Clues to the Contents

THE MISSIONARY REVIEW OF THE WORLD, NOVEMBER, 1914

SOME QUESTIONS ANSWERED IN THIS NUMBER

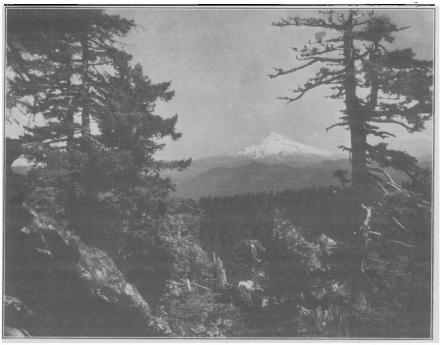
PREPARED BY MRS. F. M. GILBERT, BROOKLYN, N. Y.

- 1. Where does a paper bag do the work of a tract?
- 2. Why did the African chief order the women to join the Christians?
- 3. In the minds of Chinese thinkers what is the chief requirement of religion?
- 4. Seeking God by following the course of the sun, what did the Kongo natives find?
- 5. How near did the number of conversions come to the number prayed for by the evangelistic committee?
- 6. Why did the South American say he would not wait to see the grain weighed?
- 7. Why is it difficult to count the Canadian Eskimo by families?
- 8. How did the chart affect the small boy's prayer?

- 9. As the Christian Endeavor secretary went to the war, what was his prayer?
- 10. How did the difference in motive affect the character of the early immigrations to California and to Oregon?
- 11. The centenary of what event is to be celebrated in New Zealand in December?
- 12. What unexpected invitation did the Persian official receive?
- 13. When the young man's mother looked through the keyhole, what did she see?
- 14. In what country are government officials giving lectures on the effects of alcohol?
- 15. Instead of a knife and a bottle, what does the Indian now carry home?
- 16. What was the score in the novel relay race?
- 17. In what publication are the achievements of missions celebrated in epic verse?
- 18. How many ceremonies have been necessary for the inauguration of Uganda's Christian king?
- 19. What type of appeal won missionary volunteers at the English college?
- 20. When the Kopu Chinese came to the harvest festival, what book did they bring with them?



SHOSHONE FALLS OF SNAKE RIVER, OREGON The river here is 1,000 feet wide and falls 210 feet



MOUNT HOOD, OREGON, ONE OF THE GREAT PEAKS OF THE SIERRA NEVADA RANGE

TYPICAL SCENES ON THE WESTERN AMERICAN FRONTIER



THE INFLUENCE OF THE WAR ON MISSIONS

A LREADY the widespread distress caused by the fratricidal strife in Europe is being felt throughout the world. The reports of the effect of the war on missions, given on another page, present only a faint idea of the situation.

Naturally, the German missions are most deeply affected at present. The twenty-six Protestant societies support over two thousand German and 9,000 native workers, in some 3,500 stations and outstations, scattered in various parts of China, in Japan, in Eastern, Western, and South Africa, in Turkey, Persia, Russia, India, Micronesia, Latin America, the East Indies and Australasia. The workers in these lands are now cut off from the homeland and are without money. Some of the German colonies are already captured and in others there is conflict with British, French, or Japanese forces.

The Presbyterian Board (U. S. A.) reports world-wide conditions unparalleled in history. Not only has

commerce received a staggering blow but it was for a time impossible to send money to workers in India, Turkey and other fields. In Turkey, horses, camels, and donkeys have been taken for the army, and all men who could do so have fled to cover to escape being drafted. This has caused the closing of mission presses and other institutions. The West Africa Mission, which is in German territory. is shut off from communication with America and Europe. and South America is feeling the suppression of European trade. The Board has been obliged to authorize missionaries to sell mission property in India, Persia and elsewhere, in order to obtain funds for food, if necessary.

From Busrah, Turkish Arabia, comes a letter from a missionary, reporting unusual excitement among Moslems on the eve of the feast of Ramazan. Many open threats are uttered against Christians, and disastrous results are feared if Turkey should enter the conflict.

The brighter side of the European struggle is in the sobering of multi-

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 exprest, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

tudes as they face the realities of ruin and death. There is also the opportunity offered for self-sacrifice and heroism, and for the exhibition of forbearance and the spirit of service and brotherly love even toward an enemy. It is possible, too, that this breaking of the war cloud may clear the atmosphere, so that the spirit of warfare may be laid low, neighbors may forget their petty quarrels and selfish rivalries, religious liberty may be given a broader application, and common suffering may prove a bond of brotherhood. Already the Czar has promised new privileges to the Jews, and new liberties to Poland. A cablegram from Petrograd says that Russian Methodists are helping the wounded and there are new opportunities for the Gospel. The people of India have showed an unexpected spirit of loyalty to Great Britain, and the domestic strife in Ireland and on the part of suffragists has been quieted-at least for the present. It is difficult as yet t see the benefits that Germany and Austria will derive from the struggle in the event of their defeat, and years must elapse before wounds will be healed, so that the spirit of brotherly love shall prevail such as was manifest at Edinburgh and in the Continuation Committee Conferences. The Protestant work in Germany is also suffering greatly and in need of help. A silver lining to the cloud of distress in Germany may be seen in the notable fact that a fund has been started in England to provide for the German, French, Dutch and Swiss missionaries who are temporarily destitute.

802

We are encouraged also by the fact that the greatest spiritual

awakenings have often taken place in the darkest hours of history. In times of distress men look to God for help, and when earthly possessions seem insecure Christians are often more ready to lay up treasure in heaven.

Surely there is no need to urge upon Christians everywhere the duty and privilege of earnest prayer to Almighty God that the Spirit of Christ may soon dominate the policies and plans of governments and peoples, and that the war may not retard the work of Christ, but may be overruled to open larger opportunities for the preaching and acceptance of the -Gospel of Christ. Christians in America and England and even in France and Germany should not be so engrossed and disturbed by the distress of the present strife that they neglect the eternal and spiritual mission of the Church. Out of circumstances of suffering and difficulties come the heroism and self-sacrifice which are so radically linked with the advancement of the Kingdom of Christ.

Since the days of the Son of Man on earth and the hour of His crucifixion, through the early persecutions of Nero, the dark ages, the Reformation and the pioneering days, the cause of Christ has always advanced in the face of difficulties. Let it be so now. If ever there was need for Christian missionary work it is today.

NEW INTEREST IN SOUTH AMERICA

THERE is, apparently, a worldmovement toward Latin-America that is increasing more and more rapidly. This is manifest in the realms of commerce and politics, in learning and religion. Here is one of the greatest neglected fields of Christian missions in the world. The great masses of the people, while nominally Catholic, are in reality irreligious. Buenos Aires, the third largest city on the American continent, has only one church of any kind, Protestant, Catholic, or Mohammedan, to every 20,000 people, and only one Protestant church to every 120,000. Physically, it is probably the finest organized city in the world, morally it is most deplorable.

In Bolivia the Government has granted financial aid to the two schools for boys and young men conducted by the Methodist Episcopal Church, so that the missionaries have the opportunity of shaping the educational life of that entire republic, and of profoundly affecting the welfare of nearly three millions of people.

In Chile there is a growing appreciation of the mission schools and of the Protestant efforts to reform the vicious and lift up the illiterate. Leading school officials unite with the best journalists of the large cities in their approval of the Protestant program. In Argentina and Uruguay as full religious liberty is enjoyed as exists in North America. All this promises a readier access to classes formerly almost inaccessible.

Evidences of the increasing missionary interest in Latin America on the part of Christians in the United States, are seen also in the recent appointment of Rev. George P. Howard, a Methodist missionary of Montevideo, Uruguay, to the superintendency of the work of the World's Sunday-school Association for South America. The Christian Woman's Board of Missions of the Disciples of Christ has also recently appointed a special commission to study Latin America, to study the spiritual needs of these republics, to seek and send missionaries to the field, and to spread information among people at home.

A SOUTH AMERICAN LEADERS' CONFERENCE

"ONE of the most significant gatherings ever held in Latin America," writes Rev. S. C. Inman, "was recently held in Montevideo, Uruguay, under the auspices of the Young Men's Christian Associations of South America.

"Montevideo, as the capital of the smallest of South American republics, escapes the jealousies connected with Buenos Aires, Rio de Janeiro, or Santiago, the capitals of the 'A B C' countries, and for this reason is a popular convention city, and is the headquarters of the Continental Committee of the Young Men's Christian Association. It is called the Athens of the South, and is a literary center. Protestantism has gained an excellent name in the community, and a number of prominent men of the city attend the Protestant services."

The problems that face the mission work in South America are serious and a number of the secretaries of the Young Men's Christian Associations met in conference concerning them, with bishops of the Episcopal and Methodist Church, the President of Mackenzie College, agents of the Bible Societies, and well-known ministers from eight different denominations. From beyond South America came Mr. E. Sautter, the General Secretary of the World's Committee from Geneva, Mr. Gilbert Beaver, from New York, and the Rev. S. C. Inman from Mexico.

It was the first time that representatives of the Evangelical forces of Uruguay, Argentina, and Chile, had met together in conference, and while the primary object was to discuss Association work, it developed into a study of the deep problems faced in Latin America by Protestant Mission forces. Commissions had been appointed in advance to investigate the following subjects:

1. The basis of Active Membership in the Young Men's Christian Association.

2. The character and form of religious education in the associations.

3. Publication of literature.

4. The kind of preparation needed by workers in Latin America.

5. The Sunday question and the Association's program.

6. Work among University students.

7. Basis of formation of the South American Union.

8. Program of work for the next five years.

Each commission presented its findings and the entire discussion was carried on in Spanish and Portuguese.

"It seems of tremendous importance," says Mr. Inman, "that all mission workers, and those at home who have the direction of the work in Latin America, realize to the fullest extent the differences between the North and South Americans, and that the latter look to France and Latin Europe for their leadership in literature, philosophy, and material aspects of life. Those who would influence any except the *analfabetos*

(illiterate) in Latin America must be acquainted with Latin culture and literature, and a knowledge of French, besides the language of the people. is most desirable. The continued emphasis of this idea was one of the most valuable things of the conference. It was well summed up by one secretary, who said: "When the Anglo-Saxon comes to see about membership in the association, he asks to see your swimming-pool and your game privileges. When the Latin comes in, he wants to see your constitution and by-laws. It is the difference between the practical and the theoretical.

"This difference led to the importance of the question as to whether the South American Associations should apply only the churchmembership test, considered by the Latin as sectarian, or would adopt the personal test, which to the individualistic Latin is the only worthy one. The decision was unanimous that an Association might use either of these tests which local conditions seem to require."

The Commission on Publication declared that: "It is the judgment of the Commission that an International Publishing House would be desirable, and we look forward with keen anticipation to the Union Publishing House being projected by the Committee on Cooperation for Latin America, of the various Church Boards, to which we pledge our cordial support."

"The program of work for the next five years," concludes Mr. Inman, "is at once an inspiration and a challenge to every one interested in winning South America for Christ.

804

Among the plans are: The opening of new Associations in the four capitals, Asunción, Santiago, La Paz, and Lima, and in several commercial. centers like Rosario, Santos, Bahia, and Pará; buildings in all the cities, where the associations are now in rented quarters; the naming of a Continental Secretary for religious work, one for Student work, one for Physical Education, and two men for the International Review; a trainingschool for secretaries. To carry out these plans twenty new secretaries are needed, supported from abroad, and forty secretaries should be found and supported locally."

A larger Conference on Latin America is being planned for all mission workers in the field, to be held in 1916, and for the purpose of studying to win these twenty republics for Christ.

UNREST VERSUS LIBERTY IN PERU BECAUSE of the disturbed conditions following the recent revolution in Peru, Congress will probably not act on the religious liberty measure immediately. "In that case," writes Mr. H. P. Archerd of Callao, "most of the work of last year will go for naught and we shall need to begin our campaign all over again after the political readjustment." In any case, however, the effort for freedom of worship will not be abandoned. The country is to be flooded with literature on the subject. Laws granting full religious liberty may be delayed but not given up. In spite of the fanaticism in the country, there is a strong and progressive element, and since the country is constantly coming into closer contact with North America modern ideals are gaining ground.

The Peruvians are also susceptible to religious appeals, and when Protestant missions are no longer hampered by priests and prohibitions there is good reason to believe that evangelical Christianity will be welcomed.

PRAYING AND WORKING IN INDIA THE Commission on Aggressive Evangelism in India annually sets apart one month as a special time for evangelistic effort. The work is continued throughout the year, but a season of united prayer, combined evangelistic endeavor, and an output of special literature, are particularly emphasized at this time.

Bishop F. W. Warne of the Methodist Episcopal Church, writes that this year they decided to pray for ten thousand souls. It seemed a great request, being nearly double the number of any revival month in former years. But the prayer was more than answered! And the remarkable thing is, that this signal achievement is not the result of special mass movements. There seems to have been a general forward movement. These figures are significant: Baptisms, 10,230; meetings held, 20,-336; present at these meetings, 421,-729; Bible portions sold, 23,101; tracts distributed, 269,065; heathen shrines torn down, 451; laymen who gave volunteer days, 1,705; total number of days given, 2,721. "Said I not unto thee that if thou wouldest believe thou shouldest see the glory of God?"

MASS MOVEMENT IN WEST AFRICA

A^N example of the mass movement which is tolding which is taking place toward Christianity in parts of Nigeria is referred to by the Rev. J. D. Aitken, of the Church Missionary Society, who was stationed in the Sobo Country to the north of the Forcados branch of the Niger. In less than a year he registered nearly 2,000 people who had thrown away their idols. In one town there were over 600 of these, and one of the chiefs ordered the women of his section of the town to join the Christians, "that they might learn to love their neighbors instead of poisoning them," and about 150 of the women obeyed.

The Niger Delta Church of the C.M.S. now reports 6,513 baptized members and 1,548 communicants, 1,894 Sunday scholars and 1,371 day scholars; 698 were baptized during the past year, and there were 3,784 inquirers at its close.

The American Presbyterian Mission at Fulasi, also reports a wonderful year. Rev. F. W. Neal writes that the station of Fulasi has been opened only one year. It is a year of the "right hand of the Most High." The first three months there was an average attendance at church service of 636; and the last quarter an average of 1,399. Total offerings for the year, \$675 gold. Confessions of Christ at Fulasi, 1,307, and among the evangelists scattered over the field over twice as many more. There were 685 advanced into the first year Catechumen Class, and 89 into the Church. At the January Communion (1914), not included in the above, there were 6,704 people counted at Fulasi, and 158 partook of the communion; 68 adults and 16 children were baptized.

The native Christians are giving

enough to support 25 evangelists out in the surrounding country, and still have considerable to spare for making seats for the native churches which have so far been put up free of cost by the natives.

The church building has been once enlarged and is again too small for the average Sunday attendance.

A CHINESE BOARD OF MISSIONS THE most encouraging evidence of vitality in a church or an individual is the systematic effort to win other men to Christ. It is a hopeful sign, therefore, that the native Episcopal Church in China appointed at its last General Synod meeting a committee on Church Extension. This committee has just published a report, recommending that a Board of Missions be established, in order to discharge more effectively the responsibility for mission work which rests "upon every member of the Church, and upon the whole Church in its corporate capacity."

It is proposed to have a general secretary, who shall be a Chinese clergyman, whose duty shall be to disseminate information and create interest in the missionary work by correspondence and personal visitation. It is also suggested that "the next General Synod inaugurate a mission in one of the provinces not now occupied by the Chung Hua Sheng Kung Hui, and choose a Chinese bishop to lead the mission." It would be interesting if the first Chinese bishop were chosen as a "missionary bishop," thus representing the aspiration of the national Church in China.

806



THE BABAHATCHIE HOTEL TRANSFORMED INTO A RAILROAD Y. M. C. A.

The Story of "Babahatchie"

BY JAMES D. BURTON, OAKDALE, TENN.

General Secretary, Railroad Y. M. C. A., Oakdale, Tenn., and President Morgan County Sunday-School Association



ABAHATCHIE h as had an unusual history. The large hotel was erected several years ago in the mountains of Tennessee by the

Cincinnati Southern R.R., the only municipal owned railroad in the United States, and its primary purpose was to serve the employes of this road.

The "Babahatchie" is no doubt better known than Oakdale, the town in which it is located, for it has made more history, some good and some evil, than all the other institutions of the town combined. The life of the village of three thousand population has centered here, so that "Babahatchie" so as goes goes Oakdale.

Almost every imaginable scene characteristic of this region has been enacted in or about the hotel premises and several thousand feet of film would be required to portray even a portion of its interesting history in motion-pictures. Such views would furnish to the world some interesting and exciting scenes from the life in these Southern Highlands.

The location of the town is picturesque. Mountains rise almost perpendicularly on every side, so that the trains from north and south enter the village through tunnels. A few yards to the west of the Babahatchie building flows the Big Emory River, the Indian name of which was given to the hotel and means "babbling waters."

Trains stop in front of "Babahatchie," and change crews. The narrow mountain gorge in which Oakdale lies leaves no room for the town to expand, so that there is little life here except that of the men who drift to "Babahatchie," and there spend their "lay-over" time.

By conservative estimates over eight hundred visits are made daily to the building. It is always crowded with men night and day. There is never an hour when its halls are free of men. They are gathered here from all sections, and represent all classes. It is like Mark Twain's New England weather, "You can discover about one hundred and twenty different kinds of men here every twenty minutes."

808

"Babahatchie's" early history was anything but commendable. "For at the windows of my house I looked through my casement," as Solomon would say, "and beheld young men void of understanding." On the mountain sides were open saloons, and up to these places were wellbeaten paths. Men were traveling morally in the wrong direction. Idle men would drift into town about the time of railroad pay day, and enter into gambling games to fleece the boys out of their money. Many a voung man, with a blush of shame, would write to his mother or wife after drawing his pay, and would send some false excuse: "laid off," "sick," "dull business," about his inability to send any money home in support of the family.

In the lobby and at the lunch counter of "Babahatchie" were midnight carousals that were degrading and deadly. Especially just after "pay day," the men were often under the influence of strong drink, and were quarrelsome, and hard to please. There was no police protection, so that the men did pretty much as they pleased. Arrests were seldom made, altho pistols were frequently displayed when men got into quarrels. These days have been compared with the "wild west," and the traveling public, so far as possible, avoided stopping here.

In those days many men in rail-

road service lost their positions because of the evil habits formed under these influences, and when they were unfit for duty because of dissipation they had to be disciplined by the railroad company. In a good many cases, this took away the only support from a family of innocent ones.

Finally conditions became so bad that it became imperative to take steps to save the men to a better life, and to render them more efficient in the hazardous work in which they were engaged.

One day, about nine years ago, the former General Manager Garrett of the Cincinnati Southern was making a trip over the road in a private car with the late President Spencer of the great Southern system and the conditions at "Babahatchie" were brought to the attention of the president of the road.

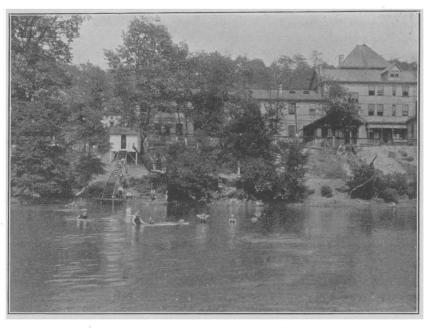
As a result an order was given to place "Babahatchie" under the direction of the Railroad Department of the Y.M.C.A. From this date forward (1905) "Babahatchie" was converted and entered upon a new career.

A "new name" was given to the place. A board was nailed over the main entrance, on which was printed in large gilt letters: "Railroad Department Y.M.C.A." At the same time the personnel of the management was also changed. Many did not grasp the full meaning of the change at the time; pessimistic people said that it was useless to try to carry on religious work in this place, and others were ready to ridicule the idea.

But house-cleaning was begun; the building was renovated, the restaurant service improved, and a home-like appearance given to the building. Good books, magazines and daily papers were placed on file in the new reading-room.

A new social atmosphere was also created; men were cultivated in a personal way and gradually they have responded to the new environment. Later, Gospel meetings with singing were provided. The work was carried on quietly, and without demonand lobby have changed. Law and order now prevail. Visitors now wonder how so many men can be assembled under one roof, and at the same time be so quiet and orderly as they are at "Babahatchie."

In the restaurant five to six hundred meals and luncheons are served to the men every twenty-four hours, and this department is the second



THE Y.M.C.A. SWIMMING-POOL IN THE BIG EMORY RIVER

stration, but the results became manifest. The men became more quiet, and sober-minded, and learned to appreciate the principles for which the Y.M.C.A. stands. Scoffers became convinced of the value of the work. The organization to-day has the cooperation of the best class of railroad men in its efforts to conduct "Babahatchie" on a high moral and religious plane.

The scenes about the lunch counter

largest in North America. Several hundred paper bags are used every day in putting up lunches for the men who go out upon the road, and each one has printed on it a Gospel message. While a conductor, engineer, fireman, or brakeman eats his meal on the road this Gospel message is before his eyes, so that men read it who probably would not be interested in a religious tract. Twelve thousand of these bags are used about every



A CUSTOMARY SCENE ON THE PORCH OF THE ASSOCIATION BUILDING

ninety days. Who can calculate the influence of these silent little messengers to the men of the rail!

Sleeping accommodations are provided for hundreds of railroad men, and now at a low price they find good clean beds that are in great contrast to the old days of "Babahatchie."

In addition to the provisions made for the physical comfort of the men there are other features worth while in the way of Bible classes, Gospel meetings, lectures, motion-pictures, and practical talks on life questions.

At a recent banquet, held in the dining room of "Babahatchie," the room was beautifully decorated, and over one hundred guests gathered at the tables. Instead of revelry, railroad officials and employes sat side by side and the spirit of fellowship prevailed. Rev. George R. Stuart, a lecturer and evangelist, delivered one of his famous lectures, and said in his preliminary remarks, "I witness here to-night what has been my ideal for many years of the successful operation of a great business—a corporation and its employes taking a friendly hand in hand."

Many of the railroad employes testified to the great change that has taken place at "Babahatchie." An engineer said, "Long ago every imaginable vice was carried on here. To-day, look at our Sunday-schools, churches, and the Y.M.C.A. The Association has been instrumental in bringing about these improved conditions."

A conductor remarked: "We see the good that the Y.M.C.A. has done among us. A few years ago we had no decent place to rest our weary frames when in Oakdale. Now, all is changed. We find nice, clean beds, and good, wholesome food prepared for us, and I want to thank those connected with it for the kindness they have shown to the railroad men. A number of us here to-night remember the time of the reign of the eighty cent quilt. It allowed all the packing to slip down to either end, and just left for us the top and the bottom for covering."

A two weeks revival service was held last September under a tent on the lawn of "Babahatchie." There were sixty-eight professions of faith in Christ and thirty-four united with the Oakdale churches at the close of the meetings. A boy who was converted immediately began personal work by pleading with his father, who not long after accepted Jesus Christ as his personal Savior. He had been a very wicked man, and the boy had just returned from the west by beating his way on a freight-train All members of this to Oakdale. family were finally united in their home, and in Christ.

A large community work has also been done outside the building. When the Railroad Y.M.C.A. took charge of "Babahatchie" in 1905, there was no resident minister of any denomination in Oakdale, and a small. one room frame building served for all the religious interest of the town. A widow was trying to conduct a little Sunday-school with about thirty scholars and little attention was being paid to church matters. There was preaching only when a minister could visit the town. The Y.M.C.A. secretaries began attending the little Sunday-school, and succeeded in stirring up interest in church work. This has continued to grow and prosper until to-day there are two resident ministers on the field, two large Sundayschools, with about three hundred scholars enrolled, two young people's societies, and two church buildings. More residents are now taking responsibility in the work of the Kingdom.

Morgan County, in which "Babahatchie" is located, has become a Gold Star county in the Tennessee State Sunday-school Association.



THE LAWN USED FOR MOVING PICTURES AND OUTDOOR ENTERTAINMENTS

This means a report, an offering, and a delegate to the convention, from every Sunday-school in the county. This is the third county in the State to reach this standard, and the work has been directed largely by the influences of "Babahatchie."

Through this extension work a conductor, who stops at "Babahatchie," saw a vision of Christian service, and has driven and walked for miles around in the mountains in the interest of the Sunday-schools. He has helped to organize schools in needy places, and has encouraged struggling schools to continue their work.

An extension worker could be used to advantage in this region along the lines pursued by the missionary work American of the Sunday-school Union. The national and interdenominational character of the Society's operations make it well adapted to the outlying districts of the mountains. The Union has already rendered valuable service in the extension work with its publications, and in other ways. It would be a good investment for any individual or church to assume the support of a consecrated man to do work along the lines indicated.

Truly, "Babahatchie" has been transformed, and is letting her light shine before the world, so that the good work is evident for miles around. There are no more beaten paths to open saloons. The vices common to Oakdale in its early history have been reduced to a minimum. People are realizing that some good can come out of this railroad terminal. The men are saving more of their salaries, are making happier homes, and are rendering better service to the corporation that hires them. It is a wonderful transformation. A newspaper of this section has this to say in an editorial: "The work thus accomplished for our mountain people will live on after the present personnel shall have passed to their heavenly reward."



AT THE DAY AND NIGHT LUNCH COUNTER

America's Last Frontier: Its Situation and Its Appeal

BY REV. C. A. WOODDY, D.D., PORTLAND, OREGON General Superintendent for the American Baptist Home Mission Society on the Pacific Slope, For thirty years in pastoral and missionary work in Oregon.



NATIVE American never comes upon the word "frontier" without conscious pride. It hardly can escape being true that his for-

frontiersmen here or bears were History and the heroic in there. America are almost wholly associated with the stories and struggles The Atlantic, of its frontiersmen. the Allegheny, the Missouri, the Western Slope of the continent, locate American frontiers and the scenes of American heroism and American heroic achievement. The story of the last of these frontiers is the story of the Pacific Slope.

Some Features of the West

The "Pacific Slope" describes that portion of the United States lying west of the crest of the Rockies, and in general contains eight states. comprising 863,140 of the 3,616,484 square miles-that is to say, a little less than one-fourth of the entire area of continental United States. Historically it includes two great sections: one sometimes called the Old Oregon Country, and the other made up of the Mexican cession of 1848, and about half of Gadsden's purchase of 1853. The region is therefore rich in historical incidents. The scenery is the finest in the United States, embracing the great mountain peaks, the Yosemite, Yellowstone

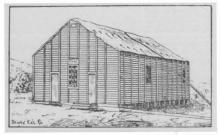
Park, Crater Lake, Colorado Canyon, and scores of other features of beauty and grandeur.

The first European settlement was effected in 1769 by the Franciscan Fathers at San Diego. American settlement dates from the occupancy of Astoria by the American Fur Company in 1810. The story of Anglo-Saxon occupancy may be dated from the arrival in 1834 of missionaries to the Indians in the Oregon Country. The first twenty-five years is the story of the trapper, the next ten years the story of missionary work in behalf of the Indians. Immigration began as early as 1842, and from 1842 to the present hour history is the story of the immigrant, the pioneer, and the subjugation of America's last geographical frontier.

The early movements of immigration to the two sections of this region, were produced by widely different The Oregon causes. Country was occupied by home seekers, who came to acquire land and effect permanent residence. The California Country received its primary and large immigration in response to the appeal of the gold These early influences made mine. profound and permanent contribution to character, attitude, and type of life.

The growth of this region in population will illustrate its amazing general development in every line. While the United States has increased in population at the rate of about 25 per cent. a decade for the last seventy years, the Pacific Slope for the last forty years has made an average increase of 55 per cent. per decade. If this region should maintain its own rate of growth until the end of its second century of history —that is to say in the year 2010—it would report a population of 200,-000,000. If it should average for the next nine decades the increase of population maintained by the United

814



FIRST PROTESTANT HOUSE OF WORSHIP IN CALIFORNIA Dedicated in August, 1849. The lot cost \$10,000 and the house \$6,000. It was built of shakes and sail cloth when gold was worth only about its weight in flour,

States for the past seven decades, it will have a population of 45,500,000. Without attempting any prophecy, these possibilities warrant us in believing that by the time Astoria celebrates its second centennial, we shall have on the Western side of the Rockies fully one half as great a population as is now in the territory of the United States. A number of forces are working together to promote, if not to intensify this increase of population. Some of them are these:

(a) Increasing facility of travel is rendering the population of the various countries more fluid, and there is a consequent increasing tendency toward an equality in density.

(b) The increasing ability to discover and use natural resources proceeds by leaps and bounds. No other equal area in the United States possesses such vast water power as the Pacific Slope. In many of the rivers, the entire discharge of water can be converted into electrical energy, at scores of places in its course, without diminishing the volume of water. The entire volume of the Snake River, for example, can be used probably a hundred times, without interfering with any of the other uses of its water flow.

(c) The amazing fertility of the soil throughout this whole region is constantly confounding the wisdom and experience of those who have profited therefrom. To these add that other factor of an equable climate, and there are seen the great silent, persistent forces, both of Nature and civilization, which will determine not alone the population of this great region, but in a large way the temper of its people, their virility, and their exuberance.

The Planting of Religion

The establishing of religion in the expanding life of the American people has had its story of frontiers no less striking and no less filled with heroic figures than those more material and visible. "Without this missionary work and spirit," said President Roosevelt, "the conquest of this continent would have had little but an animal side. Without it the pioneers' fierce and rude virtues and somber thoughts would have been left unlit by the flame of pure and living aspiration. Without it the life of this country would have been a life of inconceivably hard and

barren materialism. Because of it, deep beneath and through the national character, there runs that power of firm adherence to a lofty ideal upon which the safety of the nation will ultimately depend."

The Pacific Slope region, perhaps even more than some of the older frontiers, early had the devoted lives and heroic service of pioneer missionaries. Indeed, here the missionaries came before the people, for they came under missionary impulses to bring the Gospel and its social and civilizing message to the Indians. Some of them, therefore, were at hand, and immediately began their services among the first scattered settlements in the Oregon Missionary societies be-Country. came active, and missionaries were sent directly for work among those whom they tenderly regarded as "our people who have gone to that far-off Western frontier." This was true in the Northwest. It was likewise true in California. Missionaries were under appointment to San Francisco, before the discovery of gold had been announced in New England, and reached San Francisco in the early days of 1849. To describe the matter denominationally, missionaries came into this frontier region about as follows: Methodists in 1834, primarily for work among

Indians; Congregationalists in 1836, for the same reason; Baptists in

RELATIVE EXHIBITS OF THE CHARCH MEMBERSHIP AND NON MEMBERSHIP AND ITS ISTIMUTION IN THE STATES NAMED PERCENTRIES OF THE TOTAL RUPLATION ARE ALSO GUEN

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637 Nor Cruch Members 826 Potestant 238 Nor Cruch Members 239 Catholic 209 All Orbar 2614 Non-members
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1844; Presbyterians in 1846; Episcopalians in 1851.

The actual denominational strength in this region for the current year is not available, but a fair estimate from the most recent official figures would show the Protestant strength to be about as shown in tables below.

It is fair, therefore, to estimate that there are about 2,000,000 members of Protestant churches in this region, and it seems to me the number of ministers may be put down at about 9,000.

	Churches	Ministers	Members	Property	SS. Members
Methodists Presbyterians Congregationalists Baptists Episcopalians	1,450 1,000 600 800 430	1,500 750 1,350 380	150,000 90,000 60,000 75,000	\$11,400,000 \$5,000,000 5,600,000	210,000 100,000

Less Hopeful Features

I have purposely mentioned these hopeful elements of the situation that they may be in mind while other facts are considered. There was a time when frontier lines in America somewhat coincided with our parallels of longitude. That time is passing. Professor Paxson, of Michigan, has declared, "The frontier left the map in the latter years of the nineteenth century." The lines bounding the frontiers of the twentieth century will correspond more nearly to isotherms. The present American frontier is becoming a frontier within the frontier, and consists of types of destitution and need. Notwithstanding all that I have said, it is true that there are more people on the Pacific Slope unreached by the gospel, and more actual religious destitution than at any time since the arrival of the first missionaries, seventy-five years ago. To a description of these other elements of the situation. I must now address myself.

Roman Catholic and Non-membership Facts

PERCENTAGES OF CHURCH ADHERENTS

<i>R</i> . <i>C</i> .	Unchurched
23.8	68.2
20.7	73
21.5	
23.6	
?)	45.4
• · • • • • • •	68.8
	74.7
• • • • • • • • •	60.7
whole	60.9
	23.8 20.7

These figures tell a story, and carry a most serious appeal.

The Situation in Cities

The Pacific Slope region has now sufficiently developed its trend of population so that its future centers are known. The future metropolis

will be one of our cities already founded. Our city problem, therefore, lies with the cities of the present, some of which are to be among the great cities of the continent. During the twenty years ending in 1910 our ten chief cities showed net gains of 167 per cent. City areas in the same time increased probably more than 400 per cent. The period since 1890 practically includes the history of electric car transportation, and therefore the immense increase of suburban areas in all American cities. When this movement began, almost every congregation in these Western cities was still occupying its first meeting-house. These churches have faced not only the demand to meet this expanding urban territory, but also have been heavily burdened to provide adequate houses of worship. Consequently the suburbs have outgrown the local ability to take care of them. No denomination has been able to give adequate attention to this most promising opportunity existing at the very doors of their largest centers and of their strongest and most zealous churches.

The following statement from one of the most aggressive and evangelistic pastors of San Francisco not only discloses a fact of that city but is in part typical of much of our city situations:

"The painful and deplorable factor in this entire report covering six years is the ceaseless and wholesale movement of my members from the city, and often from the oversight and knowledge of the church. The total number of additions since the fire in 1906 is 467. The total number of losses during the period is 476. The figures reflect in a slight

816

degree the peculiar difficulty which attaches to church work in San Francisco. The population is unstable, and its flow is constant to an extent quite extraordinary. Nor is there any promise of improvement, for the new San Francisco is becoming more and more a market place, a commercial center, and pleasure ground; a city of hotels and flats and apartments for housing transients. The home builders are moving out in a steady stream down the peninsula or across the bay, where land is cheaper, taxes lower, moral conditions better, and surroundings more conducive to home life. The dire foreboding of Dr. Charles Jefferson, of Broadway Tabernacle of New York, concerning that city, may become applicable to San Francisco within the next half century. This gateway to the Orient may take on the character of a foreign mission field. From present outlook it would appear that the downtown churches of San Francisco within another generation will be unable to maintain their existence without large endowment funds or their equivalent in missionary appropriations. That day may be averted by large help for maintaining or to be used in maintaining a considerable staff of workers at the present time."

Surveys by Home Missions Council

Under the general direction of the Home Missions Council, a careful survey was made during 1912 of all the states of the Pacific Slope, with some others. The unit of investigation was the organized school district. Uniform questions were used, and the returns are now becoming available. These reports show that about half

the school districts of Oregon had been tabulated, and that in this tabulation 617 out of 1,145 report that there is no church or Sunday-school within their limits. My knowledge of the state, therefore, leads me to believe that fully one-half the school districts within the state are without any religious privileges within their In Northern California the limits. report covers 984 school districts, and of those reporting, 31.5 per cent. report the existence of churches, and 32.3 per cent. the existence of Sunday-schools within their limits, but of the whole number it is estimated that fully 64 per cent. have no religious activities within their limits at all. In the state of Washington. from which the last report has reached me, the report shows that 53 per cent. of the school districts of the state have no religious activity within their limits of any kind.

COMPARATIVE TABLE			
SHIP IN NORTHER	.n Calif	ORNIA,	Wash-
INGTON, AND THE	United	STATES	AS A
WHOLE.	CI	1171.	U, S
NT 1 1-	Cal.	Wash.	0.5.
Non-church-	(20d	(07M	1000
members	.62.9%	68.7%	
Roman Catholic		12.2	14.3
Protestant		18.6	24.1
All others	. 1.3	0.5	.7
CHURCH ORGANIZ			
CALIFORNIA AD			
		N. Cal.	Wash.
Methodist			
Presbyterian		11.2	8.2
Protestant Episcop	al	7.7	4.0
Baptist		7.5	7.1
Congregational			6.9
Disciples			6.1
Lutheran		4.2	11.5
Adventist			3.9
Other Ev. Prot. Bo	dies	5.7	1.1
Roman Catholic		11.9	1.0
Other Organization			3.9
Summary-N			
Protestant			.77.1%
Catholic			
All Other			
Summary-	-Washin	gton	
Protestant			.85.7%
Catholic			
All Other			

Tabulations from the results of this Home Mission Survey are sufficient to alarm us by the fact that from 50 per cent. to 60 per cent. of the school districts organized within this great region of country have within their limits no organized Church or Sunday-school through which to reach with the Gospel message the thousands of children actually enrolled in these district schools. Probably more than twice as many adults also reside in these same fields, and this fact multiplies the alarming situation as to religious destitution in the whole of this great Western region.

Within another year the results of this study will be available in printed form, and a systematic and intelligent program may then be formed for reaching this destitution in some adequate way. It is a great task, and will require not alone sacrificial surrender of money and time by the churches already established in this region, but will also call for much cooperative contribution from the general missionary organizations of the denominations represented.

A few quotations from replies to the questions sent out make the religious need somewhat more vivid.

"There are no churches in this district and no church-members. Not one, save the clerk, and he is a poor one." Population 76.

"There is not a church-member in the district." Population 38.

"I know nine school districts near here that have no religious service nor Sundayschool. Some of them never had a Sunday-school. Many children are growing up who do not know what church is. Children of twelve and fifteen years have never been in a Sunday-school."

"We have no churches, no saloons, and no brothels. One follows the other in a short time. We have much to be thankful for." Population 350.

"We have no use for your church or parasite priests and preachers, or for any of your so-called Christian fads. We are trying to follow in the steps of the Nazarene, by following out his gospel of the brotherhood of man. To hell with your questions. You mind your business, and we'll mind ours."

"The moral and religious standards are extremely low. There are no churches, Sunday-schools, lodges, or improvement clubs. Drunken men are often seen on the streets." Population 400.

"We don't have any church or Sunday-school at all now. We did try to have a union Sunday-school, but the people did not seem to care for it, so it stopt. Population 350.

Literally hundreds of such reports were received in this study.

Types of Destitution

There are other types of destitution which are widespread among the permanent population. In the Pacific Slope region as a whole, are multitudes of communities where pursuits are carried forward that do not invite the formation of permanent settlements. For the most part, these may be grouped under such heads as logging camps, mill towns, and construction mining centers, camps. The best statistics thus far gathered show that in the five states of Washington, Oregon, California, Idaho, and Montana, there are 3,031 establishments engaged in lumbering industries, and 2,085 corporations occupied with mining activities, or a total of 5,116 of such groups of men. To these must, of course, be added the smelting centers. The permanent number of such camps and groups, therefore, is somewhere above 5,000 for these five states, and, if to these be added similar groups in Utah,

Nevada, and Arizona, the number will be brought above 6,000. No figures are available as to the actual number of men employed in these industries for this entire group of states. Figures gathered concerning some of the states by the State Labor Commissioners warrant me in estimating that there are 400,000 people in these communities. Not more than two of our cities have so large a population. Relatively speaking, this is the most needy and leastcared-for set of groups in this region. and constitutes an important, if not pathetic appeal. There are, perhaps, fifty places of considerable importance, which are becoming somewhat settlements as permanent smelter towns, where the population is numbered by thousands, and, to a large extent is made up of men.

There are certain features common to this whole group of communities, such as:

Instability of population.

High percentage of men.

Owners or determining directorship of the industries non-resident.

Abnormal weakness of all forms of organized aggressive Christian work.

Large prominence of civilization's greatest vices, namely, gambling, intemperance, and prostitution.

For this whole class of communities, no adequate plan has yet been framed, and no concerted attack by the denominations represented in the Home Missions Council has apparently yet been conceived, still less made effective. Some good work being done discloses the inherent possibilities.

Our Foreign Brother

It has been generally supposed that the Pacific Slope region is more largely composed of American-born

people than any other section of the United States. This may be the case. for it has not yet felt the direct tides of immigrants such as have inundated the Atlantic States. What the result may be when immigration begins to move directly from Europe through the Panama Canal to the Pacific Coast, is, as yet, largely a matter of opinion or conjecture. All students of the matter are agreed, however, that there will be direct immigration, and that the number of foreignspeaking peoples received as immigrants into this region will be very much increased over the movement of any year hitherto. But the present situation is more disquieting than is generally believed. During the last decade in all of these states the average increase of the entire population was about 71 per cent., but the percentage of growth of the foreign born or of foreign parentage was 75 per cent., indicating that even at the present time with all the handicaps of transcontinental travel, our foreign population is increasing more rapidly than the native born. The census reports also show that about 51 per cent. of the present population is composed of foreign born and the children of foreign-born parents. It is evident, therefore, that this frontier feature will become more and more marked, and will demand increasing attention from religious workers. Active work is already being prosecuted by all the leading denominations among these new Americans, and all the leading races represented are having some attention. If the whole problem can be unitedly approached in this region, in a fraternal and cooperative way by the denominations already interested,

there is still the possibility that we may prevent the coming of that sense of inability over the churches, which seems to prevail in some sections of our land.

A Depressing Incident

It will have been gathered from what has preceded, that the percentage of our total population gathered into Protestant churches is very considerably smaller in these states than in the United States as a whole, and, therefore, relatively very much less than prevails in the older portions of the United States. It will also have been observed that the density of population in this whole region is not only less than the United States as a whole, but relatively very much less than the density of the population East of the Mississippi River. The missionary meaning of these two facts is that the churches of this region are smaller in their average membership, are more widely removed from each other, and are more loosely and indefinitely related to each other in common tasks, than in similar areas eastward. The relation of this to the question of supervision and administration and of efficient cooperation is at once evident. Not only are churches removed from each other in general, but those of any particular denomination are even more widely scattered.

This leads to a curious and depressing fact. It is often felt that churches in this region have made their gains largely by letters or transfer of membership from incoming additions to our population. A study of one denomination made two years ago revealed the fact that in the preceding ten years it had received 43,824 members by letter, that it had dismissed by letter 30,238; and had lost by death and erasure of the names of those whose residence had become unknown, 15,265 other members. It will be seen that during this period this denomination had had a net loss in these ways of 1,679 members. Whatever net growth had come to it during that period, had been achieved through converts brought in through confession and baptism. For some years to come, this general feature must characterize current church history.

Concluding Reflections

This region has been a mission field from the first, and in a general way is still the largest mission field of organized denominational work in America. I will not spend time to urge that it should continue to be recognized as a mission-field. Both the presence and expenditure of national missionary organizations in all its parts declare this to be their conviction. Nor need any time be taken to argue the great and the increasing importance of this Western quarter of our nation. All that may be taken for granted, in view of what has already been said, and of much more that space forbids being said. If all that should be done, is to be done, consideration should be given to the following matters.

(a) The situation is urgent. What is to be done ought to be done as speedily as possible. Economy demands great haste. The enormous speed of material, educational, and social development, demands that equal pace be kept in religious and missionary undertakings. The rapid enlargement and possible potency in the relations of this region to an increasing immigration, and to the rapidly crystallizing formation of a new civilization in lands beyond the sea, with which the Pacific Slope is our nation's point of contact, call for increase of speed in prosecuting the missionary conquest on this Western slope. Its impact abroad should be increasingly Christian.

(b) The situation calls for still further minute investigation and analysis. The work done by the Home Missions Council has disclosed the existence of unsuspected situations and needs, but the full story can be brought to light only by further and more careful study. It is probable that the responsibility for this can be put and ought to be put upon the organized work of national denominations within each state. But the matter will be more uniformly done, and more likely to be done, if a representative of the Home Missions Council could be kept in the field for a time, to stimulate and direct this investigation. It is a case in which zeal, without knowledge, is wasteful.

(c) Many of the tasks involved in supplying religious instruction ought to be cared for through federated effort. Many fields are such as to make local church organization impracticable, or at any rate slow and greedy in absorbing missionary funds, if undertaken. Here the gentle pressure and brotherly suggestion of the various national boards might be exerted to great profit, and with large success.

(d) Local leadership of great personality and prophetic insight is of tremendous importance, and national boards might well cooperate with their local forces in this region, to secure and support leadership of this type.

(e) Missionary funds must continue to be invested. Greater mobility in the sums to be invested is a necessarv and prominent change which needs to be appreciated more by national missionary organizations. A single illustration will make the meaning clear. An irrigation district opened by the government sometimes comprises a half-dozen townsites, and land for three thousand homes. All this may be sold bv auction within a fortnight, and a flood of population at once inundates that district. Money and workers to meet this situation should be sufficiently mobile to enable mission boards to rise to the occasion and deal with the situation adequately and immediately. Similar situations at times develop in suburban additions to some of our largest cities.

The last word to be said about this region, and about previous and future investment of men and money, is both historical and prophetic. Tf has been justified and will increasingly be justified. The vigorous type of denominational and Christian life and efficiency existing here is worth more than it has cost. From this field the annual outgo of contributions in Christian lives and offerings for world evangelism already represents even usurious rates of interest on the missionary investment. Ere long, the entire principal will have been repaid, yet the income will persist and will continue to increase. The Pacific Slope is not only to be a garden of the Lord, but as well a land of springs, whose flood shall fructify the whole world.

Spiritual Awakenings at Home and Abroad*

BY REV. M. T. MORRILL, DAYTON, OHIO Secretary of the Mission Board of the Christian Church



PIRITUAL awakenings may be thought of in different days. There are the widespread revivals in spiritual things such as char-

acterized the great revival of 1857-58; or they may be more local. There are the ordinary awakenings of the evangelistic campaigns and those that manifest themselves in such movements as that of the Student Volunteers. Some spiritual awakenings are characterized by ingatherings of new converts into the church, and others by the quickened zeal among nominal church members. If the awakenings are really spiritual the effects are far-reaching and often touching two or more continents.

The progress of the Christian conquest has ever been from land to land. Christianity has necessarily first taken root in one land, and gained sufficient spiritual vigor to propagate itself before it has spread to another land. The same revivals have frequently affected two or more lands, and in some cases the impulse that caused an awakening was received from two or more lands.

Centuries ago certain Christian centers in France, Scotland, Ireland and England were the centers also of missionary activity, whence men were sent out to heathen and pagan lands on evangelical errands and converted

tribes and peoples. It is easy to trace the effects of the German Pietists through the Lutheran Church and the Moravian Church, and to see how the impulse of a deepened spiritual life became responsible for missions in other lands. Through the Moravians the awakening was communicated to England in the Weslevan revival, and this affected America in the preaching of Whitefield and others who had come under the Wesleyan influence. We can directly trace to old England the awakening in New England, which grew out of the fervid appeals of Jonathan Edwards, and from both countries its effects to oriental lands through missions and missionaries.

It would be possible to trace results of the great awakening of 1857-58 from America to other lands, but the great Moody revivals in America and England inter-acted on other lands and the Welsh revival of 1904 reached to India, thence spread to Korea, and thence to China.

In the more local awakenings, we are struck by the synchronous prayermeetings in Mt. Holyoke Seminary and the conversion of students in Fidelia Fiske's school in Persia; and with the fact that when God's spirit aroused the students in Doshisha University in Japan many prayermeetings for that institution were being held in America. These are

^{*}From a paper prepared for the Conference of Foreign Mission Boards at Garden City, N. Y., January, 1912.

but a few of many such facts that might be mentioned. The Student Volunteer Movement has signalized spiritual awakening among students, and is one of the most remarkable general movements for enlarging the Kingdom of God that we have seen in America.

There is undoubtedly a definite relationship between the spiritual awakenings at home and abroad: spirit-filled men here may go abroad and produce awakenings there; revival here may create revival there; praver here produces effects there. In other words, sufficient spiritual energy may be generated at home to send forth men and women who shall be used in quickening or awakening interest abroad. The agency is quite visible, even tho the power be unseen. Or such deep interest may grow here as will produce a multitude of intercessors whose prayers will be honored of God in bringing to pass the desired end there.

Our missionarias believe that prayer at the home base is absolutely essential for success and real progress in mission lands, and hence in missionaries' letters and addresses we have the never-ceasing importunities for prayers.

It is freely asserted that prayer is more powerful and efficacious than all other agencies; the invisible is more powerful than the visible. Experiences of individuals and groups in changing things by prayer have led to the assumption that mass movements in prayer for missions would generate such power that Christianity would gain remarkable triumphs in comparatively barren and refractory fields.

On the other hand the awakenings

in foreign mission fields have at times operated to arouse churches. Wherever there is a deeply spiritual and venturesome Christianity planted in mission fields, we may logically expect it to concern itself with the lethargic base of missions at home.

The Evangelical Lutheran Church still feels the missionary spirit that was infused into it by the Pietists. The Board of Foreign Missions says that not only the noteworthy work of the Missouri Synod in South America, but other parts of the Lutheran missionary work would yield inspiration and give light on the question. There are inspiring chapters in the recent history of the United Presbyterian Church mission in India Since 1895-96 there has been a revival spirit, more or less intense, prevalent up to the present time. The movement in India has deeply affected the church in America. emphasizing the highest standards of holiness and separation and the ministry of intercession. Certain conferences of the United Presbyterian missions in India and Egypt have also made a profound impression on the home church. . .

Evidently the history of many foreign missions could be made to yield greater inspiration and richer lessons than have already been obtained from that source. While the church needs first of all to learn to send the gospel everywhere because the Lord wills it, yet it has a right to all the help it can get from the past or present triumphs of the Gospel.

But a small part of the church has any definite idea of the inter-relation between the spiritual conditions of the church at home and the church in the foreign mission fields. It is said that the level of the water in the lakes of central New York rises and falls with the rise and fall in the great lakes, and some authorities predicate subterranean passages connecting the bodies of water. Is it true that there is a similar spiritual equilibrium between our home churches and our foreign missions?

It is safe to assert also that for the most part the church does not yet appreciate its definite prayer-responsibility for its messengers to non-Christian lands. If intercession is really the power we claim it to be. then our greatest task lies before us in the home church. If out of the records of our foreign mission work we can show the vital connection between the work at home and abroad, and show how the success abroad depends on the spiritual condition at home and the volume of intercession at home, perhaps we can more easily quicken the church to its duty and privilege.

What if many of our foreign missions never have seen anything like

an awakening? Can we infer from the facts obtainable that the missions might have been spiritually refreshed and enlarged if the church at home had been spiritual enough and prayerful enough? Then the remissness should be laid heavily and persistently on the church. It can scarcely be denied that some missions and some sections of the native church need evangelistic zeal and actual revival experiences of the most thorough and continuous character. If the failure of the church at home is to blame for the need abroad, then that fact must be pointed out and demonstrated, and the church at home called repeatedly to a deeper consecration and a life of intercession.

The records of missionary enterprises illustrate conclusively that as we really live or die at home, so do they really live or die abroad; that the most real element of life, which is deep spirituality, can only be had at home by sharing it abroad, and this power will be experienced abroad as soon as we actually experience it at home.

"Laborers Together With God"

By Lord Plunkett, D.D. (Late Archbishop of Dublin)

"Christ's will to learn—Christ's word to teach"—

O Lord, may this our watchword be! What nobler destiny for each,

Than thus to live and work for Thee?

"Christ's will to learn—Christ's word to teach"—

His Cross in view, His Word in hand, Up, fellow soldiers, mount the breach,

Be true to Church and Fatherland!

- "Christ's will to learn-Christ's word to teach"-
 - For childhood's holy cause to fight.
- This be our task—not idle speech— Not vain delay—fast comes the night!
- "Christ's will to learn-Christ's word to teach"-

To strive—nor lay our armor down! Be this our warfare till we reach

The victor's goal, and win the crown!

824



ONE EVIDENCE OF THE BENEFICIAL EFFECTS OF CHRISTIAN EDUCATION

The Prospects of Christianity in China

A CHINESE VIEW OF THE SITUATION

BY DR. Y. Y. TSU, ST. JOHN'S UNIVERSITY, SHANGHAI



INCE the Revolution of 1911, the eyes of the world have more than ever focused their attention upon our nation and our affairs. The

fact that any changes that take place in China, whether in politics, in education, in customs, or in religion, affect the welfare and lives of four hundred millions of people, or onefourth of the world's population, endows these changes with special human interest. People in western countries want to know what is to be the future of the Chinese nation because they understand the fact that

nations directly and indirectly affect one another. Especially is this true in our time of modern transportation facilities. In the same way Christian people of the West want to know what is to be the religious future of our nation, because whether we become Christian or remain as we have been is a matter of momentous import not only to ourselves but also to the rest of the world. It is the writer's intention in this essay to present some facts and conditions concerning Christianity in China, which according to his judgment will supply correct and interesting data from which the reader can draw his

conclusion as to the progress and prospects of the Christian religion in our country.

Liberation of Thought and Religion

Three years ago a great upheaval took place in this land which brought the Manchu Court to capitulate its own abdication and to accept the offer of a state pension, and which secured the emancipation of the Chinese people and gave them the right of popular government. It is natural to call it a political event but to evaluate its importance by its political significance alone is to overlook its vast intellectual influence which. like a seismotic disturbance, has left deep traces and marks upon every side of national life. In fact, it is not incorrect to say that the greatest blessing which the Revolution has conferred upon the nation is the liberation of thought. Before it. our highest authority in intellectual judgment was tradition and our philosophy of life was the belief that the old order of things was good enough. But with the breakdown of the old order, we have begun to see that the best is yet to be. We have become critical in our attitude toward existing institutions and have acquired unconsciously the scientific temper of wanting to know the wherefore of their being. Religious beliefs, moral precepts, social theories as well as forms of government and methods of education have become subjects for critical discussion and examination. Hence the rise of newspapers and periodicals, which enjoy wide circulation. Old ideas, beliefs, and precepts are thrown into solution, as it were, and for a time public morals and beliefs are in a state of confusion, but we may confidently expect that out of the dissolution a new order of things will evolve.

By the provisional constitution of the Nanking Republican government religious freedom has become a constitutional right of the people of China. It has not only become a state policy to preserve this right but also a living principle in the popular mind. And so when a party of Confucianists attempt to influence the government to raise Confucianism to the status of state religion by the inclusion of a clause to that effect in the new constitution instantly there arises opposition from all parts of the country against the measure. Followers of both the Christian religion and the non-Christian religions, men of broad sympathies and intelligence. Confucian, Christian, Buddhist, and what not,-all oppose the establishment of a state religion, not because they dislike Confucianism, but because a state religion is not conformable to the spirit of republicanism. Both President Yuan Shi-kai and Vice-President Li Yuan-hung have exprest their opinion as opposed to the policy of raising one religion above the others by the help of the law, and as in favor of freedom of conscience and belief. It is a fact of tremendous significance that this new idea of religious freedom should have so ingratiated itself in the public mind as to become a mighty force, which even Confucianism can not shake or compromise.

Some might ask, Is Confucianism loosing ground in China? Is its authority dissolving? Are the moral teachings of Confucius less respected and obeyed by the people of China? In answer to these questions we can hardly say that there has been any decline in the nation's regard for Confucianism as an ethical system. In fact, Confucius is more conscientiously honored and esteemed to-day than ever before. But in a state of general moral and intellectual confusion, which attends the liberation of thought, like heavy fog attending an outburst of morning sunshine, Condesirable, that Confucianism should be discarded in order that Christianity might be adopted. As one well-known missionary has said, "It is not the rejection of Confucianism that is to be aimed at, but the far wider and more zealous preaching of Confucianism and a truer application of its moral teachings in everyday life that we must insist upon for the



CHINESE LAYMEN'S MISSIONARY CONFERENCE AT KIANGSU Members of the American Episcopal Church Mission. Each banner represents a local band

fucianism has suffered with other systems, as far as popular practise is concerned.

But this is very different from saying that Confucianism is discredited by our people, as some missionaries seem to feel that they are justified in saying. To discredit Confucianism is to discredit Chinese civilization, Chinese genius, and so the Chinese nation itself. And this no Chinese has done or will do. And it is not necessary, in fact it is ungood of the nation. For the teachings of Confucius and the teachings of Jesus are not contradictory but complementary. History has shown that Christianity has been enriched and not endangered by contact with the successive civilizations through which it has come down to our age. If so, then, it should be a matter for confident expectation rather than misgiving, that Christianity will be the gainer by contact with Confucianism and Chinese civilization."

Unprejudiced Attitude Toward Christianity

Mr. Wang Yung-bei, lately Commissioner of Education for the Province of Kiangsu, a Confucianist scholar and non-Christian, and а sincere man who has thought things out for himself, once said to a group of his Christian friends, "Formerly I made a distinction among religions as native and foreign on account of their origin. But now I am convinced that such a distinction is false for religions as such must be universal." This statement means that the old prejudiced attitude toward Christianity because of its foreign origin no longer exists in the minds of the educated people of China, and that they are willing to receive the Christian religion according to its intrinsic worth. What a change of attitude for the better this means is fully understood by those who have lived through an earlier period when the Christian religion was officially known as the foreign religion and to be a Christian was to be ridiculed as disloyal to one's nation and family!

The educated people of China, like Mr. Wang, are desirous of having a worthy religion for the nation. In their search for such a religion they apply a test, which may be described as the utilitarian standard. They want a religion that can save the nation from moral and physical degeneration. That is the first and last requirement. "to save the nation." In a crude form the test may be amplified somewhat as follows: "The chief function of religion is disciplinary. The intelligent people or men of education can be made to understand the principles of right and wrong and to guide their conduct accordingly. But

the unintelligent or the masses have no appreciation of right and wrong as abstract principles and no selfcontrol, and so they must be cajoled or forced into right conduct and prevented from wrong-doing by external authority, which is furnished by the religious doctrine of heaven and hell, or reward and punishment in the next world." In more refined form the test may be described in the words of Thomas Nixon Carver, an American sociologist: "What is the best religion? That is the best religion which (1) acts most powerfully as a spur to energy, and (2) directs that energy most productively. That is the most productive expenditure of energy which gives the most life and supports it most abundantly, which gives the largest control over the forces of nature and the most complete dominion over the world, and which enables men to control whatever environment happens to surround them and to live comfortably in it." (Quotation from Carver's "The Religion Worth Having," 1912, pp. 12-13.)

The need of the hour seems to push into the background any other consideration of the meaning of religion. The essentially religious motive ideas such as, communion with God, the human sense of dependence upon higher powers, the thirst of the soul for the divine personality, and so forth, are overshadowed by the demand for results. There is no cause for alarm in this. The utilitarian appreciation of religion usually comes first and before spiritual apformer generally preciation. The leads to the latter. But when it does not, then there is danger ahead. We need not be afraid of Christianity

1

being tested by the utilitarian standard, for as Professor Carver has pointed out, while many of the pagan religions seem to perform the first function of religion—that is, as a spur to energy,—somewhat better than Christianity, none of them has equaled Christianity in the second, that is, in the productiveness with which its energy has been directed. tized Christian in every four hundred of the population. But the moral influence that this body of men and women exercise among their fellow countrymen is at least ten times its proportionate share. In other words, the influence of the Christian community in society is as if one out of every forty of the population were a Christian believer. As proof of this



These volunteers are from schools and colleges near Shanghai, gathered at the Kiangsu Summer Conference

At the present time, Christianity is gaining ground among our people not only because it has a good theology but especially because it is a religion that shows practical results. As they see the fruits, so they judge the tree.

Moral Influence of Christians

In China we can not boast of a large Christian church membership. Perhaps there is at most one bapfact, we may cite the order of the President's Cabinet in April of last year, calling upon all Christians in the land to pray for the nation, and commanding state officials to attend the Christian services. Very few people seem to believe that the order to observe April 27th as the National Prayer Day was a political move to win the sympathy and favor of Christian nations. It is generally regarded

829

as a sincere desire on the part of the nation's leaders to invoke divine help for the newly established government of the country according to the way of the Christians. Whatever our interpretation of the event, we must all see that it was an unsought spontaneous acknowledgment of the influence of the Christians in the country. It is not necessary for us to reiterate the familiar proofs of the same fact, such as the leading part which Christians play in fighting against national evils, opium-smoking, concubinage, slavery, etc., and in movements that aim at positive amelioration of society, as education, medical work, social services of various kinds.

• One of the ways whereby the Christians exercise large moral influence is in educational institutions. It is undisputed that there are no better schools and colleges in the land than Christian schools and colleges. They are superior to others not necessarily in the excellence of their equipment or their curriculum, altho it is generally the case, but in their good discipline and influence upon the character of the students. According to latest statistics there are about eighty. thousand students in Christian primary schools and more than thirtyone thousand students in the institutions of higher grades. It is not difficult to interpret these numbers in the term of Christian nurture upon personal character, upon family life, and upon social customs and ideals. Besides the schools and colleges, there are other educational agencies such as Christian literature societies, tract societies, mission presses, Christian publications, which together wield a large molding influence over the public mind. Unlike evangelistic work these educational agencies are not primarily concerned with the gaining of church members, but with evangelistic work they are aiming at the Christianization of society.

Another powerful agency whereby Christian ideas and ideals are disseminated and realized among our people is the Young Men's Christian Association and the Young Women's Christian Association. The Christian Associations include in their membership both church-members and non-Christians. They aim to build up for the nation and for the Church Christian manhood strong and womanhood in the complete sense of the word. They have had a wonderful career in the large cities and have been the means of reaching many young men and women and leading them into the Christian life.

The Chinese Ministry and the Student Volunteer Movement

The native ministry is the crux of the missionary problem. Just as the training of the twelve disciples was the chief work of Christ on earth. so the training of the native ministry must be the chief work of the missionaries. As Mott said, if China is ever reached for Christ, it will be largely through the influence of the Chinese, because the native worker knows the language of the people, their environment, customs and traditions, their successes and failures, as no foreigner can. And so the native ministry is the most important human factor for the establishment of the Christian Church in China. Missionaries sow the seeds of the Gospel, but the watering of the plants and the reaping of the harvest must be the work of natives.

But the difficult problem has been to secure a sufficient number of qualified men for the ministry, and to hold them in it. The calling is a new one and so lacks the appealing power of an old institution with its record of famous men in its ranks, as preachers, pastors and doctors of theology. Lack of appreciation of ministerial work in the popular mind, the low status of the ministry, and other unfavorable conditions deter promising young men from selecting the ministry as their life-work. Moreover other professions seem to offer to men of ability greater opportunities for personal advancement and social recognition, and so men of this kind are attracted more by these professions than by the ministry. Finally, lack of consecration on the part of our educated Christian young men is another serious cause to account for the deficiency of men for the ministry. In short, the ministerial problem of the Christian Church in our country is the same problem that has confronted the Church in America for the last fifty years.

Recently conditions have improved. The Student Volunteer Movement for the Ministry has been organized, "as a spontaneous response to a specific and urgent need," as one missionary put it. It derived its original impetus from the evangelistic work of a pastor, Mr. Ting Li-mei. native among the students of north China in 1910, when over three hundred lives students dedicated their for Christian service. The movement has since then spread rapidly. The formal organization was effected in 1912, when an executive committee was appointed. The objects of the movement are (1) to conserve results of

the past, (2) to enlist qualified young men for the ministry, (3) to raise the status of the ministry in public mind, (4) to advance theological education, and (5) to encourage ministerial students to take the best preparation for their life-work. It is most gratifying that already there are in the Christian ministry men of recognized ability, education and consecration, such as Rev. Cheng Chingyi, Pastor Ting Li-mei, Rev. Lindel Tsen, Rev. P. N. Tsu, and Rev. Bernard Tsen, who as living models of what the native ministry should be are raising the ministerial standard and attracting young men of like qualification to a favorable consideration of the claims of the ministry.

The Chinese Church

Exactly one hundred years ago Robert Morrison, the great missionary pioneer, baptized his first convert in the person of Tsai A-ko. "At a spring of water, issuing from the foot of a lofty hill, by the seaside, away from human observation, I baptized him in the name of the Father. Son and Holy Ghost. . . . May he be the first fruits of a great harvest." These words were found in Morrison's diary for 1814. To-day there are 370,000 baptized members affiliated with Protestant churches. Elsewhere in this essay, we have attempted to show that the moral influence of the Christians in our country is ten times their numerical strength. The other characteristics of the Chinese Church that are noteworthy are the desire for unity, cooperation and federation in large missionary undertakings, and self-propagation. We quote the findings of the 1913 China National Missionary

Conference on the Chinese Church for their lucid statement of facts and conditions and their true reflection of the spirit of the Chinese Church:

"This Conference prays with one accord for that unity of all Christians for which our Lord Himself prayed, that the world may know and receive Him as God the Son, the Savior of all mankind, and in accordance with this prayer, earnestly desires the unity of the whole Church of Christ in China.

"This Conference rejoices that the churches in China, for the most part, have been organized as self-governing bodies, and believes that in respect of form and organization, they should have freedom to develop in accord with the most natural expression of the spiritual instincts of Chinese Christians. At the same time it is essential for these churches to maintain cordial relations with the churches of the West, that they may absorb every good influence which those churches can impart.

"In order that Christianity may appeal with force to the minds and hearts of the Chinese people and win their growing national consciousness for the service of Christ, it is of the utmost importance for the churches to be so developed that the Chinese themselves may recognize them as having become truly native.

"In order to do all that is possible to manifest the unity which already exists among all faithful Christians in China and to present themselves, in the face of the great mass of Chinese non-Christian people, as one brotherhood with one common name, this Conference suggests as the most suitable name for this purpose, "Chung-hwa Ki-toh Kiao-hwe," or "The Christian Church in China."

The Signs of Progress

In conclusion, we re-state briefly the facts and conditions which to our mind show that Christianity has made genuine progress in China and that prospects of its future are bright and promising of greater achievement. Of the signs of progress, there are (1) the establishment of the Chinese Church; (2) the spirit of unity and self-propagation; (3) the Student Volunteer Movement for the Ministry; (4) the Christian educational work; (5) the moral influence of Christians. Concerning the future of Christianity in China, there are besides the above-stated facts. other favorable conditions, such as (I) Liberation of Chinese thought. hitherto tradition-bound; (2)the Constitutional right of freedom of conscience and belief; (3) Unprejudiced attitude toward Christianity; (4) Sincere search for a worthy religion for the nation. In short, large opportunities are opening the way for Christianity to advance and possess the nation. May the Christian Church have the strength to realize her mission in China.

If a man love not the immigrant whom he hath seen, how shall he love the foreigner in other lands whom he hath not seen.—*The American Home Mis*sionary.



MEMBERS OF THE YOUNG PEOPLE'S SOCIETY AT TRES ARROYOS, ARGENTINA In this group are those who have Dutch, Swiss, Spanish, German, French, and Italian blood

Evangelizing the Queen Province of Argentina

BY REV. ROBERT F. ELDER, TRES ARROYOS, ARGENTINA Missionary of the Evangelical Union of South America



F Argentina holds premier place among South American republics, Buenos Aires holds premier place among Argentine

provinces. This province and the city of the same name contain almost half of the 7,000,000 inhabitants of the Republic, but the two are distinct political divisions. The city of Buenos Aires is the Federal capital, with 1,250,000 inhabitants; the province, with its separate provincial government, includes an area into which it would be just possible

to put Great Britain and Ireland. This province has 2,100,000 inhabitants, and its semi-cultivated and semi-developed plains of fertile soil are capable of giving a living to many millions more. Buenos Aires contains 42 per cent. of the cultivated land of Argentina, and produces half of the enormous cereal crop, one-half of the sheep, onethird of the cattle, and one-third of the horses. Of the 29,413 kilometers of railways in the Republic, over one-third are laid on Buenos Aires soil, and the rapid extension of the wisely planned network of rail-

ways has worked miracles. Important cities and towns are now to be found where twenty-five years ago all was open, untamed country. There are towns of from 1,000 to 3,000, the growth of five to eight years, and new townships, which soon grow into towns, come into being every year. The population of the province has doubled in fifteen vears, and altho this year it will receive a partial check owing to a financial crisis due chiefly to mad speculation and the failure of the harvest, everything indicates that when things return to normal it will continue its steady growth.

It is in this "Queen of the Argentine provinces" that the Evangelical Union of South America has established its principal work. From the missionary standpoint, Buenos Aires presents something unique. Perhaps in no other country is there a more cosmopolitan population. The only truly successful and abiding work must be carried on in the Spanish language. Even the sons of foreigners, especially after the second generation, tho they may understand the language of their grandparents, prefer the national language.

Buenos Aires is more liberal, more enlightened, and more progressive than her sister provinces. While the Roman Catholic Church is the State church, in Buenos Aires her influence over the people is much less than in the Northern provinces. old-established towns, There are without local industries, half-dead commercially, with a foundation of the old "criollo" familes, who give the tone to the place, who, however amiable and hospitable they may be, are devoid of initiative. They are

conservative in the extreme, subservient to clerical rule, and steeped in the superstitions of a degenerate Romanism. In the newer towns, about 80 per cent. of the men and over 40 per cent. of the women are avowedly anti-clerical. For appearance sake many still adhere to certain outward ceremonies of the Roman Church, but others are bitter opponents of religion, and their hatred for the priests and scorn for religious ceremonies is unbounded. Between the two extremes of the ignorant and superstitious masses and the fanatical and bitter anti-clericals, who often take the form of agnosticism, atheism, or spiritism, we find another class that is being imbued with democratic principles, and hence is naturally revolting against clerical dominance. This class has begun to read, or, at least, to listen to echoes of current literature, and hence has ceased to believe in the efficacy of mere religious ceremonies. Those who compose it will still declare themselves Roman Catholics, but they boldly avow that they do not believe in baptismal regeneration, or in the worship of images, which they consider a relic of the dark ages; transubstantiation they declare ridiculous; the confessional pernicious; the infallibility of the Pope unthinkable; indulgences an exploitation of superstitious ignorance; extreme unction a useless ceremony; prayers for the dead inefficacious; purgatory nonexistent; sacerdotalism a curse to any land. They retain the religious instinct, for they believe in, and reverence, God-a distant, unknown Supreme Being. They believe in the Christ of history, and mentally acquiesce in the principal Christian doctrines and moral precepts; yet they know nothing of a personal God who is "nearer than hands or feet"; of a personal Savior who ennobles and enriches the character as well as saves them from their sins; nor do they know anything of a vital practical religion which is of the heart, and reveals itself in conduct.

The sad story is that many of the callous agnostics and blatant atheists have passed through that stage of mental evolution, and some of them might have been diverted from the lowest and basest to the highest and noblest if the Gospel of Jesus Christ had been presented to them in a sane and illuminating way. Many such acknowledge that evangelicals teach the truth, and some of them break old ties, and gladly turn to God. Others listen and approve, but are so wedded to custom, and so fearful of what people will say, that they stay where they were. But they are thinking, and are at least arrested in their mental drift toward a materialism which is more baneful in its moral effects than the ignorant superstitions which they have left. If this drift toward materialism is not arrested, and continues to advance as rapidly as during the last ten years, the majority of the people in the province of Buenos Aires will be practically pagan in fifty years. This is one of the strong arguments Gospel boldly for preaching the throughout this land.

Those who know what spiritual, moral, and intellectual strength has been given to their nations by the farmers in Great Britain and America will recognize the calamity it is that the sons of the soil in Buenos Aires grow up devoid of religious teaching of any sort except what they pick up at the public houses where men congregate, and which tends only to make them despise all religion. This is what is actually coming to pass in the country districts. The young men of the country, as well as many of the towns, are coming to think that they have no souls, and, as a result, they live as tho they had not.

In addition to the Roman Catholics there are many thousands of Protestant extraction scattered throughout the country. A few weeks ago a woman called at our house. She had a son, who was very ill, and who died shortly after. Her mother was English and her father Argentine. When I went to the house the lady from whom she had rented her room at once greeted me as a Protestant, and spoke of having tried to explain to the neighbors about the customs of "our religion." She said that her father was English and her mother Argentine, but she had scarcely ever attended a religious service except when the Roman Catholic priest had christened babies at whose birth she had been present, or had administered extreme unction to some dying patient she was nursing. After the funeral I questioned the uncle of the boy concerning his British parentage. А close friend who was present opened his eyes with wonder and said, "Why man, you did not tell me that before. I have British blood, also. My father was a Scotchman and my mother an Argentine." Then he gave us as his name one of the most celebrated in Scottish history. None of these could converse in English, but all were of Protestant extraction and

835

respected the Protestant religion. With the exception of the mother of the boy, who had attended Spanish services in Buenos Aires, not one had any real idea as to what the Bible teaches. They are only a step removed from Paganism.

A few months ago we had a service at a country farm house where the mother is a Dutch Protestant. and the father, now dead, was an Italian. A neighboring family came to the service, whose mother is also Dutch father Spanish and the Basque. Not one of them would have anything to do with Romanism. But were it not for our presence here those families would have no obportunity to receive religious instruction.

These are but examples of many. There are Danish, Dutch, German, Russian, Swiss, French, Spanish. Italian, Syrian, and others of Protestant origin, who have spiritual needs, and whose children need teach-If there were no Protestant ing. missions established here, the next generation of these people would be lost to evangelical Christianity. There should be a Protestant mission in every town in the province, if for no other reason than to save the sons of nominally Protestant immigrants from becoming entirely irreligious.

In Argentina we are building a new nation, of which Buenos Aires is a very important part, and which already affects to a marked degree the commercial life of the world. The day is coming when it will influence greatly the political life also. Numerically, Argentina may yet take its place among the front-rank world powers. It has the necessary extent of territory and resources. One hundred years ago the United States of America had fewer people, and only a little over two centuries ago Great Britain could not boast of more. Today these two nations not only are strong numerically, but exert a restraining moral influence on other nations, and lead the way in the vanguard of justice. They do this because they possess thousands of truly Christian citizens, whose life is a protest against evil, and who form a public conscience which revolts against all wrongdoing.

Mexico is an example of how political corruption and lack of public conscience in a nation may perturb the world's peace. If Argentina advances without having a foundation of moral principle, character, and conscience, it is possible for it to become a cesspool of moral corruption in the world, and a menace to other nations. Nothing can replace the Gospel of Jesus Christ in the building of character and in the creation of a national conscience Hence Argentina's leading province needs Jesus Christ above every other need, that it may lead the other provinces to higher things, and to make war on the graft and nepotism which ruin the politics of the land, and the moral degradation so prevalent to-day. If the present state of things develops at the same rate as the increase of population, with the same propelling forces behind, the outcome in fifty years will be worse than the darkest dreams of any chronic pessimist. If, on the other hand, new moral and spiritual influences can be set loose, new steadying principles established, and new propelling forces directed, such as are the outcome of the application of the Gospel of Jesus Christ to private and public life, this youthful nation may not only send food for millions in Europe, but may react beneficially on the morality and the conduct of the world. Are these dreams of an optimist? Perhaps they are, but they are dreams which every true Christian should endeavor, to the point of real sacrifice, to turn into facts.

Some are striving to do this already, but the forces are entirely inadequate. The Methodist Episcopal Church has some eight centers with settled missionaries, from which a number of outstations are worked. The Brethren have four or five centers and branch work. The Christian and Missionary Alliance have two centers from which they work in neighboring districts. The Salvation Army have several established centers of work and do itinerating. The Southern Baptist Board have recently taken over a work started some years ago in La Plata by the Christian and Missionary Alliance. There are a few independent workers, and the Evangelical Union has seven centers from which outstations are worked.

Many of these missionaries are the only preachers in in Spanish а radius containing some 100,000 Our district of Tres Arpeople. royos has 40,000 people, and around it are four other districts containing together 62,000 people, with no other resident Protestant missionary who preaches in Spanish. My helper and I are the only preachers of the Gospel in Spanish in a zone containing 31,850 square kilometers, with а population of 102,000 people. Our nearest colleague, either to the north or the south, is 100 miles away.

The results are wider reaching than any statistics of church-membership would reveal. Altho we have no inclusive returns at hand, there are probably not more than 1,600 who are members of evangelical churches or Salvation Army soldiers in the province. We are but at the beginnings of our work yet. There are many more people in the kingdom than are included in the churches. Results there are that would gladden the heart of any Christian. Here are some samples:

A member of one of our churches, who, when converted, was a comparatively poor man, has since prospered greatly, and has consecrated his money to the Lord. He bore the lion's share of the expense for the building of a church and manse for the work in his town, and is at the present time bearing the whole expense of a new schoolroom. In the same church is a young lady, who was converted as a girl, just when her clear, rich voice was making her popular in social circles, and who was thus saved from countless moral perils. She has fully consecrated her voice and talents to the Lord, and is likely to be taken on as a mission worker. Her singing of the Gospel message has already been much blest.

One of our earliest Sunday-school pupils was converted just when he was giving way to the temptations of youth, and is now a successful helper, working as colporteur and evangelist. There is a neat little house down one of our streets, and its owner declares it to be a monument to the power of Christ to save a drunkard. That Spanish victim of drink made his wretched home a hell nine years ago. His wife says that

it is heaven now. Their home is their own, built with what he would previously have spent for drink. Around the corner is a Dutchman who could tell the same story. Last vear one of our members was promoted by his firm to take delivery of the grain they bought. Many sellers are very suspicious of the weighing, and in some cases not without reason. One man came to watch all his stuff weighed. When he saw our member weigh one or two lots, he asked, "Are you going to weigh it all?" "Yes, sir," was the answer. "Well, then, I am going. I have known you for over five years, and I know what sort of man you are, so I am not going to trouble any more."

At an outstation, Juarez, we have watched some of the Church members develop into some of the finest types of Christian we have ever met. Altho it is not long since the work was started there, no sooner did we ganize a church than the members took upon themselves the entire responsibility of the rent and other expenses, and some of the young converts run successfully a Sundayschool with about forty children. One man, who is a builder, has promised to do all the bricklaying work free of charge if we can provide him with the materials to build a church.

Our latest convert here is a charming girl, a daughter of Basques, who is a school-teacher, said by the principal of the local normal school to be the best student in Tres Arroyos. And that sets us dreaming and seeing visions, for there are potentialities and possibilities in these young lives.

The Tandil and Tres Arroyos loud call for Christ's true churches united to pay the expenses let their light shine here.

of establishing a work in Juarez three years ago. The Juarez church now pays its own expenses, and has left Tandil and Tres Arroyos free to start in other towns. From Juarez one of the members will run a Sunday-school in a town some twentyseven miles away.

If strong young men and women in the homelands could only grip the fact that here we are engaged in the enthralling work of building a new nation, and that there is the probability of their life and teaching being translated into lives that will wield wide influence in the country, and be re-lived and re-taught in the yet unborn generations, they would respond to our call for workers. We need competent school-teachers. State schools exist in every center, but the teaching is superficial, and the moral atmosphere evil. The Government can not supply the demand for schools. According to the Almanaque del Mensagero, "there are in the province 286,623 children of school age, of whom only 143,280 attend school." It is not our intention to attempt to meet that need, but we urgently need schools for the children of our congregations, for it will be policy to give them a thorough education under Christian moral ineducated. fluences. Strong. and keenly spiritual missionaries are an even greater need, perhaps; men with the evangelistic gift, and at the same time capable of teaching and training the intelligent young people we are raising in our Sunday-schools, and shall yet produce in our schools.

Evangelically the day is still dark in Buenos Aires, but that constitutes the loud call for Christ's true disciples to let their light shine here.



REV. F. G. PENZOTTI AND A GROUP OF AMERICAN BIBLE SOCIETY COLPORTEURS

The Bible in Latin America

BY F. G. PENZOTTI,* BUENOS AIRES, ARGENTINA Agent of the American Bible Society



OR the past thirty-six years, or since 1877, I have been preaching and circulating the Bible in the republics of Uruguay, Paraguay,

Brazil, Argentine Republic, Chile, Peru, Bolivia, Ecuador, Colombia, Venezuela, Panama, Costa Rica, Nicaragua, Honduras, San Salvador, Guatemala, Cuba, Jamaica, Mexico, and other places.

My remembrance goes back to the time when all the missionary work in this continent was represented by small groups of believers in Buenos Aires, Montevideo, Rosario and Valparaiso. Only a few thousand copies of the Bible were in circulation. Today the American Bible Society alone has put in circulation almost million Bibles or portions. four Forty years ago the doors seemed impassable, some of our colporteurs were giving up their lives either through violence or through the fevers. Many times have I been at death's door. I have also been imprisoned for the Word and have endured great persecutions and many privations. But as the apostle Paul tells us: Our "labor is not in vain in the Lord."

No pen can describe the effect pro-

^{*} Mr. Penzotti has probably traveled more in South America than any other missionary, and is better acquainted with missionary work than any other one man. What he says, therefore, is of especial interest and importance.

duced by the circulation of the Bible and the preaching of the Gospel in these countries. I have just returned from a seven months' trip, having visited several republics on the Pacific coast and bring with me the conviction that all over the field the voice from Macedonia can be heard, "Come and help us."

It is fifty years since the American Bible Society first started their work in South America. For the first twenty years they worked in Argentine and Uruguay only, but since 1883 they have extended to Bolivia, Chile, and Peru, and in 1886 to Brazil, Venezuela, Colombia and Ecuador. When Mr. Milne and myself began to work here the ways of travel were so difficult and dangerous that at times we were in danger of losing our lives.

After thirty-six years of experience in Latin America I find that the most practical way to begin mission work in new places is to send our men with the Bible in their hands to prepare the way. The colporteur carries the divine lamp in his hand, from town to town, and from house to house, and can enter the homes where the voice of a pastor or missionary has never been heard. It frequently awakens interest, and there are genuine conversions by means of the colporteur. Conversions are not infrequently due to the simple reading of the Word. The work is difficult, but has the approval and blessing of the Lord.

Latin America is rightly called the "Continent of Opportunity," and it would be a pity to lose that opportunity. We find, like St. Paul (I Cor. 16:9): "A great door and effectual is opened unto me, and there are many adversaries."

A quarter of a century ago the Roman Church had limitless dominion in all Latin America, but their system was mechanical and ceremonial. Doubts and unbelief arose, Romanism was confused with Christianism, and liberty with license. Men began to look with contempt on everything religious and considered religion an enemy to progress. It is difficult to convince such men that they are confusing form with reality; but we nevertheless, meet persons of good judgment who recognize the superiority of true Christianity, and who have acknowledged that the only hope for uplifting these countries is in Protestant evangelization.

A few months ago when I was in Callao, Peru, some of the Roman clergy and fanatics went to the Prefect asking him to forbid us from spreading our doctrines. The Prefect answered them: "To forbid the spreading of such a good and moralizing doctrine it is necessary to be a savage, and as I am not a savage, I will not forbid it." These words have been said by the first authority of the principal port of the last country in South America to grant the liberty of cult, which has just been obtained, and where we have worked hard and suffered.

The doors are now open from Tierra del Fuego to Cuba, and we have the opportunity to enter. Rome, after four centuries of dominion, has given evidence of her impotence morally to uplift these countries. We must show them that Protestant missions are not asking the people to change their religion, but are seeking to show that that religion should change them individually. We must show that our arms are not carnal for destruction, but spiritual for edification. The people will then be convinced of the superiority of Christianism.

There has been in South America a strong prejudice against the United States. European merchants point to the American eagle as an invader. The Roman clergy also give the cry of alarm against "the dreadful Yankees," who send their Bibles and missionaries from personal interests. Lately this spirit seems to be disappearing, specially during the last few years, because of the visit of such men as Elihu Root, William J. Bryan, John Barrett, John R. Mott, and, lately, Theodore Roosevelt.

The supreme need of these countries is the glorious Gospel and to make it possible that the day may come when in each house they will have the divine lamp, the Bible.

Money and foreign arms have developed the natural resources of the country, but they have not been able to make this kind of antagonism of races, customs, languages, and religions disappear. What men can not do the Bible is doing; it is the best diplomacy for conciliation with the foreigner of different nationalities and creeds, bringing the people nearer to God their Creator.

Some Instances

In Rivas, Nicaragua, while visiting from town to town and house to house, with the Bible in my hand to read and explain the contents to the people, and looking for a place where I could hold public meetings I could find no place to hold them. The owner of a small hotel finally let me have his dining-room, where a large number of men came, but not one lady. The next day as I took the small steamer to cross the lake of Nicaragua on my way to Granada a lady of about sixty years of age came to speak to me. She was very nervous and frightened, and said to me:

"Sir, do you think that the end of the world has come?"

"No, madam," I answered. "What has happened?"

"Have you not heard?"

"No, I have heard nothing."

"Just think, sir, a Protestant preacher came here last night. Do you not think that the end of the world has come?"

"Did you go to hear this man?"

"May God deliver me. Were you present?" I replied that I was there, and she said she had been told that there was a large crowd of men, but that the women were all ready with sticks and stones waiting outside to kill him, the preacher.

A French gentleman who was near, listening to our conversation, said to her that this was not Christ's teaching; but in a low tone of voice she said to me:

"Yes, sir, we must kill the wolfs. Do you not think so?"

"Madam, perhaps you have been wrongly informed about this gentleman."

"Oh, no, I know very well what is happening. I have been told that he is coming on board of this steamer, and I fear that we will go down."

I opened my New Testament and tried to explain to her some passages. She listened attentively and with interest, and asked what book it was. "The New Testament of Jesus Christ."

"What is the New Testament?"

"It is what Christ and His apostles had taught."

"That is why it is so beautiful; please read some more."

As I read and explained, she was much interested, and at last she exclaimed, "Sir, you truly are a good Christian, but we must kill and burn that heretic."

After we reached the other side of the lake she was so greatly imprest that she begged me to come again soon. Then the same French gentleman came up and said to her, "Why did you speak like that to this gentleman, he is the same one who preached last evening."

"The same man! He seemed so well educated!"

Now we have in this same town several groups of believers whose souls belong to the Divine Shepherd.

In Callao, Peru, there is a family of ten, consisting of father, mother, and eight children. The two older sons, twenty and twenty-two, were given over to sin and were a burden to their parents. One evening they were walking the streets looking for adventures and happened to pass in front of our chapel. When they heard the singing they came inside to make fun of us. I spoke to them kindly but firmly, and they changed their minds and seemed imprest by the service. Both came to our next meeting and were regular in attendance ever after. One evening when we did not hold a service they remained at home and locked themselves in their room. Their mother, who had lost all confidence in them, wondered what they could be doing

with the door locked, and, of course, she thought it could be nothing good. At last she looked through the keyhole and we can imagine her surprize on seeing her two boys on their knees with their open Bible. The mother could not resist the impulse, and knocking at the door asked what was the meaning of this. Opening the door to her they told her the whole truth:

"Now, mother," they said, "we know that we have been bad sons to you and have made you suffer a great deal, but from now on we wish to be good boys, and to help you." The mother was so surprized that she asked them where this place of worship was, for she wished to go to hear this religion which had changed her children so completely. They took her to the next meeting. At the next service she came with all her eight children. On their return home they took all their images of different sizes and colors and made a great bonfire with them. When the father entered the house he was frightened to see the smoke, but only found his wife and children warming themselves with the fire from the images. For some years two of the boys have been working as missionaries, and one of the girls married a Protestant pastor.

In spite of persecutions, privations and prisons in the past, I rejoice to find rich fruits of the work of many years. Boys that I used to take by the hand and young men who were on the wrong road are now colporteurs, others are teachers, pastors, engineers, managers of banks and secretaries of the government—men with good positions who give a good testimony to Christ by their lives. How true it is that "your labor is not in vain in the Lord."

842

The World at War

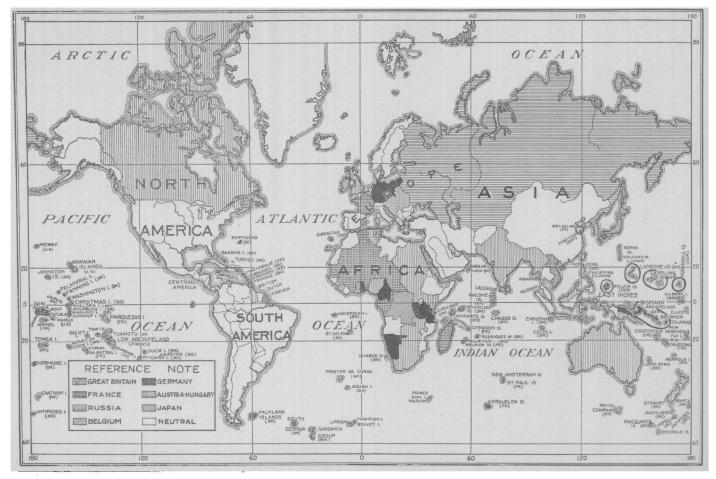
ALLIES

NATION	Area	Population
British Empire:		
United Kingdom	121,633	46,035,570
Europe	120	235,063
India	1,802,657	315,156,396
Asia	166.834	8,709,533
Australia	3.191.773	6,551,513
Africa	2,135,147	37,990,222
America	4,010,914	10,096,863
France:	· · · · · · · · · · · · · · · · · · ·	
Republic	207.054	39,601,509
Dependencies	4.538.543	40,986,243
Russia:		
Europe	1,997,310	140,683,000
Asia	6,294,119	27,236,800
Finland	125,689	3,140,100
Belgium	11,373	7,571,387
Belgian Kongo	909,654	15,005,465
Servia	18,650	2,911,701
Japan	260.738	52,985,423
Montenegro	5,603	516,000

THE OPPONENTS

NATION		Area	POPULATION	
Germany		208,780	64,925,993	
Dependencies		1,027,820	(White) 24,389 (Native) 12,041,603	
Austria-Hungary		• 241,491	49,458,421	
SYMPATHY OF NEUTRALS		IMPARTIAL	IMPARTIAL NEUTRALS	
With Allies Italy Portugal Spain Holland Rumania? Bulgaria Greece	With Germany Turkey Albania Persia? Afghanistan?	Switze Latin China Denma Norwa	Denmark Norway Sweden	

THE WORLD AT WAR-ALL SHADED PORTIONS ARE INVOLVED IN THE PRESENT CONFLICT.



Practical Effects of the War on Missions

REPORTS FROM VARIOUS BOARDS, SOCIETIES, AND MISSIONS



HE nations of the world are so closely linked together that if "one member suffers all the members suffer with it." The suffer-

ing is all the more keen and more constant because of the incessant warring in our world-members between those who follow the usurping "Prince of this world," and those who are servants of God, the rightful Ruler.

Practically every religious and missionary organization is hampered and some are suffering because of the war, but there is no need that the work of God should permanently suffer. If men will but learn the lessons He is seeking to teach them, great blessing may come from this murderous strife.

The following are some of the reports of the British and American Mission Boards in reference to the difficulty of sending men and money to the field, the financial stringency at home, and the increased obstacles to the work abroad.

Reports from British Societies

The Rev. John H. Ritson, M.A., secretary of the British and Foreign Bible Society, says: "We have not yet had any communication from our German or Austrian agencies, but we are in touch with all the other Continental agents, and in most countries our colportage work is proceeding quietly. Many of the colporteurs, however, are serving as soldiers.

"As it is impossible to obtain supplies from Germany, we are printing in this country a German Gospel and also a Gospel in diglot form with German and English in parallel columns."

Rev. E. P. Sketchley, M.A., assistant secretary of the Society for the Propagation of the Gospel in Foreign Parts, writes: "So far as we know none of the society's work outside Europe is suffering interference in consequence of the war. When war was declared we were anxious for the safety of 122 chaplains on the Continent. They are nearly all safe now, and there are only twenty-one about whom we are still anxious."

The Rev. Cvril Bardslev, M.A., the honorary secretary of the C.M.S., states that the committee is greatly encouraged by the income received during August, which is quite up to the average of past years. "Once more," he says, "our brethren at the front are nobly and promptly responding to our message asking them to cut down their expenditure in every possible way. The supporters of the Society at home may be assured that all expenditure, both in the field and at Salisbury Square, will be most rigorously limited so long as the work itself is not curtailed."

In several of the missions of the Church Missionary Society the missionaries are passing through a time

considerable anxiety, chiefly of through lack of news, but there is no reason for fear as to their safety. Owing to the mobilization in the Ottoman Empire and to the difficulties experienced, such as those of obtaining money and cashing cheques, a C. M. S. agent has been dispatched to Palestine to look after the interests of the missionaries, and to render any special assistance that may be needed. In German East Africa the isolation of the missionaries is complete, and no communication with them is at present possible.

844

The stations of the C.M.S. in German East Africa extend over a line of some 250 miles, and are in two different countries, Ukaguru and Ugogo, in which distinct languages are spoken. In 1913 there were three stations in each country, but two stations have since been amalgamated. There are over a dozen missionaries with their wives still in German East Africa.

A letter of greeting to the German Baptist Missionary Society has been written by the foreign secretary of the British Baptist Missionary Society, and the missionaries in every one of the society's fields have been notified that in rendering any emergency service to members of Continental misionary societies they will be acting in full accordance with the desire and purpose of the committee and supporters of the Society at home.

Continental Missions

Mr. F. H. Hawkins, LL.B., secretary of the London Missionary Society, has given out the translation of a letter from Paris written by an influential French Protestant.

"Our missionaries in Madagascar must be in great difficulty. Thev telegraphed three weeks ago that the bank refused them money. We have been able to send them 5,000 francs by Ranarivelo, the great merchant of Tananarive. who is at this moment in France, but it is a very small sum. and we ourselves are very short of money: because of the moratorium we can hardly draw any money out of the bank. Besides, our society was behind in funds when the war began, which suddenly stopt all receipts. We have had to ask all our missionaries to live as they can on the produce of the country, and not to pay the evangelists and native teachers. It is a heartbreaking situation. I hope we shall be able to send a small sum at the end of September, but it will only be a little.

"Some English friends who were much concerned at the situation of our two South African missions in Basutoland and Rhodesia have furnished the money, and have asked the British Colonial Minister to intervene and to furnish food as soon as possible to our missionaries. But nothing of the kind has been done for the missions of the French colonies, and it is there they will suffer especially, both on the Kongo and in Madagascar. We are having to reduce the allowance of our missionaries on furlough, an allowance already very insufficient, and also the pensions of retired missionaries and widows, which is almost cruel.

"How much we must ask God that this terrible trial will not last too long. One asks if Europe could endure it through the whole of next winter."

"For our French Church," states

a Wesleyan Methodist Society, "the war is a disaster of inestimable magnitude. Those stations in the south will probably escape the worst horrors of conflict; but our people in the frontier town of Nancy are sure to suffer terribly. It is as yet too early to foresee how many of the other circuits may also be involved. At best, the war spells calamity for our work in France."

More than 250 French Protestant clergymen have gone to the front with the French armies, and practically all of the German Methodist ministers in south Germany are with the German army. The Methodist Theological School at Frankfort has been closed, as nearly all the students have been called to fight.

German missionaries are in a serious position owing to the war, and facts are given illustrating the manner in which they are cut off from their home base.

"In India," says Dr. David Downie, "Germany has 400 Protestant missionaries and in South Africa probably the same number. These are Moravians, Lutherans, Baptists and Methodists, and their work is highly esteemed by their English colleagues, with whom they cooperate in unity and amity. At present these 800 missionaries can not communicate with their headquarters nor can they obtain their usual remittances for their salaries and for the upkeep of the missionary propaganda."

"It is too early to be able to furnish definite and accurate information in regard to the effect of the European War on Moravian Missions," says Dr. Paul de Schweinitz, of Bethlehem, Pa., "but it may well be questioned whether any other church will be more disastrously affected than the Moravian Church. The Moravian Church is an organic unity throughout the world, and its missions are carried on by the Church as a whole. Its Mission Board is composed of one American, one Englishman, one German, and two chosen from the Church at large. The central offices are in Herrnhut in Saxony, in Germany.

"Hence it is cut off from direct communication with all its various fields, and especially from those in Africa. About 60 per cent. of the income of the Moravian Mission Board has been derived from the countries now at war, all of which is jeopardized, so that it can readily be seen into what a critical condition Moravian missions have been plunged.

"In the Home provinces there are members of the Moravian Church in the British, the German, the Austrian and probably the Russian armies. No direct advices have been received from the Austrian and Russian Moravians."

The Moravian Brethren in England desiring to express their firm conviction that this awful war need not disrupt the churchly unity have adopted the following minute:

"This Synod of the British Province of the Moravian Church sends hearty and brotherly greetings to our Brethren of the German Province, mindful of the fact that hate can not exist between members of the Body of Christ, nor war between members of the Brethren's Church. The President of Synod is requested to forward this Resolution to the 'Deutsche Unitäts-Direktion' and to the two Provinces in America and to the West Indies."

845

Work of American Societies

Dr. James L. Barton, Secretary of the American Board of Commissioners for Foreign Missions, writes as follows of the physical effects of the war on the missions of the American Board: "As soon as England declared war the banking systems of the world seemed to cease action, and from that day for a longer or shorter period in all the mission fields it was practically impossible for the missionaries to secure funds from the banks for their own support or for the conduct of their work. Credits and bills of exchange on London or on the United States seemed to have no value. Missionaries in Turkey were put into straits from which at the end of September they had not been wholly relieved.

"The United States Ambassador at Constantinople, Mr. Morgenthau, was. able to secure from business firms several thousand pounds Turkish. which he distributed to various institutions in Turkey, the American Board treasurer receiving £T.4000. This money provided immediate relief. At the present time arrangements have been made so that through business houses funds can be received at Constantinople, but no way of transmitting these funds into the interior of Turkey has been discovered up to the middle of September. All the banks in the interior had ceased payments. Some of the missionaries in the interior have been living on short rations.

"Mr. and Mrs. Kennedy remained in Albania until it became impossible for them to secure funds, from Constantinople or elsewhere, in exchange for their credits, either for themselves or for relief work. Under these conditions they were compelled to withdraw and have returned to America. Mr. Erickson is in Italy, hoping to get into Albania and continue the work laid down by Mr. Kennedy. So far as we can learn, the missions in the Balkans have not been disturbed materially. The Bulgarian missionaries have been able to secure funds necessary for their support.

"One of the most trying situations in any of the missions of the Board is that represented by the mission in Austria, with headquarters in Prague. No letters of credit or bills of exchange that they had were of any value, and, so far as we know, up to the present time no money has reached them from Boston. A thousand dollars was sent through the United States Treasury for the support of the two families in Prague.

"Upon the outbreak of the war the sailings of all missionaries of the American Board to India, Ceylon, Africa, Turkey and the Balkans were cancelled. The situation had so changed by the end of September that plans were completed for the sending of missionaries to Africa, India and Ceylon by way of the Atlantic and the Mediterranean. All sailings to Turkey have been indefinitely postponed, for two reasons -one the uncertainty of what might take place in the Grecian Sea between the time of the sailing of missionaries from our Eastern coast and their arrival there, and because of the situation in Turkey, which made it uncertain as to whether it will be possible to continue the work in any normal condition this fall. Many English have been sending women and children out of the country. The State Department in Washington advises that under present conditions no more Americans should be sent into Turkey.

"The work in Turkey has been much interfered with by the mobilization which has been general. It was not certain, when the most recent letters were written, whether or not the schools would be able to open at the regular time, but the missionaries were planning to open them, even with a greatly reduced teaching staff, in order to restore confidence in the minds of the people and to hold things steady. It would produce a spirit of consternation throughout Turkey if for any reason the American schools should fail to open at the regular time.

"The new hospital of the American Board at Marsovan, Turkey, has been taken possession of by the military, which is also threatening to take other buildings in Marsovan and other cities. Through the efforts of our Ambassador in Constantinople, the authorities have agreed to withdraw at an early date from the hospital.

"In other countries there has been little interference with the work, to our knowledge. The work of the American Board under the German flag, in the Caroline Islands, may pass to the British flag. The island of Nauru has already been taken possession of, and possibly the Marshall Islands. That need not make any difference with the work of the mission."

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church reports that all new missionaries have now, after some delay, gone forward as usual. Two missionaries on the way to China were detained for nearly a month in Egypt, because the steamer was discontinued in the middle of the voyage and because their express drafts could not be cashed.

Bishop Ferguson, of Liberia, reports that the missionaries were in Finally arrangements great want. for exchange were made through the Anglo-West African Bank. The Standard Oil Company and other large business companies doing business in the East have also undertaken to cable remittance through their agents. For this purpose Mr. E. Walter Roberts, Assistant Treasurer of the Protestant Episcopal Board was appointed the representative for all the boards.

The demoralization of trans-Atlantic passenger lines, and more particularly the complete interruption of international exchange, has thrown upon the Presbyterian Board of Foreign Missions in New York some of the most puzzling problems with which the secretaries and treasurer have ever had to deal. The board received a cable from the council of its missionaries in India saving: "Send no drafts. Can not get money except at exorbitant rates." The board's average remittances to India are \$50,000 a month, and a high rate adds a prohibitive percentage.

The desperate situation pertains to the West African field. All the African stations, save one, are in German colonial territory, and they have been dealt with ordinarily through a Berlin house corresponding with a German bank in Buea, the capital of Kamerun. It is impossible now to buy exchange on Berlin, and it is probable that the colonial bank would not cash the exchange at any rate, whether on Berlin or any other European center. In this condition great anxiety exists for the African missionaries, lest they be reduced to privation through inability of the board to transmit them any funds whatever.

The receipts of the board have thus far shown no diminution, under depression due to war, and it is profoundly hoped that the sacrifice and enthusiasm of the supporters throughout the Church will prevent any loss of income.

The Presbyterian Board is watching with keen attention every development and is prepared to meet any complication. A list has been sent to the State Department at Washington, giving the names and addresses of its missionaries in Africa, China, India, Japan, Persia, and Syria. Since China has become involved careful information has been furnished to the Department concerning the missionaries and property interests of the Board in Tsingtau.

Mrs. Charles K. Roys, of the Presbyterian Mission in Shantung writes under date of August 21st: "We have heard the wildest rumors of Russia's advance upon the port she has long coveted, of Japan's approach, and of Germany's intention to blow up the place rather than let Tsing-tau fall into the hands of the enemy. Our little papier maché summer cottage is located within a few hundred yards of the German military practise ground, and for years past we have heard and seen the maneuvers of German troops. Ten-inch guns sent their missiles whizzing through the air over our heads; the shrapnel and gattling-gun practise

was at times deafening. But we never dreamed that the horror of the reality of war would add terror to these maneuvers in our lifetime.

"The children were enjoying to the full the sea and mountains and the companionship of other children after their winter alone on the compound. Then in a single night the whole aspect of life was changed. Germans in Tsing-tau were naturally excited and the whole city was in commotion. Provisions were to be had only under Government supervision, and prices were advanced 50 per cent. The poor Chinese fled by the hundreds from Tsing-tau, walking days to reach interior villages at a safe distance."

Many new and furloughed missionaries were preparing to sail during the late summer and early autumn, but all sailings from New York via England or the Continent, canceled. were and sailings from the Pacific Coast were carried out only by steamers under American registry. Members of the Indian missions, and who are needed on the field, were permitted to sail for India via the Pacific, no women or children to accompany them. Young men under appointment to India are permitted to go only in special cases.

From the United Presbyterian Board comes the report:

"Egypt is theoretically a part of the Turkish Empire and pays to Turkey an annual tribute of some \$3,500,000. Yet the more vital factor in her international relationships is the great British occupation. When the war broke out Egypt's neutrality was immediately and independently declared. Great Britain's interest in the Suez Canal, as a necessary highway to India, is perhaps our greatest guaranty that British authority will preserve order in the Nile Valley. As goes Egypt, so goes the Sudan."

A letter from Egypt says: "It is said that there are 40,000 Indian regulars in camp at Alexandria, on the Canal and at Abbasia. No one seems to apprehend the slightest danger. As to an uprising, we do not consider that there is as much danger to-day as there was at almost any time during the regime of Sir Elden Gorst. It is said that most Moslems are wishing the Germans to win, but I take it that it is only the unthinking ones, and the ambitious characters that have been all along 'Nationalists' and hating the English, because they want to rule (or ruin) the country themselves.

"So far there is no reason to be alarmed for the personal safety of any of us. There does not seem to be the slightest intimation of any native uprising. In fact, almost everything seems to point the other way. The Egyptians generally seem more loyal to Great Britain now than ever before, for which we are all very thankful."

The Board of Missions of the Methodist Episcopal Church (South) reports through the Secretary, Dr. W. W. Pinson:

"The European war has had no disturbing effects in the field occupied by our church, except those incident to banking transactions and the transfer of funds. It was for some time difficult if not impossible to get either funds or supplies to our missionaries in the Belgian Kongo, but by an arrangement with the Department of State the difficulty was removed and we are now able to reach our missionaries by the way of Lisbon. Travel has not been seriously interrupted to our fields in China, Japan and Korea, nor has our mission work been interfered with except an occasional delay in travel."

From the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (South) Dr. S. H. Chester, the secretary, sends this word: "I am thankful to say that in actual receipts to date the European war has not begun to tell on our finances: we even show a slight gain for the month of September over the corresponding month last year, and for the fiscal year our receipts to date are still a few thousand dollars in advance of those of last year. As a good deal of our missionary income is received from those living in the cotton section we can scarcely hope that we will not suffer seriously later on from the inability of the people in that section to command the means for making their usual contributions; and that is the reason why we deem it necessary to exercise great caution and conservatism in sending out reinforcements. and to husband our present resources in every possible way.

"We have received no word from any of our missions indicating that their work has been in any way hindered as yet as the result of the war. As a cautionary measure we have cancelled the sailings of all new missionaries to our Eastern fields and are retaining furloughed missionaries from those fields at home except in a few cases."

Rev. George Drach, Secretary of the Board of Foreign Missions of the General Council of the Evangelical Lutheran Church in North America,

reports: "The war in Europe has delayed the sending out of our missionaries to India over a month, but we now have completed arrangements for their passage in November. We have been able to send funds to our missions in India and Japan, but at a high rate of exchange. We are advising economy, especially in the direction of building operations, not only because we can not feel sure that our income will allow the normal expansion of the work which would otherwise be provided for, but also because calls have reached us from German societies and missions of German societies, asking for aid and relief, inasmuch as the German societies find it impossible to send funds or communications to their missions in British colonies, especially India. We wish to be able to some extent to grant the aid requested. We are about to issue a special appeal to all Lutheran churches in America for offerings to relieve the need of German Lutheran missions in India and elsewhere."

Dr. L. B. Wolf, Secretary and Treasurer of the Board of Foreign Missions of the General Synod of the Evangelical Lutheran Church in the United States of America writes: "We contemplate sending out a party of seven missionaries, leaving New York on October 21st, among whom is my daughter, who goes out to take up work as a medical missionary in our hospital in South India.

"The war in Europe has affected our work to some extent," says Dr. A. McLean, of the Foreign Christian Missionary Society. "A number of churches and individuals find it more difficult to contribute to the treasury of the society than before the war began. Two or three of our missionaries have been delayed in sailing but the way seems to be open now. We have had no trouble in the matter of reaching our missionaries and sending them their usual remittances."

"We have not experienced any ill-effects of the war on our missions," writes Dr. Canon S. Gould, of the Church of England in Canada. "Our receipts to-date are somewhat in advance of those of last year. Beyond the withholding of reinforcements for the present and instructions to our field authorities that they should exercise every economy in administration, I do not anticipate that our board of management will feel called upon to take any definite action.

"It is still too early to know the ultimate effects of the European war upon our missionary work," writes Dr. F. P. Haggard, of the American Baptist Foreign Missionary Society; "but I may note the following: (1) While there are many Baptists in the countries of Europe we are related directly or indirectly only to those in France, Germany, Sweden, Spain, Russia, Finland, Denmark and Norway, and we contribute to the work in these lands small sums, as compared with that appropriated to missions in non-Christian countries. It seems almost needless to add that Baptist work in the countries at war is absolutely de-The churches are dismoralized. organized, since the laymen and many of the pastors are at the front. Thus far we have no information of property destroyed.

"(2) The sending of new missionaries has not yet been affected to any degree. Our missionary parties are sailing without difficulty both eastbound and westbound, and some of the missionaries who sailed during the early part of the war have already arrived at their destinations.

"(3) We have not found any difficulty in the transmission of funds greater than that experienced by all commercial houses. The Standard Oil Company has agreed to transmit the funds of missionary societies which find themselves unable to make the usual arrangements.

"(4) It is still too early to forecast the effect of the war upon missionary contributions at the home base. Our situation at present may be described as normal, being almost identical with that of a year ago."

The American Friends have missions in China, India, Africa and elsewhere. Secretary Charles E. Tebbets reports that: "Word has just come from their missionaries in British East Africa that they are under martial law, and that the government is providing a place of refuge in case of a native uprising. The natives are much excited, but so far have shown no hostilities to the missionaries."

The Methodist Board of Foreign Missions is responsible for a widely extended work in the countries of Europe now at war and in their colonial possessions. On the continent of Europe congregations are dispersed, families broken up, churches vacated, schools empty, factories idle, market-places deserted, and everywhere there is disquietude and dread. Ministers and laymen have been called to bear arms in Germany, France, Russia, and Austria. The paralysis of industry renders it practically impossible for the congregations to meet their obligations to their pastors, and the Methodist Board

must face the necessity for reliefmeasures for the distrest representatives of the church in those lands. The situation in Italy is only a little less serious than in the zone of hostilities.

In Africa the missionaries have suffered great financial distress, particularly in North Africa, where the stations in the French territories of Algeria and Tunis found themselves suddenly cut off from financial support. It was with great difficulty that the Board was able to transfer funds to meet the situation. From the Belgian Kongo, and in Angola, Rhodesia, and Portuguese East Africa come reports of disturbances of all normal relations, and disquiet concerning the future. Liberia, tho outside the zone of actual danger, has been hit as hard financially.

Dr. George Heber Jones writes that the Board has, so far, been able to meet the new situations Bishop John L. Nuelsen, in created. charge of the work in Europe, has remained there to care for the varied interests of the church. The Rev. Ernest, W. Bysshe, superintendent of the mission in France, who had just come to America on furlough, returned immediately, and is now studying the situation in Paris. The Rev. George A. Simons placed at the service of the Russian Government the newly purchased Methodist property in Petrograd, and it is now being used as a hospital for wounded sol-The great Methodist hosdiers. pitals of the Bethenian Verein, in Hamburg, Berlin, and Frankfort, have done large service in caring for the German wounded; while two hundred nurses of the Nursing Sisterhood of the German Methodist

Church are reported as having entered the service of the government for hospital work.

A Message to the Churches

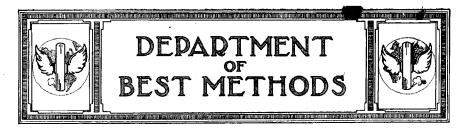
The Committee of Reference and Counsel, representing the Foreign Missionary Societies of North America, has sent out a letter to the churches which emphasizes especially the danger that whole nations will misinterpret Christianity, and imagine that it is represented by armies and navies rather than by peace and good-will.

The Day of Prayer, appointed by President Wilson, was emphasized as was the request that Americans observe strict neutrality. "The churches should make clear the distinction between the teachings of Christ and some of the characteristics of socalled modern civilization. A more persistent effort should be put forth to make the spirit of Jesus leaven national as well as individual relationships. Vital Christianity has not failed, but men have failed to exemplify it.

"Emphasis should be laid upon the necessity of maintaining the missionary work of the churches at their full strength. Thousands of American missionaries are in lands which are directly or indirectly governed by the warring nations. There is danger that absorption in questions developed by the war will lead to forgetfulness of the great work which the churches have been conducting. That work has been built up through a long series of years. Schools and hospitals on the foreign field can no more be closed at such a time than similar institu-Never have nontions at home.

Christian peoples been so ready to receive the Gospel. A transformation of startling magnitude is taking place. God is summoning His Church to mold the character of the coming life. It is unthinkable that the Church should fail to respond.

"While we do not underestimate the embarrassment which some business men are experiencing, there is no reason to anticipate that the ability of the American people to maintain their missionary work has been or is likely to be seriously impaired. Many of the missionary societies had their birth during a period of war. Several of the largest British societies were founded in the period of the French Revolution and the Napoleonic wars. The Baptist Missionary Society of Great Britain made some of its most notable advances during the Crimean and Boer Some of the strongest sowars. cieties in America were formed in war times. The foreign missionary work of at least one of the churches in our Southern States was started in the darkest days of the American Civil War: and while the contributions to the northern missionary societies fell off during the first years of the struggle, they regained their former standard before the war closed, and in some cases exceeded Without it. question, American Christians of to-day can equal the devotion and self-sacrifice of Christians of former days. No concession should be made to a spirit of retreat, but the Church should be confidently expected to address itself with new vigor to the supreme necessities of the hour."



CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, N. Y.

BEST METHODS FROM SUMMER CONFERENCES



EPORTS from all the conferences and summer schools of missions tell of large attendance and inspiring sessions. At each of these gatherings

there is a constant interchange of uethods, and the eagerness with which delegates jot down in their ever-present notebooks new plans that might prove helpful in their home churches is one of the most encouraging features. The desire for better preparation for service is everywhere manifest.

"This is my first experience at a summer conference and I have found it delightful," said Mrs. H. G. Clark, missionary of the American Board to Japan, at a farewell service held by little group on the mountainside the last Sunday afternoon at Silver Bay. "The thing that has imprest me most is that everybody here seems to be getting to give."

The Best Methods editor brought home a notebook full of helpful things from Silver Bay, and through the kindness of several delegates to Northfield she has secured some of the best methods outlined there. A few of these are given here. Others will appear from time to time during the coming year.

AN EFFICIENCY EXHIBIT

BY MISS EDITH THOMSON, RIDGEWOOD, NEW JERSEY

One feature of this year's Summer School for Women's Foreign Missionary Societies at Northfield was a collection of such "best ideas of the best leaders" as could be brought together in tangible shape to constitute an Efficiency Exhibit. The word efficiency may be a bit overworked nowadays, but the eagerness to attain the quality and practise of efficiency that animates so large a number of even the humblest workers, is one of the most encouraging signs of the times. At this exhibit. foreign costumes, curios, flags and all purely decorative features were ruled out, and only such things were displayed as might easily be reproduced at home.

Don't Waste Time Hunting! FILE YOUR LEAFLETS

This sign greeted the visitor from a table on which were ordinary letter-file boxes with gummed labels on the back duly inscribed to show the range of contents. These had been adapted to the filing of missionary leaflets, items or pictures cut from periodicals. The special adaptation consisted of replacing the letters of the alphabet, which usually designate the sheets which separate the box into various compartments, by written slips bearing the names of missionary countries or subjects; *e.g.*, *A* was replaced by Africa; *B* by American Indians; and so forth.

This filing device and other things seen at the exhibit, like the wafer butter-plates which grocers and housewives find indispensable, but which only one man was clever enough to patent and put on the market, seem so simple as to hardly be worthy of such a place. Yet, as a rule, a classification of material on hand, or a filing system, is one of the last things adopted by leaders makers of programs. Nothing and saves more wear on the temper or brings more comfort and assurance than knowing where to put one's hand on a thing when it is wanted. Junior leaders, especially, who save printed pictures, maps, etc., will find such boxes, or (if more easily obtained) a set of large manila envelopes, of great service.

854

CHARTS and POSTERS have come to be almost necessary adjuncts of successful missionary meetings, yet many persons hesitate to undertake them lest it require excessive labor, artistic talent, or both. This need not be the case. Some of the most effective posters at this exhibit relied for their art work on pictures that had been cut out and pasted on cardboard or heavy paper. Some of the lettering was merely done with heavy pencil marks, the whole entailing no expense and little effort. For the simplest charts, manila paper, crayons, ink, and a small paint brush constitute all the outfit necessary.*

The cloth charts at Northfield showed considerable variety of lettering. On many of them, gummed and pasted letters cut from patterns of letter-forms offered sale by some of for the Women's Boards, had been used, and it was suggested that children in bands or shut-ins in the Home Department might prepare such letters in quantity to be ready when needed. On others, rubberstamp letters had been used (not which entail more labor). stencils, These applied with the help of ruler and ink-pad form a simple mode of lettering ready for use at a moment's notice. These stamping outfits are more expensive at the start than pasted letters, but lettering done with them eliminates the danger of cracking or tearing if the charts are to be packed and used many times. If purchased by some society in the church, this miniature "printing outfit" will prove a continual source of helpfulness in new and varied ways.

Many of the designs on the cloth charts were done in colored crayons, and the exhibitors gladly gave away the secret of their "no smutting" process. These colored crayons are much easier to handle than paint; but, as every body knows, the slightest rubbing of a crayoned surface causes blur. This is wholly remedied if, when the picture is finished, the chart is laid face down and prest quickly with a moderately hot iron till the color comes through on the wrong side. This effectually "fixes" the picture. But let the presser take the precaution to cover the board with paper or cloth of no value. Otherwise she will find a duplicate of her design where it is unwelcome!

Another feature of the exhibit was Missionary Tea Table with its the numerous small novelties and oddities made to add attractiveness or the element of surprize to such items on the program as current events or the answers to sets of questions. Among the things on this table were pasteboard crackers (made to look real by rows of pin-pricks), with items pasted on the back; a dish of tempting paper salad with slips bearing printed bits of information fastened to the leaves and the mock slices of egg; and paper firecrackers with items inside to be pulled out by the string projecting in imitation of a fuse.

The amusing or interesting invitation cards shown had nearly all been actually in use, and were loaned for the occasion. It was evident that some societies had found blue-printing a satisfactory

^{* &}quot;Miss Edith Thomson, the 'chart-maker,' had a bewildering display of charts at Northfield that were the despair of the audience," says one of the delegates. "How could any ordinary hand produce such extraordinary charts?" Yet many an "ordinary hand" has done it, and many more can do it by followin" Miss Thomson's directions as here given.—B. M. B.

way to reproduce a large number of invitations or announcements when it was desired to embellish them with some artistic design.

A map traced from an atlas on thin cloth and stretched over flat, corrugated board was dotted with tiny flags bearing the names of great missionaries. This was pronounced "the best thing here" by an enthusiastic Sunday-school teacher who had lately been teaching the graded lessons on missionary heroes, and felt the need of such a device.

Even an idol shrine, the exhibit proved, is capable of home manufacture. In the dramatic scenes now so popular, an idol is often wanted but hard to get. A very good substitute can be devised by making a charcoal copy of a picture of some idol on a sheet of stiff cardboard, and bending the cardboard in a backward curve at the base to enable the figure to stand upright. The Buddha, 28 inches high, shown in the exhibit, was made in this fashion. It was enshrined in a background of dark drapery and had incense sticks and candles before it, together with sticks topped with long streamers of colored paper, cut in fantastic shapes, like the paper prayers seen in Eastern temples. From a distance and in a somewhat dim light, it had almost the effect of a large alabaster image.

Samples of hand-work from the Woman's Board of the Reformed Church formed a notable exhibit in themselves. There were bandages, workbags (filled and unfilled), tiny dolls for Christmas trees in India, and garments for babies and adults cut from patterns furnished the Board by missionaries on Such things are especially the field. welcome for hospital and rescue work, but the peculiar value of all such work lies in the fact that many women in the home churches who can not give largely in money, are thus enabled to offer such gifts as they have-their time and the labor of their hands.

Methods for children filled considerable space. It was interesting to see how little villages-African, Burmese, and Japanese-could be built up in fashion suggestive enough to children's eyes, out of pasteboard and colored paper, ten-cent-store dolls and other inexpensive accessories. A suggestion for hand-work to be done by children at their meetings was found in the pretty Christmas ornaments-horns, stars. crosses, flowers, gay Santas, and angels ---to be used on the Christmas trees at the mission stations. These were cut from colored mounting-board, red predominating, and in many cases decorated in gilt.

Even the very little ones sent in their contribution—just simple textcards, white squares brightened with colored borders of kindergarten sewing, the center left blank for the missionary to write in some text of Scripture. Yet who knows but that such missives as these, made possible by little children and bearing the Good News into remote, unlikely corners, may not prove in the end to have been the most effective method among them all?

CHARTS AND POSTERS AT NORTHFIELD

The importance of charts and posters -things that appeal to the eye-was continually emphasized at Northfield. "We often hear of things going in one ear and out the other," said a delegate at one of the meetings. "but who ever heard of things going in one eye and out the other?" Another told the story of a small boy who, after seeing a chart which depicted the number of Christians and heathen in the world by means of black and white circles, prayed: "Dear Jesus, help me to be a man; and when I become a man to make the black circle smaller and the white circle bigger."

Perhaps the most striking of all the many charts displayed was a drawing in black and white entitled, "In The Grasp of Heathenism."* (See page 854.)

Some important truths were taught by means of statistical charts. Two of these were as follows:

Japan Leads the Orient But Whither? 8,000 Students in Tokio University 6,000 Agnostic 1,500 Atheistic 440 Uncertain 60 Christian

A Comparison In the United States 19,636,348 Children in School

In India 12,281,000 Married Children 481,000 Widowed Children between 5 and 15

* Outlines of this chart and another called "Burdened Girlhood," drawn in pencil on cloth one yard square, can be supplied for 50 cents each by Miss B. F. Bennett, 106 Highwood Avenue, Ridgewood, N. J. Any one can follow the pencil lines with heavy marking crayon, or fill in color and letter them. Another striking chart was "The Hand that Rocks the Cradle Rules the World." Two hemispheres were pictured with a hand above each. Over the United States and Canada in the Western Hemisphere was a Christian mother's hand, shedding a beautiful golden radiance; over the non-Christian parts of the Eastern Hemisphere, a heathen mother's hand cast a black shadow. In the sunshine were the words, "Rise, shine, for thy Light is come"; in the shadow, "To turn them from darkness to light."

A very attractive poster, "THE MIS-SION KINDERGARTEN," designed by Miss Thomson, would be equally effective for a Primary Department or for a class studying chapter IV. of "The Child in the Midst." With the aid of pictures clipped from missionary magazines, and with gummed or rubber-stamp letters, it could be reproduced by almost any one. It was as follows:

Picture of Kindergarten

1. This is the Mission Kindergarten.

Child

2. This is the child that went to the Mission Kindergarten.

3. This is the mother won by the child That went to the Mission Kindergarten.

Family

4. This is the family hostile no more; Because of the mother won by the child That went to the Mission Kindergarten.

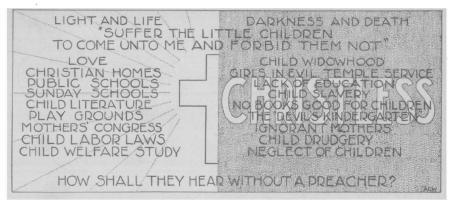
5. This is the street with neighbors galore, Who watched the family hostile no more, Because of the mother won by the child That went to the Mission Kindergarten.



Mother



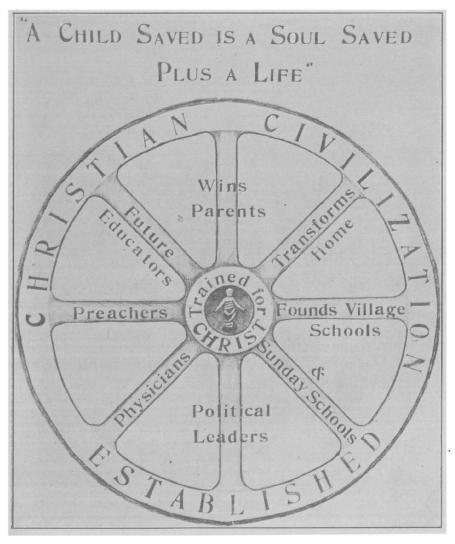
6. This is the chapel where gathers a throng Of people who listen to sermon and song,
And come from the street of the neighbors galore,
Who watched the family hostile no more,
Because of the mother won by the child
That went to the Mission Kindergarten.



ADAPTED FROM A CHART DRAWN BY MISS THOMSON AND MISS BENNETT



ADAPTED FROM A CHART DRAWN BY MISS THOMSON AND MISS BENNETT CHARTS USED TO ILLUSTRATE "THE CHILD IN THE MIDST"



A CHART TO ILLUSTRATE "THE CHILD IN THE MIDST" Drawn by Miss Thomson and Miss Bennett

"It will be more interesting," says Miss Thomson, "If this chart can be put on a roller or be folded, so that one picture can be shown after the other in order—beginning with No. 1."

THE MAGIC CHRISTMAS TREE

The the Northfield Summer School was held in July, "The Magic Christmas Tree" played an important part along three different lines as follows:

I. The welcome announcement was made that Mrs. Peabody's exquisite fable, "The Magic Christmas Tree," which appeared on the back cover of 2. The last scene in the Children's Pageant given out of doors one afternoon was Mrs. Peabody's "Magic Christmas Tree," dramatized. A large evergreen was decorated with colored balls, tinsel, and other ornaments, and placed in the center of the green "stage." Crowds of American children came running to it and danced around it in great glee. Then angels came and directed their attention to groups of heathen children scattered all around the grounds. The American children stopt their merry-making and after



THE CHRISTMAS TREE PAGEANT AT NORTHFIELD

Everyland a few years ago, had been reprinted in red and green and gold in the form of a beautiful Christmas folder and could be had from any of the Women's Boards at ten cents a copy. Missionary workers were urged to make large use of it as a Christmas greeting to their friends, and some one suggested that the different delegates endeavor to have it on sale in the Ten Cent Stores in their own home towns.* debating for a while, ran out to get them. "There was real thrill in this last scene, when the privileged American children ran out to bring back by the hand each little pagan child to share in the glad festival of the Christ Child."

Here is something that could be effectively used for the Christmas exercises of the Sunday-school. The entire text of the Pageant is to be reprinted, but it will probably not be available for Christmas this year. But with a copy of Mrs. Peabody's. Christmas

^{*} Wholesale prices may be obtained by addressing Miss M. H. Leavis, agent of the United Committee on the Study of Foreign Missions, West Medford, Mass.

folder, anyone could work up the scene. 3. A Christmas chart designed by Miss M. H. Leavis of West Medford, Mass., for use in her Sunday-school, was also called by many delegates, "The Magic Christmas Tree." The idea was suggested by a story, and its purpose was to show the comparative number of children in the different missionary countries and the selfishness of the little Americans who do not share their Christmas trees with others. It consisted of a large picture of a Christmas tree surrounded by Christmas seals (the Santa Claus variety in common use), on the basis of one for every 7,000,000 people. Siam had one; the Philippines 1; Korea 2; Japan 8; China 60; India 46; Africa 18; Turkey 8; Eastern Islands 5; total 149, representing more than 250,000,000 children. To this were added 13 seals and a tiny American flag for the American children.

Accompanying the chart was a dialog made up from the story that had suggested the whole, the parts of which were taken (in her own Sunday-school) by Miss Leavis and a small boy. As the dialog progressed, the seals for each country, previously pasted to pieces of paper, were pinned to the chart. At the close Mrs. Peabody's "Magic Christmas Tree" was read as a fitting climax.

This would make a fine number on the Christmas program in the Sundayschool. The dialog is not in print, but typewritten copies may be ordered from Miss Leavis at five cents each. The chart can easily be made.

EVENING MEETINGS FOR BUSINESS WOMEN

With nearly a thousand women present at Northfield it seemed impossible always to agree as to the best methods, especially as conditions in the home churches differ so widely. Yet there are few problems for which a solution has not been found by some wideawake missionary worker.

"At what hour should the meetings be held?" asked a delegate at the Methods Hour one day at Northfield.

"In the evening," came the prompt response, "so we can have the young women who are engaged through the day."

"Very good," said another delegate; "but how about the mothers who can not come out in the evening?"

At the Silver Bay Conference of the Missionary Education Movement, which was in session at the same time, Miss Louise Southwick of New York City told of a plan that offers a possible solution of this problem. This was the formation in the Church of the Intercession (one of the Trinity Chapels with a membership of about 3,000), of an evening session for business women and others who can not attend meetings in the day time.

The idea came to Miss Southwick one day when a young woman, a teacher, who was urged to attend the meetings of the Woman's Auxiliary said that "if she came she would have to be terribly late, and perhaps could not make it at all." Wisely reasoning that if there was one who could not come there were probably others, Miss Southwick went to the rector, the Rev. Milo H. Gates, D.D., and unfolded to him her plan of an evening missionary meeting for business women. He not only gave his approval but took the trouble to make out a list of some thirty women who would be eligible for an undertaking, and sent a letter to each of them saying that such an organization was about to be formed, and giving it his hearty endorsement. When these letters had been sent out to pave the way, Miss Southwick followed them up with personal calls. About the middle of January, 1913, a meeting was called and the president of the Diocesan Society was invited to explain the work

of a Woman's Auxiliary. All who were willing to join, or who wished to have notices of the meetings sent to them were asked to place their names and addresses on a paper that was passed around; officers were elected with Miss Southwick as president; and a program of work was mapped out.

From the beginning the Evening Branch has prospered greatly. There were eighteen charter-members, but now the membership has grown to thirty-two. As the members are exceptionally busy women, the requirements for membership are very slight. One college woman, the principal of a private school on Riverside Drive, when asked to join, inquired "how little she could do and yet belong." When told that the one obligation was to pay her dues, she gave her name at once.

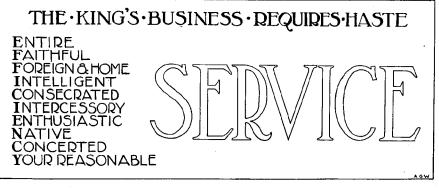
The Branch is affiliated with the afternoon Auxiliary, and one feature of the monthly program of each is a report of what has been done in the other. During Lent the Evening Branch sews in conjunction with the Auxiliary. The ideal now is to form a similar branch for men, the two to unite for special programs.

At first but one meeting was held each month, but during the past year the number has been increased to three. At the first of these, the program is along the line of the work undertaken by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church. The second is an executive session to which all the officers must go and to which the members are more than welcome. All business is transacted at this meeting with the exception of an occasional vote on some important question. The third meeting is devoted to social service and city mission work.

All funds collected by the Branch are sent through authorized channels to places where the members can not go themselves. To supplement this, an effort is made at each social service meeting to secure volunteers to take up some special form of city mission work. Thus at one meeting one of the members decided to join the "Big Sisters," volunteering to act the part of a sister to some girl who had gone astray. In this way she formed a link between the society and this kind of Christian work. At another meeting a music teacher who is a member of the Evening Branch offered to play during the entire year for a settlement house connected with the New York City Mission.

A MISSIONARY RELAY RACE

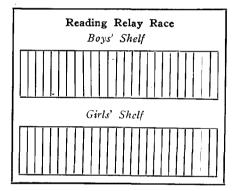
At Silver Bay the Misses Martha and Hilda Pratt, indefatigable workers in the First Baptist Church, Bennington, Vermont, told of an unusually success-



ADAPTED FROM A CHART EXHIBITED AT NORTHFIELD

ful reading contest held in their Sunday-school last spring. They called it a "Reading Relay Race," and it was one feature of a Judson Jubilee Campaign carried out by the Sunday-school and Women's Missionary Society of the church.

In this novel race the boys were pitted against the girls, and it was agreed that at the close the losers should entertain the winners. The books chosen were "Ann of Ava," by Ethel Daniels Hubbard, for the girls, and "Judson the Pioneer," by J. Mervin Hull, for the boys. Six copies of each were purchased and a large chart representing two shelves of books, the upper for the boys, the lower for the girls, was hung before the school.



As soon as a book was completed it was passed on to another reader as quickly as possible without waiting for Sunday to come, so that it frequently happened that one copy of a book was read two and (in a few cases) three times in one week. Each Sunday one space for each book read during the week was filled in on the chart with colored crayons—green for the boys' shelf, red for the girls', these being the colors of the books.

The contest lasted six weeks. At the close it was found that the girls had won, the score standing, boys 58, girls 98, total 156—a remarkable record for a school that has only about 300 members.

Schools of other denominations may wish to use other books, but these two have the advantage of being quickly read, and of being exceedingly interesting. Tho the Judsons were Baptists they belong to all, and every one should be familiar with the thrilling story of their life and work.

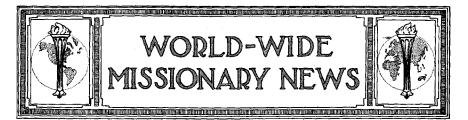
SPLITTING UP THE TEXT-BOOK

The woman's text-book for this year, "The Child in the Midst," makes a strong appeal to mothers and strenuous efforts are to be made to induce as many as possible to read or study it.

At one of her conferences on Methods for Junior Workers conducted each day at Northfield, Miss Nellie Prescott suggested a good plan for getting the book into the hands of women who can not be induced to join a reading circle or a study class, and who claim they have not even time to read the textbook. This is to buy a paper copy of it, separate it into individual chapters, provide attractive covers tied on each chapter with ribbon, and paste a slip of paper on the back with this request: "When you have read this, put your initials and the date opposite your name and pass it on to the next one on the list."

Sent out by the Home Department or a special committee, many women can be induced in this way to read a single chapter if not the whole book.

The privilege of prayer is one of my most cherished possessions, because faith and experience alike convince me that God sees and answers, and His answers I never venture to criticize. It is only my part to ask. It is entirely His to give or withhold, as He knows is best. If it were otherwise, I would not dare to pray at all. When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass through the valley of the shadow of death, I expect to pass through it in conversation with Him.—Dr. W. T. Grenfell.



LATIN AMERICA

Slavery in Yucatan

WRITER in the Christian Herald. who has lived fifteen years in Yucatan, suggests that the conditions among the Indians there might be ended if the United States Congress were to prohibit the importation of the products of slave labor. He says that the native Maya is the meekest and gentlest of all Mexican Indians; he is also held in more cruel and hopeless bondage than the others. There are in the State of Yucatan some 150,000 Maya slaves, owned by about two hundred masters, who cultivate the sisal hemp, a product chiefly imported into this country. They grow up under the baneful influence of lash, rum and a most un-Christian priest. Under this triple system the Maya is fast going to an early grave, and some of them seek peace in self-inflicted death. As the Mava slave is disappearing fast, the planters import human cattle from other parts of the Mexican republic. Twelve years ago, more than 12,000 Yaquis were shipped to Yucatan and sold as slaves. To-day but a few hundred are alive, and these are as hopeless as the native Maya.

The Philanthropic Schools of Palermo THESE schools were founded by Mr. Wm. C. Morris about fourteen years ago. They were started for the poor children of the streets and have grown until they care for about 6,000 pupils a year. The cost is from \$120,-000 to \$130,000 annually, and for a long time this was raised by Mr. Morris personally. The Argentine Government has voted a subsidy of \$500 a month, in spite of the opposition of Bishop Romero. The children receive gratuitously instruction, books, school supplies, needed clothing, shoes, medical attendance and medicines, and many families of children receive food, pecuniary and other help. They are instructed in trades and professions as well as in common school branches. The Bible is read daily without comment and prayer is offered. Once a week the New Testament is read with comments. This has caused the opposition by the Roman Catholic priests. About 1,000 of the children are also enrolled in Protestant Sunday-schools.

During thirteen years the schools have enrolled 47,000 children, many of whom have found employment secured for them by the school workers.

No. of children who have received clothing and shoes, which are distributed twice a year 50,000 No. who have received medical attendance 16,870 No. of medical prescriptions filled 18,300 Poor children helped during their convalescence 7,900 Children for whom work has been obtained 2,500. Parents and relatives of the children for whom work has been obtained Abandoned children or small de-linquents detained by the police 1.200and for whom help has been given in the way of clothing and shoes during their detention 410 Prisoners helped during their detention and after being put at liberty Children who have received gra-140 tuitously everything necessary for their education 4,200

Mr. Morris went out to Argentine as a Methodist missionary and afterward joined the Anglican Church. He has unselfishly devoted all his energies to this work.

A Bolivian Inscription

"HERE is a strange inscription to be read on the Bolivian grave of the pioneer missionary, Robert Lodge. Taken to a Roman Catholic hospital in Le Paz on becoming seriously ill, he was constantly approached by priests of that faith, and was more and more urgently exhorted, as he grew weaker, to save his soul by entering the Church. When it was seen that he must soon die, a group gathered in his room. Nuns in one corner were praying to an image of the Virgin; the Jesuit priest at the foot of the bed exhorted him; his colleague, Dr. Jarrett, stood by awaiting the end. After a long silence, during which his breathing became slower and weaker, he suddenly sat up, and, looking straight at the priest, made the final affirmation which now is written over this heretic's grave: "The blood of Jesus Christ cleanses us from all sin."-J. L. Jarrett, Colombia.

NORTH AMERICA

Laymen's Missionary Conference

T the fourth summer conference of A the Laymen's Missionary Movement, held at Lake Geneva, Wisconsin (July 29 to September 2), J. Campbell White reported that since the inception of the movement six years ago, the contributions of the churches to the missionary enterprise have more than doubled. Still better things are expected, since the men of to-day are better equipped to promote a program of more efficient missionary instruction in their churches. The study groups at the Lake Geneva Conference discust immigration, the New Home Missions, the Church of the Open Country, Mexico and the Call of the World, and daily denominational meetings were followed by round table conferences of all the groups meeting together to compare notes and discuss methods.

Vesper services were held on the lake front, addrest by missionary workers from Japan, India, Africa and the Philippines. Two hundred and forty-six delegates registered, an increase of 132 over the previous year. These delegates represented sixteen different denominations and were drawn from a wide area, covering sixteen States, Japan and the Philippine Islands.

Home Mission Sunday-Schools

NUMBER of summer schools for А the study of Home Missions were conducted this year at various centers. One of the best was the Northfield Conference, held in July. It was unusually successful, both in point of numbers and in the interest and devotion manifested "In Red Man's Land," the study book for the year, was taught by Miss Woodberry, and the beautiful colored slides and moving pictures of Indian life shown by Dr. Dixon, of the Rodman Wanamaker expedition. Rev. Frank Higgins presented his work among the. lumbermen, and addresses were given on the Italians and "The Loyal Mountaineers."

Evangelism by the Seaside

O^{VER} 200,000 people attended the very successful meetings this summer at Brighton Beach, N. Y., in the open-air Gospel work conducted by Mr. W. E. Stephens and his associates. Meetings were held on Saturdays and Sundays from 5 to 7 P. M. Last year 133,450 persons were reached.

The highest number of attendance in any one day was 16,625—on August 31st. These services consisted of singing, Scripture reading and short Gospel talks directed to the passing throng. The object was to reach the nonchurchgoers, and the conversions reported this year exceed last year's, and the influence of these meetings has extended all over Brooklyn and to distant parts.

Occasionally a gospel bell-ringer and a cornetist assisted, but the music for the most part was simple Gospel singing by a large chorus on the platform, led by soloists.

The work was supported by the freewill offerings of Christians. "How to reach the masses" is a problem which seems to be solved by the Open-Air Gospel services. "How to reach the masses" is to go to the masses.

Prohibition Progress

N INE States have already adopted State-wide prohibition. Of the other thirty-nine States so much territory is "dry" that more than 47,000,000 of our population are now living under prohibition, the saloonless area of the United States being 71 per cent. of the entire country. At the present time five States, Washington, Oregon, California, Colorado, and Virginia, are engaged in campaigns for State-wide prohibition next November. Two others, Idaho and Arizona, are planning for like campaigns. Iowa. Texas, Utah, and Florida are working to secure State-wide prohibition next year. Other States are stirring in the matter. People are everywhere aroused, and the prohibition idea advances by leaps and bounds.

One-half of all the American people now living in license territory live in four States-New York, Pennsylvania, Illinois and New Jersey. One-fourth of all the people who live in license territory live in 6 cities-New York, Chicago, Philadelphia, St. Louis, Boston and Cleveland. One-half of all the saloons in the United States are located in 14 cities.

A Mormon Temple in Washington

) EING without a regular place of B worship, a colony of 150 Mormons which has grown up in Washington is drafting plans for the erection of a handsome edifice in the capital city as a branch of the Church of Jesus Christ of Latter Day Saints. Mormons have churches in Chicago, New York, and Baltimore, and it is thought by members of the Washington colony that those in authority will heed their request and grant the requisite funds.

Work for Chinese and Japanese

 W^{ITH} the largest Chinese population of any American city, San Francisco is naturally the center of Chinese missionary work, with II missions. Fine buildings have been erected for the work of the Baptist, Congregational, Episcopalian, Methodist and Presbyterian missions. The cities across the bay from San Francisco, Oakland, Alameda and Berkeley, have 11 missions, carried on by 7 denominations, twice as many in proportion to the population as in San Francisco, but with much less equipment for the work. Los Angeles recently had 8 Chinese missions carried on by 6 denominations, Sacramento 4, Seattle 2,

The great centers of Japanese population on the Pacific Coast are Los Angeles, San Francisco and Seattle. There are 7 churches and missions in Los Angeles, and 3 more in suburban towns, conducted by 7 denominations. There are 5 missions in Seattle, under as many denominations. Several of the Japanese missions in Seattle are well equipped with buildings. In San Francisco and the Bay district, 16 churches and missions for Japanese are maintained by 8 denominations.

"Go to Church" in Hawaii

WORKERS in the American Missionary Association report that the observance of Go-to-Church Sunday, throughout this entire field, has proved a stimulating experience. A contributor to the Congregationalist writes from Hawaii: "With the advent of 1014 the Go-to-Church movement in Honolulu began in earnest. Its chief feature has lain in getting before the people the claims of religion. In doing this it has been using modern methods." All successful advertisers know the importance of following up an advertisement, and in connection with Go-to-Church Sunday this pertinent comment is made: "Certainly the Christian forces of the United States are waking up on the question of getting their wares before the eyes of men by persistent advertising. The question is, Will the churches meet this campaign of advertising by a corresponding welcome and an enthusiastic endeavor to make their services winsome and helpful?"

Lepers in the United States

R ECENTLY two Bills have been introduced in Congress looking to the establishment of a National Leprosarium. One of these would provide \$150,000 for a National Leprosarium on some island. The other Bill appropriates \$500,000 for a Leper Home, the location now being specified.

By those familiar with the facts, leprosy is believed to be a serious national danger. The United States are in frequent communication through shipping with countries where leprosy is widely prevalent, and inquiries have shown that in some parts of the United States foreign lepers have little difficulty in effecting a landing and passing thence into the interior, where they are soon lost sight of, but where they may spread the infection unobserved. This source of danger is stated to be rapidly increasing. Leprosy is known to be common in some of the foreign possessions and dependencies of the United States—e.g., the Hawaiian Islands, the Philippines (where at present some 5,000 lepers are under supervision), and Porto Rico. There is great need for a national leper home, where suitable care can be given to these sufferers, who are now often subjected to virtual persecution. A physician in St. Louis reports two such cases. One a man thirty-five years old, who had been a soldier in the Philippines ten years before, developed a disease of the skin, of the nature of which he was entirely ignorant. When

it proved to be leprosy, he was banished to a hut on the outskirts of the city, occupied by a Chinese leper, mutilated hideously. He fled in terror, but was pursued by the authorities and brought back. Another inmate of the same hut is an American who had assisted in opening a railroad in the Philippines ten years before the disease appeared.

The Canadian Eskimo

A NEW Canadian Census Bulletin gives curious details of the Eskimo population living about Hudson Bay. Archdeacon Renison of Moosonee, who took the census in his district, writes: "In calling most of them pagans it must be remembered that they are so in name only, since all of them have their religious books and practically every one of the age of ten can read them. Heathen practises are a thing of the past. The majority of the people live under the most squalid conditions and are destitute of proper clothing through the failure of the deer, which long ago were numerous along the east coast of Hudson Bay." Sergeant Hayter reported that the people in his district had no idea whatever of their age and they knew nothing of our divisions of time. They are sometimes polygamists, sometimes polyandrists. They are fond of children, but change them about, adopting some or giving their own away, according to convenience, so that it is hard to reckon by families .- The Churchman.

EUROPE—GREAT BRITAIN A Record Year for Bibles

THE British and Foreign Bible Society has closed its one hundred and tenth year. In the past year, six new versions of the Bible have appeared in print for the first time. One is Mark's Gospel in Kopu for one of the many aboriginal tribes in the mountains of southwest China. Last autumn 10,000 copies were delivered to the China Inland Mission. The Gos-

pel was first used in public worship at a harvest festival, when 400 Kopu filled the chapel, each with his own copy. Sentence by sentence they read in unison the first chapter. Mark has also been given in their own tongue to the Mawken---or "Drowned-in-the-Sea," as they style themselves—a gipsy fisher folk of Lower Burma: and to the tribes among the snow peaks of Western Tibet who speak Manchad. Luke has been published in Car Nicobarese, the dialect of the most populous of the Nicobar Islands in the Bay of Bengal; and Matthew in Addo, a dialect of Southern Nigeria; while the four Gospels, at the request of the Evangelical Missionary Society for German East Africa, have been printed in Ruanda, the speech of 7,000,000 negroes in the mountain region between Victoria Nyanza and Lake Tanganyika. The Society's list now includes versions in 456 different tongues-the complete Bible in 112 languages, the New Testament in III more languages, and at least one book of Scripture in 233 other languages. The total issues for the year 1913-14 were 8,958,233 copies-an increase of over a million compared with the previous year. In embossed type for the blind, the Society has published or circulated the Scriptures in 35 different languages.

Salvation Army Sends Out Workers

G ENERAL BOOTH recently dedicated a party of 102 officers for service in India, the Dutch Indies, Korea, Japan, Holland, Canada, South Africa, New Zealand, South America, France, Malta, and Gibraltar. This is the largest party ever sent out at one time by the Army, and over 75 are going to India.

British Troops and the Gospel

THE departure of British troops for the front was the call to service for the various agencies which concern themselves with the moral and spiritual welfare of the men. The Soldiers' Christian Association, which has a membership of 3,000, in 400 branches, devotes itself particularly to evangelistic work among the troops, both on the Continent and in England.

Within ten days of the actual declaration of war the Young Men's Christian Association Field Service Department was at work at more than 60 points throughout Great Britain. The greatest possible variety of method is in use. One special piece of work which the Y. M. C. A. has undertaken is the distribution of Testaments among the Territorials and Regular troops for the Pocket Testament League. This league plans for the wise and careful distribution of special copies of the Gospel of St. John to hundreds of thousands of soldiers and sailors, and for the individual gift of copies of the entire New Testament to those soldiers and sailors who would agree to carry the Testaments with them and read at least one chapter daily.

THE CONTINENT

The Prussian State Church

N view of the position of Germany I in the present European war, special interest attaches to an article in a recent issue of the Hibbert Journal. regarding the withdrawal movement from the State churches. Since the first of January, 1908, in Berlin alone, 31,967 Protestants, 5,029 Roman Catholics and 196 Jews have notified such withdrawal. The formality of withdrawing involves no little personal trouble and loss of time, besides the social stigma attached to it. Those baptized in the church must formally declare their withdrawal before a State official, otherwise they must pay the church tax, if their incomes exceed The writer calls the a certain sum. Prussian State Church little more than a link in a social and political chain, a constituent element in the State organization, but one which only reflects

a part of the heart of the nation. It is the political-religious side of *Preussentum*, and he thinks that the working class is becoming increasingly convinced that Christianity has moved somewhat from its primitive ideals and has been misused to bolster up the Prussian State idea.—*The Churchman*.

Polyglot Population of Austria

A CCORDING to the most recent authoritative statistics the racial question in Austria-Hungary is much more complicated and diversified than is usually to be explained in reference books. In the kingdoms and provinces represented in the Reichsrath in Vienna there are nearly 10,000,000 Germans and 18,500,000 non-Germans. Of these nearly 17,500,000 are Slavs. Among these Slavs, the Croats and Serbs number 780,000, chiefly in Dalmatia, while there are in all 666,000 Orthodox and nearly 3,500,000 Greek Uniats. Τn Hungary, with its subject kingdoms of Croatia and Slavonia, there are 10,000,-000 Magyars, 2,000,000 Germans, and 8,000,000 other non-Magyars. Of these 3,000,000 are Rumanians and well over 5,000,000 Slavs. The Croats, or Roman Catholic Serbs, number 1,800,000 and their Orthodox brothers are 1.100.000 in number. All told, Hungary has nearly 11,000,000 Roman Catholic subjects, 2,000,000 Greek Uniats, and 3,000,000 Orthodox. In this connection it should be remembered that the Patriarchate of the Orthodox Serb Church has been fixt at Karlowitz, under Hungarian rule, for over two centuries. In Bosnia there are 434,000 Roman Catholic Croats, 825,000 Orthodox Serbs and over 600.000 Bosniaks. or Moslem Serbs. Thus, it will be seen that the Emperor Francis Joseph rules over more than 25,000,000 Slavs and 3,225,000 Rumanians, of whom nearly 4,500,000 adhere to various Orthodox churches and 5,400,000 are Uniats. Of this Slav mass 5,000,000

Poles, mostly Roman Catholics, are not particularly susceptible to Pan-Slav propaganda, as that is largely Russian and Orthodox.

Altogether the Dual Monarchy contains 5,500,000 inhabitants of Cerb race, divided between Islam and two Christian creeds.

The Religion of Suicides

THE Imperial Statistical Bureau of Berlin publishes the averages of death by suicide per 100,000 people among different religious and nonreligious sections of the German nation. The ratio is as follows:

Among Moravians, Mennonites, etc.	1
Among Protestants	31
Among Catholics	37
Among Jews	40
Among the religionless, especially	
among Socialists	605

Revival in Bulgaria

"N OTHING like the present spiritual awakening has ever occurred in the history of evangelical Christianity in this country," writes Dr. E. E. Count, from Sofia, Bulgaria, under date of August 29th. "Over 60 have joined our Methodist Church in this city since February, and on the Sofia District more than 150 new members are recorded."

Restrictions Abolished in Russia

SEVERAL months ago the *Review* referred to the hostility of the Greek Church officials to the Baptists in Russia, and the action taken by the Government against Rev. Mr. Fetler. Since the outbreak of the war, the correspondent of the Reuter Telegram Company at St. Petersburg has reported that the Russian authorities are abolishing previous restrictions against the holding of prayer-meetings by Baptists, and that the Baptists are opening hospitals in Kiev, Odessa and St. Petersburg.

Stamping Out the Drink Curse

N EWS was recently published from St. Petersburg, to the effect that an order from the Czar to his army, dealing with the drink evil had just been issued. Drunkenness is to be ruthlessly stamped out. Officers are forbidden to drink in camp, on maneuvers or while on any duty with their men. All classes of drunkenness are to be dealt with in the severest manner. Commanding officers are ordered to discourage as much as possible the drinking of alcohol, and medical officers are to deliver lectures periodically on the harmful effects of alcohol. Russia is looked upon as benighted, but when have governments taken action to teach the people the harmful effects of alcohol? Apart from the schools, no effort has been made by American authorities to let the people know the facts revealed by science. In England, France and Germany, great efforts are made by means of bulletins, posters, and other ways, to warn people of the danger in the use of alcoholic liquors. The results, as far as we can judge, show that more good is accomplished by teaching than by prohibition. Here the teaching is left to private enterprise which is very spasmodic and does not carry the weight or influence of governmental authority.

The Pathos of the War

A PATHETIC letter addrest to Dr. Francis E. Clark, of the Christian Endeavor Society, by a teacher in Croatia, Austria, who devotes his summers and all his free time to Christiau Endeavor work, is one of those sidelights on the war which give it its vital human significance. This teacher writes:

"For four weeks I have borne the Christian Endeavor banner through the Balkans. I was obliged to cut off fourteen days of the journey planned, and hasten home on account of the political unrest. Here the war-call of my earthly king suddenly reached me, which I must obey early in the morning. Unfortunately, I have not time enough for a complete report. Everywhere there is an earnest longing for salvation in Christ; everywhere I had to promise either to return or to send The harvest is ready at a secretary. the door, and the Christian Endeavor Society has great problems in the Balkans. The Lord Jesus will bring it out right, even without my service, since I must now go to the war. It is bitter that I must now go with weapons against those to whom a few weeks ago I preached of the Lord of Peace. God make me strong."

MOSLEM LANDS

An Encounter with Brigands

D^{R.} W. N. CHAMBERS of Adana, while on his way to the annual . meeting of the Central Turkey Mission was "held up" by brigands four hours out from Hadjin. He says:

"The distressing and tragical part of it was the shooting of the soldier detailed to act as guard to the party. He was beside me, and seeking cover for resistance was shot through the breast and dropt dead. This was within a minute after we were halted and found ourselves in the hands and at the mercy of six or eight brigands. They searched the others of the party—three Armenians from Hadjin—and would take nothing from me, tho I offered money to induce them to deal mercifully with one of my companions."—Missionary Herald.

A Boy Sultan in Persia

CULTAN AHMED SHAH KAJAR, • the boy of seventeen who occupies the throne of Persia, took the oath and was crowned in Teheran, his capital, in July. Advancing to the table in front of the platform in the Parliament House. he his placed hands on the Koran. and in 2

loud voice took the oath. He then proceeded to the neighboring Sipah-Salar Mosque where the Ulama and the principal religious dignitaries were assembled. Here he returned thanks and offered prayers to Allah for the prosperity of his country and his reign. At 5 P. M. the coronation took place in the palace, the king placing the crown upon his own head, while the Ulama acclaimed him king, intoning in sonorous, guttural tones the Arabic formula.

Fearless Dealings with Moslems

THE fact that the Presbyterian Mission schools in Persia have been organized primarily to make Christians does not seem to frighten Moslems away from them. Of more than 1,000 such in attendance 700 are paying tuition fees. All are required to study the Bible, and in only three of the thirteen is Friday (the Moslem Sabbath) given as a holiday. Miss Stocking tells in the Moslem World, a good story of one of the missionaries in Resht who was summoned before a magistrate. The following dialog developed:

Official.—"We hear that you have been inviting Moslems to become Christians."

Missionary .-- "It is true."

Off.—"Whom do you invite?"

Miss.—"I invite you, sir."

The official gave no more trouble.— Record of Christian Work.

INDIA

A Unique Missionary Institution

THE first class of eight students graduated from the United Theological College of South India and Cerlon at Bangalore have all been called to positions of usefulness as theological teachers, pastors, and evangelists in the Indian church. The need of an institution such as this is great, for South India and Ceylon contain half the Protestant Christian population of India. There

is need of more forceful and cultured men in the native pastorate who may successfully address their fellow countrymen-Indian Christian scholars, nurtured in the varied learning of the East and West, who will interpret the practical West to the philosophical East, and will be able to show that the religion of Christ is in accord with the best sentiments of India's best minds. The college is the first example of different missionary societies in India cooperating in theological instruction. Six Foreign Mission Boards, Scotch Presbyterian, English Congregational, Danish Lutheran, English Wesleyan, American Reformed, and American Congregational, have representatives on the college council. Four European professors and one Indian professor constitute the faculty. Buildings at an expense of \$47,000 are being erected. These consist of a college hall with classrooms and library, a hostel for unmarried students, two small bungalows for married students, and a residence for the principal. The sum of \$33,000 has already come from Europe, chiefly from England, for the building fund. The remaining \$14,000 are rightly expected from America.

Lowering the Flag of Paganism

STRIKING incident is related by A Rev. William Peters, of the North India Methodist Mission: "Recently I visited the work on Ujhani Circuit, where lives an old Hindu more than seventy years of age. All his life he had been an idolater and had done everything in his power to prevent the spread of Christianity. He built a great heathen altar in front of his house and hoisted over it a large pagan Revival meetings were held banner. by the Christians in his village. The power of God took hold of his soul and he pulled down his flag, broke down the altar, and with his heart accepted Jesus Christ as his Savior."

America's Costly Gift to India

D R. HUME, speaking at the centenary celebration of the American Board Mission in India, estimated the number of earnest, educated sons and daughters of North America, who had given their lives to India in the past 100 years, at not less than 40,000. This gift of good women and men by one country to another with which it has no political and little commercial relation is, he declares, unparalleled in history, and unparalleled in its spiritual, intellectual and social value.

Ten Nationalities at One Altar

"T HERE are commonly ten nationalities and combinations of nationalities represented at the family altar of the mission house at Pegu, Burma, viz., Canadian, American, Tamil, Telugu, Hindustani, Panjabi, Burmese. Chinese, Karen and Chino-Karen. These are all resident on the compound except the Panjabi mater who happens to come for work at that hour, and being a Christian takes part in the family devotions. What will be the product of the amalgamation of all these races?"-Indian Witness.

CHINA

Religion and Politics

DRESIDENT YUAN SHIH KAI has dissipated all doubts as to freedom of worship and of religious belief in the new Republic. He has issued a mandate explaining the meaning and force of his previous announcement regarding the restoration of Confucianism as China's system of social The mandate guarantees reethics. ligious freedom and declares: "No State religion will be introduced, as under the Ching dynasty, since religious freedom corresponds with the system of republicanism." Yuan Shih Kai has long been the friend of the missionary and the native Christians. Back in the days of the Boxer troubles, it was Yuan Shih Kai, then a powerful viceroy, who

not merely protected Christians from insult or injury in his own province, but who quietly conveyed to Washington news, upon the strength of which was determined the despatching of troops to safeguard the legations. Since then Yuan has done many things for Christian propagandists which are grateful. But his open acquiescence in the advance of Christianity in China is shown in his manly decision, in the face of political intrigue, that China shall not revert to the reactionary ranks of nations shackled by the bonds of state religions.-Men and Missions (N. Y.).

Optimism in West China

B ISHOP LEWIS, of the Methodist Church in West China, writes that the political conditions are much more settled than they were a year ago. "Among a few," he says, "there may be a slight opposition to Yuan Shih Kai. But the people are loyal to the central government and do not want trouble. They seem to be satisfied with the present situation. The epidemic of robbery, reported a year ago, appears to have been entirely checked." With the new Civil Governor of Szechuen, Chen Tin-chieh, in cordial sympathy with the Church's work-tho not himself a professing Christianwith the people at peace, and the Church making rapid strides, Bishop Lewis believes the situation in West China to be most promising.

Plea for Methodist Union

THERE is undoubtedly much to be gained by the organic union of the Chinese members of the various Methodist bodies operating in China. So many different churches, so many different names, so many different systems of doctrine and church polity, necessarily produce no little confusion and uncertainty in the minds of the Chinese. This is bad enough when we consider only the great main divisions

among the denominations, as the Presbyterians, Methodists, Baptists, Anglicans, etc. But when each of these main divisions is subdivided into numerous smaller bodies, the Chinese are at a loss to know the reason for it, and it makes confusion worse con-Further, there can be no founded. doubt that our work could be administered much more economically, both as to men and money, if we were united into one organic body. The missionaries need not necessarily belong to the Chinese Church. They could maintain their connection with the home Church, as is the case in Japan. But that the Chinese members should be united into one body is a consummation devoutly to be wished. There are to-day perhaps 70,000 or more Methodist Christians in China. What a strong body these would make if they were all united into one organization. -China Christian Advocate.

Result of a Medical Journey

D R. D. DUNCAN MAIN, of Hangchow hospital, relates the following as an illustration of the text, "Cast thy bread upon the waters":

An old patient who lives in a little country place twenty miles distant, that we used to visit on Saturdays, for healing and preaching, some years ago, writes: "I live at Kuchang, in Yu'ang, and my name is Li Kya-Chen, and I am 74 years of age. A long time ago, in the reign of Kwang Dzu, you came here to heal, and preach the 'Happy Sound.' At that time I only thought of my disease. Now I know that your coming here was not only to cure our diseases, but to cure our souls, because the doctrine of Jesus has got into my heart and that is the most important thing of all. I have offended against God and you; but most fortunately God has forgiven me while I am alive, and I thank you for what you did for me. We have had now for some years a

church, and schools, and preachers, and teachers, and I always go to church and am diligent in learning the doctrine."

What May Come to Pass

WILL China some day send missionaries to America? We can not believe it, says the Christian Observer (Southern Presbyterian), but a high Chinese official says it will be so. The rapid advance of Christianity in mission lands suggests this. The suggestion is emphasized by the comparatively sluggish progress of religion, or its actual decline in Christian lands. As indicating growth in foreign lands it appears from the last reliable census of India that there are now 3,896,000 Christians in India, twelve for each thousand of population. The American Methodist Mission in India baptized 30,000 persons in 1912, and 40,000 in 1913. Thousands registered their names for baptism, but could not receive the required instruction because of lack of workers. The work of other denominations is correspondingly prosperous. The Presbyterian Church in China is preparing to organize a General Assembly. 60,000 Presbyterians are ready to enter this organization. Other denominations enjoy similar prosperity.

An Appeal from Honan

THREE years ago the gentry of Chow Kiakan, Honan, presented a petition to the China Inland Missions asking for a hospital. They are still awaiting an answer. The city has a population of 225,000, and the surrounding district is well populated. A great opportunity is thus presented for reaching these people. The petition expresses appreciation of the work, and in oriental language the writers say that they "turn with earnest desire toward the open door of the Mission Book Room, as the Sunflower turns toward the Sun."

870

, JAPAN-KOREA

A Methodist School in Kobe

→HE Kwansei Gakuin, founded 25 years ago at Kobe by Bishop W. R. Lambuth, has proved to be one of the great missionary institutions of learning in the Orient. Good buildings have been erected, the student body in all departments numbers more than 700. It is a union Methodist institution, the Methodist Church of Canada having united with the Southern Methodist as full partners. In October, the 25th anniversary was celebrated on an extensive scale.

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The Premier Stands for Religion

OUNT OKUMA, the venerable premier who has recently succeeded to the headship of the government in Japan, continues in his high office to show the same practical concern in the religious life of his people which he has manifested for years as private citizen and university president. Tho he has thus far in his career refrained from actual indorsement of Christianity, in an address which he delivered recently in Tokyo at the dedication of the dormitory for the Chinese Y. M. C. A., the Count used the following significant language: "The fatal defect in the teachings of the great sages of Japan and China is that while they dwelt with virtue and morale they did not sufficiently dwell on the spiritual nature of man. And every nation that neglects the spiritual, tho it may flourish for a time, must eventually decay. The origin of modern civilization is to be found in the teachings of the Sage of Judea, by whom alone the necessary moral dynamic is supplied." When Count Okuma became Premier, it was expected that he would resign from the arrangements committee of the World's Sunday-school Convention, which is to meet in Tokyo in 1916. But he expressly declared that he would not

think of allowing his new official duties to interfere with the indorsement of the Sunday-school convention to which he had committed himself.

An Anglican Mission to Lepers

N the September, 1913, issue of The Spirit of Missions appeared an account of the work done among lepers at Kumamoto, Japan, under the leadership of Miss Riddell. At that time she was earnestly praying that a priest might be moved to help in the enterprise. The May issue of The Mission Field, the official organ of the S. P. G., says:

"The S. P. G. is to be privileged to share in the work among the lepers at Kumamoto, Japan, the committee having made a grant toward defraying the expenses of the Rev. A. S. Hewlett, the Vicar of St. Paul's Church, Tranmere, Birkenhead, who is resigning his living in order to devote himself to work among lepers. The leper settlement is not very far from the scene of the great volcanic eruption. In a letter just received from Miss Riddell, the foundress of the work among lepers in Japan, she writes: 'The Sunday after the first eruption our lepers, sixty-six in number, brought me all the money they could make up between them, four shillings and a farthing, and asked me to send it to any Christians among the sufferers as a little thank-offering for the great Love which was preserving them from need and anxiety in this time of their physical affliction. I know that it was not only the "widow's mite," but it was the lepers' all.'"

Christianity in Korea

THE president of the Japanese Y. M. C. A. at Seoul is Judge Watanabe, the founder and head of the judicial system in Korea. The church statistics for 1913 have just been completed. The following comparative tables will indicate to some extent the growth of Christianity during that period.

Adult Baptisms Communicants Total Church Members Organized Churches	1913 6,848 80,383 98,325 857	1912 6,089 73,226 90,409 831
Churches, Self-support- ing Churches, Partly Self- supporting Preaching Places	182	186
	675 1,256	645 1,280
Ordained Ministers, Jap- anese	728	702
Unordained Ministers and Helpers S. S. Scholars and	732	652
Teachers Amount contributed by	108,495	106,580
Japanese Yen		318,987 \$169,493

One of the most interesting features of the Student Young Men's Christian Association work in Korea is the sending forth of evangelistic groups which preach the Gospel in the neighboring villages and country districts, often where no preaching has ever been heard. One Association reported that during the year they have raised money to send a missionary to an island 1,500 *li* distant. His work has resulted in many conversions among the islanders.

What a Student Y. M. C. A. Can Report

"HE report of the Student Secretary in Korea, Mr. Choi Sung Mo, contains the following paragraph: "From last June to April of this year I have been able to lead 272 men to decide to accept Jesus Christ as their Savior. A number of these are in my Bible classes and 76 of them are now known to be in regular attendance at the church. It was my duty to deliver the Gospel both in public and in private and to visit the sick. I have done what I could as the time permitted, and I trust that the work of my Master has been promoted by my services." Mr. Choi Sung Mo leads 16 different Bible classes, two of which are composed entirely of students from non-Christian private schools, while two other number among their enrolment some 60 Government school students.

AFRICA

The Coptic Church in Egypt

BOUT 6 per cent. of the popula-A tion of Egypt, or some 670,000 persons, we are told, belong to the Coptic Church. They constitute a distinct community, with their own schools, cemeteries and civil laws. While only 4 per cent. of the Moslem population can read and write, more than 10 per cent. of the Copts can do so. The Copts in the cities are clever merchants and the number of extremely wealthy Coptic families has considerably increased. The Egyptian Protestants are largely persons who have abandoned the Church of the Copts. but there is no such chasm between them as between Protestantism and Romanism. Protestants feel a sense of historical relationship to the ancient church, desire its reformation, contribute to its schools and church construction, attend its congresses. American missionaries are invited repeatedly to speak in Coptic churches. This has gone so far that the solemn ritualistic services on Good Friday have been suspended, and Mr. Reed, a Presbyterian clergyman, invited in to give an exposition of the Scriptures. Great numbers of Coptic laymen and school teachers and some Coptic priests have been educated in American Presbyterian schools and cherish the friendliest feelings for the evangelical church. There is, further, a distinct movement of reformation in the ancient church of Egypt-an advancing use of the Arabic colloquial in place of the unintelligible Coptic, an increasing use of the Scriptures in the services, more preaching and Bible exposition, growth of schools for girls, and other work for women. The development of Sunday-schools in the Coptic churches is proposed as the most promising way of transforming it in an evangelical sense. There could hardly be a more certain guaranty of a Reformed Church of

Egypt than a widespread movement of this kind.

A Typical Moslem Region

CORRESPONDENT writes to the A Christian Standard from Algiers: "After a three-months' sojourn in the land of Islam I am more profoundly convinced than ever of the power of a false religion to mar the happiness and destroy the prosperity of mankind. This land is, in parts, as beautiful as the Garden of Eden, vet everywhere it yields tokens of the curse of Islam. The memories of this land, it seems to me. will always reawaken the threnody of wail and sob that swept down upon us from the minarets the last night we spent in Blida. A few days ago we walked through the Casbah in Algiers. The Casbah is that part of the city where the Arabs live. It was an experience to make one's heart sad. The Casbah has been called a human rabbit-The streets are so narrow warren. that, in many places, one might stand in the middle and touch the walls on either side. Here the natives live and work and trade. Foodstuffs-the very sight of which was nauseating-were on sale in alleys, where the smells proclaimed the deadly pollution of the Dark passages, narrow atmosphere. stairways and doors in unexpected places suggested a labyrinth as intricate, dangerous and mysterious as the catacombs. The people who haunted these abodes, mostly shrouded in white, were silent and sad, as tho they might be corpses wandering from their tombs. Islam knows no pity for the poor, the ignorant and the opprest. Islam cares not for sanitation nor for the uplift of humanity. Islam means degradation, stagnation and desolation,"

From the Kongo Region

M^{R.} PLUMER writes from Lusambo, Kongo Belge:—"Ibanche station, of our African mission, has lately taken a very important step forward in the fur-

ther evangelization of the subjects of 'King' Lukengu, the well-known Kongo chief. Not long ago, Ibanche station chose seven of the very best and strongest native preachers (unordained, of course) that they have, and sent them to the most strategic remote villages of Lukengu's country. Two of them went to the tribe called the Bangendi, a tribe never before touched by Protestant teachers, with the exception of one very brief visit of two missionaries of the Presbyterian Missions. Until the arrival of these young African Protestants in those villages, the name of Christ had never been heard. Not one word of God's message to men had ever reached them. This is, indeed, pioneer evangelization, and these young men, with their wives, will be called upon to endure many trying hardships. Indeed, they have already reported such discouraging facts as the cold indifference of the people to the Gospel message, the superstitious fear of the Gospel by many, and the tremendous power of Fetichism over the mass of the people. With this heathenism on the one hand and Roman Catholicism on the other. these forces of Christ must have a severe and long struggle before the victory is won."

A Promising Mission Field

RECENT traveler vividly pictures the opportunity in the Kassai valley of the Kongo State. "There is no mission field more full of promise, more urgent in its needs, than is the great Kassai valley and the adjoining Lunda plateau. The Bakete, numbering 20,000, are all accessible and at the doors of the great church at Luebo. The Bakuba, numbering, perhaps, 400,000. lying north of the Luebo, in the great Sankuru-Kassai peninsula, have thrown open their doors, and already one station has been planted among them. The Bashilange, numbering over 1,000,-000, lying to the south of Ndombe, are ready to have the Word.

The Christian King of Uganda

CTOBER 5th was the day chosen for the crowning of Dauda Chwa, the day on which, in 1889, the combined Christian forces of Uganda, Protestants and Roman Catholics, reentered the capital after their final victory over the Mohammedan party. Uganda Notes for June says: "The celebration of October 5th as 'Peace Day' has already become an established institution in Uganda. The choice of such a day for the coronation is a happy augury to mark the beginning of a rule that shall know no respect of persons, but labor untiringly for the highest good of all. Three distinct celebrations will mark the coming of age of the Kabaka. The first, which will take place on Saturday, August 8th, will be the civil ceremony, when the authority to rule will be formally transferred from the three Regents, who have hitherto borne the burden of government, to the Kabaka. The second native ceremony will take place on Friday, August 14th, when the Kabaka will sit for the first time in his Lukiko. or Council, and the great chiefs will come forward to swear allegiance to Both of these ceremonies will him. take place in the capital. The third, or religious ceremony, will be at Budo, on Monday, October 5th. For the first time in the history of the country a Christian king will sit on the throne of Uganda. With a Christian king much of the older ceremonies connected with a native coronation will be out of place. Where it is inextricably entangled with pagan customs and beliefs it is inevitable that it should pass with them, but it is earnestly to be hoped that to the furthest extent possible all ancient customs which are not clearly repugnant to civilized and Christianized feelings will be retained. But, above all, it is important that, at such a time, the transfer of responsibility is seen to be something far more than a civil

ceremony, however interesting; that it is not only entailed from below but committed from above; and that in facing responsibility the Kabaka may rely on the earnest prayers of his people.—C. M. S. Gazette.

Great Growth in a Hard Field THE Swedish Mission in Abyssinia counted in 1897 5 stations, 300 converts. 20 native evangelists, and 90 pupils in one mission school. To-day there are 10 stations, 2,000 converts, 75 native evangelists, 10 native school teachers, 1,305 pupils in 5 boardingschools and 50 day schools in the villages. There is a hospital in full operation and a press which is printing in Ethiopian, Amaric, Tigrigna, Tigre, Cunama, Galla and Swahili. Two hundred hymns have been translated into the Tigrigna tongue and are used in the mission schools.

OCEAN WORLD

The Marsden Centenary

THE very existence of the now flourishing Dominion of New Zealand is due to the faith and courage of the Rev. Samuel Marsden, who went fearlessly among the ferocious Maoris of those cannibal islands. The mission of the Church Missionary Society which he founded on Christmas Day, 1814, tamed the race; and subsequently in poured the colonists. The British occupancy is, therefore, in a large measure due to the labors of Samuel Marsden and other early missionaries. Christmas Day next will be the one hundredth anniversary of the first day on which a public Christian service was held in New Zealand, and it is proposed to mark the event in that country by a special series of commemorative services and gatherings. The centenary celebrations will begin on December 11, with a large public meeting in the Auckland Town Hall. On Christmas Day there will be a service of Holy

Communion at, or near, the Marsden Cross-the identical spot where the first service was held.

Christian Newspaper in Borneo

HE German missionaries in Borneo publish a monthly paper, under the title Brita Bahatap, or "Good News." It is said that the number of subscribers at 120 gulders grows from week to week, and the native Christians send in their contributions to appear in the columns of the paper alongside that of the editors. The prospect is that the publication will shortly be self-supporting. Devotional articles, news of the mission field, Bible readings, and so forth, make up the contents month by month, and a number of the contributions by natives have really been of unusual merit. That the Christians of the island should thus speak to those of their own race and tongue is specially valuable. The Dayaks are strong on poetry-of the epic kind, such as are the ancient poetic writings of Germany and England. The longer the better, would seem to be their thought in their utterances-seventy stanzas of six lines each is nothing special for them; and in these they will sing the whole history of missions in the island after the manner of their old hero songs. Every station and every missionary is brought into these. The natives are specially interested in all that is published concerning the outside world. Particularly was this the case concerning the late Turkish war, for the paper presented true reports and contradicted the false ones of the Mohammedans on the island. Even some Mohammedans are among the readers. -Evangelical Christian.

The Bible in New Zealand Schools

THE people of New Zealand will soon be called upon to vote on a referendum providing for the reading of the Bible in public schools. The following is the text of the proposal

submitted to the voters at the next election: "Religious Instruction in Schools: Referendum Scheme of Instruction. Provision to be made for the reading in public schools, within school hours, of selected Bible lessons from a reading book to be provided by the Education Department; such reading to be conducted under the supervision of the public school teachers, but no sectarian teaching to be allowed. Provision to be made for religious instruction to be given within school hours to children by a minister of their own denomination, or by an accredited Any parent to have the substitute. right, if he chooses to do so, to withdraw his child from the Bible-reading, or from the religious instruction, or from both."

A Leper Cure in the Philippines

WHEN the Americans went into the Philippines they discovered that the Filipinos were not taking proper care of their lepers. The Bureau of Health, under Dr. Victor G. Heiser, set aside Culion, one of a small group of southern islands about a day's sail from Manila. It had three or four fishing villages on it, of which the largest was Culion village. Its inhabitants were transferred to nearby islands, and the site of the old town of Culion was taken for the new leper colony. The idea of the establishing of Culion Colony was, of course, eventually to eliminate the disease from the Philippines. Over 8,000 lepers have been in the colony in the past eight years. All have come voluntarily and are happy in their well-ordered colony. The clinical diagnosis of leprosy has become so scientific that cases are much more readily identified in incipiency.

A probable cure for leprosy has been found in a hypodermic injection of Chalmuga oil, mixed with camphor. Six cases have been reported cured, having shown no signs of the disease, either microscopically or clinically for two years. Two hundred others seem practically cured and others are undergoing treatment.

There is one phase of the colony-life we should not have pictured of ourselves, and yet which must inevitably be present as long as lepers are just human beings. That is to say, Culion, like any other community, is not sociologically ideal. It has class distinction, pronouncedly, and beneficially, too, in some cases. Many a leper, altho of good family, enjoyed none of the benefits of his station in his former manner of life, being outcast and often isolated, but here he can take his proper place among other lepers of his better-born class, and after the fashion of mankind, his vastly increased importance in his own eyes has its good effects upon his health and entire outlook. He is at last Somebody-and that means much to human nature.

Perils in the New Hebrides

REAT as have been the changes Gamong the people of the South Seas since Dr. John G. Paton began his life among them, there are still some places where cannibalism prevails. A recent letter from Mr. Fred Paton reports that "the Malekulan bushmen have had many of their number kidnapped by French recruiters. In revenge they murdered and ate a boat's crew, and sent word to all natives not to act as crews for recruiting ships. Dr. Sandilands is missionary of Wala and N. Malekula. Some of his finest natives went to a bush village by appointment to hold service. The bushmen killed his four leading men and two boys, and ate five of them. The rest escaped by a miracle, one being wounded. It has been a severe blow to the mission work, as the four were outstanding men."

Mr. Paton writes also of a volcanic outbreak on the island of Ambrin, of

lawsuits between the French and the natives, which resulted in what he considers the unjust imprisonment of a teacher and others.

MISCELLANEOUS

What Appeals to Volunteers

R. CLIFFORD of London tells of an English college which was visited by a minister seeking volunteers for a mission-field in India. He assured the young men that the work was not difficult, that they would live in a pleasant society, have good homes, and enjoy the services of plenty of servants. Nobody offered to go. But a little while later another mission worker came to the school seeking men to go out to the Kongo. The places that he wanted to fill were vacancies left in the force by death, and the recruiting officer said bluntly to the students: "It will most likely mean death to you, too." Immediately six men offered themselves for service.

OBITUARY

Dr. C. H. Daniels of Boston

`HO it is over ten years since Rev. Charles H. Daniels, D.D., resigned, because of failing health, from his active connection with the American Board, his long and particularly efficient service as Secretary is responsible for the fact that his recent death seems a direct loss to that body. During the fifteen years of his secretaryship, the forward movement, which provides for the support of individual missionaries by churches and personal contributors, the system of interesting Sunday-schools in the work of the Board and the daily noon service of prayer at the Board Rooms were all begun. His earnest faithfulness, his devotion to the work in all its phases and his tact are perhaps the qualities which his colleagues remember best .- Missionary Herald.



Stewardship Among Baptists. By Rev. A. L. Vail, D.D. 140 pages. American Baptist Publication Society, Phila. 50 cents, *net*.

This is one of three historical studies by Dr. Vail, the other two being "The Morning Hour of American Baptist Missions," and "Baptists Mobilized for Missions." The historical character of this last volume is not so marked as in the other two, for there was evidently not so much "history" in the subject of stewardship among Baptists as was found regarding the discussion leading to the establishment of agencies for missionary work. The fact is revealed that in the early days of religious life in America Baptists did only about as well in the matter of giving as other people. The book is really a discussion of the general problem of Christian stewardship, and will have as much interest for others as it has for Baptists.

Dr. Vail is out of sympathy with many if not all of the modern "methods" employed for "raising money." He tests all these methods by nine "principles" which he considers in detail as follows:

(1) Totality; the Christian holds all that he has in trust;

(2) Personality; possessions can not be separated from life—from the possessor;

(3) Responsibility; all giving should be in harmony with this principle as applied to the individual and to his provision for those for whom he is responsible;

(4) Prosperity; giving in proportion to getting is advocated, but a rigid rule and "keeping tab on providence" is disapproved;

(5) System; while desirable, its justification is not in the New Testament passage usually quoted in favor of it (I. Cor., 16:2). System is apt to "supplant spirit" and "machines replace men."

- (6) Simplicity (Matthew 6:3);
- (7) Spontaneity;
- (8) Symmetry;
- (9) Equality.

The methods tested by these principles are summarized as follows: Haphazard: Competitive; Self-denial: Thank-offering; Fixt percentage. The false bases underlying these methods are discust and better wavs are pointed out. The author does not hesitate to disapprove the tithe, the apportionment and other well-known devices. The entire discussion is interesting and, in parts, unique. It will prove stimulating to one's thought on this vital question of stewardship. The closing words are:

"Every church is under the most strenuous responsibility to avoid every method of securing funds which may seem to reputable people beneath the highest standards of integrity and dignity; and equally to use only those methods that are respectable according to Christ as indicated in those principles which he has announced in the New Testament. The only way of life for a church is to give the Gospel to the world, and other things in strict subserviency to this service; and to ask nothing from the world but repentance toward God, faith in the Lord Jesus Christ, and obedience to Him. When it goes beyond that it goes into the mist and the mire."

The Gods of India. By Rev. E. Osborn Martin. Pp. 330. Illustrated. Price 4s. 6d. J. M. Dart & Sons, Ltd., London and Toronto, 1914.

Rev. E. Osborn Martin, who was for thirteen years a Wesleyan missionary in India and Ceylon, describes the development of Hindu mythology; the introduction of the practises of pilgrimage, idolatry, and caste; and devotes one chapter to the Sacred Books of the Hindus. Then he deals with the Vedic Deities worshiped by Arvan settlers, with the Puranic Deities, the great gods and goddesses of modern Hinduism; and with the worship of sacred rivers, animals, trees, and stones, the worship of ancestors, heroes, and demons, which attract the worship of the Hindu peasantry.

It is difficult for the learned European scholar to understand the mental position of the devout Hindu, who believes the wildest and most contradictory myths, and worships with utter abandon at the shrine of some strange conception of the deity.

This volume is an interesting study of the subject, but throws no new light on our conception of Hindu gods. The worship has failed to elevate the people of India.

The Missionary Obligation. By Alfred E. Garvie, D.D. 12mo. 141 pp. 2s., *net.* Hodder & Stoughton, London, 1914.

Dr. Garvie, who is principle of New College, London, here views the missionary obligation, not in the light of the divine authority of the Bible, or the salvation of the heathen from hell, but in the light of modern thought concerning the Christian religion and the social obligation to all mankind. He considers the foreign mission enterprise to be in a perilous position due to waning interest, because of a change of conviction as to the basis of the obligation. He holds that there is need of a change in the appeal to meet the attitude of modern thought. Many will not agree with Dr. Garvie in his concessions to modern rationalistic thought, but they will sympathize with his loyal adherence to the claims of Christ as the Divine Savior and Lord. These lectures may not be commended without caution, but they are worthy of study, as presenting the standpoint of the newer theological views.

Missionary Programs and Incidents. By Rev. George H. Trull. 12mo. 274 pp. 50 cents. Missionary Education Movement, New York, 1914.

Here is a gold-mine for the chairmen of missionary committees. The little book contains valuable material and suggestions for programs and special occasions. The incidents are interesting stories, revealing the need for the Gospel, the miracles of modern missions, the great events of missionary history, There are sugthe call for workers. gested programs, hymns, prayers, poems, scripture and other responsive readings. The only criticism of such a book is that it leaves the missionary chairman so little to do.

Glory of the Pines. A Tale of the Ontonagon. By William Chalmers Covert. Illustrated. 12mo. 245 pp. \$1.25, net. Westminster Press, Philadelphia, 1914.

In guise of fiction, Dr. Covert gives us a story of life among the lumbermen. It is a fascinating tale and one with a meaning. Labor and love, joy and sorrow, sin and salvation, all contribute their quota to the living interest and reality of the narrative which in many respects reminds one of Ralph Connor's tales of the Selkirks. "Glory," the girl from Detroit, and the young minister of the little white church, and the lumbermen and saloon keepers good and bad—are characters not easily forgotten. Glorious Liberty. A Hundred Years' Work of the Jamaica Baptist Mission. By Leonard Tucker. Illustrated. 8vo. 168 pp. 2s., net. The Carey Press, London, 1914.

There are many romantic passages in the history of the early days of Christian missions in Jamaica. The early days of slavery were followed by the revolt in 1832, and emancipation in 1838. This record is especially important as a contribution to the study of the native church and its development in self-support, self-government and missionary extension. The Jamaica Colored Baptists are to-day doing a noble work in Central America and the West Indies.

The Return of the Lord Jesus. By Rev. R. A. Torrey, D.D. Paper. 12mo. 160 pp. 25 cents. Bible Institute of Los Angeles, California, 1914.

Like most of Dr. Torrey's writings, this is a clear, logical, spiritual Biblical statement on the subject of our Lord's return to earth—the importance, the certainty, the manner, the results, the time and our attitude toward it. The study is instructive and practically helpful.

Silver Chimes in Syria. By Wm. S. Nelson, D.D. Illustrated. 12mo. 195 pp. 75c., net. The Westminster Press, Philadelphia, 1914.

These glimpses of life and work in Syria give an excellent idea of the surroundings and experiences of a missionary in Aleppo and Tripoli—with occasional side trips. Little has been written on this subject, and those who have read "Habeeb, the Beloved" will need no urging to renew their acquaintance with the author.

Presbyterian Home Missions in Kentucky. A Class-Book for Mission Study. Rev. I. Cochrane Hunt, Editor. 12mo. 263 pp. 50 cents. Transylvania Printing Co., Lexington, Ky., 1914.

Not many States in America can boast of a text-book devoted to its missionary needs and work. The Home Mission Synod of Kentucky has set an example that other states would do well to follow. In addition to Kentucky, various writers discuss the general problem of home missions, the work of the Presbyterian General Assembly (South), and other topics. Questions on each chapter add to the value for a mission study class-book. It would be a noteworthy work if some one would compile a book giving the conditions, needs, and work of *all* Protestant churches in a state.

Our Opportunity in the West Indies. By B. G. O'Rorke. Illustrated. 12mo. 136 pp. 1s., net. S. P. G. House, 15 Tufton Street, London, 1914.

A history of the West Indies is given, as well as a brief description of Jamaica, the Bahamas, Barbados, and other islands. The book is packed with information, and is of particular interest to the members of the Anglican Church.

NOTEWORTHY ARTICLES IN OCTO-BER MAGAZINES

The most able and Christian statement concerning "The War and Missions" is that by Rev. J. H. Oldham in the *International Review of Missions* for October. Tho written by a British subject, even the Germans could scarcely find anything to criticize in its spirit or statements. Another striking article in the same number is on "Vestiges of Heathenism Within the Church in the Mission Field," by Dr. Johannes Warneck, missions inspector of the Rhenish Missionary Society.

Those who are looking for a bright, readable article on Bible work will find it in "Colporteurs and Common Sense," in *The Bible in the World* (B. & F. B. S.), for October.

In reading what various experts have to say about "The War's Science," as given in the October American Review of Reviews—a notable war number—one is profoundly stirred by the thought of what would result if the Christians of the world took as seriously the work of missions as the nations take the business of war.

The World Outlook, which promises

1914]

to be an achievement in missionary journalism, is to be published by the Board of Foreign Missions of the Methodist Episcopal Church, beginning with December.

Dr. Samuel M. Zwemer, the well-known authority on Mohammedanism, contributes to The Homiletic Review a paper worth reading on "The Future of Turkish Arabia"-a land still terra incognita to the majority of Americans. Dr. Zwemer has also a strong paper on "The United Christendom and Islam" in the current Constructive Quarterly.

The article on "Agricultural Training in India," by Sam Higginbottom, of Allahabad, in Men and Missions, will be a revelation to many concerning the need and value of this work as an arm of missions.

On missionary methods at home, Miss Gabrielle Elliot gives valuable hints in the Woman's Work (for November), in her description of "Mission Pageants," their value, and how to run them. Practical plans are also given in that excellent monthly of the Southern Presbyterians, The Missionary Survey, in "Methods for the Secretary of Literature," and other articles.

A novel side of missionary life and work is given in a brief account of "Chinese Boy Scouts in Camp," by J. Randall Norton, in The Spirit of Missions, the ably edited organ of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

NEW BOOKS

- The Call of the East. A Romance of Far Formosa. By Thurlow Fraser. Illustrated, 12mo, 351 pp., \$1.25 net. Fleming H. Revell Co., New York, 1914.
- The New Life in China. By Edward Wilson Wallace. Illustrated, 12mo, 114 pp. Paper cover, 1s. net. United Council for London, 1914. Missionary Education,
- The Work of Christ, Past, Present and Future. By A. C. Gaebelein. 16mo, 126 pp. 50 cents, postpaid. Publica-tion Office, "Our Hope," 456 Fourth Avenue, New York, 1914.

- The Balkan Wars, 1912-1913. By Jacob Gould Schurman. Maps, 12mo, 140 pp. \$1.00, net. Princeton University Press, Princeton, 1914.
- In the Vulgar Tongue. Popular Report of the British and Foreign Bible Society. 12mo, 135 pp. Bible House Queen Victoria Street, London, 1914. Bible House,
- Battling and Building Amongst the Bhiis. Illustrated, 95 pp., 1s. net. Church Mis-sionary Society, London, 1914. Through Europe on the Eve of War. A Record of Personal Experiences; Including on American Experiences;
- Including an Account of the First World Conference of The Chambers for International Peace. By Frederick Lynch, D.D. 12mo, 152 pp. Church Peace Union, 70 Fifth Ave., New York, 1914.
- The Making of Christianity. By Dr. John C. C. Clarke. The Associated Authors, Inc., 35 W. 39th Street, New York, 1914.
- A Chinese Christmas Tree. By Norman Hinsdale Pitman. Illustrated, Boards. net, 50 cents. Fleming H. Revell Co., New York, 1914.
- From Alien to Citizen. The Story of My Life in America. By Edward A. Steiner. Illustrated, 8vo, \$1.50, net. Fleming H. Revell Co., New York, 1914.
- Delia, The Blue Bird of Mulberry Bend. By Mrs. E. M. Whittemore. Illus-trated, 12mo, 75 cents, net. Fleming H.
- Revell Co., New York, 1914. Immigrants in the Making. The Bohe-mians, by Edith Fowler Chase. The Italians, by Sarah Gertrude Pomeroy. Illustrated, 12mo, each 25 cents, net. Fleming H. Revell Co., New York, 1914.
- Prince and Uncle Billy. A First Reader in Home Missions. By Charles Lin-coln White. 16mo, 50 cents, net. Fleming H. Revell Co., New York, 1914.
- The Little Angel of Canyon Creek. By Cyrus Townsend Brady. \$1.25, net. Fleming H. Revell Co., New York, 1914.
- The Regeneration of New China. By
- Ine Regeneration of New China. By Nelson Bitton. Illustrated. 16mo. 282 pp. 2s., net. United Council for Missionary Education, London, 1914.
 The Holy Land of Asia Minor. The Seven Cities of the Book of Revela-tion. Their Present Appearance, their History, their Significance, and their Message to the Church of To-day. By Rev Erancie F. Clark D. L. I. D. Rev. Francis E. Clark, D.D., LL.D. Illustrated 12mo. 154 pp. \$1.00, net. Charles Scribner's Sons, New York, 1914.
- Steps Toward Reunion. By W. G. Peel, D.D., Bishop of Mombasa, and J. J. Willis, D.D., Bishop of Uganda. 70 pp., 1s. net. Longmans, London, 1914.