conjure with, or a name without reality. In short, the more I went into the study of this science the more perplexed I was; from which I gathered that the only motive for inventing such a science must have been to do away with simple faith. My teacher answered me by saying that any one who spent time meditating on God's transcendence would naturally deduce what I said; but he then went on to say that the Sufis had a clever way of solving the difficulty, for they hold that God has *two* aspects, the aspect of Transcendence which is deduced from the Koranic verse "There is nothing like unto Him," and the aspect of Resemblance, taken from the next verse which says, "He is the Hearing and the Seeing One." Therefore in the first case they say, "What your mind comes at, *God is not that;*" and in the second "What your mind comes at, *God is exactly that!*"

Finally the old man said to me "When you have finished the Mental and Religious studies you had better follow the 'way' of the Sufi mystics."

Inclination to Sufism

From that hour I began to long to know more about the Sufis in order that I might find with them some thing to rid myself of the doubts possessing me, but alas, man findeth not all he seeketh.

When I had obtained the school certificate my father came to Beirut to take my sister to Dr. Post's and to fetch me back home. Dr. Post was treating her at my aunt's house and it was he who introduced my father to Dr. Van Dyck, with whom he had several discussions concerning

the supposed *tahrif* of the Scriptures. All of this increased my desire to know about these things, altho the more I wished, the more my father forbade me, as he was afraid I should lose my faith in Islam. It was my father who introduced me to the Haqshbandite *Tariqa* (way) and he taught me how to perform the secret *Dhikr* (repetition of the names of God). He then taught me the commentaries and traditions. After this he sent me to Tripoli, where I learned more so that I could even produce a Fetwa (legal judgment based upon the Koran). Every night I would separate myself to practise the secret *Dhikr*, thinking by that means to clear my mind of the doubts which Islamic theology had introduced, and I had actually many remarkable night visions.

Departure for Egypt

At this time I was entered as a student at Al-Azhar in order to complete my studies and to take the proper certificates. My father was persuaded to allow me to accompany my cousin to Al-Azhar in the year 1300 A. H. Fortunately we were in a position to command a separate room for each of us, and each night when I had finished my studies, including the recapitulation, I would take up the secret *Dikhr* once more. The result of this mysticism was a sort of hallucination which took possession of me and which at one time I feared would kill me. When I wrote to my father, he at once ordered me to discontinue the mystic practises for a time and to take up the chanting of the Koran instead, but with precision and reflection.

Study of the Koran

I rehearsed each chapter in the sacred book, slowly as my father wished, and before long it began to pall upon me. I had never before realized its useless repetition and its injurious condensation of style, to say nothing of its grammatical mistakes, its looseness and lack of connection between one verse and another—not to mention the many old wives' fables. I saw also many contradictions of which I did not know before and this made me greatly perplexed. I said to myself, "Perhaps I am wrong," so I went over it again with still more care, but every time only increased my convictions.

At this time I wrote to my father to explain some of the difficulties that I had met—the Arabic mistakes and also the nonsensical fables and evident contradictions.

Salim: "Would you kindly tell me some of them?"

Sheikh: "I can not remember all that I wrote, only the substance of it. Naturally I have added to my knowledge of the subject since that time.

First Letter to my Father

My respected Father,—May God lengthen your life and preserve you to the Moslems, Amen.

I kiss your hands in all respect, and beg to tell you that I have obeyed your requests in everything and in

obedience to your wishes I have left off the secret Dhikr for the time being and have taken up the rehearsing of the Koran. Instead of a growth of faith and the obtaining of rest to the conscience, however, I have only increased in perplexity and confusion since things have come to my knowledge which I had never suspected before, such as mistakes, contradictions and myths.

For example, with regard to mistakes in Syntax: "It is not righteousness to turn your faces toward the East and West, righteousness is he who believes in God, etc." Now that is bad composition, for if it reads: "It is not righteousness to turn" then the other half should read: "Then it is righteous to do so and so." As a matter of fact it is written "Righteousness is *who*"*

This letter I despatched to my father and waited anxiously for an answer.

Ahmed, the Narrator:

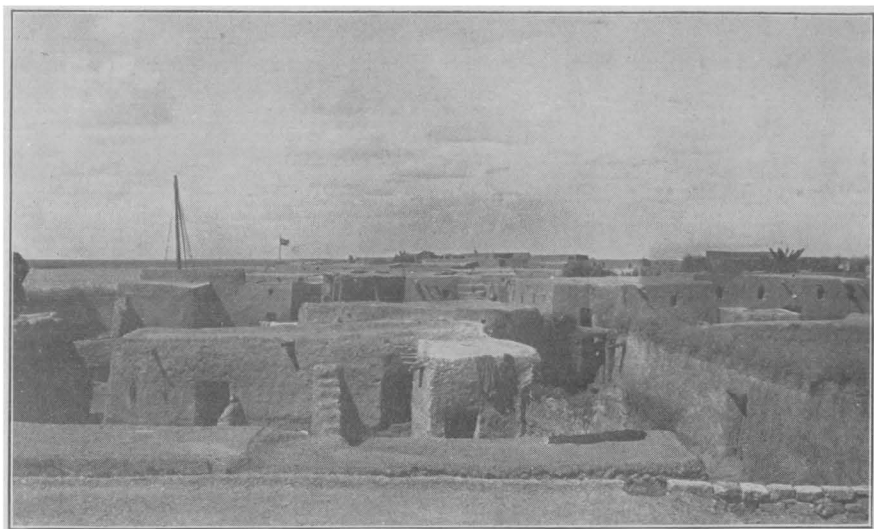
[The Sheikh then rose and parted from his friend and went toward the missionaries' house, where he found the Doctor standing at the door to welcome him.]

(To be Continued in November)

*[NOTE by the Translator: The Sheikh here goes on page after page pointing out all sorts of mistakes in Syntax, Accidence, Rhetoric, faulty composition and so on which can hardly be made intelligible to the ordinary English reader, with no knowledge of Arabic grammar. Suffice it to say that all his criticisms are well made, and that the whole argument is very cogent, for Moslems make much of the claim that the Koran is a model of pure and elegant Arabic. If this is disproven, they feel almost as tho an idol has fallen.]

THE COST OF RELIGION

Sometimes one hears the complaint that religion is a too costly thing. Going to church, we are told, costs too much nowadays, and men say that the Gospel should be preached without money and without price. *The Lutheran* makes suitable reply: "Last year, about \$250,000,000 was spent to keep the work of 142,000 churches in America going—an average of about \$7.00 per communicant member. One would think that if religion is really worth much, it should make much heavier demands on the purse than that. Confectionery and soft drinks, however, seem to be worth more to the American people than religion, for \$320,000,000 is spent for these articles. The automobile bill is double what it costs to run the churches and the jewelry bill exceeds it more than three times. The theater and moving-picture bill is equally in excess. Men and boys (and even some women) puff nearly five times that amount into tobacco smoke every year, and the large army of intoxicant lovers spend ten times that sum to satisfy a craving which means the ruination of millions of lives."



A TYPICAL ARAB TOWN ON THE TIGRIS

GOD'S HAND AS I SAW IT IN ARABIA

BY REV. JOHN VAN ESS, KUWEIT, PERSIAN GULF

Missionary of the Reformed Church in America



I WANT to tell a story, not of what I have done in Arabia, but of what God has done for me. If the first personal pronoun is used rather frequently, it is only because I want to impress the fact that not a sparrow falleth without our Heavenly Father.

The Arabian Mission has five stations, Mattrah, Muscat, Bahrein, Kuwait and Busrah—stretching along the whole coast of Eastern Arabia. An idea of how far these stations are separated in actual distance may be gained by remembering that if Mattrah and Muscat are looked upon as New Orleans, their out-station, Nakhil, is 50 miles over the mountains; Bahrein is as far away as Nashville, Tennessee; Kuwait corresponds to Indianapolis and Busrah to

Chicago. Busrah has two out-stations, Amara corresponding to Grand Rapids, Michigan, and Nasiriyeh, corresponding to Dubuque, Iowa. These distances represent the relative locations in miles but not, by any means, in the time consumed in traveling between them in this land of limited facilities.

All of these stations are more or less under foreign protection, except Busrah, which is in Mesopotamia, near the junction of the Tigris and the Euphrates rivers. In the Busrah field we are under the Turkish flag and under the jurisdiction of His Ottoman Majesty. The population of the country consists entirely of Arabs, each tribe governed by its sheikh. Until 50 years ago the Arabs were independent, each tribe living within its own borders, tilling the soil or keeping flocks and herds, at peace

with its neighbors, or more often at war. The Turk is an interloper in North Arabia, and holds the country and collects the taxes only by force of arms. In consequence a large standing army is always needed and very often is not sufficient to subdue the rebellious Arabs. Until nine years ago the Turk held his own and the Turkish flag inspired fear and respect in the hearts of the natives. But owing to repression the Arabs finally rebelled in a body and in less than two days cut to pieces 13 battalions of soldiers. Since that time the country has been in a state of constant turmoil, the roads have been cut off and travel sometimes all but impossible.

An Exciting Journey

On the third of March, 1910, I left Bagdad whither I had gone on business, and proceeded down the Tigris River to the town of Koot. There I disembarked and took a sailboat, intending to sail 150 miles down the Hai River to a town called Shattrah, thence to proceed on horseback 35 miles to Nasiriyeh, our out-station on the Euphrates. The river journey was accomplished in safety and on Saturday noon, the 12th of March, we reached Shattrah. Yusuf Pasha, the commander of the Turkish troops, with about 2,000 soldiers, had already been there two or three months, negotiating with the Arabs for a resumption of friendly relations with the government.

Outside of Shattrah, about half an hour's walk is a mud-fort, which is the headquarters of a tribe of about 250 Arabs, called el Sanajir. This tribe owed the government four years' back taxes, and Yusuf Pasha had that day sent 25 soldiers to demolish the

fort and to install another small tribe called El Jasem. The soldiers were unsuccessful and were badly beaten and maltreated.

It was my intention to spend the Sabbath in Shattrah and to proceed on my journey on Monday morning. The house in which I was lodged was on the outskirts of the town and adjoining the Turkish fort. Early Sunday morning I was aroused by the tramp of many feet, and looked out to see Yusuf Pasha pass by with four battalions of soldiers, a battery of artillery and a troop of cavalry. These he placed in a ditch just outside of the town. The Arabs, in anticipation of Yusuf Pasha's movements, had during the night already occupied a similar ditch in front of the mud-fort. But no one expected it to be more than a skirmish, and crowds of people from the town had collected at the edge of the plain, laughing and joking at the pretensions of the Sanajir in thinking themselves able to stand off such a strong Turkish force. But soon from all directions Arabs began trooping in, dancing and shouting and waving the tribal flags, until in two hours the 250 Arabs had grown to about 5,000 and stretched in a great half-moon before the Turkish position. At nine o'clock the soldiers advanced and the Arabs retreated in four bands, each band in a different direction, and each pursued by about one-third its number of soldiers. When the four battalions of soldiers had thus become far separated, each in pursuit of the band before it, the Arabs suddenly turned upon them, surrounded them, and cut them to pieces. The remainder of the soldiers broke and fled panic stricken into the town.

About half an hour before this occurred I received an invitation from a friendly native to come and take dinner with him. So I left the house, with the two evangelists and the Arab cook in charge, telling them that I would be back in a short time. Just as we had finished our dinner, we were startled to see soldiers come running in disorder past the house,

The native with whom I had taken dinner told me that it would be better for me to leave his house, as the Arabs had a grudge against him and he feared attack at any moment. He pushed me out of the door, and he following. We ran along the wall about 100 yards, then turned the corner and entered the house of a wealthy Arab merchant who was



AN ARAB WAR DANCE, MESOPOTAMIA

and artillery mules with the traces out. At the same moment shooting began in the street. After the soldiers had broken and fled, the Arabs followed them and took possession of the town. The street along which I had come a short time before was now cut off by a heavy rifle fire from the Arabs at the end of the bazaar. The soldiers locked themselves in the mosque and began a heavy return fire.

friendly with the Arab and where we could stay in comparative safety. All that afternoon and throughout the night the firing continued and all around we could hear the Arabs shouting and cursing as they plundered. As night fell the firing became heavier and the sound of crashing timbers came nearer and nearer as doors and windows were shattered. To add to our alarm fire broke out in

the town, but God mercifully restrained it and it soon burned itself out. The little room where I had taken refuge was filled to suffocation with natives, each calling on Allah for deliverance. But God was good to me and throughout the night I slept soundly. Once as I turned on my bench and half awoke I heard an Arab say, "Allah must love that Christian there, see how he sleeps."

All through the next day, Monday, the plundering and shooting continued until suddenly at about four in the afternoon the bugles from the barracks in the next street sounded "Cease firing." One of the men in the house peeped over the wall and shouted that the Arabs were leaving the town and that Yusuf Pasha had raised the white flag. In a few minutes a neighbor came in and announced that Yusuf Pasha had requested a three days' truce to bury the dead and to endeavor to make terms with the tribes. Since the government had been worsted the condition promised to become worse as the days went by, so I determined to leave Shattrah at once. I dared not notify the government of my departure, fearing they would forbid it. Only one way lay open, namely, to obtain a guide from the nearest tribe. The Arabs have a custom that so long as you have a guide from a certain tribe, you are safe to go and come within the borders of that tribe. Even if the guide be an infant or an unarmed child, the honor of the tribe compels them to ensure you safe conduct.

Early on the morning of Tuesday I found a dare-devil Arab, gave him some back-sheesh and a letter to a sheikh who lived about

two hours away. I explained to the sheikh that I was an American who was desirous of going on to Nasiriyeh but for the present was delayed in Shattrah, and asked him for a guide through his territory. At noon the Arab came back, said he had delivered the letter and that a guide was waiting in a ditch outside the town. We loaded our mules and against the protests of every one started out. We had hardly gone half a mile out of the town when suddenly ten Arabs sprang up out of a ditch, surrounded us and ordered us to dismount. I said "Andi tisyar," which means "I am conducted." They demanded to know where the guide was, and I said he was waiting in a ditch beyond. To tell the truth, I was not sure whether the sheikh had sent a guide or not, but it satisfied the Arabs for a moment and we rode on together. When we reached the ditch I had designated there was no guide! The Arabs at once leveled their rifles, said grimly that they admired our nerve but not our sense in daring to come into their territory without a guide, and fell to discussing whether to shoot us or simply to rob us and let us go. They had decided to kill the two evangelists and were discussing my sentence, when an Arab sprang from behind a hillock, waving his rifle, and bounded before us. He was a mere boy, of perhaps 17 and was our promised guide. He was dressed in a military jacket and armed with a rifle, both of which he had stripped from a dead soldier in the trench the day before. For a minute or two the Arabs fingered their triggers, disappointed at having been cheated of their prey. At a signal from the boy we rode on, while with

loaded rifle he backed away until we were safely out of range, when he came running up and joined us. We proceeded to the camp of the sheikh and the boy conducted us to the edge of their territory and then left us, fearing to enter the territory of the Khafaja, who were at war with them.

We rode on and at the first tent secured another guide who was to see us to the borders of the Azeirij, the meanest of all the tribes in the province. It was by this time nearly sunset and so we decided to turn aside and seek shelter with Sheikh Tarboosh, one of the Khafaja chiefs. We spent a comfortable night and at daybreak were off again. At about eight in the morning we reached the limit of the Khafaja, and then the guide balked. He said he was afraid of the Azeirij Arabs, that they had a feud with them, and that I must seek a guide for myself. So we unloaded our mules by a well and held a consultation. At last I gave the muleteer some backsheesh, and sent him with a note to Fleih, one of the Azeirij sheikhs, whose camp was about five miles distant, explaining my predicament and asking him for a guide. Then we sat down to wait.

Among Hostile Arabs

After about an hour three Arabs, armed to the teeth, emerged from the tall grass and made toward us. They greeted us and said Fleih had heard of my approach and had sent them to guide me on my way. But I feared a trick and said I would wait for the muleteer to return. It was no doubt their purpose to lure us away from the Khafaja territory. Finally their leader said, "How much will you give

us if we take you to Nasiriyeh?" I replied "I don't carry any money, if I did I wouldn't be coming this way, but if you will take me to Nasiriyeh, I will go into the town, borrow the money from the Turks and pay you handsomely." They asked me what guarantee I could give, so I took off my little riding cap and said, "If I break my word, you may take my cap which I will leave with you, and tear it to pieces and say that the white man has lied." The answer seemed to satisfy them and we reloaded the mules and pushed on. We had scarcely gone half a mile when Arabs began coming out of the brush, here one and there another till the three had grown to a party of ten. They made me ride before them, and I noticed with some misgivings that they fingered their cartridge belts rather nervously, but God restrained them and we moved on.

At last we reached the camp of Fleih. The Arabs were for passing by but we insisted on dismounting, the idea being to demand a guide or impose ourselves on their hospitality until our safe conduct could be assured, it being a sacred custom among the Arabs that a guest is safe so long as he is in the tent. As we drew up about a hundred Arabs rushed out and surrounded us. We unloaded the mules and the two evangelists and myself entered a small hut. At once my boxes were seized and hefted, and I learned much to my surprize that they contained gold and silver. The hospitality I expected was not so cordial as it might have been. They said they had no barley for my mules, that food was scarce, that Fleih had been gone since yesterday and I could not wait for his return.

"Well" I said, "your men here told me Fleih had sent them for me, how is this?"

They only shrugged their shoulders and replied: "God knows."

Finally in despair I called for food, trusting that they would at least not betray a guest who had eaten their salt. So they ground some meal, made some slabs of bread, brought a dish of butter and set them before us. My cook, who was an Arab, had in the meantime been sitting outside of the hut hearing the conversation among the tribes-men. Partly to give him something to eat, and mostly to hear what he had heard I called him in. He understood the situation at once and sat with his back to the door. Then he broke off a piece of the bread, and as he raised it to his mouth, he whispered, "By no means leave the hut for they have planned to shoot us." Toward three o'clock in the afternoon they became impatient at our stubbornness and one of their number began to insult me, and this was a signal for the rest. In my extremity I lifted my heart to God and asked Him to show His face. Scarcely had the petition left my heart when a shadow darkened the doorway and a tall Arab, with face closely muffled, entered the hut. He was a member of the tribe and a man of some consequence, judging by the respect paid him. He at once spied me sitting in the corner, looked me

over a minute or two, and then came forward and said:

"Salaam Sahib, I am glad to see you here."

I must have looked puzzled, for he unmuffled his face and said, "I was a patient in your hospital at Busrah two years ago. Your doctor there performed an operation on me and I was a guest in your hospital for 30 days. Welcome to our camp." Then he began to tell the Arabs of our work at Busrah, and of how he was fed and nursed and healed; he added:

"Oh Arabs, do these men no harm. They and their companions are disciples of Isa el Messiah. They fear Allah and are our best friends."

A deep silence fell on those assembled, and I thanked God for His great deliverance. Then I told them I wanted to reach Nasiriyeh if possible before sunset. Mohammed at once took his rifle and cartridge belt, and with him and five other Arabs, we rode until we reached a ditch about half a mile outside of Nasiriyeh. They dared not enter for fear of the soldiers, but said they would hide in a ditch and see that I reached the Turkish line in safety. Just as I turned the corner to enter the town I looked back and there stood those six Arabs faithful to their word. They waved their rifles in farewell, and thus I rode into the town and into safety.

AN EXPLORER'S FAITH

Sven Hedin, the celebrated Swedish explorer, who traveled across the forbidden land of Tibet a few years ago, and whose writings descriptive of that experience have thrilled many readers, recently published an autograph letter which contains the following impressive avowal of faith in God and an interesting tribute to the value of the Bible:

"Without a strong and absolute belief in God and in His almighty protection I should not have been able to live alone in Asia's wildest regions for 12 years. During all my journeys the Bible has always been my best lecture and company."

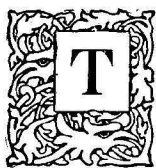


THE MISSIONARY S. POLLARD AND FRIENDS IN NOSULAND

INDEPENDENT NOSULAND

ONE OF THE SURPRIZES OF INLAND CHINA

BY S. POLLARD, CHAOTUNG, YUNNAN, WEST CHINA



THE veil which for so long hung over the mountains and valleys of Western China, and made parts of that land seem like the land of the romantic unknown, is gradually being lifted. Missionaries, travelers and traders are penetrating into the remotest parts and are revealing the secrets which those mighty hills and deep valleys have hidden for so many centuries.

The largest of all the provinces of China proper is the great western province of Szechuan—"The Four Rivers." Eastward this province reaches almost to the busy heart of China, where the great revolution began. In the west it stretches away, ever higher and higher, over range

after range of mountains, until it loses itself among the great upper world tablelands of Tibet. Szechuan is large enough and rich enough to form an empire of its own. Its population far exceeds that of France or the British Isles, and it produces almost everything a country needs. Practically everything which can be produced in the United States, can be produced in Szechuan. Its villages and market towns are far more advanced than many of the villages of European Russia, and every traveler is impressed with the high state agriculture has reached.

The Nosu

This province, moreover, contains one of the surprizes of inland China, rendering it unique among all the provinces which make up the newest

of republics. In the southwestern districts there is a country surrounded by lands inhabited and ruled by Chinese, but which is itself inhabited by a race entirely different from the sons of Han, to whom they owe but a nominal allegiance. Here, in the Republic of China, is a practically independent country, with a different language, with strange cus-

slavery with very little chance of escape.

On some maps this country is described as "independent Lololand." This name is, however, very distasteful to the people who dwell there. The brave hillmen have for centuries preserved their independence against all the efforts of the Chinese to conquer them, and they resent the term



A GROUP OF INDEPENDENT NOSU MEN

toms, women with unbound feet, and men who have never grown a pig-tail. Here cremation is universal and the graves which so disfigure the suburbs of Chinese cities are absent; more remarkable, still, no Chinaman travels here for trade without a passport from the different chiefs who rule in this almost unknown land. If the Chinese is found without such a passport he is picked up by the first Nosu who finds him, and is held for ransom or is reduced to

"Lolo" as a slur on the principal object of their veneration, the little basket or "lolo" in which are preserved small relics of their deceased friends. They call themselves Nosu, or, the "No" race, but there is difficulty in deciding just what the term "No" means. It may signify northern, for the two great aboriginal races of West China are Nosu and Miao. The Miao ruled in the south while the Nosu held sway in the north, and probably at one time ruled

a great part of Tibet as well as part of China.

To the western Chinaman, this independent Nosuland is the land of romance, the land of legend, the Eldorado where untold stores of gold are hidden and where there are cliffs of the solid metal. To the brave mountaineers he attributes a fierceness of character and an implacability of hatred which make him the dread of all who live near the boundaries of the unknown land. These tribesmen have attempted to live up to their reputation by periodic raids into Chinese territory. By rapid sudden raids they take their prey by surprise and retreat again into their inaccessible fastnesses almost before the Chinese have heard of their coming. Were it not for burned farmsteads and villages, and for the young folks who have been



SLAVE GIRLS AT THE GATEWAY OF THE CHIEF'S COMPOUND

taken into slavery, the quick raids would be regarded as a dream of the night. But the white towers on the Chinese hillsides bear eloquent witness that these periodic raids are no dreams. One can sometimes count from a single point fifty or sixty of these strong white-washed towers of refuge, built by the Chinese on their borders against the day when the dreaded hillmen shall rush the boundaries.

The river Yangtse for a long distance forms the southern boundary of Nosuland, and the difference between the cultivation on the two sides is very marked. On the south the Chinese, by their industry, produce fine crops of rice, cotton, sugar and peanuts, while on the northern bank are great stretches of rich soil that lie waste, awaiting the time when a strong government shall keep peace between the Nosu and the Chinese. When that day comes the Chinese farmers will not be afraid to cross the river, and to cultivate the lands now vacant. When the anti-opium campaign made it dan-



ON THE BORDER OF NOSULAND
Yangtse River flowing between well cultivated Chinese land on the south and bare Nosuland on north

gerous for the Chinese farmers to cultivate the poppy, some of them bribed the hillmen to cultivate the forbidden plants, and they obtained large quantities of the drug from fields where the writ of the Chinese Government does not control. When the republican government finally abolishes opium, there will be trouble with these hillmen who have so often in the past defied all efforts of the

which has not yet been evangelized and which is as yet ignorant of the story of Christ. A sojourn among these people soon convinces us that in their homes and among their own people they are worthy of the very best efforts any missionary society can put forth. So far from meeting with the treachery and ill-treatment predicted by the Chinese, the writer found a warm welcome everywhere,



THE RETAINER'S HOUSE AND LADY CHIEFS TOWER IN DISTANCE, NOSULAND

Chinese officials to subdue them. The bribes which these unthinking hillmen have accepted from unscrupulous Chinese farmers may be very dearly paid for in the end, for they may lead to the loss of their independence.

An Unoccupied Field

To the missionary Nosuland is supremely interesting because here resides a race of brave, hardy people

and a kindness and courtesy rarely met with in many other parts of China.

We found the feudal system was in full swing. The chief and his family live in the large house, and under the sheltering wings of his large dwelling are the smaller homes of retainers and slaves. Around the whole, rude fortifications are erected, which in times of intertribal war are valuable for defense. When the Chi-

nese are not threatening them, the tribes reserve and use the right to quarrel among themselves, and as the law of revenge is one of the most potent of the unwritten laws of the land, a quarrel rarely comes to an end. Robbery and house-burning are more commonly practised than murder. If in the fights a life is taken, then there are ways in which this life may be atoned for, by payment of cattle or the burning of a house.

In this land we found no towns, no large villages, no temples, no idols, no race of celibate priests, and no traces of Buddhism such as is so common among the surrounding people. China, Tibet, Burmah, Siam, Mongolia and Japan have all accepted the teachings of Sakyamouni, but these hardy Nosu have remained true to the teachings of their ancestors and have refused to bow down before graven images, or to erect temples for the worship of the so-called "Light of Asia." This fact is an eloquent testimony to the strength of character found in these people, that they have been able to stand up almost alone against the overwhelming onrush of Buddhism. The whole land is under the pall of a fear of demons, and almost the entire literature of the people deals with enchantments and with the possession and casting out of evil spirits. To cope with this terror there has arisen a race of wizards, whose sway is evident everywhere. The Nosu are practically the only aborigines of China who possess a written language, and the wizards are the only persons who can read it. They possess the manuscripts that are handed down from father to son. The ma-

jority of these manuscripts deal with witchcraft, and the supposed sickness resulting from the practise of it, but some relate the history of the race. These latter manuscripts should prove most valuable in solving the problems connected with the aborigines of China.

Before long the Chinese government will make an effort to open up



A NOSU WARRIOR WITH AN AMERICAN COLT'S RIFLE

their land—a step which may mean the practical destruction of a brave race of worthy people. The winning of these people for Christ would avert that great calamity and bring these Nosu into touch with the Chinese in a way that would be of advantage to both. Two or three missionary societies are moving toward these tribes, and we hope that before long we will see repeated among them the triumphs of the Cross which have been such a marked feature among other aboriginal tribes of West China.

AN EVENTFUL YEAR IN NEW CHINA*—PART I

BY REV. ARTHUR H. SMITH, D.D.

Author of "China in Convulsion," "The Uplift of China." etc.

The Revolution and After



IT is impossible to comprehend the Chinese Revolution of 1911-1912 unless it is recognized as a series of events world-wide in their scope, having for their more or less conscious object the elevation of mankind. The world was astonished that the Chinese could institute and could put through a national revolution with far less bloodshed than under like conditions was ever before seen in any Oriental land. It was a revolution, which altho by the turn of political events abruptly precipitated, was carefully planned in advance, and was carried into effect by a comparatively small number of individuals. According to Dr. Sun Wen's historical reminiscences, a handful of revolutionaries meeting in Japan, had long since agreed among themselves that to dethrone the Manchus and to set up another monarchy would be at once difficult and useless. For within a measurable number of years there would be certain to be another overturn, when the newly established "kings" would have to go, and "the people" would rule. Therefore, foreseeing this it was decided that by a species of political cancellation the "king business" should be eliminated, and the reign of "the people" set in "for good and all." Hence the most ancient of empires was suddenly transformed into the youngest of Repub-

lics. That in thus acting they were running immense risks, the leaders of the little band were certainly as well aware as can be any reader of these lines—nay, far better. But to them it was putting one risk against another. By a strange, and even now not altogether explicable series of events, they succeeded. The military operations were called off; the "age of reason" returned apace. The Manchu Court, unable to fight and unwilling to expend the resources which must have been at its command, shrewdly bargained for a generous allowance, issued its surprizing decree of abdication, and after 268 years of glory and decay, retired to obscurity without—like its predecessors—being incidentally exterminated. To the late lamented Lung Yu, Empress Dowager, great credit is certainly due for her consistently courteous attitude of passive friendliness to the new regime, which she certainly might have been expected cordially to hate and undisguisedly to despise. The banquet given at her orders by the Manchu Court at the house of Prince Pu Lun to Dr. Sun Wen on the occasion of his visit to Peking in September, 1912, rightly viewed, was certainly one of the most spectacular occurrences in Chinese history. Even the barest notation of the leading events of the crowded first year of the Republic would more than occupy the space allotted to this survey. We must, therefore, confine attention to

*From Chapter I of the China Mission Year Book for 1913, edited by Rev. D. McGillivray, D.D. Christian Literature Society, Shanghai. Copies may be secured from the Missionary Education Movement, New York.

some of the more salient aspects of the apparent conditions in China, giving to them such an interpretation as we can. A hundred different observers of equal competence would not improbably give a hundred differing accounts of what they suppose these conditions to be; and, owing to the vastness of the country and the complexity and the obscurity of the phenomena, they might be at once all of them right and all of them wrong!

Yuan Shih-kai

The foreign relations of the Chinese Republic happily lie outside the scope of this paper. A few preliminary words concerning two of the principal figures on the Chinese political stage may fitly serve as an introduction. Yuan Shih-kai, the Provisional President of the Chinese Republic, has been often written up, and more often written down. Half a generation ago he was characterized by Lord Charles Beresford as the one competent man whom he had met in all China. During the past year and a half he had borne burdens and responsibilities such as have fallen to the lot of few men in history. He is a typical Chinese wrestling with and in part dominating his environment. The *complete* story of his checkered career would throw more light on the past half century of China than all the books on that country that ever were written. From the point of view of a well-informed and sympathetic foreign observer, Yuan is the one man in China who is both available and competent as a permanent President, with a long record of relatively efficient administration on Chinese lines. No other man could have engineered the transfer from the Manchus to the Min Kuo.

No other man can hold China together now. Yuan Shih-kai is the most interesting as he is assuredly one of the most important figures in civilization to-day. From the point of view of the leaders of the Kuo Min Tang, Yuan is not a statesman at all, but an adroit manipulator, with no other political principles than those which have served to immortalize the Vicar of Bray—the fixt determination to hold his post as long as he lives. As he betrayed the Emperor Kuang Hsi in 1898, so he betrayed the Manchus in 1910, and in due time he will not improbably betray the Republic, introducing by stealth under republican forms a virtual monarchy. His provisional presidency has accomplished nothing but to disappoint the hopes of the people; to advertise to the world the weakness of China; to surround himself with useless retainers under pretense of rewarding republican heroes who never did anything of importance; to squander China's resources on unnecessary, futile, or impossible schemes. He failed after 15 months of effort in negotiating a foreign loan, he has lost the confidence of many foreigners and of half of China. He has succeeded in potentially losing to China Tibet and Mongolia, with Chinese Turkestan soon due to follow.

Dr. Sun Wen

Dr. Sun Wen, while in some respects not unlike other Chinese revolutionaries is far from being in any way a typical Chinese. His ardent love of his country is unquestionable. His self-effacement in voluntarily withdrawing from the presidency of the Republic that a more competent and also a more widely acceptable hand might

be upon the helm during the impending storms, was so nearly a unique act as permanently to give him a premier position among patriots, not merely in China or in Asia, but in the history of mankind. His cordial relations with his successor upon the occasion of his visit to Peking in the autumn of 1912, and the unaffected simplicity with which he accepted the high honors heaped upon him, created a most favorable impression both in China and in Europe, and did much to make it evident that northern and southern Chinese can actually cooperate.

With a charming frankness which at once disarmed suspicion as to any ulterior motive, Dr. Sun in his travels all over China and Japan has talked with the utmost freedom

"Of ships, and shoes and sealing-wax,
Of cabbages and kings."

He has, besides, sent long telegrams to the President giving his views on Chinese railways, Chinese banks, and Chinese armies, views so extraordinary and so unrelated to all the known laws of economics and finance, as well as to the experience of mankind in general, that by some of Dr. Sun's friends in Shanghai—but not by himself—they were promptly repudiated as forgeries. His appointment as a sort of National Railway Commissioner, with a large sum of money at his disposal, has attracted much comment, but it is generally felt that his plans are immature and impracticable.

Peace and Bloodshed

The extra-constitutional means (since fiercely denounced) which the President at the advice of Li Yuan-

hung, the Vice-President, took in the month of August of arresting in Peking and shooting two prominent generals who had compromised themselves and were planning an outbreak, showed the Imperial "mailed fist" within the Republican silk glove. The boundary between the Dictator instructed to see that "the Republic receives no detriment," and a constitutional ruler checked by Bills of Right, Habeas Corpus Acts, judicial decisions, and chances of impeachment, will have to be delimited in China by slow and painful processes extending through long periods of time.

The attempt to impeach the new Premier in July was a complete failure for lack of a quorum in the National Assembly. This body of highly varied composition, and decomposition, had an interesting history, if indeed it can be identified with the one which met in the autumn of 1910. The readiness with which the Chinese have accepted the totally novel theory and practise of public deliberative bodies is a foretoken of their potential capacity for self-government. At times the National Assembly grappled the most intricate and difficult subjects with courage and energy. New laws, new loans, and the trimmings on the dress of school-girls received their impartial attention. During the later months of its sessions it was practically impossible to secure a quorum of its members, despite the most energetic efforts of the President, and the urgent demands of public business. When the Parliament met (April 8th) the National Assembly expired, and departed without being desired.

The most striking fact throughout

China for the first year and more of the Republic is the general prevalence of *peace*, as contrasted, for example, with the internecine war in distraught Mexico. The wonderfully bountiful crops of 1912 were a most welcome and an absolutely indispensable manifestation of the "Will of Heaven," in default of which chaos must have everywhere reigned. For it has long been clearly recognized by Westerners, and in a dim way by the Chinese themselves that the majority of their problems are at bottom economic. . .

The state of mind of the Chinese people as a whole (if so many heterogeneous units can be said to have any "state of mind") may be roughly epitomized in four words: Enthusiasm, Expectation, Indifference, Discontent. Even in Western lands having a low percentage of illiteracy large masses of people can not adjust themselves to vast, rapid, and sweeping changes till after the lapse of a considerable period of time. How much less in illiterate, scattered, disjointed China! But tho there is no organized opposition to the present Chinese Government, there must be large classes who are, as it were, *ex officio* unfriendly to the republican regime. Among them may perhaps be reckoned many of the several million Manchus, suddenly deposed from their posts, or dispossessed of their perquisites, often bearing their sufferings with a quiet dignity fitted to extort sympathy even from the unsympathetic. In Peking the relation between the Chinese and the Manchus, even during the revolution, was in general of the most friendly character.

Discharged soldiers by the tens of thousands, and yamen followers by

the thousands add to the stream of dissatisfaction, strongly reinforced by the armies of literati out of a job, and craftsmen, owing to the abolition of the Imperial Court, and to changes of fashion, divorced from their crafts with no prospects of a reunion. It is as certain as anything Chinese can well be that the immense majority of the 300 or more millions of the people of China are neither monarchists nor republicans—they are simply Chinese. To them the disagreeable certainties under any form of government are death and taxes; and altho they vaguely suspect that under the new system the first may come sooner and the latter oftener, they are themselves too fatalistic to try to escape Fate and too (unconsciously) philosophical to believe that in the end it makes much difference what happens. This is impassive, immobile, imperious China. There is a much smaller, but still a large and a highly important body of Chinese who have felt the breath of a new life, who have caught glimpses of the Chinese *Zeitgeist*, and who are filled with undefinable longings, who have caught the buoyant inspiration of a great Hope. This class is steadily and rapidly recruited from the last, and constitutes the promise and potency of a New China.

There remains the relatively limited number of able men, largely under 30 years of age, who have been the brain and the spinal column, as well as the executive hands and feet of the Revolution. No one can study the photographs of these men without recognizing their earnestness and their capacity. The question of questions is this: Can these able men sink their differences, smother their personal ambition, adjust their conflict-

ing interests—can they even sacrifice themselves for the sake of their common country? If they can, and if they will, the future of China is assured. If they can not, or will not, disaster is inevitable. The provinces of Kwangtung, Fukien, Chekiang, Hunan, Shantung, and Chihli have all been moving at very different rates of progress. In a general way it may be said that some of the interior provinces have scarcely moved at all. When the front section of a long railway train is traveling at the rate of 50 miles an hour, the middle section at 15 miles an hour, and the rear portion has not yet started, it is *hard on the couplings*. It is the *couplings* of China upon which attention should be fixt, for that way danger lies!

It is a remarkable and a depressing fact that since the establishment of a Republic many of the principal cities of China have been looted by the very troops intended to protect them. Peking itself headed the black list, within half a month after the decree of abdication, Tientsin, Paotingfu, Tsinanfu, Taiyuanfu, and many other places of importance following, and after six full months, Tungchow, where the government troops were massed, was not merely sacked but burned. That confidence which is so easily lost in China, crumbled like an adobe wall in the rainy season, and has by no means returned. The resulting invasion of the various "settlements" at the ports, by wealthy Chinese, has raised the price of rents, and affected the cost of living perhaps permanently. At one time there were said to be 40 or more ex-officials of China in Shanghai, having the rank of Governor or of Governor-General. These events make a striking commentary on the proposed abolition of

exterritoriality, for which patriotic Chinese are so anxious.

Chinese Politics

In their present imperfect state of evolution Chinese political parties are to a foreigner largely incomprehensible. By reason of the lack of fixt policy and of a definite platform they are as hazy in outline as floating clouds, now separating and now combining, without perceived reason and without appreciable results. Not one of them has as yet accomplished anything, yet they are regarded by their friends with intense devotion and by their foes with bitter hostility, as if in the former case they had saved their country and in the other ruined it. And again the same man can, we are told, be at the same moment a member of four distinct parties, just as one might take out a policy in four different insurance companies!

Whether the members of the various parties in Parliament, rising above their personal, sectional, provincial, and partizan prejudices, will be able to frame a wise constitution, choose a competent permanent President, and launch a stable and a well-ordered government, is the question of the future of China. Against the domination of any part of China by foreigners there is now an overwhelming and in part a wholesome reaction. China will manage her own affairs, develop her own resources, distribute her wealth among her own people. But to accomplish these great ends she must, like other undeveloped countries, borrow capital, and this capital must be secured upon something. And because China is now more than ever an international problem, her debt an international obliga-

tion, her loan has gradually become an all-the-world loan, the object of which from one point of view is to place China on her feet that she may become the great world power which she ought to become; and from the other point of view so to entangle her that she can never again be free! It was a just charge against the Manchu dynasty that reckless borrowing and corrupt spending was its undoing. Bribery and corruption, sanctioned by hoary usage, honeycombed every department of the public service. This is more true to-day than ever it was under the Manchus. The men upon whom the reconstruction of China depends are perfectly aware of this state of things, and also of the absolute necessity of a complete reform. Yet it remains one of the depressing current conditions that little or no stress is laid upon this fundamental truth. The salvation of China is assumed to depend upon loans, alliances, and legislation, while integrity and that justice which were the ideals of the ancient Sages are ignored or forgotten. Can the Chinese honestly and efficiently administer their own government? Upon the answer to this vital question depends the future of the Republic. When at some distant time it shall have become possible to write an impartial and an adequate history of the transformation of China during the opening decades of the twentieth century, the most wonderful and the most dramatic of them all will be the struggle to free herself from the subtle and the irresistible thralldom of the Black Smoke—the inspissated juice of the poppy plant.

Anti-Opium Crusade

No one who knew intimately the

opium curst provinces of the China of the eighties and nineties of the last century, would have believed it possible that an economic, a social and a moral sentiment *would* be evolved in that empire, and that it could have been expanded and deepened in the succeeding Republic, bringing the definite cessation of the use of opium within the field of practical politics. Yet in spite of the settled skepticism and the ready ridicule of those with large knowledge of China, this evolutionary miracle of an adequate moral force has taken place under our immediate observation. Thousands of lives have been taken in penalty for the violation of the anti-opium laws in China, little by little force will be replaced by reason until in the future China may be as free from opium as is Japan to-day. This will undoubtedly require a long time, but the day will assuredly come. It is too often overlooked that this instinctive and native-wide uprising against the besotment of opium is but a part of a world-wide movement in the same direction. The Anti-opium Conferences in Shanghai in 1909 and at the Hague in 1911 were not an assemblage of Quixotes tilting against windmills seen in a mirage, but a company of sober-minded experts in economics, statecraft, and philanthropy, gathered in the interests of human civilization to prevent its destruction by the monsters itself had produced. Viewed in this light the Chinese people are engaged in an unconscious struggle for self-preservation. They *must* succeed. The instincts of a race are generally as trustworthy as their reasoned judgments, and when reinforced by their judgments they become indisputable. The intellect of the Chinese people

has become thoroughly convinced of the evils of opium. Its conscience has been profoundly stirred. Self-preservation is the first law of nature, and self-preservation and the use of opium are contradictories. Therefore, opium must go. When once illicit production is stopt because the profit is not worth the risk, illicit transit and illicit distribution will stop also. In the meantime the weakness of the Central Government and the venality of many of the officials will make opium smuggling and the sale of opium a very common and a temporarily highly profitable business. But whenever and wherever honest administration prevails it will stop. To the spectacular burning of opium-pipes of preceding years the Chinese have within the past year added the far more spectacular burning of the captured opium itself, every such incident being graphically described and widely heralded, and admirably adapted to fan the fires of anti-opium patriotism. The friends of China who have for a generation and more been doing what in them lay to enable the Chinese to accomplish this great result, have for years been sounding a note of warning of the danger that escape from the bondage

of opium might mean a renewal of the bondage to intoxicating drink from which ages ago the Chinese succeeded in freeing themselves. At present the fashion sets overwhelmingly toward the inordinate consumption, especially at public functions, of expensive and injurious foreign beverages. To enlighten the national understanding and to arouse the Chinese conscience against this insidious invasion will be a permanent duty of patriots, particularly of Christian patriots in China. It is difficult to prevent the production of opium in China while Indian opium is admitted. But Indian opium can not be excluded (in accordance with "solemn treaties") unless and until Chinese opium ceases to be produced. Thus China has been permanently enchained in a vicious circle. The absolute dissociation of money and morals in the opium trade, the imbecility of diplomacy, and the cynical contempt for the present and for the future considerate judgment of mankind even in this age of surprises are not often more conspicuously combined than in this spectacle of a determined attempt to keep in bondage a great people who have for so long struggled to be free.

(To be Continued in November)

CHINESE IDOLS IN A BONFIRE

A striking illustration of the decline of idolatry in China is the story of a man, whose little daughter was in a mission-school. The man said to some missionaries, "I no longer believe in idols, and if the foreign teachers will come with me, I will burn all that are in my house to-day."

An eye-witness describes the scene as follows: "First, the man put over his short jacket and trousers his long gown, reaching to his feet, indicating, thereby, that he was about to perform a religious service. We followed him into a rear room, while his friends and neighbors crowded about the door and windows. Without the least hesitation, he began tearing the ancestral tablets from the walls and the idols from their niches, and throwing them in a pile on the mud floor. The pile was gathered up and carried out of doors to elevated ground, and while the villagers gathered around in a great circle the man struck a match and set fire to what a little while before had been his priceless possessions. He gravely stood by and watched them burn, while we sang the doxology and prayer was offered. Since we left that village, about ten days ago, word has been brought us that this man's family, and two brothers and their families, wish baptism."

—*Zion's Herald.*

MISSIONARY METHODS FOR WORKERS AT HOME

CONDUCTED BY BELLE M. BRAIN, SCHENECTADY, NEW YORK

Author of "Holding the Ropes," "Fuel for Missionary Fires," "Fifty Missionary Programs," etc.

MISSIONARY LITERATURE—HOW TO SECURE LEADERS

"This is Thy work, O Lord. We do it for love of Thee. Make us more efficient in it."—B. Carter Millikin.



HO should read missionary literature?

First, the leaders. "To learn facts takes time and patience, but nothing save holiness

commands such homage as a thorough mastery of facts. It is the rarest and costliest product in the mental market."—ARTHUR T. PIERSON.

Second, the uninterested. "To know the facts of modern missions is the necessary condition of intelligent interest."—ARTHUR T. PIERSON.

A Successful Reading Contest

Under the auspices of Miss J. Gertrude Hutton, of the Arlington Avenue Presbyterian Church of East Orange, New Jersey, a novel and highly successful reading contest was recently conducted in the Sunday-school which resulted in the reading in three months of 186 boxes of literature and more than 200 missionary books.

With the help of the "Finding-out Club," an organization of girls from eight to sixteen years of age, forty-six boxes of literature were prepared on the order of the "Mary Hill Literature Boxes," devised by Mrs. Mary Hill of Minneapolis, Minn., for use in Presbyterian work. These consisted of white pasteboard boxes* about an inch thick and six by eight inches on top, filled with tracts and clippings. There were two on each country and a special one for young

men, entitled, "Missions, a Man's Job." Also one for little people called, "Stories for Juniors." Besides the tracts and clippings each box contained an attractive little scrapbook made by the members of the "Finding-out Club" by bradding together several sheets of blank paper with a colored sheet for a cover. In these were pasted interesting and bright bits relating to missions clipped from papers and magazines.

On the lid of the box was pasted a picture appropriate to the contents (usually a colored postcard) and the name and number of the box together with the words, "Mary Hill Literature Box," in recognition of the originator of the idea.

Inside the lid across one end was printed, "After reading the contents of this box, please write your name and pass the box along." A pencil attached by a cord was provided for each box that there might be no excuse for omitting the signature. In the bottom of the box was printed a list of the contents followed by this notice:

"Let this messenger, like Noah's dove, fly hither and thither and come back safely to

(name)

Chairman of the Missionary Committee."

The contest began in an unusual way without announcement of any sort. Two classes of about the same age were selected and the teachers asked if they would encourage the children to read along missionary

*Those used by Miss Hutton were obtained from the Dennison Company, but other boxes can be used if these can not be obtained.

lines. Boxes and books (a fine new missionary library had been recently added to the school) were then furnished to these classes and they entered upon a race with one another. Each Sunday it was announced from the desk, without a word of explanation, how many counts each class had made and which one was ahead. At once the entire school was asking what it meant and very soon there came eager requests from other classes to be allowed to enter the contest and take home the pretty boxes. Before long the entire school was at work and the contest became exciting. At the end of three months it was thought best to close it, but such an appetite had been created for

who either read a box or a book, or *had it read to him*, was allowed to count one for the class reporting it. Thus, if a boy took home a box and his mother read it aloud to the entire family of six, it counted six points for his class instead of one. If the friends and neighbors were invited in they might swell the number still more.

The young men did not take kindly to carrying home the conspicuous white boxes, so Miss Hutton, who is a manual training teacher of much ability, made neat fitting covers of dark brown cloth for their use. This removed the young men's objection to the very clever scheme.

Previewing a Book

To whet the appetite and arouse interest in some special book, one may prepare a list of striking points about the book or its author and use them in one of the following ways:

1. Write them on a strip of cardboard and slip it into the book to be used as a bookmark.
2. Write them on a slip of paper and attach it to the front cover of the book inside.
3. Mimeograph a number of copies and distribute them in the Sunday-school or missionary society.
4. Make a large copy and hang it in a conspicuous place in the vestibule or meeting place.

This plan will often induce a person to read the book and not only adds to the interest while it is being read but serves to fix certain important points indelibly in the mind. For Cyrus Hamlin's famous and fascinating book, "My Life and Times," the following list would be useful:



IDOL WORSHIP

No. 10 STORIES FOR JUNIORS

Mary Hill
Literature Box

missionary literature that the reading still continued. The boxes now form a part of the missionary library and are invaluable for preparing programs and posters.

In order to encourage those in the homes not connected with the Sunday-school to read of the leaflets in the boxes and the books, each one

? ? ? ? ? ? ? ?

Do you know that Cyrus Hamlin

Built the first steam engine in the state of Maine?

Went without his dinner to give money to missions?

Made 100 out of four 9's?

Used rat-traps, stoves, and stove-pipes to clothe ragged students?

Built a church in Turkey out of an English beer-barrel?

Made \$25,000 baking bread and washing clothes?

Paid for the erection of 13 churches in Turkey?

Was the founder and first president of the first Christian college on the Bosphorus?

For use in connection with the "Personal Life of David Livingstone," by Blaikie, it might be well to place the emphasis on some of those great utterances of the famous missionary that are being used with such power by the leaders of the missionary enterprise to-day.

? ? ? ? ? ? ? ?

When and where did Livingstone Say

"Anywhere, provided it be forward?"

"Fear God and work hard?"

"I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ?"

"The end of the geographical feat is the beginning of the missionary enterprise?"

"God had an only Son, and He was a missionary and a physician. A poor imitation of Him I am, or wish to be?"

"I go back to Africa to make an open path for commerce and Christianity; do you carry out the work which I have begun. I leave it with you?"

"Nothing earthly will make me give up my work in despair?"

"My Jesus, my King, my Lord, my All, I again dedicate my whole self to thee?"

"All I can add in my loneliness is, May Heaven's richest blessing come down on every one—American, English, or Turk—who will help to heal this open sore of the world?"

Marking Special Portions of a Book

Doctor Wilbur J. Chapman once told a group of boys that the Bible contained some of the most fascinating stories that had ever been written and urged them to read it. A few days after one of the boys came to him and said he had been trying to read it but could find nothing interesting in it. Taking a Bible, the Doctor marked some of the really great stories in it,—Daniel in the Lions' Den, Joseph and His Brethren, David and Goliath, Gideon and His Band, and others on the same order—and gave it to him. A week later he came again, his face beaming. "Say," he announced, "you were right. Those stories are certainly great."

Missionary books may be marked in portions adapted to the reader so as to get busy people to read them. Many a man who could not be induced to read an entire book will agree to read a few pages especially marked for him. Mr. B. Carter Millikin, Educational Secretary of the Presbyterian Board (North) is an advocate of this plan and has used it with good success. He not only marks the passages to be read but fastens them together with an ordinary paper clip. In more than one instance not only the marked portion has been read, but the entire book as well.

Climb the Missionary Ladder

At an open parliament on "Ways of Studying Missions," held at Silver Bay last July under the auspices of the Missionary Education Movement, Miss Frances Kaercher, an assistant in the Public Library of Pottsville, Pennsylvania, outlined a clever scheme devised by Miss Sabin, the head librarian, to stimulate the read-

ing of books on history in the children's department of the library, and urged its adaptation and adoption by missionary committees in the Sunday-school. The scheme was as follows:

In the window of the library there appeared, one day, a placard like this:

WATCH THIS WINDOW

One week later it was displaced by another, reading as follows:

CLIMB THE HISTORY LADDER
Ask Miss.....about it

Under this was a wooden ladder about five feet high, with five rungs, from each of which was suspended a cardboard square with the names of four books on history (twenty in all) numbered from the bottom up. To each child who agreed to climb the ladder, *i. e.*, read twenty books, a card was given with a reproduction in miniature of the ladder in the window, and as each book was read a hole was punched through its number. As a further incentive the children were promised that all who climbed the ladder to the very top, would have their names placed on a roll of honor hung in a conspicuous place in the library. As a result 120 children read all the required books and many of them had become so deeply interested in history that they continued reading historical books.

To adapt this plan to the Sunday-school or mission band, all that is necessary is to substitute the names of missionary books and call it "Climbing the Missionary Ladder." It might be wise, however, to use ten books instead of twenty. The follow-

ing books can be recommended for the purpose, tho if these distinctively missionary books are not available, it is still worth while to try the plan, substituting some of the really excellent books on mission lands and peoples found in the children's departments of almost all public libraries listed under the head of "Travel."

The Missionary Ladder

10. The Story of John G. Paton.
9. The Black Bearded Barbarian.
8. Winning the Oregon Country.
7. Topsy-turvy Land.
6. With Tommy Tompkins in Korea.
5. Livingstone the Pathfinder.
4. All About Japan.
3. Adventures with Four Footed Folk.
2. The Alaskan Pathfinder.
1. Uganda's White Man of Work.

A Magazine Quiz

For getting a magazine read there is nothing better than a quiz on its contents. This has been proved by Mrs. R. E. Clark and her famous "Mystery Box." In the *Woman's Missionary Friend*, the organ of the Woman's Foreign Missionary Society of the Methodist Episcopal Church (North), there appears each month a list of 25 curiosity stirring questions prepared by Mrs. Clark. The answers may all be

found by a careful reading of the preceding number of the magazine.

The questions are so cleverly worded and have aroused so much curiosity and interest that not only have the women who take the magazine read it as never before but the subscription list has been greatly enlarged and women of other denominations in all parts of the country have bought or borrowed copies in order to find the answers to the questions.

This plan might well be used by the editors of all missionary periodicals.* Until the other editors fall into line, workers in an individual church can secure something of the same results by preparing a poster in the form of a quiz on their own missionary magazine and hanging it in the vestibule where all may read.

The following questions taken from the list in a recent number of the *Woman's Missionary Friend* give some idea of the character of the questions and how to word them.

The Mystery Box

What proved that the money was counterfeit?

A picnic in a graveyard; where?

What about the hens laying on Sunday?

A theater became a Methodist Church; where? how?

Who carried off the huckleberry pie?

What did the friendly farmer give the ladies?

Twelve miles in an ox cart; who took the ride?

What opened rusty-hinged purses?

The women gave their bracelets and rings; for what?

One was chained and locked; what about the other?

*One already does so. The *Missionary Survey*, the organ of the Southern Presbyterian Church, contains each month two lists of questions, one on Home Missions, the other on Foreign, the answers to which are to be found in the current issue.

Who had their faces stretched the other way,—once?

Informed that she was to live in a graveyard; who?

Had never been allowed to go outside of her own home before; who?

Never had but one brand new dress; how did she happen to have that?

[THE MISSIONARY REVIEW plans to adopt a similar plan to help many others to discover the interesting material presented each month for old and young.—EDITOR.]

A Pastor's Plan

For many years the Rev. John Huse Eastman, D.D., pastor of the First Presbyterian Church of Pottsville, Pennsylvania, has been using a plan not exactly on the order of the "Mystery Box," but of near kin to it, to arouse interest in the *Assembly Herald* and to secure a wide and careful reading of it. The following notice which recently appeared on his church calendar will illustrate his plan. As a result the magazine is widely read in Doctor Eastman's church and the subscription list is phenomenally large. With a present membership of 467 the number of copies taken is 194, a record which has been maintained during the last four years.

THE ASSEMBLY HERALD

"The current number for May is very attractive and full of interest. Let the children look for the picture of 'Sunny Jim.' Read of the work of our Church in Cuba and Porto Rico. Find the picture of the minister who preached for us August 6, 1911. Is it a good picture? The articles on Siam are of special interest. Don't fail to read 'Beyond His Comprehension' and 'The Treating System,' by Champ Clark, on page 286."

Missions in Current Literature

Missionary literature is no longer confined exclusively to missionary magazines and papers. In these days when the greatest world-movements are taking place in mission lands, daily papers contain so much missionary news that some of them might almost be classed as missionary publications! In the popular magazines of the day also in increasing numbers, are to be found interesting and illuminating articles on missionaries and their work.

In order to show the wealth of missionary material in current literature and to induce people to read and use it, Mrs. Florence P. Bussert of Kalida, Ohio, Superintendent of Missionary Extension in the Ohio State Christian Endeavor Union, not long ago prepared a scrapbook containing all the articles bearing on missions she could find in current literature during one month. The result was a large book filled with interesting and valuable information. No attempt was made at classification, the one aim being to show the amount of material available. For practical use in connection with the reference library, Mrs. Bussert suggests that the material be classified according to countries or subjects and the time for collection be extended somewhat.

Another experiment along this line was reported at one of the conferences of the Missionary Education Movement at Silver Bay last July. Early in the year a Sunday-school teacher asked her boys to watch the papers and magazines for a month and bring her everything they could find that had a bearing on missions. A large scrapbook was provided and the articles were pasted

in it. Nothing was accepted, however, unless the boy presenting it could prove that it was a missionary article and, therefore, had a right to a place in the book. The state of unrest in Mexico, the changes taking place in China, and the struggle in the near East between Turkey and the Allies, made it an auspicious time, and the result was not only a large scrapbook filled with missionary articles and pictures, but a set of deeply interested boys who continued to read every thing they could find in current literature on the subject of missions.

Visiting Missionary Countries by the Story-route*

This year we decided to make *all* the children in our Sunday-school readers of missionary books if possible. The method has been so effective that others may be glad to try it. A large missionary map of the world is hung up in plain view. Pinned on various countries, China, Japan, India, Korea, Arabia, and the Pacific Islands, are the names of the boys and girls who have visited these places by the story-route. Pupils who wish to travel tell their teacher, and she notifies the person who has charge of the books. *When the book is read*, the pupil gives the name of the country where the scene is laid, and his own name to the teacher who has charge of the map. To insure a more careful reading of the stories a teacher suggested that an incident from one of the books be told now and then from the platform, the children being asked to supply the name of the country, the hero, and the title of the

*Condensed from an article in *The Sunday School Times* by Amy C. Kellogg of Hartford, Conn.

book. This was tried with the result that keen interest was aroused on the part of the older pupils who were "too busy" to read: two of them consented "to try a book" for themselves.

Tho no rewards or prizes have been offered, the demand continues as great as ever. Every Sunday when the reports of the secretary and treasurer are read, the names of the week's tourists are announced as well. Some of the teachers have cooperated by drawing out the children's memories of their last book in the conversation time before the opening of the school. If the book is good the plan is easily made successful. One boy recommended "Chinese Heroes" so effectively that not only a classmate but his teacher asked to read it. Some other teachers have taken "grown-up" books whether for example or love, it makes no difference: the love will come!

What are the best books? You could gain valuable hints from the crowd of boys on the platform under the map every Sunday before school. I wish the excellent author of a book in which the exciting stories are sandwiched between very thick slices of description and morals could have heard the complaint of one little boy: "It started out fine, but I couldn't get through, so my name's not up." Or the remark of another: "It *would* have been nice if the old fellow had stuck to his subject."

Some books are praised with all kinds of boy-and-girl adjectives. An intermediate boy who "didn't care much for readin', guessed he wouldn't be bothered with a book," had his mind changed by a classmate's hearty enthusiasm,—"*Seen 'All about Japan'? Its great!*" A junior girl

says "Topsy-turvy Land" and "Soo Thah" are "just lovely and *so* interesting." As for "Tamate" with its fearful cannibal pictures, "Ventures with the Arabs," with its robbers and camels, and "Chinese Heroes" with its brave, true young lads, a class of junior boys gives these books no rest. Two copies of "Daybreak in Korea" have been kept busy not only for girls of all ages but some boys, too, like it. "Uganda's White Man of Work" has just begun a glorious career among the boys.

Here we have access to a large library with a fine missions' department, but less favored schools could provide themselves with a few good missionary story books,—and a few *good* stories in constant use are much more valuable than many shelves of poorly selected volumes. When the whole school is familiar with the books they can still be kept in use. As a little girl told me that "father" had read every book she took home, and as a little boy's excuse for delay in returning a book was that "auntie" was only half through, a star system could be employed when the map interest is exhausted, each child receiving a star on a wall record for every person he has persuaded to read a book.

Are not such methods better than periodic reading contests? Contests always have a time limit after which the interest usually flags, and in general the winning side has gained less than the losers, cramming more and digesting little.

These are the books we have been using so successfully:

All About Japan. By Belle Marvel Brain (Revell, \$1.00).
Boys' Life of John G. Paton. By John G. Paton (A. L. Burt, Duane Street, New York, 75 cents).

Children of China (only for younger children). By Colin Campbell Brown (Revell, 60 cents).

Children of India (only for younger children). By Janet Harvey Kelman (Revell, 60 cents).

China in Legend and Story. By Colin Campbell Brown (Revell, \$1.25 net).

Chinese Heroes. By Isaac Taylor Headland (Eaton and Mains, \$1.00).

Daybreak in Korea. By A. L. A. Baird (Revell, 60 cents).

Heroes of the Cross in America (only for older children). By Don Odell Shelton (Y. P. M. Movement, 50 cents; paper, 25 cents).

Tamate. By R. Lovett (Revell, \$1.25).

Topsy Turvy Land. By S. M. and Amy E. Zwemer (Revell, 75 cents).

Uganda's White Man of Work. By Mrs. Sophia Lyon Fahs (Y. P. M. Movement, 50 cents; paper, 35 cents).

Soo Thah. By Alonzo Bunker (Revell, \$1.00).

Ventures Among the Arabs. By Archibald Forder (W. N. Hartshorn, Boston, Mass., \$1.25).

A full list of missionary books, arranged for the grades to which they are best adapted, may be obtained from the International Sunday-school Association, Chicago, Illinois. Prices and publishers are also added. An excellent book full of valuable suggestions on missionary literature, and how to interest people in reading it, is George H. Trull's "Missionary Methods for Sunday-school Workers."

THE MEDIEVAL ORTHODOX CHURCH IN RUSSIA

BY NEVIN O. WINTER, TOLEDO, OHIO

Author of "Mexico and Her People of To-day," etc.



T last the light is breaking in Russia," said an eminent clergyman recently. In the opinion of the writer, however, having just returned

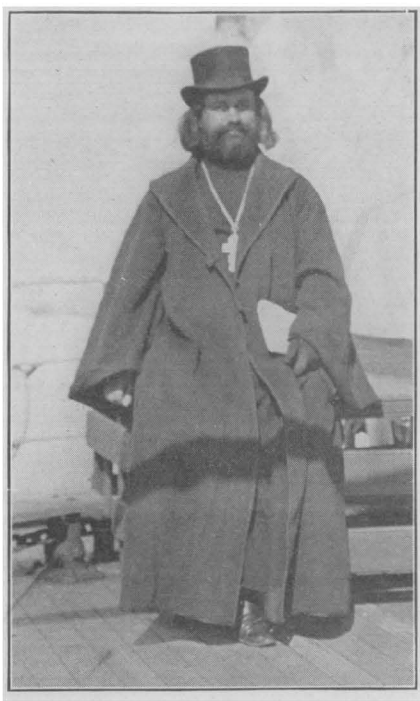
from a trip through the greater part of European Russia, it is too early to become enthusiastic over the prospects. A little more toleration has been shown in the last few years, and a number of Protestant societies have been established. Wherever there are 50 members of any religious denomination, permission will be granted to erect a building. The great drawback to Protestant work is that "propaganda" is forbidden, and the term is not defined. Should a Protestant minister receive into his fold one who had formerly been baptized into the Russian Orthodox Church, even tho it was an entirely voluntary act on the individual's part, the minister

could be held guilty of a violation of the law. According to Russian law all persons whose parents were members of that church, or whose parents promised to bring up their children in that communion, are themselves classed as communicants.

There is probably no country in the world where an established religious organization exercises so great an influence, or bears such an important relation to the life of the people as does the Greek Church (called by the Russians "Orthodox") in the Russian Empire. The Roman Catholic Church has not an equal power in any country at this day. A better comparison would be with the influence of that Church in the countries where it was strongest a century or more ago. The gilded or blue domes surmounted by the triple cross dominate every landscape and every street perspective in the cities. The wealth

in the interior ornamentation of some of these is almost incredible.

There are probably no people in the world who are more deeply and reverently religious so far as can be seen from the outward manifestations.



A RUSSIAN PARISH PRIEST

"Granting all their superstition, conceding their ignorance, giving full credit to every unfortunate phase which the Christian religion takes among this peculiar people," says Mr. Beveridge, "he who travels the empire from end to end, with eyes to see and ears to hear, can not but admit that here is a power in human affairs, blind it may be, cruel ofttimes, no doubt, but still reverent, devotional, and fairly saturated with a faith so deep that it is instinctive, and the like of which may not be witnessed in all the earth."

The Russian National Church is only one branch of the Greek Church. In matters of faith it submits to the councils of the Confederation of the Orthodox churches, but in government it is supreme in itself. The Russians have always boasted about the advantage of their independence from Rome. To an outsider the benefit is difficult to see. Altho freed from some of the political complications brought on by the ambitions of the Popes, Russia lost the educational advantages of Rome. It is not so advanced as the countries in which Roman Catholicism is dominant. The Russian Church has remained unmoved. It does not bother much about the opinions of its members as a rule, so that trials for heresy are rare. The excommunication of Count

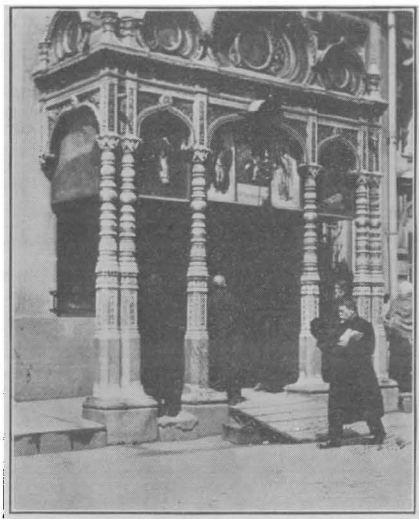


ANCIENT CHURCH OF ST. BASIL, MOSCOW

Tolstoi was political rather than religious, brought about by political pressure. So long as a member refrains from openly attacking the Church, he may neglect almost all religious ordinances, and believe almost anything,

without running the risk of ecclesiastical censure.

The surface indications of religious devotion are omnipresent. If we followed the peasants in their everyday life, we should hear God's name at almost every step. The traveler through the country is reminded of this devotion every hour of the day. An *icon*, which is a representation of the Savior, the Madonna, or a saint



A STREET SHRINE IN RUSSIA

that has been blest by a priest, will be found in every room in a real Russian hotel. The use of "graven images" is considered idolatrous by the Orthodox Church, and, therefore, the representations of Christ and the saints are confined to flat surfaces and bas-reliefs. These icons are generally half-length representations, in archaic Byzantine style, on a yellow or gold ground, and vary in size from an inch square to several feet. They are generally embossed with a metal plaque to form the figure and drapery.

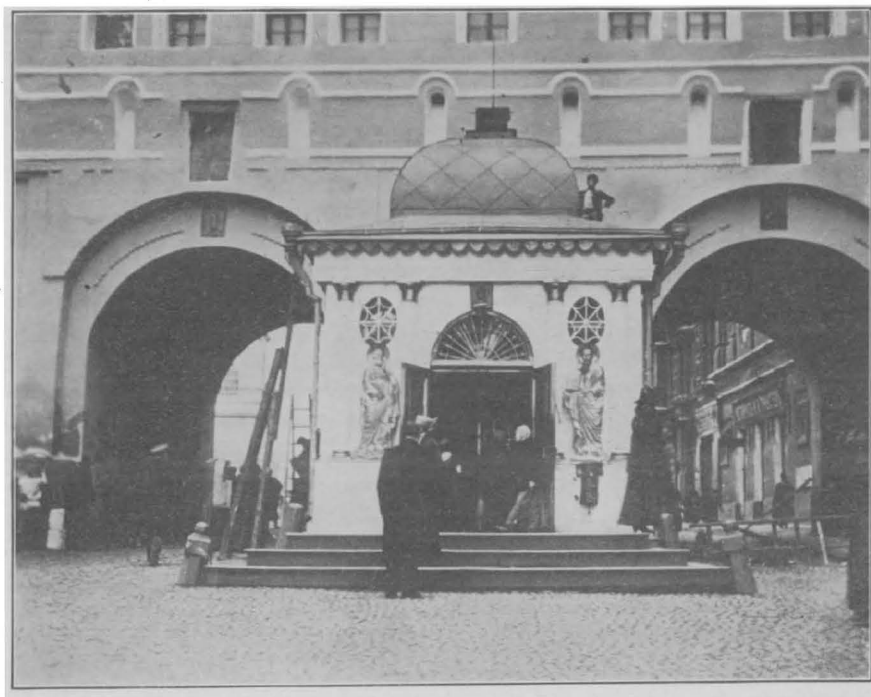
A house without its icons is a rarity. They are found in every

Russian home from the hut of the poorest peasant to the palace of the Czar himself. They are generally placed high up in a corner facing the door. "Orthodox" Christians bow themselves and make the sign of the cross as they enter. The same ceremony is usually gone through before and after meals. Every building, for whatever purpose it may be destined, is blest by a priest when completed. The custom applies to the palace of a prince and the humble *izba* of the peasant. The priest goes through the house chanting the litany, and imploring a special blessing on each room, according to the purpose for which it is destined. In the case of a factory this ceremony is made a notable one, and generally ends up with a feast for the workmen and their families with real Russian hospitality. The merchants place icons in their houses of business, the court rooms all contain them, and they may even be seen in the police headquarters. Many of the prisoners brought in there certainly have need for the intercession of some power greater than mere earthly officials.

On the streets shrines abound everywhere. People on the street cars sometimes make crosses in almost every block. The sign of the cross is unlike the briefer Roman Catholic observance. The forehead is touched where rested the crown of thorns, the side is touched where entered the spear, and the other motions are a condensed representation of the crucifixion on Calvary. The man will invariably take off his hat before performing this act of homage. Some of these shrines are considered much more holy than others. The Czar on his arrival in Moscow invariably pays

his first visit to the icon of the Iversky Virgin, on whose face there is a mark said to have been inflicted by a Tartar's hand. Different shrines are looked upon with special veneration by different people as patron saints vary.

gilded altar. Enter the church at any time, and one will see worshipers come in, bow their heads to the floor, not once only but thrice, or a score of times, and not before one altar alone but before each one in turn. They may kiss a half dozen sacred icons be-



MOSCOW, THE HOLY HOME OF THE IVERSKY VIRGIN

Within all the churches there is manifested the greatest veneration. One can not but feel that there is something deeper than mere ceremonial formality. There may be ignorance and superstition blended with reverence, but there is a force here to be reckoned with, whether we call it fanaticism or religious feeling. The usual Russian church, unlike Roman Catholic edifices, does not contain a large nave. The interior space is generally small and is made up of several chapels, each with a brilliantly

fore leaving the sanctuary and sometimes lie prostrate on the floor. The visit is seldom ended without the purchase of a candle to place before one of the altars. Altho many men engage in these acts of homage, their dress shows them to belong to the poor peasant class.

No instrumental music is permitted in these Russian churches, but the choirs have magnificent voices. There are no seats, and during the services, which are generally very long, the people patiently stand. They do this,

they say, as they would in the presence of an earthly sovereign. They frequently cross themselves fervently, not so much in unison at a particular point in the service, but as the impulse seizes each individual worshiper. The services as a rule are very impressive, as the long-haired priests recite the litany in their deep-toned voices and the choir chant their responses in musical tones.

In many of the ceremonies of the Orthodox Church there is undoubtedly a great deal of pagan superstition mixed up with their Christian belief. Many of the Russian superstitions are centuries old, and have their origin far back in the times of paganism. The only difference is that they have been Christianized in form, as in Mexico and South America. They have replaced Perun, their old god of thunder, with Elijah. When it thunders the people say, "It is Elijah the Prophet, who is driving his chariot on the clouds." The flashes of lightning are called the arrows that he throws to the earth. It is he who sends or withholds rain or hail, and when a drought is threatened special prayers are offered to him. With the advent of Christianity the heathen gods and goddesses were not annihilated, but were simply driven from heaven into hell. They there assumed the character of malignant spirits, waging constant war against the people and compelling them to be constantly on their guard.

One ceremony, called "Blessing the Waters," is held as winter approaches. A procession is formed, and a wide space is left for all the demons, spirits, and other strange invisible creatures to march. Priest and people chant the litany as they march

toward the stream where a cross has been erected. Peasants cut a hole in the ice, and while the priest pronounces their doom, all these uncanny creatures must leap into the icy waters. In the spring when the ice melts these creatures are freed so the priest is called to bless the fields in order to insure good crops. Then again the ripening crop must be blest before it is harvested.

There are two classes of clergy in the Orthodox Church, the white and the black. Between these two classes of priests is a bitter hostility. The former are the parish priests and the latter are the monks, from whom are drawn all the higher church officials. To this fact much of the hostility is due. Another reason is the almost military authority exercised over the White Clergy by their bishops, and the severe discipline in the seminaries which are also under the control of the Black Clergy. The parish priest must be married, but the Black Clergy are celibates.

The village priest, or *pop*, is very often almost as poor as his parishioners. He is not always looked up to with the greatest respect by his people, for it may be that his personal habits do not invite respect for the cloth. This lack of personal influence among the clergy is one of the peculiar anomalies of the Orthodox Church. The priests also form a caste by themselves and many habits and ideals are handed down for generations. But regardless of their feeling toward the priests as individuals the peasants have the greatest faith in the ceremonies of the Church. The rites and services of the Church are accepted without question, even tho performed by a priest for whom

the recipient feels only contempt. The clergy are the only ones who can perform these divinely appointed rites. Provided the *pop* be the right *pop*, and the words he utters be the right words, and spoken in the proper way and in the right place, they are cer-

a very important part in the life of the Church in Russia. The monks who first settled in Russia were similar to the early Roman monks—men of the ascetic missionary type. They were filled with evangelical zeal, and thought principally of the salva-



RUSSIAN PEASANTS ON THE WAY TO A CHURCH CELEBRATION

tain to have the desired effect. The character of the speaker or his commercial spirit in the transaction makes no difference whatever. The sacredness of these ceremonies is imprest upon them almost daily by the popular customs that enter into their daily life. The peasant who has been baptized in infancy, has regularly observed the fasts, has partaken of the communion and has just received extreme unction, faces death with perfect tranquility.

The monks and monasteries occupy

tion of souls. They lived on simple fare. But as the monasteries increased in wealth, the life grew less simple and austere. It is claimed that at the beginning of the eighteenth century, a fourth of the population were serfs of the Church. The monks wear long black robes, and a high black hat without a brim, from which a black veil descends down the back. A look at their rotund bodies shows that they are well kept and groomed. Unlike the Roman Catholic orders, however, they are not occu-

pied in any special work. There are more than 500 monasteries still remaining.

Russia is a land of many sects dissenting from the official Orthodox Church. The first split came about the time of Peter the Great with whom nearly everything seems to originate. To correct certain errors the Patriarch Nikon issued a new edition of the mass-book, which had been carefully revised and corrected according to the old Slavonic and Greek originals, in 1659. He ordered all the old liturgical books to be called in and new ones distributed. Many refused to accept the innovations. This was a natural result of the extreme stress that had always been laid upon ceremony and details of ritual. The most important innovation was the position of the fingers in making the sign of the cross. Heretofore the Russians held two fingers together when they crossed themselves, while the Greeks used three fingers uniting into one point. The Greek form was enjoined by the new ritual. In their processions the Russians turned their steps westward, going with the sun, while the Greeks marched eastward. Here, also, the Greek custom was followed. The Hallelujah was directed to be sung thrice, after the manner of the old Greek tradition, instead of twice. A new spelling of the name of Jesus was likewise introduced. The Russians had dropt the letter "s" and this was restored.

"And yet it was for these trifles,"

says Mr. Stepniak, "—a letter less in a name; a finger more in a cross; the doubling instead of trebling of a word—that thousands of people, both men and women, encountered death on the scaffold or at the stake."

No nation in the world probably contains so many strange religious beliefs as Russia, unless it be the United States. At least none contains those who follow such strange practices. There are sects which believe in the reincarnation of Christ, some which interpret the Scriptures literally, and others which pay little or no attention to the Bible but derive their doctrine from living teachers. In fact, they seem to be groping in the dark and yearning for something, they know not what. Some confine their idiosyncrasies to peculiar actions, such as dancing or jumping; a few prefer celibacy, while others practise self-mutilation. Some admit polygamy, and others protest against the family in any form. The practice of many of these would not bear description.

Russia is both tolerant and intolerant toward other faiths. It is fairly tolerant toward those of alien birth who profess other faiths. But if an Orthodox Russian becomes a Roman Catholic or Lutheran, he is not only condemned by public opinion as a renegade and an apostate, but he is amenable to the criminal law. He can, for that offense, be deprived of all his civil rights, and his property passes to his heirs, as tho he were already dead.

THE SPIRITUAL EMPHASIS

The Church with her present spiritual equipment is not equal to the requirements of the day. Notwithstanding greatly increased knowledge of conditions in Mission fields and notwithstanding highly developed organization, the Church does not measure up to the opportunities and responsibilities of the hour, and can not do so without a large accession of spiritual power.—*Men and Missions.*

THE TRIALS OF A CHRISTIAN IN INDIA

BY REV. H. HALLIWELL, BANGALORE, INDIA

Editor of the *India Christian Endeavor*



INDIA is not only a land where for more than a century there has been sowing—often amid much tribulation and sorrow—but it is also a land of magnificent harvests. The latest census revealed unprecedented advance, even in some of the most unexpected quarters and in regions always regarded hitherto as very “stony ground.”

It is worth while to take a tiny bundle of sheaves, unbind, and glance at them one by one, in order that we may know from the examination what may be the nature of the harvest as a whole.

Three Valluyan lads in the Tamil country had learned to read in the mission village night school, and there for the first time they came under the spell of the wonderful life of Jesus Christ. The more they learned, the more they were determined to accept Him as their Lord. The first time the missionary met them was at a Thanksgiving service. They had walked six miles, carrying their offerings, to join in the service of praise. After the service they came and said that they wished to be baptized.

“Are you prepared for persecution?” they were asked.

“Yes, our people will drive us out and we shall lose our employment. We know all that, but we are determined to become Christians. Did Christ sacrifice nothing for us?”

After a period of testing, it was decided to baptize them and partly to avoid a tumult in their village, the

service was held at Tamil, as an encouragement to the young Christians there. The lads did not quite approve of this, and the young spokesman said, “Sir, can we not be baptized in the midst of our people? Our confession must be public, and we are not ashamed.”

This request showed a truer Christian courage than we had thought possible among outcasts, but there were many reasons for adhering to the first decision, and the lads were baptized as arranged.

The fact became known in their own village that they had joined the “pariah religion.” It was reported and believed that water in which cows’ skin had been soaked, was poured over them, and then they and some pariahs had drunk the remaining fluid from the same vessel. This was regarded as the foulest pollution. For several days they were subjected to foul abuse; but when it was found that they still remained firm in their faith, the angry relatives began to devise severer measures. They were made to eat their food on the road side, like beggars, water was refused them, their rightful portion of the harvest was withheld; village policemen were instructed to beat them, and in a hundred ways their lives were made miserable. But the more they suffered the firmer grew their faith.

Finally their obstinacy so roused the anger of the whole village that a special council of the elders was called to decide what should be done. The youngest of the converts is only 17, so that, tho he is permitted by

law to choose his own religion, he is not permitted to choose his own guardian. His case was, therefore, easily dealt with. His father is the village priest, and he was ordered to keep his son confined and forbid him to have any intercourse with the Christians. This was done, and the boy has not been seen since. His last message was, "Do not fear. I shall never draw back."

Concerning the others, it was decided that no one must allow either of the converts to enter his house, no one must speak to them, or give them food or drink. Any one found doing either of these would be fined 15 rupees (\$5.00). The young men were then called and the head-man told them the decision, and warned them that this was only the beginning of what they would suffer unless they left the pariah religion. To this they replied immediately, "Thou drive us from our houses and take away our work, we will never deny Christ, who died to save us." On hearing this confession, the mother of one of the young men tore her garment in two, and, shrieking with rage, she rushed through the village, calling down curses on the Christians.

The village officers next took the matter up. Their power is almost unlimited, and any one is a bold man who would defy them and strike out a line for himself. One of the lads, who held a position as village canal-man, was dismissed. The only effect has been to make him more unwavering in his faith. The other holds a subordinate hereditary office, and to dismiss him would require the sanction of government and very clear proof of bad character.

But when all the superiors are Hindu, and the accused person is a poor outcast Christian, it is not generally a difficult thing to carry the case through. The village headman, therefore, wrote to the Brahman magistrate, accusing the new convert of three heinous offenses. He said he was incorrigibly lazy, incessantly drunk, and, worst of all, a Christian. After hearing all the witnesses had to say, the magistrate decided:

1. It was absurd that a servant against whom no charge had been previously made should suddenly become lazy and drunken.

2. If he had been so before, the village officers were at fault in not reporting the matter earlier.

3. No further trivial charges of this sort should be brought before him.

4. The religion of any man is no concern of government.

Listen to the evidence of an eye witness of these young men's trials.

"These young men, seeing all they are called to suffer, are filled with courage and joy—they give their reasons for their faith with meekness to all who come to see them. When I see the heavenly change in these young men, my mind is cooled with the breath of God." Already others, seeing them in the time of trial, have altered their opinion, and have begun to attend worship and plead on behalf of them with the others.

This kind of thing is happening in the year of grace, 1913. As the blood of the early martyrs was the seed of the Church, so, assuredly, the trials and sufferings of young heroes like these, 1900 years after, are the nurseries of the Church of Christ in India.

THE CALL OF MOSLEM CHILDREN*

BY BISHOP JOSEPH C. HARTZELL, D.D., CHAIRMAN, AND
REV. SAMUEL M. ZWEMER, D.D., SECRETARY
World's Sunday-school Commission on Moslem Lands



THE Moslem world includes over 200,000,000, or one-eighth of the earth's population. That means one-eighth of the world's childhood. The unoccupied mission fields of the world to-day are largely Mohammedan. The neglected classes and sections of the occupied fields are in many cases Mohammedan. It is no exaggeration to state that Moslem childhood has had a pitifully small share hitherto, in the ministry of the Christian Sabbath school.

We pause at the very outset of our report to lay on the hearts of all those who hear it, the burden of the unoccupied lands under the shadow and yoke of Islam, from which our commission could gather no information because there are no missionary correspondents. How full of pathos are the words of Miss Von Mayer, who writes from Samarkand:

"I shall gather information as to numbers, education and mortality of children here, but I can not contribute to the conference anything as to the religious work done, for not a single one of the one and a half million Moslem children in this field, at any time or anywhere, comes into contact with Christianity."

What she says of Bokhara and Khiva is true also of Chinese Turkestan, of the nomad tribes in the deserts of Cobi and Mongolia, of all Afghan children, of those in Central and Western Arabia, the extreme south of Persia, and most of Baluchistan. Add to this the unoccupied areas of Moslem population in Africa—Morocco, the southern half of Algeria, Tripoli, the Atlas Riff country, the uncounted thousands of the Sahara districts, the millions of Nigeria and the Sudan, and the thousands in British, French and Italian Somaliland—and we face a

problem of unreached and utterly neglected childhood which this convention must lay upon its heart, as it rests upon the heart of God. The total number of children in these wholly unoccupied areas is not less than 40,000,000 untouched by any Christian influences.

I—Mohammedan Children

The following table presents a statistical survey of the number of Moslem children in the world, based upon government reports, and the most recent estimates in missionary literature concerning Moslem populations in the lands named.* This gives a total of Moslem childhood of over 80,000,000 divided as follows:

Africa, North of the 20th Parallel (Egypt, Tripoli, Tunis, Algeria, Morocco, Rio de Oro)	8,500,000
Between the Equator and the 20th Parallel, (including Somaliland, Abyssinia, Senegambia, Niger Region, Kameruns)	13,000,000
South of the Equator	1,600,000
Asia, India and other British Possessions	25,600,000
Philippine Islands	120,000
Dutch East India	12,000,000
French Possessions, chiefly Tonking and Cochín China	600,000
Russian Empire	5,600,000
Turkey and Arabia	6,000,000
Afghanistan	1,600,000
Persia	3,000,000
China	3,200,000
Europe	400,000
	<hr/> 81,220,000

II—Condition of Moslem Childhood

Statistics alone, however, do not give any adequate conception of the utterly neglected condition and pitiful need of Moslem childhood. From every part of the Mohammedan

*According to the Encyclopedia Britannica, the number of children under fifteen in every thousand of the population is four hundred. As this is based upon European statistics, the percentage is less than that which obtains in the Orient where families are larger. We have nevertheless taken 40 per cent. as a minimum estimate.

*From a report given at the World's Sunday-school Convention, Zurich.

world, with one or two notable exceptions, the reports of the physical and social evils that rest on Moslem childhood as a hereditary curse are sad beyond description.

Infant mortality is enormous, due to ignorance, superstitious practises, vice and early marriage. In Algeria it is said to be 60 per cent., in Sierra Leone 50 per cent., in Egypt 75 per cent., in Turkey 50 per cent., in Morocco over 75 per cent., while from Palestine we hear that the mortality among Moslem children is so high that it is a common thing for a man to say he has had twenty-four children, and only three or four living. In many of these lands the statistics are necessarily estimates, but they are estimates by missionary physicians and those best acquainted with the situation. In Egypt, where infant mortality is terrible, we have government statistics, which, if anything, underestimate the real conditions. In the year 1911, 74,415 children were born; in that same year 22,516, or nearly one-third, died at less than twelve years old. Epidemics are frequent and deadly among Moslem children because of lack of all hygiene. Rev. G. F. White, of Marsovan, speaking of infant mortality, says: "The children die like flies. The weaklings all perish, and only the hardy survive." Dr. Hoskins, of Beirut, speaks of the neglect in regard to isolating contagious diseases, which the Mohammedan doctrine of fate forbids. In consequence, smallpox, ophthalmia, and all childhood diseases are specially virulent.

Because of general immoral conditions, which beggar description, many of our correspondents speak of the terrible physical inheritance of Moslem childhood. From Algiers and Tunis we are told that the children are, with few exceptions, tainted with syphilis. A lady writes from Casablanca, Morocco: "Immorality and frequency of divorce, with a total lack of hygiene, combined with superstitious practises, have sapped

the brains and constitutions of over 80 per cent. of the children." The children in Chinese Turkestan also suffer much from inherited venereal diseases. Goitre is terribly prevalent in Yarkand, and affects the children both physically and intellectually. Smallpox is very virulent, and thousands of children die from it annually.

The physical condition of Moslem childhood generally is well summed up by a missionary physician of more than twenty years' experience in Persia, who writes:

"There are more childhood diseases here than in any place of which I know. There are no quarantine regulations against epidemics, and no government system of vaccination. Sore and weak eyes and skin diseases are very common. The Mohammedan system of public hot baths in great tanks where the water is seldom changed, and to which sick people are habitually brought, spreads disease and endangers the life of weak and sick children. In the city the drinking water flows in open ways through the middle of the streets, exposed to filth, and where the women wash their clothes. In general, it may be said that the children are frail and undersized, and were it not for the splendid climate and clear, dry air few would survive the unsanitary conditions. As it is, the majority of children die. It is estimated that the mortality is 85 per cent. Another estimate states that only one child out of ten reaches the age of 20, tho this may be rather an extreme opinion."

Where Western civilization and Christian influence are exerting their power, the picture is not so dark. President Bliss writes from Beirut: "The Moslems of Syria are a clean race; parents bring their children without hesitation to our hospitals, and little by little hygienic laws are being observed." Yet he states that the general condition of children judged by Christian standards, is deplorable.

Demoralizing Environment

If Moslem children are thus handicapped, and come into the world with the curse of Islam already resting upon them, the social conditions in which they live are calculated to augment these evils. All our correspondents without exception speak of early marriages, divorce, and immoral environment as causing unspeakable suffering and woe. In Syria, we are told, girls are married at twelve and are grandmothers at twenty-five. Close confinement of Moslem girls to the house begins as early as the age of eight or nine. It is not conceivable that a child can grow up pure minded in the atmosphere of a Moslem home. The conditions in Tunis are not exceptional. Mr. Cooksey says:

"Foul language, lying, treachery, and intrigue, is their common life. Small boys curse and strike their mothers, who glory in this manliness. Immorality, including Sodomy, is very rife among the adolescent."

Children are precocious in all that is evil; and physical as well as moral conditions are most unfavorable to any purity of thought or conduct; because from earliest childhood they are familiarized with degrading conversation. In many parts of the Moslem world this precocity for evil is also due to scanty clothing and improper housing of children. Rev. Mr. Jessup writes from Persia:

"In well-to-do houses the boys and girls are separated when little children, and are relegated to the men's and women's apartments respectively, where in the company of their elders they are exposed to coarse and impure language and degrading suggestions. Among the poorer people all the family occupy one room; and sleep around a common Persian heating arrangement, and childhood innocence and ignorance of evil are alike impossible. Girls may be married at nine, and often are when ten, twelve or thirteen. On the other hand, the children seem bright and happy, and are loved. Tho at times

cruelly treated, they are more often harmed through ignorance than through ill will."

In speaking of the intellectual, moral and spiritual conditions of Moslem childhood, it must be remembered at the outset that education in Moslem lands always signifies religious education. The Koran is the basis of all intellectual and moral training, and Mohammed the prophet is made the ideal of character.

In most lands Moslem children are fairly intelligent; some correspondents even speak of extreme nimbleness of mind, finding expression in overweening pride and vanity. Where the Koran is taught in parrot-like fashion, the result is only to train the memory without a training of the heart or judgment, or even of the intelligence! The Koran, is in the Arabic, utterly unintelligible to the children of many lands, besides being in classic Arabic is not understood by the masses among the Moslem people. The religious primers published for the use of boys and girls even in Egypt, contain matters concerning which every boy and girl should be in ignorance, and generally speaking, all Moslem religious literature is unfit for the mind of a child. We are not surprized, therefore, to hear from every part of the Moslem world testimony of the sad results of such intellectual and moral training as Islam can boast. Mr. Purdon writes:

"In Tunis the child is taught to lie, is encouraged to use obscene and profane language in play because it sounds amusing, is educated to despise all non-Moslem people, altho left at liberty to absorb every form of wickedness from the West offered in French literature or in public entertainments. Judged by Christian standards the condition of Moslem children in Tunisia is indecent rather than innocent, ever tending to degradation."

The testimony from Egypt is that there is no real home life, no desire

even to instil principles of right and wrong or to educate the conscience; that there is early acquaintance with unnatural crime, little of filial piety, altho there is a slavish subjection to parents without real reverence, and generally an absolute lack of reticence before children on subjects concerning which it is a shame even to speak.

Similar conditions prevail in Turkey. The great bulk of the child population grows up in ignorance of good and acquainted with evil. There is no opportunity for the poor in the villages, and the Moslem method of Koran education, one correspondent writes: "Is splendidly adapted to develop narrow, intolerant, unthinking fanatics." Dr. James Cantine, of Busrah, while pointing out the advantages of early memorizing the fundamentals of their faith and practise, says: "Moslem children are unhappy not because of lack of love, but from lack of knowledge of what is best for them, and lack of wisdom on the part of their parents in using what little knowledge they have." When we remember the condition of our Moslem sisters, the motherhood of Islam, we are not surprized to learn from Palestine and Persia, from Nigeria and Java, that children grow up neglected, untrained, uncontrolled, and that the atmosphere of their home life is often so foul that it is no wonder they have foul minds and fouler tongues. "It is not a shame," says Dr. Webb, of Nablous, "for a Moslem mother to engage in the most filthy and polluting conversation before her young children, and when she has taught them to curse their own father, she praises them for their cleverness."

Intellectual Ability

Regarding intellectual ability, the testimony is that while both boys and girls begin life, to a degree wide awake and intelligent, this intelligence markedly diminishes as they grow out of childhood, probably due to the inherited influence of early

marriages, and also to the methods of education. They learn to read by rote, but no encouragement is given to form the reading habit or to independent thinking.

The statistics of illiteracy in all Moslem lands are alarming. The masses still care nothing for the education of girls, and only a small per cent. of Moslem boys have the opportunity to attend primary schools. On the other hand, there are some hopeful signs of intellectual revival in this respect. Dr. Wherry writes that the Moslems in India are awakening to the need of general education for both boys and girls. The same is true of Egypt, Persia and Turkey, but until the Moslem method of education is changed, we can not hope for better results morally or even intellectually.

As Dr. Hoskins writes from Syria: "We can learn from Moslems how *not* to do it. Moslem children are dirty, diseased, untrained, knowing altogether too much for their years of things veiled in Christian lands. They are inferior to even the most ignorant Christians. The boys are given to nameless vices, therefore they are unclean and stunted intellectually. Moslem parents are kind to their children, but also teach them to swear and curse in fun. A little later they curse in earnest, and then ignorant parents resort to great cruelty. These are the general conditions. On the other hand, there are good families where parental discipline is of the highest order, tho the relations of parents and children have never anything of comradeship."

Chinese Turkestan is typical of conditions in all Central Asia. A Swedish missionary writes from Kashgar:

"Many of the children, both boys and girls, are sent to the Mohammedan day school, but the girls are taken away when they reach the age of eight or nine. The boys remain longer. In the schools they begin by learning the Koran, as in other

Moslem lands, but as it is in Arabic they do not understand it at all, and the teacher does not try to explain it. On account of this mode of teaching very few children on leaving school can read, and still fewer can write. They very soon forget what they have learned. In the cities of Kashgar, New Kashgar, Yangi Hisar and Yarkand, the area directly occupied by missions, with a population of approximately 400,000, there are from 2,000 to 3,000 students in the higher schools. Perhaps about five per cent. of the population can read, and during eighteen years in this country I have met with five or six women who could read an ordinary book. Any one who can read and write is highly respected and looked up to by the common people. What is said above about the education of the children, applies to the well-to-do and the masses. The parents, altho they have an intense love for their children, have no idea whatever of bringing them up, judged by our Christian standards. They run perfectly wild, no attention is paid to cleanliness; they learn all the evil things they see in their homes and in the streets, and are applauded as being clever when they use bad words. It is really a wonder that they are so amenable to teaching and rules when they come under the influence of the mission."

Lack of Child Literature

The lack of children's literature is undoubtedly one of the chief reasons for the backward condition, intellectual and moral, in the Mohammedan world. The Koran is not a book for children in any sense of the word. Its style is obscure even to adult Arabs, and except for a few Old Testament stories and some references to Jesus Christ told in garbled form, there is nothing in it to attract children. Pictures and music, altho increasingly winning their way among Moslem children, must do so over against religious prohibition according to the letter of the law. The

contents of a children's primer on religion by Sheikh Mohammed Amin al Kurdi, which has had an enormous circulation in Egypt, Malaysia, and North Africa, will indicate what a Moslem child is taught; it is typical of this sort of literature. In the introduction the author says that his book is intended for primary schools and for boys and girls at home. The first part of the book defines God, His unity and His attributes, speaks of Mohammed, the doctrine of angels and the Koran, and says that the Gospel now in the hands of Christians has been utterly corrupted and is untrustworthy. The second part of the book might well be entitled, "What a boy and girl ought *not* to know." It treats of ceremonial purity for men and for women, and the washings and lustrations necessary after certain natural functions. There are also sections on marriage, divorce, and kindred topics, as well as on prayer, observance of the feast days, the conduct of a funeral, almsgiving, fasting, and the pilgrimage to Mecca. The last part of the book teaches children how they may repeat the names of God and His attributes after the manner of the dervish orders, and so receive spiritual blessing. Text books in daily use in El Azhar, the great Moslem University in Cairo, have indecent passages which forbid their publication in English.

One can well imagine the result of such primary education. We must add to this that the literature accessible to children who can read is nearly all of it of such a nature that without expurgating passages, it would be unfit for translation. This holds true not only of stories like the Arabian Nights and fireside poetry, but of the Lives of Mohammed and of Moslem saints. Very little has yet been done by Moslems to meet this need of children's literature. Over 60 Arabic newspapers and periodicals are published in Cairo, yet there is not one for children. The Bible societies and mis-

sionary organizations have, however, done a great deal in this direction.

One would think that a religion which almost worships its sacred book, and which was once the mistress of science and literature, would have enlightened its followers. But facts are stubborn things. Careful investigation shows that from 75 per cent. to 95 per cent. of the Mohammedans in Asia and Africa are unable to read or write. In Egypt 88 per cent. are illiterate, in Algeria over 90 per cent., and in India 96 per cent. If this is true of the population in general, we can judge what must be the condition of literacy among children. Superstition prevails everywhere among the illiterate, and its harmful effects are evident on every hand. Spirits (Ginn), witches, the evil eye, the use of amulets and talismans, and every sort of quackery based on these beliefs, are part of the everyday environment of a Moslem child.

III—Missionary Work for Moslem Children

Even where missionary organizations exist and are carrying on work in Moslem lands, the Moslem population (and this includes the children), are difficult of access. From some fields reports are more hopeful. One missionary writes from Morocco that 90 per cent. of the children of the common people are accessible; another from Algeria that the poorest are most easily reached; and still another from German East Africa says they are as accessible as heathen children when out of their schools and away from the influence of their teachers.

But the majority of our correspondents report conditions quite the contrary. In Tunisia, Moslem children are hardly accessible at all, the parents being very careful to keep them away from the Christian missionary, and that French law forbids interference with the Moslem religion. "Financial difficulties alone sometimes force Moslems to permit

their children to remain under Christian influence." From Turkey and Arabia the missionaries write that there is the greatest difficulty in getting Moslem children to attend Christian schools, and that the children are prevented from associating with mission workers. "Ignorance and prejudice on the part of parents must be overcome before we can reach them."

The intolerant spirit of Islam is a great barrier between the Moslem child and those who desire to help him. Kindness is frequently interpreted as arising from fear, and Moslem children, as well as their parents, are apt to consider Christians their inferiors in every way. This inaccessibility seems to apply especially to the girls. From India, North Africa, and Arabia we have reports that are discouraging in their unanimity. "Girls seem to be practically inaccessible in this district." Among the upper classes they are shut in, and among both rich and poor, early marriage is a bar to religion as well as to education. In Malaysia and the Malay Peninsula, as well as in India and in Egypt, children are more accessible, and we might sum up these apparently conflicting testimonies in the statement of Dr. Young, of Aden, that "Moslem children are completely accessible for ordinary intercourse, but whenever one begins to teach Christianity, a barrier is raised by parents or teachers, and the child is removed." Nevertheless, there are indications everywhere that this spirit of opposition and fanaticism is waning.

This is notably so in the Ottoman Empire, as it was a year ago. *The Orient*, a religious journal published in Constantinople, says:

"The Sunday-school movement in the Ottoman Empire has attained respectable dimensions, and now enrolls more than 40,000 persons, in over 400 schools. Three-quarters of these are under the general supervision of the American Board. . . . Certain patent facts indicate that there is

room for improvement. Some of our evangelical churches report no Sunday-school at all; in others the attendance at Sunday-school falls far below what the size of the congregation would indicate. The publication department at Constantinople has for years issued a booklet of lesson helps which is sold far below cost, but the greatest difficulty is experienced in securing its circulation or use. Again, the matter of proper grading in the schools needs much attention. Often the same lesson is being taught in the same school to those of all ages from five to fifty. This is surely not the meaning of receiving the Kingdom of God as a little child."

Christian Work in Day Schools

It is encouraging to note that work for Moslem children in leading them to the Christ is not limited to the Sunday-school as such. There is scarcely a day school throughout the fields under consideration, which has not some proportion of Moslem children. And it is undoubtedly true, as one correspondent from Nablous, Palestine, points out, that these day schools are like a five day in the week Sunday-school, where more religious instruction is given on each of these five days to the Moslem child, than in the ordinary Sunday-school of Christian lands. This may account for the fact that so little is being done in direct Sunday-school work, for when parents know that the children are to come for definite religious teaching in the church, on the Lord's Day, they may not give them permission, but the same objection is not raised when the children receive religious instruction as part of the curriculum of a general education. The number of Moslem children attending mission boarding and day schools, both for girls and boys, is largely on the increase. Especially is this true in Turkey, Egypt, Palestine, India, and Persia. As long as Christianity is associated in the mind, either with the idolatrous practises found in some of the Orien-

tal churches, or with the political aggressions and diplomatic deceits as represented by Christians from abroad, we can not be surprized at this spirit of aloofness which hinders work among them. When workers among Moslems win the confidence of the people and their love through the ministry of friendship, this bigotry, due to ignorance, wears away, and opportunities open for instructing the children.

The report received from Bagdad and even from Constantinople, seems, however, to be true of many great Moslem centers, namely, that the problem of Moslem childhood "has never been seriously tackled," and that no regular work specifically for Moslem children has been attempted in the Sunday-schools. Most missionary societies do not furnish statistics of the number of Moslem children reached, either through the Sunday-school or the day school, but enough evidence has been received to show that this number, altho encouraging, is not large. In Constantine there are 40 children in the Sunday-school; in Morocco we hear of another school with 50 scholars; in the province of Algiers and Oran, of three Sunday-schools, with an average attendance of 50; in Tripoli, of a girls' school of 45; at Blida, Algeria, there are two Sunday-schools with 150 scholars; in Egypt, many hundreds of Moslem children are receiving instruction in the day or Sunday-schools. At the Girls' College, Cairo, and in the central school, there are no less than 300 Moslems in attendance, many of them of the better classes, and the religious instruction is thorough to a high degree. In one center in Persia, about 300 Moslem children are receiving regular Christian instruction in the mission schools.

From India the reports are encouraging. Miss Williams, of Delhi, writes: "We might teach any number by going to their homes. We have a day school of forty-six girls who have daily Bible lessons." Dr.

Wherry states from his wide experience throughout the whole of the Punjab, that "in many places Moslems prefer to send their children to mission schools rather than to government schools, where no religious instruction is given."

These testimonies might be multiplied to show that there are gleams of light penetrating this world darkness. In considering the direct contact of the Sunday-school and the day school with Moslem childhood, it would be a mistake to forget that after all, the Sunday-school in Moslem lands is only a little candle burning in the night. There are other indirect methods of contact with Moslem childhood, which are preparing the way for the Sunday-school, and in many ways are its substitute. Then there are hundreds of thousands of Moslem children who come in contact with vital Christianity through the splendid ministrations of medical missionaries, the doctor and the nurse, the evangelist, the Christian servant, and in scores of hospitals and dispensaries. The missionary home in all these lands is also like a city set on a hill that can not be hid, and the silent, pervasive influence of Christian home life has a powerful effect upon those who come in contact with it. We must add to this the increasing circulation of literature suitable for childhood as well as for Moslem manhood and womanhood. This plan offers large possibilities for Sunday-school methods. Rev. Percy Smith, of Constantine, North Africa, is translating the stories of the Bible into simple Arabic rimes. These are very popular among Moslem youth. Illustrated Bible stories, picture cards, Old Testament stories of our Lord Jesus Christ, booklets and temperance tracts—all these, altho in many cases provided for adult readers, are reaching Moslem childhood. The American Press at Beirut, the Nile Mission Press at Cairo, the Methodist Episcopal Press at Lucknow, the Baptist Missionary

Press at Calcutta, and that of the American Board at Constantinople, are among the most efficient forces of the kingdom for the enlightenment and redemption of Mohammedan childhood.

The statistics of illiteracy might indicate that literature does not have a large field, but this is a question not of missionary statistics but of missionary dynamics. The children who *can* read are the future leaders, and their number is steadily increasing. The problem is to bring these forces of the Christian press in more vital contact with the needs and opportunities of Moslem youth, both in the preparation of suitable literature and in its much wider circulation. Most important of all is the work of the Bible societies through the missionary boards in all Moslem lands. Bible portions, beautifully printed, attractively bound, and presenting an irresistible appeal, are being circulated by hundreds of thousands of copies every year, and statistics would show that perhaps one-third of these sales are to children. In some of the mountain villages of Oman Arabi, the Proverbs of Solomon and Genesis are being used as text books. The testimony is, therefore, unanimous as to the value of Christian literature, and presents a plea for its translation into the languages of mission fields. This literature must be made as attractive as possible and put in the languages understood by the people. There is need of great haste in this matter. Already books and periodicals of a non-Christian, and often of an anti-Christian or corrupting, character,—translations of the worst products of the European market, are being offered for sale.

The Native Evangelical Church

Lastly, the Native Evangelical Church is the most vital factor of all in reaching neglected Mohammedan childhood. These communities of Christians with higher social and moral standards wherever organized

have been as a light in the darkness, and as the very salt of the earth amid corruption and degradation. Take the Nile Valley as an illustration of what is true in larger or smaller degree in Turkey, Persia, Palestine, Java, India, and even those lands where the evangelical church is just springing into existence. In Egypt the American Mission has 98 native pastors, 509 school teachers, 83 colporteurs and workers among women, 76 organized native congregations, with a membership of 11,464, and representing a Protestant community of over 33,000. Surely the unconscious influence, not to speak of the conscious effort, of all these humble disciples, is telling in the problem of Moslem evangelization.

We should aim in our Sunday-school work to reach every fiber of the lives of our children with the spirit of Christ, in the same intense method as the Moslems use to charge them with Islam. The great value of early impressions, the advantages of memorizing the fundamentals of the faith, reverence for the Holy Book, and bringing religion into every detail of life, are certainly elements in Moslem training that are worthy of imitation. We may add to this the testimony of the Rev. Mr. Jessup, of Tabriz, regarding the need of *positive* teaching in these days of universal doubt and criticism.

"Among Moslems, not doubts and uncertainties, but absolute verities, from the Moslem standpoint, are taught and believed. The essentials of the faith are fixt in children's minds while they are young; religious zeal is stirred by teaching the defense of Islam; the whole life of the people is religious. Islam is recognized in everything, and the children grow up in an atmosphere permeated by religion. The unreligious man is at a discount. Altho so much is only formal and outward, yet the effect on the child's mind is immense, and he becomes a staunch believer and a defender of the faith."

The Present Opportunity

If the evangelization of Moslem childhood is part of the plan of God—and no thoughtful Christian man or woman can for a moment doubt this—there never was a time when this task was more urgent and more possible than it is to-day. As the Koran itself says: "Every nation has its appointed time, and when that appointed time comes they can not hold it back an hour." There is no part of the whole world field that has seen more stupendous changes, political and social, within the last two years, than has Southeast Europe, North Africa, and Western Asia. Politically Islam has lost its power throughout the whole of Africa, the whole of Europe, and is losing its grip even on Asia. Where formerly all evangelistic effort carried on directly for Moslems was interdicted or suppress by the jealousy of Moslem governors and rulers, to-day Islam has lost its sword, and the very disasters which have overtaken its rulers have chastened and subdued the hearts of Moslems everywhere. The thinking classes can see with their own eyes that the Kingdom of God is coming with power, and the kingdom of Mohammed is waning. It is literally true that in what was once European Turkey, in Tripoli, in Morocco, and in Persia, millions of Mohammedans have become accessible within the past twelve months who were inaccessible before. And this means also a challenge to the Sunday-school and an appeal from Moslem childhood.

There have also been tremendous social changes. The Moslem world is no longer self satisfied. Educational movements and desire for reform are found nearly everywhere, and with an increased demand for education comes the opportunity for Sunday-school effort. Alas, it has been too long true that Mohammedan children have been neglected, even in lands where other children have been gathered into the fold of Jesus Christ.

Turning now to definite statements regarding present-day opportunities, we quote the following:

From Algiers comes the testimony: "If well-trained native workers and suitable literature were provided, there would be little difficulty in establishing Sunday-schools in many towns and villages, especially where there is a mixed and native population." Another worker speaks of the opportunities as unlimited, the only hindrance being lack of workers and means.

Dr. Giffin writes that in Egypt there are more than 200 Sunday-schools, and yet that many of them are without Moslem pupils. This may be due to lack of the right methods in reaching them, or to lack of laborers sufficient to overtake the task. In other parts of Africa, such as Sierra Leone, we hear of wide fields for aggressive Sunday-school work. The children are responsive to Old Testament stories, and when the prejudice of parents is overcome, they can be successfully reached. But the same correspondent tells of 5,000 Moslem children in that colony, and 250,000 in the Protectorate, who are practically untouched.

The situation in Turkey is full of promise. Rev. Dr. Barton, Secretary of the American Board, writes: "My correspondence, coming from all parts of Turkey, makes it clear that this is one of the most strategic and opportune times for approaching the Moslems that we have experienced in our 90 years in that land. The one universal testimony is that they are discouraged in regard to their country, and disheartened about their religion. They are ready to talk about religion and speak freely and most critically of the failure of Mohammedanism.

In some parts of Turkey, Arabia, and Syria, the opposition of bigoted government officials is complained of, so that the children are not allowed even to accept picture cards. In India the opportunity is practically unlimited. Even illiterate children,

we are told, can be gathered for picture Bible study. From the most part of Morocco, parts of Central Asia and of Java, we regret to report that Sunday-school work seems hardly possible as yet, but the unanimous testimony of all missionaries to the value of Christian literature for children, and a plea for its translation in languages of the people, prove the importance of this method of reaching childhood even when organized Sunday-schools may not be possible.

It is impossible to express in words the full significance of this world cry. . . . The appeal is rational, inspired by the Holy Spirit, and voices the call of God.

Practical Suggestions

Some definite responsibility should be assumed by each one individually, some place on the map of this world-darkness selected, where we will resolve to kindle the Light of Life; at some Moslem outpost, by founding a station, being foster-parent to some boy or girl, or supporting a worker. This will count far more in the eyes of our Master than applause or enthusiasm for resolutions. As the picture rises before us of this vast company of children for whom Christ died, stretching all the way from Morocco, on through Mecca and Arabia to the extreme East, where the Moros in the Philippine Islands are without Christ or hope; who that loves his Lord can hesitate to take his share in lifting this world-burden of sorrow and need. As Dr. Robert E. Spear has said:

"Our great peril to-day is that we will lose ourselves among manipulations and schemes for organization, while we neglect the forces that create the material to be manipulated, and the life to be organized. Our great weakness everywhere is not in our leadership, or our conventions, or our theories as to how things should be done, but in the downright, homespun, unexpected work, which the good, plain men alone are

willing and able to do. I do not believe that the great need of the Christian enterprise at home or abroad is for high finance, or masterful manipulations, or lofty exploits with capable press agents; but for more solid work between individual and individual, more foundation-laying in the dark, more building of solid Christian congregations and solid character in persons, and quiet occupation of small areas, with such true work done as will abide the test of time and spread by the contagion of life."

These studies of Moslem childhood will have been in vain unless we are brought to realize fully the momentous fact that the world-contest between the Cross and the Crescent—between Christianity and Mohammedanism—is real and fundamental. "Islam is the only one of the great religions to come after Christianity; the only one that definitely claims to correct, complete and supersede Christianity; the only one that categorically denies Christianity; the only one that seriously disputes the world with Christianity and the only one that has in the past signally defeated Christianity; and the only one which in several parts of the world is to-day forestalling and gaining on Christianity."

In the presence of this supreme issue every influence should be utilized to awaken and cooperate in directing the thought and purpose of the followers of Christ, so that both as individuals and as members of organized missionary movements, there may be no lack either of wise counsel or of heroic sacrifice.

There is an imperative need of an immediate and effective propaganda of information and suggestion throughout Christian lands concerning the Moslem problem. Comparatively few Christian leaders are informed, much less interested. An ideal Mohammedanism, judged by its numbers, its remarkable military success through the centuries, its few fundamental truths and the unity and

enthusiasm of its followers, continues to dazzle the eyes and warp the judgment of the multitude. But a new day has dawned. It is no longer possible for Islam or any other religious faith to occupy vast areas of the earth unmolested in their perversions of fundamental truths, or false ethical teachings. Civil and religious liberty are human birthrights; and the law of our Lord—"by their fruits ye shall know them"—is the true measure of all religious beliefs. The Koran and the faith founded upon it has been weighed in the balances of eternal truths, and found wanting. On the other hand the Christian church is awakening to the world-wide and momentous barrier which confronts it at the beginning of the twentieth century, challenging its advance to the conquest of the world for Christ. The call is for information. . . .

Islam appealed to the sword, and after centuries of victory by force, has lost. Its military power is gone and its national prestige is no more. The contest now is by the peaceful methods of the Bible, the Church, the printing-press and the school, inspired by the Spirit of God. Give to the children in the Sunday-schools of Christendom during the next 50 years, with wisdom and faithfulness, the stories side by side, of Jesus and Mohammed, the ethics of the Bible and the Koran, and the conditions in Moslem and Christian lands, of womanhood and childhood, and home life; of society, as to intelligence and morality, and of the administration of justice among the masses; and we need have no fear. These are the methods of peace and righteousness, and directed by the Holy Spirit victory for Christianity is sure. The way of victory for the Church of God can never change. That way is "not by might nor by power, but by my Spirit, saith the Lord"; and in that way of victory is another law, more certain and permanent than the stars: "A little child shall lead them."

EDITORIALS

PROSPERITY—ITS USE AND ABUSE

EVERY healthy man and woman desires prosperity, power, money, friends, success, but every one can not stand it. The important question is: What will we do with the influence, the money, the power, the prosperity that we have? One man uses his money and his God-given ability to make money, to run an automobile, as a luxury, and another uses the same God-given money and ability to run a mission station; one child uses a dime for cigarets or candy or a show, and another uses the same amount to send Bibles to a mission or to help give a child in Asia or Africa a Christian education. Which is most worth while?

The temptations of prosperity are even greater than those of adversity, and there are even Sunday-school pupils and teachers, ministers and missionaries, who have fallen through the self-confidence and indulgence that often goes with prosperity. One widely-used Christian, in a foreign mission field, who fell into sin, afterward gave as the reasons: (1) neglect of the Bible and private prayer; (2) taking glory to himself for success; (3) harboring thoughts displeasing and dishonoring to God.

Every one has gifts from God. How shall we use them—our tongues for scandal, or for the Gospel; our influence for leading away from Christ, or to Him; our money for selfish luxuries, or for giving the Gospel to the non-Christian world. The gifts and opportunities that become a curse if misappropriated for self become a blessing when used for God.

SUCCESSORS IN SERVICE

WHEN God called Moses to give up his leadership of Israel, Joshua was ready to take Moses' place, and the onward march continued. Does God always have such new leaders and workers ready? When we read that a great leader

or preacher or great Christian steward has been called to surrender his stewardship, like Robert Arthington, Morris K. Jesup, John S. Kennedy, John H. Converse, William W. Borden, Louis H. Severence and Robert C. Ogden, princely men and princely givers, we can not but ask: Who will take his place? Who has been given the talent and has the consecration to take up the work?

Is it true that God always has leaders ready to take the places of those who have passed away? Tho Joshua was ready to follow Moses, and Elisha was at hand to take up the mantle of Elijah, still this does not always seem to be the case. When Joshua died there followed a period of darkness, because there was no prophet. Other dark ages have come in ancient and modern times. The need is great, God is great and ready to equip, but the men themselves must be ready to respond. Churches have languished and missions have drooped because of the lack of leaders. Men with the ability must have eyes open to the vision of God. The voice of human need must strike a responsive note in the ears of those who are willing to hear. It requires more than physical strength to lift a man out of the gutter; there must be moral and spiritual force, and a willing cooperation on the part of the drunkard before he can be lifted permanently. It requires more than a vacant place and a great need to lift a man into the place of service and of effective stewardship; there must also be a willing mind and responsive heart. Then there will follow power and joyful service.

There are many men of financial ability who could take up the great work laid down by prophets and consecrated laymen. Will they do it or will they prefer to take their ease in Zion? "If there be first a willing mind it is accepted according to what a man hath, and not according to what he hath not."

WORLD-WIDE MISSIONARY NEWS

MOSLEM LANDS

The Religious Status of Islam

A VERY powerful impression was recently made at the World Sunday-school Convention at Zurich by the presentation of the report of the commission on Mohammedan lands. This was fairly put before that vast audience—to conquer Moslem is the missionary problem of the age. The problem may be stated in this way: "How can we get the proudest man in the world to accept that which he abhors, from one whom he despises?" Mohammedanism is interracial, intercontinental and international, but it presents a solid front to its enemies. There are 230,000,000 of Moslems—one-eighth of the population of the world. Nationally they are under many flags, but religiously they are one compact body, and must be treated in their solidarity. No considerable breach has yet been made in this "solid wall." While there are many successful missions in Mohammedan lands, the converts are from other religious faiths. The unoccupied fields of the world are mostly among Moslems, and those parts of occupied fields that are neglected are among Moslems. The Coptic Church in Egypt and the Catholic Church have practically surrendered and given up the struggle. The Copts are making no effort to convert the Moslems, and the Catholics are compromising with them. It is Protestantism only that is the death-grip with the Moslems.

Mohammedan Views of Statistics

SCIENTIFIC curiosity is an attitude of mind unknown among typical Moslems, judging from the incidents related by Miss Isabel Blake of Aintab.

It is considered irreverent even to seek to know the facts of the universe. "Allah knows; why should I seek to

understand?" is the answer one ordinarily receives when asking questions in Turkey. A curious American asked a Turkish camel driver how long camels live. The reply was, "How should I know? Allah knows. When Allah wills to take a camel he takes him. Who am I that I should inquire!"

A French statistician wrote to the vali of Aleppo and asked these four questions: "What are the imports of Aleppo? What is the water supply? What is the birth-rate? The death-rate?" The vali replied, "It is impossible for anyone to know the number of camels that kneel in the markets of Aleppo. The water supply is sufficient. No one ever died of thirst in Aleppo. The mind of Allah alone knows how many children shall be born in this vast city in any given time. As to the death-rate, who would venture to ascertain this, for it is revealed only to the angels of death, who shall be taken and who shall be left. O Son of the West, cease your idle and presumptuous questionings, and know that these things are not revealed to the children of men."

The Gospel for Moslems

THE best gospel missionary to Moslems is the gospel itself. While engaged in missionary work some 35 years ago in the field of the Seven Churches of Asia Minor, I became acquainted with an incident that had occurred at Thyatira some 300 years before. A Turkish hodja came into possession of a copy of the Bible. He and some companions became very much interested in studying it. Some 200 or more Moslems were led to the Christian faith, and they held out manfully against severe persecution.

Within the past few years many impressive incidents have been reported from various parts of the mis-

sion field, illustrating the singular power of the unaided gospel over Moslem hearts. Moslems seem peculiarly responsive to spiritual truth. I have seen them standing at the open windows of the open church, drinking in the words that fell from the preacher's mouth. The Christianity they have intimately known in the past has not been of a type to win their respect. But the simple preaching of Jesus Christ from evangelical pulpits has seemed to make a wonderful impression, not perhaps expressly favorable to technical Christianity, but favorable at least to high appreciation of this, to them new, interpretation of the genuine Christian life.

Turkish Youth Seeking Education

THE attendance of young people in American colleges in Turkey is fast approaching the 4,000 mark—being now 3,796. The largest student group is the Armenian (1,589). Then comes the Greek (891). Over 400 Moslem youth are here under Christian training. These mission colleges draw students from Egypt and even Abyssinia in the South and from Russia in the North. Robert College employs an Albanian instructor for its 25 Albanian boys. Students in mission high-schools are not included in these totals.

A New Christian College

FORTY years ago G. C. Raynolds was sent to Van in extreme eastern Asia Minor to open a new station. This city in the heart of ancient Armenia and close to the Russian border has been called the "Sebastopol of the Armenian Church." There work was started in the midst of intense opposition, but from the first it has made wonderful progress. Twice Dr. Raynolds' life was threatened; once he was left for dead by the roadside, bearing a dozen wounds, but despite all this within five years a church was organized, then came a hospital, a boys' high school, a girls' high school, and a great system of outlying churches

and schools, until Van has become one of the great centers of the American Board in Turkey. For years Dr. Raynolds and his associates have urged the Board to raise the grade of the high school to that of a college, and it was indeed a notable occasion when the Prudential Committee at a meeting a few weeks ago acceded to this request. The project is practically assured, so that the Board has added another Christian college to the six already existing in the Turkish Empire. From each of these institutions streams of students are pouring out every year.—*Missionary Herald*.

The Bible for Travelers

THE energy of "the Gideons" has suggested imitation in an unexpected quarter. From Harpoot, in Asiatic Turkey, comes a report that the Armenian Christians have succeeded in placing Bibles in the native institutions which answer the general purposes of our Western hotels. The circumstances bring in a modification of the Gideon plan, for the hotels of the country contain no furniture; the travelers take their bedding, provide their own food! Nevertheless, the proprietors of these "hotels" have raised no objection; tho in order that the Holy Book might not suffer desecration by being placed on the floor, it was arranged that it should be hung on the wall. Shall we not pray that God will bless the devotion of the Armenian Christians as shown in this quiet but important ministry?

Among Jews in Palestine

LET those who question the success of missions to Jews, read and take to heart this testimony from a correspondent of the *Jewish Chronicle*:—

The "conversionist" has spread his net to some purpose, even in Palestine. A few facts will illustrate the truth of this statement. In Jerusalem, 400 Jewish children attend missionary institutions, and in one school 45 children have actually been con-

verted to Christianity. In Safed, that great historic city, once the home of Torah and Cabalah, 300 children are brought under the care of the missionaries. In Jaffa, Haifa, Tiberias, and Hebron, there are also about the same number of children who are being corrupted by missionary teaching and who are being torn away from their people and faith. This means that about 1,000 Jewish children in Palestine are being enticed away from Judaism to Christianity.

The writer—whose attitude to Christianity is, of course, hostile—goes on to deplore also the work in the same direction done in connection with medical missions; and unconsciously bears strong testimony to the value, from a Christian point of view, of missionary effort in the land which is destined to play so large a part in future Jewish history.—*London Christian*.

The Bible in Bagdad

THE Bible Society's agent for Egypt, who visited Bagdad some little time ago (says the *Bible in the World*), wrote: "A new Bagdad is destined to appear in the near future. The railway-line now in course of construction between Bagdad and Aleppo has brought in many Europeans. A sum of £200,000 has been secured for the construction of a new port on the river, with railway-station, stores and government offices. New hotels are fast springing up. The Society's depot has recently been moved out into a new shop on the main street, where a large stock of Scriptures may be seen." Within the limits of the old city on the bank of the Tigris are the remains of a quay built of bricks, bearing an inscription of Nebuchadnezzar.

Baptism of a Persian Doctor

BISHOP STILEMAN wrote from Julfa on April 3d: "Last Sunday I had the privilege of baptizing a Persian doctor. He has been an inquirer for four or five years, and is now a convinced and very earnest Christian. He took the name Luga

(Luke) and will, we trust, like 'the beloved physician,' be a great power for good among his brethren.

"The fact that the baptism of a convert can now be so far public as to take place in our morning service, in the presence of a good-sized congregation of Christians and a few non-Christians, shows that there is now much more religious liberty in this land, and brighter days, we believe, before the Church of Christ in Persia."

Moslem University at Mecca?

THE *Bombay Guardian* says: "Moulvi Shibli Noamani has come forward with another Mohammedan university scheme, which he wants to establish at Mecca. He has supplied the outlines of his scheme to the Mohammedan press. The new university will aim at teaching the Mohammedan youths from all parts of the world Mohammedan literature, but it will be conducted on modern lines. As to funds he feels there can be no misgiving. There may be some trouble with the Turks who have never cared to educate Arabs, but the Moulvi is sanguine that these difficulties will be easily got over because when the Indian Mohammedans make up their minds to help this university, the Sultan of Turkey will not say no to the Indian Mohammedans." "It is a grand idea, no doubt," says the *Lucknow Advocate*, "but we will remind the Moulvi Noamani that the building of Nadvat ul-Islam at Lucknow has yet to be completed. A boarding-house has yet to be constructed. Surely it has greater claims on his public spirit than the proposed university at Mecca. When this institution is placed on a sound basis that its existence should not depend on the government grant, then and then only it will be time for friends of Mohammedan education to contribute funds for a university at Mecca."

Railway from Port Said to Jaffa

JERUSALEM papers report that England has received the concession for a railway from Port Said to

Jaffa. The line will pass through El Arish, Gaza, Beersheba, and thence branch off to Jaffa and Jerusalem, thus connecting Egypt and Palestine. It is calculated that the minimum amount necessary will be \$12,000,000, and English engineers are said to be making the necessary surveys.

INDIA

A Self-Supporting Hospital

THE splendid work done at the hospital of the Presbyterian Board at Miraj, India, is well known to those who are interested in missions, and the last report records encouraging developments, most notable being these words: "It is a satisfaction to be able to report the complete self-support of the work, and we expect in the coming fiscal year to relinquish all appropriations from America, either for current work or new buildings." The Washington Home for nurses and the new cottage for European patients were completed during the year. The new Septic ward is nearing completion. The new clinical building, which is to provide a new dispensary and eye wards on the ground floor, and class-rooms for the medical students on the second floor, is in course of erection, as is also a new electric light and X-ray plant. The latter is a special gift of the present sheriff of Bombay. Through the generosity of His Highness the Maharajah of Kohlapur, a new plot of six and a half acres of land opposite the hospital has been secured. Two gifts of \$5,000 and \$3,300 respectively have been promised toward the erection of a new hospital block for Parsees on this site, where it is also hoped in time to erect a new residence for physicians and a laboratory. Miraj station is very much in need of an evangelistic missionary who can give his entire time to personal work in the hospital and in the nearby villages from which the patients come. Every day people come, some in pain, some blind, some crippled; and every day some go in

joy, for they have no pain, they can walk, and they can see.

Once a Missionary, Now a Leper

IT has been, and is, a matter of great gratitude that the many missionaries laboring among the lepers have been so mercifully preserved from the contagion of the disease. The story of one exception to the rule is told in "Without the Camp." He contracted the disease in South India, and now, after a brave struggle to overcome it, he has become an inmate of the Leper Settlement in New Brunswick. He writes to the editor: "The cross seemed too great for me at first, but the longer I have carried it the lighter it has become. Jesus has come to carry it with me, and I have had sweet fellowship with Him as I did in days gone by.

"My health, no doubt, is gone, as far as this world is concerned; my wife has been called away, and I have had to leave my home and children; I am nearly blind, and I have lost my voice so that I can only speak in whispers and I suffer considerable pain. Nevertheless, I am joyful and I am full of hope. Hope for the world, because Christ liveth and He is doing wonderful things, and one of those wonderful things is the establishment and upkeep of such homes as your society have in India and the East."

Praise for the Salvation Army

IN a recent issue the *Khalsa Advocate*, of Amritsar, Punjab, a weekly devoted to championing the cause of the Sikhs, giving its leading columns to a generously worded summary of the Salvation Army's work. Since it gives an excellent bird's-eye view of this missionary movement as witnessed by one actively engaged in non-Christian propaganda, the following extract, quite apart from the interest attached to it, on account of the appreciative vein running through it, will make instructive reading:

"In times of need and scarcity they have given ample support to destitute people and helpless children. Where water was scarce they sunk wells and distributed food among needy orphans and helpless children. In the Punjab and the United Provinces the work of the Salvation Army has been splendidly successful, and the collectors (high executive authorities) of these districts have warmly praised their activities, and spoken of their marvelous achievements in terms of the highest approbation. The number of criminal classes has rapidly dwindled as a result of their beneficial influence, and the heads of the police departments in both the provinces have correctly attributed the decrease in crime to their useful activities in this behalf. In these places the Army has 11 colonies solely dedicated to the reform of these classes and is thinking of founding a few others. The number of criminal classes under the supervising care of the Army is 2,000, of which there are many helpless orphans and females. A remarkable change is perceptible in their lives since their subjection to this wholesome influence. By means of these men the Army is trying to plant fruit trees in hilly tracts and is engaged in arranging for fodder for the beasts. . . . They have some 859 educational institutions, in which 14,520 males and females are pursuing their studies."

Expulsion Results in Conversions

AT the Sangli Industrial School, in western India, one of the boys, a lad named Tatu, was recently expelled for a misdemeanor and had to be sent back to his village. He kept on thinking, and later confessed that a voice kept speaking to him. Finally he realized it was God's voice calling him to service, and Tatu responded. He did not go back to school, but decided to stay where he was and use every influence to bring his friends in the village to Christ. He started a night-school for his boy friends, obtained Bibles for them

and taught them to read. Within a few months he appeared at the school with five of his young companions, all of them asking for baptism. Now, six months later, there are seven more from that village asking for baptism, and among them are his father, mother, sister and wife.

In the village are about 4,000 people and Tatu's influence is stirring the whole place. Perhaps the thing which has attracted most attention is the fact that neither he nor any of his Christian companions will work on the Sabbath. This sacrifice is a greater one than Americans can readily appreciate, for in India, where a day's wage is so small, every day counts.—*The Continent*.

Training School for Workers

AT Moga, half way between Ferozepur and Ludhiana, there is a training-school for Christian workers. In the entire territory of all those over seven years of age more than 90 per cent. are illiterate, and of those over 16 years of age less than 10 per cent. are communicants. The training-school has now 35 students, lads of 14 and 15, who are being trained to go out as teachers in the village schools. In addition to the regular courses they are taught blacksmithing, carpentry and much else. They have built roads, leveled grounds, cleared brush, made dry bricks, planted trees, whitewashed houses, built mud walls, etc. They are earning more than one-third of the cost of their education, food, clothing, light, soap and books. Such workers are greatly needed for the great awakening among the lower classes in India.

CHINESE REPUBLIC

The Most Popular Book in China

THE China Agency of the American Bible Society reports issues for the first six months of 1913, nearly or quite reaching 1,000,000 Bibles, Testaments, and portions (905,416 in all, with two depots yet to be heard from). If this rate of

issues continues during the year, it may be expected to reach 2,000,000 copies.

The agent adds, "Notwithstanding the sending out of this enormous number of Scriptures, we were unable to supply all that were called for."

It is safe to assume that among the purchases were many of the 7,000 students who were reported to have signed cards in the meetings held by Dr. John R. Mott and Mr. Sherwood Eddy, promising "to study the four Gospels, to pray to God daily for light and guidance, and to accept Christ if they found Him true." Mr. David Yui, secretary of the National Committee of China, reports as many as 20 students at a time in various places being baptized and received into the church.

Chinese Magazines for Women

CHINESE women are eager to read, and there are many newspapers published for them. There are several such in Shanghai, made up mostly of translations of second-rate English fiction. Since April, 1912, the Christian Literature Society has issued a magazine, called "The Women's Messenger." This contains articles in Mandarin on hygiene, the care and bringing-up of children, good stories, and explanations of Christian truth. It is extremely popular and reaching large numbers of women. The Young Women's Christian Association in Shanghai is responsible for several departments of it, viz., Association notes, school news, games and biography. This magazine goes monthly into many non-Christian homes and is eagerly read. Perhaps its influence has much to do with the fact that in many heathen homes, the idols are being entirely given up, and the religious ceremonies of the family being performed only before the ancestral tablets.—*Zeitschrift für Missionskunde und Religions-Wissenschaft* and *The Foreign Annual of the Y. W. C. A.*

The "Free Church of China"

IN Taiyuanfu, the capital of Shansi, where in the Boxer days 45 mission workers were beheaded by the governor's order, a number of distinguished men have sent out a call for the establishment of a Free Church of China. Among the 32 signers are the military governor, the civil governor, the president and vice-president of the provincial assembly, and the chief of police. The new Church is to preach and to seek to spread His kingdom. The call states that the prosperity and the freedom of western lands is founded upon that Protestant faith which is also the hope of China. A program is outlined for practical evangelistic work, for philanthropic effort, for education, and for the restoration of an inner friendship between Chinese and foreigners. The patriotic note rings distinctly throughout the document, as it does in all the utterances of Chinese Christian circles today. The demand for the creation of an independent church organization is constantly growing stronger in China.—*Zeitschrift für Missionskunde und Religions-Wissenschaft*.

Some Chinese Advertisements

TRADESMEN in China have quite as high appreciation of the value of advertising as any other people in the world. In China the biscuits bear the imprint of the baker, and the ducks bought in the Celestial markets frequently show on their backs a big red stamp bearing the name of the seller. Chinese shops have large signboards which show an odd mixture of the poetic and the commercial traits of the people. Here are a few examples: "Shop of Heaven-sent Luck," "Tea-shop of Celestial Principles," "The Nine Felicities Prolonged," "Mutton-Chop of Morning Twilight," "The Ten Virtues All Complete," "Flowers Rise to the Milky Way." A charcoal-shop in Canton calls itself the "Fountain of Beauty," and a place for the sale of coal indulges in the title of "Heavenly Embroidery."

An oil- and wine-establishment is the "Neighborhood of Chief Beauty," and "The Honest Penshop of Li" implies that some penshops are not honest.—*Sun*.

Great and Impressive Gatherings

AN old Confucian scholar, tho not a Christian, was so imprest with the Day of Prayer services held in Tientsin that he proposed a great meeting in which all the people—Confucianists, Buddhists, Taoists, Mohammedans, Catholics and Protestants—should join in common prayer for the welfare of the nation. The service was held June 1st in the educational compound. Seats had been provided for 2,000, and the place was packed with a mixture of all religions. The Roman Catholics and Mohammedans held services at the same hour in the cathedral and the mosques. The presiding officer of the union meeting was a Methodist pastor. Addresses were made by a Christian, a Mohammedan, a Buddhist and a Confucianist. There was singing by the Anglo-Chinese girl's school, and music by the governor's band. The prayers had been prepared and printed copies placed in the hands of the people.

A Large Place for Mission Schools

A WRITER in the *Chinese Recorder* gives the total number of missionary-schools in China as 3,728, with over 100,000 pupils. Of these schools more than two-thirds are of primary grade, the rest including academies, industrial, medical, normal, and Bible-training schools and colleges. The Chinese government reports 42,000 schools under its control; it has now primary and intermediate grades in every province of the empire, besides many professional schools, with a total enrollment of 1,500,000 students. While the government-schools altogether outstrip those under missionary control in numbers, in quality of teaching and management the mission-schools far surpass the others. It is believed that

it will take a generation at least for the government-schools to reach the standard of the others, which, beyond question, furnish the model for China's educational development. Perhaps 75 per cent. of the text-books used in the government-schools have been prepared by Christians or under Christian supervision. In the matter of teachers in these 42,000 schools, one-third, who have been held over from the old-style teachers, are still giving instruction in the classics after the old way, for the lack of better qualified instructors; less than one-third are returned students from Japan. There are perhaps 200 European and American teachers; the rest, more than one-third, are largely those who have studied for longer or shorter time in the mission-schools.

JAPAN AND KOREA

Win Japan to Win the Orient

A. L. DYER has recently written in *The Christian*: "The whole of the Orient to-day is instinct with life, and movement, and progress, and the pulse of that life beats strongest in the land of the Rising Sun. Any one who is at all interested in that remarkable and powerful empire, must recognize its preponderant influence in the Far East.

Japan is, without doubt, the strategical point of the missionary problem in the Far East. Let that empire—civilized, educated, and far in advance of any other Oriental nation—be won for Christ, and the check which has been put upon the progress of His kingdom in Korea, through Japanese officialism, will be removed, and the whole of the 12,000,000 of the Korean people will yet be baptized with revival grace. Let Japan be won for Christ and who can say where the influence and fruit of such a spiritual triumph shall cease to be felt and seen in the new republic of China, with its 400,000,000 of people calling for spiritual leadership? Again, he would be a prophet of no mean order who could predict the results for God and the

Gospel throughout the Empire of India when Japan shall for ever repudiate the apotheosis of every other and worship God in Christ Jesus.

Emphasis Laid Upon Education

THE school is the conspicuous institution in Japan. One may visit the Imperial universities, where one is told that some of the departments rank with similar departments of the universities of Europe and America, and one marvels. But one marvels more on going to the small islands of the Inland Sea, or to the villages in the rice-fields, or to the cold Hokkaido, and finding schools, schools, schools everywhere. Education is compulsory for all children up to a certain age, and when that age is reached the sons and daughters of Japan need no compulsion. I am informed that only about one-third of those who graduate from the grammar-schools and wish to go further can be accommodated in the high-schools, and only a small proportion of those who graduate from the high-schools can be accommodated in the universities, and this in spite of the heroic efforts of the Japanese government.

Japan's Christian University

AT the Doshisha the professors and teachers number 44, of whom 32 are Japanese and 12 are Americans. Besides these are 29 lecturers chiefly from the Kyoto Imperial University. Of the 1,500 alumni, 300 are in business, some occupying positions of great responsibility. More than 200 are in educational work, many of whom are in the leading schools of the land. The ministry abounds in Doshisha men who occupy leading pulpits. Several members of parliament, government officials, army officers, and physicians are among the number, while many of the younger men are pursuing further study in Japan and abroad. Among the 300 graduates of the girls' school are numbered wives of two of the present ministers of state,

teachers, and centers of Christian home-life all over the empire. Besides these 1,500 graduates, more than 5,000 students have been connected with the school and are now scattered throughout the land doing their work, for the most part, in a way to prove the power of the Christian influence here received. During the past year the Doshisha has been raised to a university rank. There is a campaign on now to raise \$150,000 for endowment for the theological department. About half of it is to be raised among the Japanese, and the other half from American friends.

Japan Honors Dr. Greene

ABOUT 44 years ago, Rev. D. C. Greene and his wife went out to Japan as missionaries of the American Board. Since then Dr. Greene has been occupied with preaching, teaching, committee work and Bible translation. He has gained an honored place not only among the members of his own mission, but is highly esteemed by foreigners and Japanese in all departments of life. Recently, he has exerted his influence to promote good feeling between the land of his birth and that of his adoption. In recognition of this the Emperor of Japan has conferred upon him the third Order of the Rising Sun. Dr. Greene's share in the tremendous changes of 40 years makes him worthy indeed of the honor that has come to him.

Leading Japanese Christians in Korea

CHIEF JUSTICE WATANABE, of the Supreme Court in Korea, who has recently visited America, is known as a noble witness for Christ. His wife is equally devoted. It is a custom in some Japanese churches that the one who has been instrumental in leading a person to Christ should stand with the new believer at the time of baptism. Mrs. Watanabe has thus stood sponsor for many, and is constantly bringing in new converts. A large number of

Japanese, old and young, rich and poor, look to her for spiritual help; and she fails none of them.

Mr. Saito, superintendent of the Forestry Department in Korea, and his wife, are also an earnest Christian couple. One of the ideals which they brought to Korea was the desire to have the whole staff in the Forestry Department Christian. The new chief began seeking for Japanese Christians to fill the important positions. They then began definitely praying and working for the conversion of 50 men and their families employed in the department. Their method has been a weekly meeting in their home for these workmen and their wives, where all are taught the fundamentals about God, Christ, sin and salvation. One week the husband leads and gives the message, the next, the wife takes his place. This Christian woman also visits the employees in their homes. In one year, God gave them the joy of seeing 10 families brought into the church.

Korea's Foreign Missions

THE problem that confronts Korea to-day is the overwhelming number of Japanese who flocked over to Korea. Altho they bring benefits to the Koreans materially and educationally, their lack of spirituality threatens to hinder the work of Christians there. But the Koreans are eager for the Gospel. Naturally spiritual-minded, they readily take up the work of teacher and evangelist. The native Christians show their zeal by work among the Japanese in Korea. The General Assembly of the Korean Presbyterian Church last year organized a board of foreign missions and has asked for a distinct territory in China as its foreign mission field. The native churches propose to raise \$1,000 toward missionary work in China. It seems strange that Korea, a land lately heathen, then grievously troubled by political unrest and persecutions of Christians, should reach out in its weakness and poverty to help other nations. Tho

only a tributary to Japan, it may be the means of contributing to the Gospel work where other agencies have partially succeeded.

AMERICA

The Hosts of Immigrants

DURING the fiscal year of the government ending June 30th, 836,473 immigrants landed at Ellis Island. The largest number arriving in any one month during the year came in June, when 115,973 immigrants landed. Among these people, the missionaries of the New York Bible Society distributed over 100,000 volumes of the Scriptures. These volumes were in more than 30 languages. This is the largest distribution of Scriptures ever made among the immigrants. The Society aims to make it possible for every immigrant who desires one to receive a copy of the Scriptures in his own language, without note or comment.

Y. M. C. A. Work for Immigrants

THE work of the Young Men's Christian Association among immigrants, to which attention has before been directed in these columns, is growing constantly in scope and efficiency. During March over 6,000 cards were distributed among outgoing passengers in European ports. Nearly 50 per cent. of these were reported by their holders when met in American ports. One man who had been back to Europe on a visit said to his fellow passengers: "This is the finest organization you can get into. I got a card two years ago, went to Mr. Bowers, the secretary, and got a position which I kept until I went to Europe. I am going to the Association again, and you ought to go."

Meeting Italians as They Land

THE Rev. Alberto Clot, whom the Waldensians sent a few years ago to reside in America as their fraternal ambassador to the American churches, has been deeply impressed since his coming here, with

the problem which the gigantic Italian immigration makes for this country. He has, therefore, induced the Waldensian Aid Society to raise a certain sum for what is in practical effect a home mission work for the United States. Under the auspices of the aid society Professor Clot has formed an immigrant bureau which proposes to put religious and patriotic American literature into the hands of immigrants sailing from Italian ports to the new world. The bureau has already employed colporteurs at Naples, Palermo and Genoa; and as an unexpected sign of official favor, it has received from the Italian government passes which permit these colporteurs to go freely on the docks and decks of the immigrant steamships as they are preparing to sail. Testaments and portions of the Scriptures are, of course, distributed; but perhaps an even more direct influence is the distribution of a little pamphlet in Italian called "Guide to America," which the society's agents hand out even to those who will not accept Bibles.

Missions and Current Expenses

THE Sherbourne Street Methodist Church of Toronto, Canada, sets a noble example by contributing twice as much to missions as to current expenses during the year ending September 30, 1911:

Total for local church purposes	\$12,075.16
Total for direct missionary work	20,004.02
Total for city missionary and extension work	2,104.21
Total for connectional funds (educational, superannuation, etc.)	2,678.80
	<hr/>
	\$36,806.19

The figures given above do not include building fund subscriptions, nor private givings to educational or benevolent work. The report shows a decrease of \$1,000 in current expenses and an increase of over \$2,000 to benevolences over the previous year.

Gospel Motor Cars

A GOSPEL motor-car is in use by the City Rescue Mission, Grand Rapids, Mich. While the initial cost is greater than the ordinary wagon drawn by horses, yet the cost of maintenance is very much less. In fact, the cost of running the car is very little more than that of the gasoline used. The Moody Bible Institute, Chicago, is also hoping to start such a car. It was always considered by Mr. Moody, and is so considered by the Bible Institute which bears his name, that the summer season is a most opportune time to reach the people of a city with the Gospel message. The Institute sends its students and workers into different sections of Chicago with Gospel tents, Gospel wagons, and "soap-box" pulpits, to conduct evangelistic meetings.

Fifty Years of Hawaiian Missions

AT the recent annual meeting of the Hawaiian Board of Missions, the 50th anniversary of its organization was commemorated. Stirring addresses were delivered by the president of the Board, Peter C. Jones, Secretary W. B. Oleson, and by the first governor of Hawaii, Sanford B. Dole. All spoke of the great changes that Hawaii has undergone during the 50 years. Most significant was the review of missionary activities which pointed to the fact that not more than 40 years after Hawaii had been Christianized, Hawaiian ministers went to carry the Gospel further into the Marquesas Islands. This anniversary was also the 50th celebration of Rev. H. H. Parker's pastorate of the Kakaiahao Church.

The Dendo-Dan

THE Dendo-Dan is an independent organization of Christian Japanese on the Pacific Coast. The Dendo-Dan believe that in a few years, say ten, the Japanese Christians will be able to carry on all the evangelistic work on this coast among

their countrymen, without the aid of the Boards, provided the Boards now engaged in Japanese work will assist them at the present time. They contemplate the organization of a Japanese Christian Church in which all Christian Japanese will unite.

David Baron in America

IT is not always remembered by friends of Israel, that the largest single Jewish community which has ever existed in the Dispersion is now gathered in the city of New York, and comprises over 1,000,000. Within comparatively few years there has been a transference of over 2,000,000 Jews from Europe (mainly from Russia) to the United States and Canada. Excellent work is being done among these large companies of God's Chosen People; but many will be glad to know that, in response to repeated and pressing invitations, Rev. David Baron is leaving London, on Saturday next, for a few weeks, with a view to the fostering of aggressive Gospel effort in this direction. He will value highly the prayerful remembrance of all who are interested in this department of Christian service.—*London Christian*.

Was This in Free America?

PRESS reports tell us that on the night of June 12, 1913, at Oelwein, Iowa, the Rev. Jeremiah Crowley, author of an important book on Romanism of this day, and for 25 years a Roman priest, but now an honest Protestant, exercised his constitutional right of freedom of speech in giving a lecture in the Opera House of the town under the auspices of the Guardians of Liberty; and that on his return from the Opera House to his hotel, one block distant, he was attacked by a howling mob of Romanists, yelling "Kill him!" "Cut out his heart!" "Send a dagger through him!" who finally gave him a black eye and a blow upon his head with a heavy iron weight, causing an ugly wound in the scalp, which freely bled in sight of the mob,

and which required three stitches at the hand of a surgeon.

In the course of his address on "Rome's Real Attitude Toward the Public School," Mr. Crowley said: "The American people should set themselves as a wall of granite against even the shadow of sectarian interference with the bulwark of their liberties, the public school. Their declaration should be: We will treat as a deadly enemy of the nation any sect that attempts to undermine the public-school, or that tries to get public funds."—*The Converted Catholic*.

"Catch My Pal"

A MAN described by the newspapers as "a red-cheeked, blue-eyed little Irish minister" from the city of Armagh, arrived in New York a few weeks ago to propagate in this country a total abstinence scheme which has wrought wonders in the Emerald Isle. This was Rev. R. J. Patterson, the founder of the "Catch My Pal" movement, which places the responsibility for the reform of drinkers on their reformed comrades. Four years ago six men signed the pledge in Armagh with the understanding that each was to go out and get at least one other man to do the same. Hence the significance of legend on the button worn by these temperance recruits, "Catch My Pal." The method worked so admirably in Ireland that within four years 150,000 persons who have kept the pledge were enrolled.

During the first eight days of June, which Mr. Patterson spent in Detroit, he delivered 16 addresses to audiences that varied in number from 100 to 1,800. Most of the meetings were held in churches, tho some of the best were those at the Y. M. C. A. and the noon-day meetings at the automobile factories, where the factory hands gave him an enthusiastic reception.

His itinerary includes a short stay in Chicago, addresses at Omaha, Denver, Salt Lake City, Boise, Idaho, and

three speeches at the Christian citizenship convention at Portland, Oregon. His stay in America is to cover three months.—*The Continent* and *The Christian Advocate*.

A Hindu Missionary on the Pacific Coast

REFERENCE was recently made in these columns to the recommendation made by the Home Mission Council in California to the Home Mission Boards of the churches and the American Bible Society that they unite in cooperative work in reaching the scattered Hindus, Chinese and Japanese, who as yet have not been touched by any missionary societies. The result has been the appointment for work among the Hindus of the Pacific Coast, of Mr. Paul Chovey, a native of Bombay, whose father was the first convert from Hinduism made by Bishop William Taylor. Mr. Chovey attended the Presbyterian College at Allahabad, and took the William Jennings Bryan prize in oratory there. The past two years he has spent working his way through Syracuse University, where he is taking a university and medical course, expecting to return as a medical missionary. He has been spending the summer visiting the Hindu camps on the coast, doing a personal work among his fellow-countrymen and carrying with him a supply of Scriptures for distribution.—*The Congregationalist*.

Japanese in America

MR. MERLE DAVIS, who has been studying the Japanese community in America, is struck with its prosperity. There are four Japanese millionaires on the west coast and a considerable number of large business men. Truck farming, potato raising and selling, the nursery trade, importation of silks, porcelain and matting, the supplying of contract labor to railways, and banking, are some of the industries in which the Japanese play a prominent role. Mr. Furuya of Seattle,

Mr. Ban of Portland, Mr. Domoto of Oakland, and Mr. Ushijima of Berkeley, are generous in their support of the Y. M. C. A. and other forms of philanthropy. Mr. Takamine, the chemist, president of the Nippon Society in New York City, has provided a fund for the best prize essay on Japanese-American relationships. The Japan Society has 100 Japanese members in its total membership of 700. Buddhist temples have been established in most of the important Japanese communities in America. To those in San Francisco and Seattle are also attached Buddhist parochial schools.

Federation in Porto Rico

THE Federation of Evangelical Churches in Porto Rico held its Fifth Biennial Association at Ariebo last December, when it appeared that organized churches have been increased by 22 in the last two years. They number now about 208. The church buildings and chapels were increased 30; making a total beyond 260. Every town is occupied, and practically all important centers are. Church membership has increased less rapidly owing to a weeding-out process and the high standards of membership now required. The total membership of the various Protestant bodies in Porto Rico in full connection now approximates 12,000.

"A Continent of Dead Souls"

THE Evangelical Union of South America is rapidly gathering a powerful *clientele* of its own. At the annual meeting in Queen's Hall, there were a thousand present in the afternoon, and nearly three times that number at night. Rev. C. Inwood, who recently returned from South America, described it as "a continent of dead souls." In referring to Argentina, Rev. C. Inwood quoted an old missionary, who said that corruption was increasing so rapidly there that, unless something special happened in a few years,

they would have a civilized and a degraded heathenism rampant in their midst. Dr. Campbell Morgan made an urgent appeal for an increase of £371 per month in the Union's income. It needed £1,041 a month to cover its work, but the present income was only £670.

EUROPE—GREAT BRITAIN

The Y. M. C. A. as a World Force

SIX HUNDRED Christian leaders from 32 nations met at the World's Y. M. C. A. Conference at Edinburgh in July. Lord Kinnaird was chairman of the conference, and his personality contributed much to the spiritual uplift. There was a prevailing sentiment for trained leadership, which means higher qualifications in candidates for secretarial positions and the establishment of schools for training employed officers. The importance of presenting Bible study in a larger way to meet the needs of bodies of men and boys not ordinarily approached, was brought before the convention. The principal expansion of the association work at present is in Macedonia and the Near East among the soldiers of many nations, among emigrants and immigrants at the principal ports of the world. Bulgaria and Turkey were formally added to the World's Association Alliance. Paul Des Gouttes of Geneva was elected as chairman of the World's Committee.

It is a striking proof of the vigor and the versatility of the Association movement, that this World Conference should have been possible less than a month after the representatives of 40 different nations had assembled at the meeting of that World's Student Christian Federation, whose origin can be clearly traced to the student department of the Y. M. C. A.—*The Congregationalist*.

King Daudi Chwa in London

ON the recent visit of the young king of Uganda to England (referred to in the August REVIEW) he went to the C. M. S. office and met

the Missionary Committee. King Daudi Chwa is just 17 years old, and has occupied the throne of Uganda 16 years. Next year, if spared to see his 18th birthday, King Daudi will be of age and will assume the full responsibilities of his royal rank, which are now borne in part by three Regents, of whom Sir Apolo Kagwa, the Protestant Katikiro, is the chief. His visit to England has been planned with an educational purpose, to help to fit him for his future duties. Colonel Williams told the young king that there were gentlemen present who remembered the reading of Stanley's letter in 1875 and the Committee's resolution to respond to the challenge by sending a mission to Uganda, who had shared in bidding farewell to the first party of missionaries and who had watched, sometimes with anxiety but oftener with wonder and praise, the fluctuating experiences of the mission from then till now. He expressed the joy and thankfulness of the Committee in welcoming as a brother in Christ the sovereign of that land of many prayers.—*C. M. S. Review*.

Some Encouraging Figures

THE Church Missionary Society reports an income last year of £375,028 (\$1,875,140), and these figures hint at the great world-work it is doing. Stations, 556. Out-stations, 4,230. European missionaries: clergy, 402; lay, 127; wives, 373; single ladies, 431; total, 1,333. Native clergy, 454. Native lay agents, 9,318; native Christian adherents (including catechumens), 421,378. Native communicants, 116,770. Baptisms during the year, 28,970. Schools, 3,205; scholars, 220,926. Medical work: beds, 3,608; in-patients, 36,916; visits of out-patients, 1,156,032. These figures are approximate, as no returns have been received from some of the missions.

British Mission to Miners

AMONG the forms of uplift that English home missions promote is the British mission to miners,

which carries on Christian work among miners and their families, but also goes into the matter of wages and safety for lives of the miners. The substantial support for this work, which dates only from 1887, came about in a curious way. A very wealthy mill and mine owner of Bristol was some years ago walking the streets of Brighton when he suddenly went blind, never to see again. His affliction brought him into close touch with the church, and he became interested in Christian work, which he had never before cared about. He started a fund for the aid of British miners, thus founding the mission which has spread into the central countries of England, Australia, Japan, Western Canada, distant Siberia, and now similar work is to be started in the mines of Chile.

THE CONTINENT

Protestant Activity in France

THE Presbyterian Council of the French Reformed Churches of Nîmes issues a little brochure describing the work of the Nîmes churches along social, charitable and Christian evangelistic lines. It is an encouraging document, with its titles of 43 different types of Christian effort, and constitutes a striking proof of the vitality of the Reformed Church in the south of France. There are *creches*, a society for the aid of young mothers, a hospital for children, a Protestant orphanage, a farm school for boys, a school for dress-cutting, sea-baths for the poor, a society for providing wedding outfits for young women, a deaconess institution, a Protestant hospital, a Protestant poor relief society, a temperance society, societies for saving and mutual aid, Young People's Societies of Christian Endeavor, foreign mission societies, a section of the French Bible Society, a work of popular evangelization, associations of young men—also of young women, an old persons' aid society, a workshop for women out of employment, workshops for men in the

same difficulty, and many other beneficent and helpful institutions.

Jews Burned to Death

A TERRIBLE story is reported from a Polish village. At Pont-neff, a Jewish house was set on fire at three o'clock in the morning. All the doors and windows were nailed up by miscreants, and of the nine persons who slept in the house, only one little girl escaped—almost miraculously—but even she lost her reason. All the others perished in the fire, and their remains were found at the doors which they had vainly tried to open. An energetic inquiry is being made by the police into the crime, which is believed to have originated with a peasant who lost a lawsuit with the head of the unfortunate family, and turned an agitation against Jews to his own advantage. Threatening letters have, since the occurrence of the tragedy, been received by the Jews of other villages. "Depart, or you will be burned alive," is the ultimatum of the boycott leaders!

Rumania's Treatment of the Jews

AT the peace conference in Bucharest a request of the United States was presented that a clause confirming religious liberty in all the Balkan countries be included in the treaty. The request was somewhat cavalierly turned down without discussion by the Rumanian presiding officer, who declared that such liberty was already included in the constitutions of all the countries. As the request was really offered in behalf of the suffering Jews of Rumania and the other Jews who will be compelled in the transfer of territory from Bulgaria to Rumania to be subject to her barbarous and inhuman laws and customs, the denial of a hearing comes with a bad grace and probably from a bad conscience on the part of the Rumanian premier. Rumania has laws enough; the trouble is that they are denied application to the Jew. Years ago Secretary Hay expostulated with the Rumanian gov-

ernment on the ground that the treatment of the Jews unfitted them for good citizenship and more and more sent them across to us as the only refuge open to them, to our great perplexity and trouble. In this respect Rumania is still to be reckoned among the half-civilized and half-Christianized nations.—*The Congregationalist*.

NORTH AFRICA

Evangelizing a Great Agency

BY the river of Egypt. The Nile Press was founded in 1905 for the purpose of printing Christian literature for the Moslems of Egypt and Arabia, but its field has so immensely widened that it is sending literature now to Mohammedans in the Kameruns, Lagos, South and North Nigeria, Haussa, Morocco, Algeria, Tunisia, Tripoli, the Egyptian Sudan, German East Africa, British East Africa, Nyassaland, the Transvaal, Natal, Cape Colony, Turkey, Russia, Cyprus, Syria, Persian Armenia, Persia, India, Java, Chinese Turkestan and every province of China. In 1910 the Press printed 10,500,000 pages of evangelical books. In seven years its output was no less than 200,061 volumes. Among these were "Christ and Islam," "Koran Education," "The Life of Kamil," "The Proof of Christ's Death on the Cross," "The True Islam." One of the special features of the Press' publishing activity has been the sermons for Moslems or Khuthas, based upon a Koran text, but Christian in teaching. These are written by Sheikh Abdullah, a graduate of the Cairo Mohammedan University El-Azhar, but converted and baptized in Cairo. The Press is managed by representatives of the Church Missionary Society, the United Presbyterian Mission in Egypt and the Egypt General Mission.

WEST AFRICA

Protestant Influence on the Kongo

M. ANET, a Belgian observer, visiting the Kongo, says that in the region under Protestant influence

one discovers villages where the proportion of illiteracy is less than in Flanders! The love of reading is becoming very wide-spread among the natives, who spend much for books and papers, and enjoy writing from village to village. As to their capacity he thinks it equal to that of the whites. He visited a school at Wathen where mental arithmetic classes were being held by 20 pupils, ranging from 11 to 14 years. Eleven sums were solved in 40 seconds. In 15 seconds 13 of the 20 pupils correctly solved the following problem: "If eight *Kuanga* (manioc) cost 40 *natku* how much would 11 cost?"

Half the Population Moslems

I N Lagos the Christian population is less than one-third of the community. According to the census for 1911 for the Lagos municipal area, out of a total of 73,766, the Christians numbered 21,155, or 29 per cent., and Pagans 16,593, or 22 per cent. The Christians and Heathen together number over one half. The other half consists of Mohammedans, of whom there are 36,018. It is encouraging to notice that during the last decade the pagan proportion remained stationary, notwithstanding a large immigration of Pagans, while Mohammedanism lost ground from 52.8 to 49 per cent.; Christianity alone advanced, and that by 3.5 per cent. In the interior of the Yoruba country Islam is doubtless gaining; its followers are most active and alert to gain recruits. In Ibadan there is a Mohammedan Young Men's Society, whose members wear a distinctive dress and are ever on the look-out to make converts. In most cases the new adherents are taught very little regarding Mohammedanism, neither are they expected to give up their charms or the practise of heathen rites and customs; nevertheless their joining Islam erects a barrier against the Christian evangelist, and thereafter they are much harder to win than while they remained Pagans. The Moslems, how-

ever solid in their resistance to the Gospel, are far from being perfectly united among themselves. One of the Lagos clergy, the Rev. T. A. J. Ogunbiyi, paid a visit to Palestine and Egypt during 1912 with a view to fitting himself for urging the Gospel message on Mohammedans, and before he started he was waited on by deputations of rival Mohammedan sects, who begged him to make careful inquiries in the East, so that on his return he might help them to decide which sect was orthodox!

Islam Aggressive in the Yoruba Country

MR. C. W. F. JEBB writes from Oshogbo: "It is sad that Mohammedanism is getting such a foothold on the multitudes in Ibadan. There is now a Mohammedan Young Men's Society formed in this place whose members wear a distinctive dress and who are very much on the *qui vive* for recruits. Getting into touch with a number of these young fellows, I was very much struck with their ignorance of either the Koran or the most elementary tenets of Mohammedanism. They are not open to any argument or persuasion, they simply cut one off with such an expression as 'Jesus was a thief.' If only they had been taken in hand by some of the Christian people round about them they would have been easy to lead out of Heathenism to Christianity, but now they are as wells without water, proud and knowing nothing."

EAST AFRICA

Difficulties in Pokomoland

THE Neukirchen Mission has 20 missionaries at work in Java, and 16 in East Africa. In Pokomoland, British East Africa, where the work has been carried on for 25 years, it finds itself considerably handicapped by the official regulation, which forbids the opening of new stations at any point along the banks of the Tana River, unless the village elders give their full consent.

The regulation is prompted by the spirit of fair dealing, leaving the decision in heathen villages with the elders, in Mohammedan centers with the leaders of Islam, and in Christian communities with the missionaries. But the latter find it hard, when young men come from neighboring villages and ask for teachers, to have to refuse their request, because the elders are obdurate. The supply of a motorboat has met a long-felt want, and has already done excellent service in making it practicable to reach up-river villages, where at any rate no restriction as to preaching exists.

OBITUARY NOTE

Robert C. Ogden, of New York

A STRIKING example of a successful business man who always sought first the Kingdom of God, was Robert C. Ogden, whose death occurred in August last. A partner of John Wanamaker and manager, until he retired six years ago, of the New York house, Mr. Ogden was more than a successful merchant with benevolent tendencies. While always a loyal supporter of the Presbyterian Church and its interests, he will be remembered as a specialist in philanthropy, having chosen as the object of his attention the negroes in the South. He helped General Armstrong and Dr. Frissell build up Hampton Institute and in connection with Dr. J. L. M. Curry, in 1893, he originated a series of conferences, which have helped to unite progressive men in the North and South in behalf of justice and education for the negro. The wholesome influence emanating from these annual gatherings in various places in the South, to which Mr. Ogden often took at his own expense large delegations of sympathetic Northerners, paved the way for the present effective labors of the Southern Education Board and the General Education Board, with both of which he was officially connected. The Church in America to-day needs more such business men.

BOOKS ON MISSIONS AND MISSION LANDS

SURVEY OF THE MISSIONARY OCCUPATION OF CHINA. By Thos. Cochrane, M.B., with atlas. 12mo, 372 pp. Christian Literature Society for China, Shanghai, 1913.

The importance of China as a political power, as a commercial mart, as a force in the intellectual life of the world, and as a mission field, is being increasingly recognized. If the young republic but hoary nation is to become the blessing to the world that Christians desire, the Church at home must realize the need of a more thorough missionary occupation. While there are over 4,000 Protestant Christian missionaries in China, these are all too few since vast areas are unoccupied and thousands of cities are without a messenger of Christ.

Mr. Cochrane has rendered a valuable service in his survey of China by provinces, showing what is the missionary situation from a comprehensive viewpoint. The task of collecting and tabulating the data has been difficult, and there are naturally some omissions and errors, for some missions can not or will not give exact facts. But as a whole, it is accurate and exceedingly useful to those interested in the evangelization of China.

The volume consists of 24 chapters, including one on each of the 18 provinces, Manchuria, Mongolia, Sinkiang and Tibet, and others on general subjects, and a summary. In describing each province, the author gives area and population, physical characteristics, products, routes of trade, climate, chief cities, people and language, missionary occupation, government, the missionary needs and a detailed list of missions and their forces.

Kwangsi, for instance, has 77,200 square miles (the size of England and Scotland), and a population of

5,142,000 (about equal to that of Scotland and Wales, or of Pennsylvania). This province has 120 counties and only 30 missionaries, including wives, and 52 Chinese preachers. Besides cities, there are 1,200 market towns and 4,500 villages. Missionary stations and outstations number less than 60. This leaves over 5,600 market towns and villages unoccupied for Christ in this one province.

Mr. Cochrane recommends missionary councils and economical plans with additional missionaries, an increase in Chinese evangelists and more voluntary free service in Christian work. One missionary started a home missionary society, in which each member promised to endeavor to lead one new convert to Christ each year, and to give at least one *cash* a day in addition to his regular church contributions. The result was very encouraging.

Many topics are considered, and suggestions are made that are well worth the attention of missionaries in China—suggestions as to salaries of Chinese workers, adequate occupation, cost of the work, cooperation, and other methods. The author, rightly, we believe, deprecates the purpose of some missionary societies to rush into higher education by the establishment of universities and colleges. Considering the small number of students of college grade, one or two large, well-equipped universities could more effectively do the work now being done by 15 or 16. He says, "it is alarming to find that missions throughout China are proposing to have a larger number of universities than the Chinese Government."

In conclusion, Mr. Cochrane cites as the outstanding needs of China: (1) more Chinese Christian workers;

(2) a vigorous evangelistic campaign; (3) concentration in higher education; (4) an adequate supply of Christian literature; (5) development of Y. M. C. A. work; (6) closer cooperation among missionary workers through the provincial and national councils.

Waste of time and money, of men and energy in China means robbery of needy Africa or some other field.

THE MODERN CALL OF MISSIONS. By James S. Dennis, D.D. 8vo, 341 pp. \$1.50, *net*. Fleming H. Revell Co., 1913.

The subject of Christian missions is inexhaustible, because it is living and growing. It touches human life at every point and every period. Each new discovery and every fresh event in human history is of importance in proportion to its relation to the advancement of the Kingdom of God.

This is the secret of the vigor and value of Dr. Dennis' volume. As a missionary statesman he discusses various subjects in their relation to human progress: Diplomacy, colonial history, national evolution, commerce. He also takes up modern movements and interprets their meaning and indicates their value from a missionary viewpoint: China and the martyrs, Islam and the Levant, Syrian Protestant College, the Laymen's Movement, Progress Toward Church Union, Prayer, and Hymnody.

Those who know Dr. Dennis and his former writings will anticipate the thoughtful and thought-provoking way in which he writes. He is painstaking in his collection of facts, apt in his quotations, clear in his argument, and forceful in his conclusions. Some of the chapters are not of permanent importance, but there are others—such as those on diplomacy, national evolution, commerce, the appeal of missions, and Islam, that have a permanent message. Pastors will find in them excellent material for missionary addresses to men.

THE KING'S BUSINESS. By Maud W. Raymond. 12mo, 287 pp., 30c., (paper); 50c., (cloth). Central Committee on United Study of Foreign Missions., West Medford, Mass., 1913.

This women's study book for the coming year takes up the general subject of the missionary movement, especially as it is related to women, and with a view to increased efficiency. The magnitude of the work is set forth, the organizations and administration of women's boards and local societies, the need and plans for education and prayer, the finances and the plans for cooperation, and interdenominational work. Charts add interest and suggest means by which the facts may be pictorially presented to a class or an audience. The many programs outlined will also prove a boon to many a worried committee and many a wearied society.

The study of this book is an education in the work of foreign missions—the need of women in the Orient and the ability, the consecration and the opportunity of women in the Occident. There are now 2,252 unmarried women missionaries on the field, and the call is for 10,000 more (or one out of a thousand women church members), to meet the needs of their 500,000,000 non-Christian sisters. Let the Christian women study this volume and their hearts will be touched by the world's need and their spirits kindled by the knowledge of the magnitude of woman's achievement and of the task allotted to them.

THE NEW AMERICA: A STUDY IN IMMIGRATION. By Mary Clark Barnes and Lemuel Call Barnes. 12mo, 160 pp. 50c., *net*. Revell, 1913.

AMERICA, GOD'S MELTING POT. By Laura G. Craig. 12mo, 96 pp. Paper, 25c., *net*. Revell, 1913.

COMRADES FROM OTHER LANDS. By Leila Allen Dimock. 12mo, 75 pp. Paper, 25c., *net*. Fleming H. Revell Co., 1913.

The increased attention given to foreigners in America is an encouraging sign. They have been neglected too long. If the Church had awakened to its opportunity to

preach Christ to these incoming millions as they arrived—beginning in small numbers—the social and religious problems of America would have been less tremendous and less dangerous.

Of these three volumes, the first is the home mission text book for 1913-1914, and presents clearly and forcefully the origin and development of immigration, the present situation and influences, and the agencies at work for the uplift of the immigrants. The book is packed with facts—essentially a study book.

Miss Craig's little volume is one of the Interdenominational Home Mission study course for women, and is unusually well written, with literary merit and a wealth of facts and incidents that make it interesting as well as informing. America is taken as God's melting pot, for which the ore is collected from many lands; the ore is weighed and assayed by immigration officials; it is melted and transformed by American influences and institutions, and the final product is tested in national life and service. The figure is well conceived and well developed.

For juniors, "Comrades From Other Lands" offers a delightful study book about the children of the immigrants. We read of the breaker boys at the coal mines; the workers at coke ovens; immigrants on the farm and in the orchards; children at the canneries and among the lumber-jacks. Story and incident add brightness to the narrative and make the book one that wide-awake juniors will read with profit and delight.

IMMIGRANT FORCES: FACTORS IN THE NEW DEMOCRACY. By William P. Shriver. Illustrated. 12mo, 277 pp. 50c. and 35c. Missionary Education Movement, New York, 1913.

The story of the incoming millions is full of picturesque humor and of heartrending pathos—the story of lovers united and of lovers parted, of grotesque costumes and ignorant peasants, of hopeful youth and despairing old age. Mr. Schriver has

told the story well for mission study classes. He describes the lure of America and its throbbing industries, the gathering of the varied nations of Europe, the settlement in new communities in city and country, the new ideals and service which meet them in America, the religions which they bring, and the task of conversion that confronts the Christian Church. Many branches of work are unnoted, but much information is given. The difficulties, the opportunities and the failures and successes are all outlined with enough of detail to interest and inspire. We hope that the study of this great problem will lead to its more thorough mastery. The appendices fill some twenty pages and include bibliography, statistics, and a list of Protestant church agencies working among immigrants.

THE IMMIGRANT: AN ASSET AND A LIABILITY. By Frederic J. Haskin. 8vo, 251 pp. Illustrated. \$1.25, net. Fleming H. Revell Co., New York, 1913.

We have here an admirable book on the complicated problems and opportunities presented by foreigners in America. It would make an excellent text book on the many phases of the greatest migration of history. Mr. Haskin tells us why the immigrant comes and what he does when he arrives in America; how he comes in the steerage, and where he goes in the great Republic. Other chapters deal with "Immigrants and Crime," "Padrones and Peons." Concisely and clearly the author gives in good literary style the actual facts as taken from responsible investigation and government report. The underlying principles and practical problems are so presented as to give the reader a sympathetic acquaintance with the immigrant himself and his place in American life.

CANADA'S GREATEST NEED. By Rev. Edgar Rogers, M.A. Illustrated. 12mo, 365 pp. 2s., net. S. P. G., London, 1913.

Great Britain has had a unique opportunity in Canada—a land of vast resources and a territory in which many from the overcrowded

islands have found their homes and fortunes. Canada is no longer in a true sense a foreign mission field, but there is much work to be done before it is wholly Christian.

The present volume describes the charm of the land, its early history, its government and churches. The last refer almost entirely to the Church of England work. In the appendices are charts and statistics relating to immigration and population, growth, products, cities and towns, railways and religious beliefs and events. Some will be surprised to learn that out of every million immigrants who enter Canada, 325,000 are from the United States, and only 425,000 from British possessions.

The history of Christian work in Canada is full of adventure, romance and inspiration, but the limited space of the volume has prevented more than a brief mention.

MISSIONARY EXPLORERS AMONG THE AMERICAN INDIANS. Edited by Maud G. Humphries. Illustrated. 12mo, 306 pp. \$1.50, *net*. Scribners, 1913.

There are no more thrilling stories of adventure and self-sacrificing service than those connected with the missions to the red men of America. Six biographical narratives are included in the present volume. John Eliot, the early American missionary of 1631; David Brainerd, who came nearly a century later; Stephen Riggs, who went to the Sioux a hundred years later still; and Marcus Whitman, who saved Oregon. John Dyer was a "snow-shoe missionary," but not to the Indians, and Samson Occum was a Mohican Indian preacher.

Boys will find these stories peculiarly fascinating. They are excellent for Scout libraries and Sunday-schools.

INSIDE VIEW OF MISSION LIFE. By Annie L. Baird. 12mo, 138 pp. 25c. Presbyterian Board of Publication, Philadelphia, 1913.

A missionary gives us an intimate and instructive view of the missionary at work on the field—including

the temptations—and they are many—the trials, the manifold duties, the diversions and the compensations. It is a story that young missionaries should read to prepare them for life on the field, and in those at home it will awaken more sympathy and lead to more earnest and intelligent prayer for those on the frontiers, men and women of like passions with us, but as a rule, Christians of Christlike personality and power.

WHAT TO READ ON MEXICO

LATIN AMERICA. By H. W. Brown. \$1.20, *net*. Revell, 1901.

MEXICO COMING INTO THE LIGHT. By J. W. Butler. 35c. Eaton & Mains, 1907.

UNITED STATES AND MEXICO. By J. Douglas. Free. Am. Assoc. for Internat. Conciliation, 1910.

COMING MEXICO. By J. K. Goodrich. \$1.50. A. C. McClurg & Co., 1913.

MEXICO OF THE 20TH CENTURY. By P. F. Martin. \$8.50. Dodd, Mead & Co., 1907.

BARBAROUS MEXICO. By J. K. Turner. \$1.50. C. H. Kerr & Co., 1911.

MEXICO AND HER PEOPLE TO-DAY. By N. O. Winter. \$3.00. L. C. Page & Co., 1907.

MEXICO TO-DAY. By G. B. Winton. 50c. M. E. M., 1913.

NEW BOOKS

OUR WORLD—THE NEW WORLD LIFE. By Josiah Strong, D.D. 12mo, 291 pp. \$1.00, *net*. (50c. paper.) Doubleday, Page & Co., 1913.

TURKEY: A STUDY FOR JUNIORS. By Mary Preston. 25c., *net*. Women's United Study of Missions Committee, 1913.

THE SOUTH MOBILIZING FOR SOCIAL SERVICE. Atlanta Congress. 8vo, 702 pp. Southern Sociological Congress, Nashville, Tenn., 1913.

THE CHRISTIAN MOVEMENT IN JAPAN (Including Formosa and Korea). Edited by John L. Dearing. 12mo, 771 pp, map. Conference of Federated Missions, Japan, 1913.

BY THE EQUATOR'S SNOWY PEAK. By E. May Crawford. 8vo, 176 pp. Illustrated. 2s., 6d. Church Missionary Society, London, 1913.

THE PROGRESSING PHILIPPINES. By Charles W. Briggs. Illustrated. 12mo, 174 pp. 50c., *net*. Griffith & Rowland Press, Philadelphia, 1913.

IMMIGRANT FORCES. By William P. Shriver. Illustrated. 12mo, 277 pp. Cloth, 50c.; paper, 35c. Missionary Education Movement, New York, 1913.

MEXICO TO-DAY. By Geo. B. Winton. Illustrated, map. 12mo, 235 pp. 50c. and 35c., *net*. Missionary Education Movement.