

FUEL FOR MISSIONARY FIRES

1. Leaders of the Student Volunteer Movement formerly estimated that 20,000 students would be needed to evangelize the world in this generation. People said this was too large a number to call for, yet 45,000 students from Germany alone have volunteered for the present war. (See page 574.)
2. There are said to be 700,000 gypsies in Europe—not all of them wandering tribes. Very little Christian work is being done among them. In Bulgaria twenty families of gypsies have been formed into an evangelical church, and the whole life of the community has been transformed. (See page 622.)
3. Pope Benedict IX. has put himself on record in a striking way in favor of the reading of the New Testament in the vernacular in the homes of the people. (See page 561.)
4. Seventeen hundred walled cities of China are now, for the first time, open to the Gospel. Fifteen of these cities in Shantung province are to be occupied by graduates of Shantung University, some of whom have given up well-paid Government positions to undertake this Christian work. (See page 589.)
5. Many non-Christians in Japan and in China are being reached with the Gospel through the wise use of space in the daily secular newspapers. (See page 594.)
6. Ten thousand girls are at work in factories in Buenos Aires under very unsatisfactory conditions. The majority are between eleven and eighteen years of age. Child-labor laws are sadly needed in the Argentine Republic. (See page 600.)
7. Nestorian Christians in Persia are showing a martyr spirit. One girl of seventeen not only saved her life and her right to remain a Christian, but won praise from the Turkish commander for her course. (See page 563.)
8. Gratitude to the missionary doctor who saved the life of his little son has led an Indian Rajah to erect a fine new building for the hospital at Guntur. (See page 625.)
9. Hindu idols, discarded by native converts, and melted down, formed the material out of which has been cast the church bell in Travancore. (See page 626.)
10. Aeroplanes are being used in missionary warfare as well as on European battlefields. During the recent evangelistic campaign an enterprising Japanese aviator scattered Christian pamphlets over the city of Osaka. (See page 630.)
11. The entire population of an Indian island off British Columbia has become Christian, tho forty years ago the people were head-hunters. (See page 633.)



MRS. HENRY W. PEABODY

An Elect Lady in Missionary Service

(See page 597 for sketch of her work for missions)

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❖ SIGNS OF THE TIMES ❖

BIBLES FOR ROMAN CATHOLICS

THE Society of St. Jerome in Italy was formed, in 1902, under the sanction of Leo XIII, and endeavored to secure the wide circulation of the New Testament in Italian. Nearly a million copies of the Gospels and Acts had been scattered among the people of Italy through this agency, when its work was stopt by the opposition of the advisors of Pope Pius X.

The Society was, however, kept secretly alive, and when Benedict XV. was elected pope, Cardinal Caseta petitioned for new pontifical approval. Benedict, in his answer, recalled the fact that he himself as a bishop had been one of the founders of the movement. The object of the society—dissemination of the Scriptures—he pronounced an “aim which has, indeed, been useful in all ages but is especially adapted to our times. . . . Experience teaches that all deviations of present society have

their origin in the fact that the doctrine and works of Jesus Christ have been utterly forgotten and men no longer draw from them their inspiration for daily life.”

The Pope went on to say: “We ardently desire that, as a result of your zeal, you may obtain not only an ever larger spread of the Gospels, but also that the holy books may find their way into the homes of all Christian families, and there may become the evangelical ‘piece of silver’ diligently sought after and jealously kept, so that all the faithful may get accustomed to read the holy Gospels and to comment on them daily, and thus may learn to live in perfect harmony with God’s will.”

Professor Luzzi, the Waldensian leader of Florence, understands the reference to “comment” on the Bible in the homes of the people as implying an allowable exercise of that private judgment on Scripture which the papacy historically tried to sup-

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

press. This is the most significantly liberal utterance to which a pope has appended his signature in centuries.

FREEDOM GAINING IN SPAIN

THE Spanish Government has recently introduced a bill abolishing the clause that compelled naval officers to attend the Roman Catholic Mass of the Holy Spirit, if by so doing they violated their consciences. The bill was subsequently withdrawn, but will no doubt be again introduced at a later date.

A Spanish evangelical Christian not long ago left a large sum of money to build a fine church in Madrid. This has now been completed and opened for Protestant worship. In Sabadell the church under the direction of Bishop Cabrera has also acquired a magnificent center for its work, which will give it a good church, excellent schools, and a residence for its minister. More than 250 pupils attend the schools, a hundred communicants are on its roll, and a Christian Endeavor Society is an active aid to recruiting the congregation. The Rev. Franklyn Smith, the Wesleyan minister in Barcelona, reports many signs of progress and a great change of public opinion toward the vigorous educational and evangelical movements under his charge.

IN TURKISH BATTLE FIELDS

WHILE many of the mission fields in Africa and Asia, and even in South America, have been seriously affected by the great war, those that will probably most permanently feel the results are the missions in Moslem lands. While the *Jihad*, or "Holy War," has not been

effective, except in North Persia, there has been a general upheaval and spirit of unrest throughout the Turkish Empire and Persia.

In Palestine, the Jews have been oppressed, and thousands have been compelled to flee in poverty, leaving families and possessions behind them. It is a reversal of the Exodus, for now the Jews are forced to flee—sometimes five thousand on a single steamer—and are finding a refuge in Egypt. There is persistent talk of Palestine being made a Jewish state after the war is over—if so, it will be a clear fulfilment of prophecy.

The British and French missionaries in Palestine have, for the most part, been expelled, but American missions are unmolested, and have proved a haven of refuge for many. Van, in Eastern Turkey, was long besieged by the Kurds, but has recently been relieved by the Russians, and now the Christian missionaries are calling for relief for the suffering Moslems there. Letters from all over Turkey speak of great distress and of the need of relief for sick and wounded, orphans and widows. Ambassador Morgenthau has cabled: "All stations begging relief funds. Some say starvation is threatened. Please help quickly."

There have been threats of massacres of Armenians, not only in Van but in Aintab, Zeitoun, Marash, and elsewhere, but these have been averted through the prompt action of Turkish officials and foreign representatives. In the midst of danger, turmoil, and suffering most of the American missionaries have remained at their posts. It is reported that Christian families from Marash are being deported south into the Mosul-

Bagdad region of Turkish Arabia. Armenians and Greeks in the Vilayets of Erzerum, Van, Bitlis, Diarbekir, Harput, Sivas, and Adana are also said to have been pitilessly evicted by thousands, while their property has been confiscated, and they have been driven away to die of starvation. This will mean the crushing of the educated Christian population, and will menace the noble work of the American mission.

The crisis in Moslem lands can not continue indefinitely, and when the power of Turkey is finally broken and the last strong Moslem government falls, it is likely to affect the temporal condition of all Moslem peoples. The time may then be at hand when new opportunities will come for the preaching of the Gospel of Christ throughout the Mohammedan world, and when those who have feared to confess their faith in Him will see the impotence of Mohammed, will remember the loving and self-sacrificing service of Christian missionaries, and will turn to Him who is the Light of Life and the only Savior of the world.

WORD FROM PERSIA

THE Rev. Robert M. Labaree, of the Presbyterian Board, wrote on May 6th last that he had arrived safe at home in Tabriz, after a sudden and exciting departure from Salmas. An overwhelming force of Turks and Kurds attacked the place, and Mr. Labaree, in endeavoring to negotiate terms of peace, was nearly caught between two firing lines.

In Persia, the reign of terror seems to have passed, since the Russians again occupied Urumia. But the distress still continues, and there is

urgent need for at least \$50,000 more for the relief of the despoiled and suffering Christians.

In Urumia the death of Mrs. McDowell and Mrs. Shedd was followed by the very serious illness from typhoid of Dr. Packard, Mrs. Cochran, Dr. Coan, Mrs. Coan, Misses Lewis, Schoebel, Lamone, and Bertha Shedd. Most of these missionaries were, however, on the road to recovery. Mr. Labaree continues:

"There are no funds to help these people, and thousands are looking to us for bread. We have done all we could, and if our efforts fail we can only wait and see them die of disease and starvation unless God finds some other way of helping them."

In the college compound at Urumia six hundred Christian refugees died and many more in the city and district. Many incidents of heroism on the part of the Christians show that these Nestorian Christians have the spirit of martyrs. One Christian girl of seventeen who remained in Salmas with her old father, saw him killed by the Kurds, and escaped only by shooting the horse from under her pursuer. The Moslems tried to bribe her to become a Moslem, but she refused, and threatened to kill herself if any attempt was made to compel her to change her faith. The Turkish commander at Dilman finally sent for her, saying she was braver than any of his soldiers. She found a refuge with the Karguzar until the return of the Russians. Many Moslems in various villages did their best to hide and save their Christian neighbors from the cruel Kurds. It is not surprizing that some of the Nestorians could not resist the temp-

tation to turn Moslems, but most of them chose death in preference. In larger districts of Northern Persia the Christians have practically been obliterated—nay, rather, they are like grains of wheat that have fallen into the ground and have died, but will thereby bring forth much fruit.

SIGNS OF PROGRESS IN SIAM

THERE has been a revival of Buddhism in Siam. The King says that a man without religion is but little better than a beast, without a soul; and Buddhism is his religion and that of his people. On all sides there is much more devotion to Buddhism among all classes of people than formerly. Work along all educational lines in Siam has greatly advanced. A very large tract of land east of the city of Bangkok has been selected, and preparations are rapidly being made to establish a University for Siam. Schools for girls are being opened in all provinces, and superintendents for schools have been appointed. The mission schools (Presbyterian) have also been more full of pupils than ever. Several missionary teachers took part, last September, in the Conference of Christian Workers, held in Bangkok. For the first time a Siamese chairman was elected, and he conducted the meetings with ease and dignity.

PROBLEMS OF MASS MOVEMENTS IN INDIA

THE mass movement in India is still a very urgent problem before the Christian Church. In the Panjab the gathering in of thousands is hindered only by lack of workers. In Western India, among the Mahars,

baptism has had to be withheld in some places because there were not enough workers to train the inquirers. In the United Provinces, particularly in the districts around Meerut and Aligarh, village after village is asking for teachers, and bazaar and village preaching has had to be stopt at Aligarh, as all the workers were needed to instruct converts. Church Missionary Society workers say that with increased efforts a mass movement of the whole race of the Santals might result, but with the present staff no forward movement is possible. There is a similar hopefulness in the Gond mission.

The one solution of the mass movement problem lies in the training of a greater force of Indian workers. How would Christianity flourish in rural England or America if 90 per cent. of the people were wholly illiterate, and there were no resident clergymen in fully 90 per cent. of the villages containing Christians?

"EFFICIENCY METHODS" IN CHINA

"EFFICIENCY" is a byword of the present day. It has become almost a "fad," but the definition and standard of efficiency is not universally acknowledged. In recent years many improved methods have been introduced into mission work both at home and abroad. On the foreign field missionaries are working for better organization, and toward giving the native church a larger share of responsibility. In the North China Mission of the American Board, for example, where all questions had heretofore been in the hands of foreigners, the annual meeting last year changed the rule

and formed a Chinese and foreign organization.

The Station Association consists of all foreigners with proper language qualifications, Chinese who have had theological training and others, both men and women, elected by the churches. The principal committees are evangelistic, medical and educational, with executive and business committees made from members, both foreign and Chinese.

"One feels sure," says a missionary, "that every bit of capital invested now, of money or time or thought or prayer, is going to bring big dividends."

NEW PENTECOSTS IN KOREA

REPORTS that have been coming from various centers indicate that Korea is being blest with another great revival such as it had in 1906-1907. The beginnings of the work in Seoul have already been described (p. 326, May). The revival has set the whole city on fire. In Pyeng-Yang the revival followed a Bible class for Christians. Rev. Wm. Blair writes: "Counting the local Christians, a total of over twelve hundred organized workers took part in the campaign, and the best thing about it all is that the men from the country went back to their local churches so enthused that we are now having repetitions of the Pyeng-Yang meetings on a smaller scale in every direction."

INTERCHURCH ACTIVITIES

THERE are in the United States of America fifteen or more inter-denominational religious organiza-

tions—all working independently, but more or less closely associated with the various denominations. With a view to bringing about closer cooperation between these societies, the Federal Churches of Christ in America called a conference of leaders to meet in Atlantic City on June 4th. The following organizations responded:

The International Sunday-School Association.

Sunday-School Council of Evangelical Denominations.

International Committee Y. M. C. A.

National Board of the Y. W. C. A.

United Society of Christian Endeavor.
Epworth League.

Baptist Young People's Union.

Brotherhood of Saint Andrew.

Brotherhood of Andrew and Philip.

Denominational Brotherhoods.

Brotherhood Bible Class Movements.

Laymen's Missionary Movement.

Missionary Education Movement.

Home Missions Council.

Woman's Council for Home Missions.

Religious Press Association.

Local and State Federations.

The theme of the entire conference was the possibilities of an advance step in "working together among the Christian forces in America." Mr. Fred B. Smith was selected as chairman, and a commission on inter-church activities was appointed. The one hundred men and women present as delegates constitute aggressive leaders actually engaged in the fields of labor they represent. The commission is to call a conference of leaders some time during the year to outline a program for fuller and more effective cooperation.

"He who has said 'Our Father' is either a missionary or a hypocrite"



COMING EVENTS

August

- July 28th to Aug. 2d—Laymen's Missionary Movt. Conf., Lake Geneva, Wis.
July 30th to Aug. 8th—Woman's Summer Schools of Miss., New Concord, O.
30th to Aug. 9th—Christian and Miss. Alliance Conv., Old Orchard Beach, Me.
31st to Aug. 7th—Reformed Church in U. S. Missionary Conf., Mt. Gretna, Pa.
1st to 3d—World's Bible Congress, San Francisco, Cal.
3d to 8th—Woman's Summer School of Missions, Okoboji, Arnold's Park, Ia.
4th to 8th—Missionary Education Movement Conference, Lake Geneva, Wis.
6th to 15th—International Convention of Young People's Alliance of the Evangelical Association, Lorima, Wis.
8th to 15th—Woman's Summer School of Missions, Lake Geneva, Wis.
8th—United Presbyterian Mission established in India, 1865.
13th to 22d—Woman's Summer School of Missions, Wooster, Ohio.
20th—The 80th anniversary of the founding of the Domestic and Foreign Missionary Society of Protestant Episcopal Church.
25th to 29th—Woman's Summer School of Missions, Chataqua, N. Y.

September

- 2d to 5th—International Woman's Missionary Society of the Evangelical Association Convention, Marion, Ohio.
9th—The 75th anniversary of the death of Ko-thah-byu, Burma, 1840.

October

- 7th—General Conference of the Evangelical Association, Los Angeles, Cal.
12th—Provincial Synod Protestant Episcopal Church, Concord, N. H.
12th—Provincial Synod Protestant Episcopal Church, Chicago, Ill.
17th to 20th—Laymen's Missionary Movement Conference, Buffalo, N. Y.
19th—Provincial Synod Protestant Episcopal Church, Sewanee, Tenn.
20th to 22d, 24th—Laymen's Missionary Movement Conf., Detroit, Mich.
21st to 27th—National Congregational Council, New Haven, Conn.
24th to 27th—Laymen's Missionary Movement Conference, Chicago, Ill.
24th to 27th—Laymen's Missionary Movement Conference, Pueblo, Colo.
25th—American Missionary Association Conference, New Haven, Conn.
27th to 29th, 31st—Laymen's Missionary Movement Conf., Pittsburgh, Pa.
27th to 29th, 31st—Laymen's Missionary Movement Conf., Denver, Colo.
28th—Tenth anniversary, martyrdom of Eleanor Chestnut, China, 1905.
31st to Nov. 3d—Laymen's Missionary Movement Conference, Topeka, Kan.

November

- 2d to 5th—Medical Missionary Conference, Battle Creek, Mich.
3d to 5th, 7th—Laymen's Missionary Movement Conference, Wichita, Kan.
3d to 5th, 7th—Laymen's Missionary Movement Conference, Baltimore, Md.
7th to 10th—Laymen's Missionary Movement Conference, Philadelphia, Pa.
7th to 10th—Laymen's Missionary Movement Conference, Mitchell, S. Dak.
10th to 12th, 14th—Laymen's Missionary Movement Conf., Milwaukee, Wis.

The Message of the Hour*

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ALTHO I have been going to Europe each year for twenty-five years (with the exception of one year), I have never known Europe until my recent visit. You can not know a nation, as you can not know an individual, until that nation has been subjected to impossible strain; then one becomes acquainted with the weaknesses of a nation as well as with its strength. When a people are not thinking of how they are appearing or what they are saying, you see that people as they are. A few months ago I was permitted to enter into fellowship with the sufferings of these wonderful peoples of Europe.

Recent Impressions of Europe

1. Each of these countries now at war is apparently PERFECTLY UNITED. There are rifts in each one beneath the surface, but they are not apparent. Take France, for example. How strange it seems to find Protestants, Roman Catholics, Jews, and Agnostics fused together in a common patriotism and devotion. In Germany, too, we find such extremes as the Social Democrats and the ultra autocratic section of the government, have blended their differences in a common central purpose.

2. I received the impression, also, that the people in each country are THOROUGHLY DETERMINED. The

other day I read a new book called "France Herself Again." The Roman Catholic writer seeks to bring out the fact that in recent years France has reverted to her best type.

Instead of that old volatile, emotional, talkative and changeable France, one finds to-day a France characterized by poise, by quietness, by great firmness of purpose. The same is true of the other nations.

3. Then in each country the people seem CONFIDENT as to the ultimate outcome. Even the Belgian refugee, swept out of his borders in the darkest hour of the history of his people, had no mental reservations whatever as to the ultimate triumph of his cause.

4. Then it was very interesting to notice how each country is trying to justify its position before the rest of the world. This war is not an indication of the breakdown of the Christian religion. What event have we had in the history of the world which has shown so fully that Christianity has been getting in its work of education and of quickened consciences, so that every people in this great struggle seem to be uncomfortable unless they can make clear the righteousness of their cause.

War and Religion

5. Each country looks upon this as a "HOLY WAR." I think that the Russians are the most religious people in the world in the sense of re-

* The substance of an address delivered at the Laymen's Missionary Convention of the Southern Presbyterian Church, Charlotte, N. C., February 16, 1915.

sponsiveness to religion and its emotional manifestations. The Russians are literally going in this war from their knees. The following are a few extracts from a Litany now in use among the Russian Orthodox churches, not only in Holy Russia, but even in Siberia:

"Fight with those that fight, and protect the sailor, defend the widows, shield the orphans, succor the wounded, heal the sick;

"Grant this, O Lord.

"Remember all those, the brave and the true, who have died the death of honor, and have departed in the hope of the resurrection to eternal life, in that place of light where sorrow and mourning are far banished; give them rest, O Lord, thou lover of man;

"Grant this, O Lord.

"Stretch forth Thy hand from on high and touch the hearts of our enemies, that they may turn unto Thee, the God of peace, Who lovest Thy creatures; and for Thy Name's sake strengthen us who put our trust in Thee; and by Thy might hear us who beseech Thee; and have mercy, Lord, have mercy."

Notice this—it meant much more to me after I saw the awful suffering of the horses:

"And for those also, O Lord, the dumb beasts who with us bear the burden and heat of the day and offer their guileless lives for the well-being of their country; we supplicate Thy great tenderness of heart, for Thou dost promise to save both man and beast, and great is Thy loving kindness, O Master, Savior of the world.

"Lord, have mercy.

"Bless by Thy spring, the crown of the present year; stay the hinderers of justice; restrain the raging of the nations; and accept us all in Thy kingdom;

"Make us sons of the light and sons of the day, and bestow on us Thy peace and

Thy love, for Thou hast given us all things;

"Grant this, O Lord."

6. Hitherto, I have been impressed by the fact that in France the educated class, and the most virile and purposeful men of that class, were indifferent or hostile to religion. This year, wherever I went I found churches and chapels and cathedrals crowded to suffocation, not only with women, but with the men who had not actually gone to the front. In Germany, too, I think I never found greater religious devotion than in this year. The churches are filled, not only on Sundays but on week-days as well, and no regiment goes forward without partaking of the Holy Sacrament. The song that I heard sung most by the soldiers was not "Die Wacht Am Rhein," or "Deutschland Ueber Alles," but the Luther hymn, "Ein Feste Burg." They kept repeating the second verse:

"Did we in our own selves confide,
Our strivings would be losing,
Were not the right Man on our side,
The Man of God's own choosing.
Dost ask who this may be?
Christ Jesus it is He,
Lord Sabaoth is His name,
From age to age the same,
And He must win the battle."

I was talking with an English soldier who had been invalided home. He was an earnest Christian, and said to me, "It was awfully hard to turn the machine-guns on a regiment of Germans when we heard the familiar strains of the Luther hymn."

In England and Scotland I found the spirit of religious awakening also markedly manifest. There is a revival of religion all over Europe to-

day. I would characterize it as an Old Testament revival—one toward the God of Battles or the Lord of Hosts—as contrasted with a revival toward our Lord Jesus Christ. But discerning leaders in these countries recognize the danger, and are seeking to carry this religious movement over into a spiritual experience.

7. There is a great underswell of REFORM sweeping over the European nations to-day. Take, for example, the abolition of the production and sale of *vodka*, the most damaging of all liquors, in Russia. A few years ago, that great Russian statesman, Witte, gathered under the control of the government all the production and sale of *vodka*, and from that income financed the Japanese-Russian war. To-day, when all the other European nations are scraping together all the money they can get, Russia, by one stroke, has done away with an annual income of \$350,000,000 gold. This abolition obtains not alone in cities where troops are concentrated, but in hundreds of thousands of villages, stretching away out even into Siberia.

In Paris, on the day that war was declared, the Prefect of Police in one day abolished the sale of absinthe. His lead was followed by the other prefects, and a friend said to me: "Now you can not buy absinthe from one end of France to the other."

A Colossal Conflict

8. Of course, the COLOSSAL DIMENSIONS of this struggle impress me. The British Isles are a vast armed camp, soldiers drilling not only in the parks and open spaces of the great cities, but even in the peaceful university retreats and in

the out-of-the-way recesses of Scotland and Wales. In Germany, even on that one journey I passed over 200,000 soldiers being moved to the western border. It reminded me of that word of Bismarck, as he looked down to the time when Germany would have enemies on both fronts; he said, "Then we will have three armies—one on the east, one on the west, and one on the railways."

In France, the battle front, that vast arch of fire and blood, reached 360 miles from the English Channel to the Swiss Mountains. I saw the gigantic proportions of the struggle that has summoned to the colors of all these belligerent nations over 20,000,000 men. If you add nearly 4,000,000 more who have been mobilized in Italy, the Balkan States, Switzerland, Holland, and the Scandinavian group, a gigantic force stands out before you.

It is a COSTLY WAR. From the first of this war, the average expense per day for military and naval purposes has been over \$37,000,000 gold—some say over \$50,000,000. That is the smallest part of it. Add the awful work of demolition in Northern France, Belgium, Galicia, Poland, and East Prussia, and we get a better idea of the great price that is being paid. Then nearly all the armies of Europe, with the exception of England, are conscriptive, so that not only the peasants and low-paid individuals must go, but bankers, heads of corporations and companies, lawyers, doctors, statesmen, professors, all high-paid labor, and others, are summoned to the ranks. By this process the constructive works of the nations are tied up at tremendous cost. Think, too, of the steamship

lines, like the Hamburg-American, that now has marooned over 430 ships.

Suffering Europe

9. Then consider the SUFFERING. Remember what it costs to produce a man and to keep him up to the time that he is shot down, and you begin to see what this war costs economically—not only economically, but in the million men shot down! Can we comprehend that? I began to take it in when going from one house of tears to another all the while I was in Europe. A good friend in Germany said that already thirty-one of his family and relatives had gone to the war. He had just let his only son, a boy of sixteen, go two weeks before. Already nine of the thirty-one had been killed or seriously wounded. In London, Lord Balfour of Burleigh, as I was having breakfast with him, received a letter of condolence from Arthur Balfour, the statesman, on account of the death of his eldest son in battle. Thus it was all over Europe. Over 3,000,000 had been wounded before I left Europe. The number is much greater now.

One man reported that while he was in Belgium in eight days he counted 151 railway trains, averaging 20 railway carriages each—that is, over 3,000 railway carriages—all filled with the German wounded. It reminds me of rivers of pain. When I visited the French hospitals, I saw the little rivulets of pain trickling out. It is a suffering Europe. It is stretched on a cross!

But that is not the principal suffering. The principal suffering is that dull pain, that ceaseless pain, that seems to become subconscious

and causes them to start in the night—that pain of the wives and mothers and children. As I was walking along one of the streets of Berlin with some of the leaders of the Christian Student Movement, we passed the Christian College where one great general was once Professor of Mathematics. My friend led me up into a large room. My eye instantly caught the sign, "Walk softly, speak softly." On the long side of the room was an alphabetical arrangement where a person could go up and present a certain number and receive any information they might have. Many were waiting their turn, and I was impressed not by cries and sobs, but to see women go forward alone or with little children tugging at their skirts, and then to come away without saying anything, and pass out silently. The truth began to break in on me—the suffering Europe!

A medical missionary just back from China, told me of a young wife who went down to say good-bye to her husband as he joined his troop-train. She kept up splendid courage, but as the train moved out of the great station, she fell dead on the platform. I repeat it—it is a suffering Europe! It is stretched on a cross!

An Unselfish Europe

10. Thank God, it is also AN UNSELFISH EUROPE. When I called on our Ambassador in London and asked his advice on a certain delicate point that involved my approaching some people on the continent who would be absolute strangers to me, I said to him:

"Would it not seem presumptuous for me, an absolute stranger, to ask

those men to help me in this thing?"

"Oh, no," he said, "you will not find a selfish man in Europe." I found it true, for in all those crowded months, I did not find a selfish man or a selfish woman in Europe—that is a new Europe. It is something new in the world. Holland has six millions of Dutch people, but two days after the fall of Antwerp—think of it—they had taken in two million Belgian refugees! I saw peasants bringing in great brass milk cans filled with milk, with clusters of cups, and put them down at the railway stations and at little sub-stations in the city, that the refugees might have their milk without buying. Altho the Dutch in their frugality had begun to mix their white bread with potato meal and rice, the peasants out of their poverty were bringing in heaps of loaves and putting them down for the refugees, without price. Dutch families took in from one to fourteen refugees each. The leader of one of the missionary societies in Rotterdam took me to one of their theaters that would hold 3,000 people. They had taken out all the seats, and scattered straw or hay all over the floor, and at ten o'clock at night I saw many Belgian families, and that pathetic sight—the remnant of families—2,000 in this one place. Little Holland is helping to bear the burden and saying nothing about it.

We see the suffering in Belgium out of perspective. There is even worse need in Poland and much worse in Galicia, and quite as bad in Turkey. My fear is that we in America will fall short of bearing our share in this burden of suffer-

ing. I am concerned lest in this tragic hour we do not enter into fellowship with the sufferings of the European peoples and the Asiatic peoples, and with our Lord Jesus Christ. He is suffering, He is being crucified afresh, if ever since the day of Calvary.

My Three Objectives

I went to Europe for three purposes. First to study what is being done and what ought to be done for the soldiers from the point of view of Jesus Christ—that is, in the way of supplementing the valuable work of the Red Cross. We have been instrumental in setting in motion many practical measures to minister to these twenty millions and more of men in the armies, men in the camps, in the trenches, and in the fortresses, in hospitals and in prisons.

My second object was to study the effect of this war upon the universities—that is, the great centers of influence, because, if we are to have a new Europe, we must have a new leadership of that Europe. I therefore wanted to study the feeling of the professors and students, the remnant that remain, and especially the effect of the war on the Christian Student Movement in each of these nations.

The third object of my going was to study the result of this war upon the foreign missionary work of the churches of the Protestant world. As Chairman of the Continuation Committee of the World's Missionary Conference of Edinburgh I felt it my duty to confer with the leaders of the missionary societies of both sides in this great struggle and to place myself at their service. The

Protestant missionary operations of the British Isles involve an expenditure of \$10,000,000 a year, and those of the continent of Europe an expenditure of \$4,600,000 a year. That is a vast stake. I spent long days with the administrations in charge of all these Protestant societies in each of the countries and brought in leaders of the societies in the neutral countries, such as Norway, Sweden, Denmark, Finland, Switzerland, Holland. I came to this conclusion—that if this war does not last over a year the British societies will not require any outside financial help; but already the missionary societies of France and Germany are in desperate need. The societies of Holland and Switzerland are also in actual want.

The Effect of the War on Missions

1. One effect comes from the depleting of these nations. You can not spend money as those countries are spending on military and naval expenses alone—twice as much each day as all the Protestant societies in the world are spending each year on foreign missions—without sapping the missionary possibilities of the Christian nations. Moreover, you can not mow men down with machine guns as you mow down wheat, without cutting into the missionary operations of this generation and the next. It is a sad sight to see this generation of men being shot to pieces. I went into a private ward in France to call on an officer who had ninety-seven wounds. It brought tears to my eyes in Germany and France, England and Scotland to see the finest young men, that can be very poorly spared at a time like

this in the world, going forward to their death.

We are depleting the nations not only of money and of masses of men, but we are depleting them of leaders. A vast and disproportionately large number of officers of the British Army have been killed in this war. Every Oxford and Cambridge student who enters, enters as an officer, and already two-thirds of the students of Oxford and Cambridge have gone into the Army. The other third were largely in training. How we shall miss these leaders!

2. This war has blotted out some of the finest mission work in the world. Station after station has had to be abandoned. How much of the mission work has had to be stopt! Hundreds of hospitals and dispensaries have had to be either closed or abridged in their operations, and thousands of mission schools have had to be closed. The "message of the hour" is to remind ourselves of the most tragic fact known in our time and its bearing on the expanding kingdom.

3. Many advance movements have had to be halted, and in the last moment of the history of the world when we would wish to have them halted. This is the time we ought to be advancing. It is not a time to call upon the missionary societies to stop expansion. I would not be sane if I tried to give the impression that this is not an adverse result of this war.

4. The faith of many Christians has been confused by the war; not only in America but in Asia. A letter from Japan, signed by six of the best educated Christian leaders in that country reads:

"The effects of the conflict are already very great, even in this country, Japan. Japanese Christians are very sorry to see such a war among European countries which we are accustomed to think of as Christian nations.

"Does Christianity have no power to control the nations that are known as Christians? Is it not possible to make peace by uniting Christian hearts throughout the world? Is it because Christianity is not united enough that at present it is at war? Is it not a reproach to Christianity that it has no power to avoid the present war?

"Under present conditions there seems to be no one who can say, 'Put up thy sword into thy sheath, for they that take the sword shall perish by the sword.' We are eagerly hoping that some demonstration or some movement may be started in Europe or America on the part of Christians to remove this condition of international war. We Christians can not stand still and see such barbarous murder of other Christians in this Christian century. Asking your consideration, with earnest prayer."

That is not an easy letter to answer, but it is typical of not a few that have come from different parts of Asia. The serious thing is that we have not a sufficient number of missionaries and discerning native leaders stationed all over Asia to help these people distinguish between pure Christianity and so-called civilization, between formal Christianity and vital Christianity, and to remind them that what is now taking place in the world is not caused by Jesus Christ but by the lack of Jesus Christ.

5. Another adverse result is the maiming of that wondrous international Christian unity which has been coming apace, notably since Edinburgh. What progress we had

been making in the four or five years since Edinburgh! What promise there was! Now think of the bitterness among some who are now forfeiting their future spiritual leadership, giving way to language they would not use if they reflected that it is not given by Jesus, who teaches love of enemies.

Some Beneficial Results

But on the other hand think of the favorable considerations, not of this war, but the achievements God is making possible at this time.

1. This struggle has revealed as nothing else could have done the strength of the world-wide missionary movement. The missionary movement and the Christian Student Movement are the only movements which have preserved their solidarity, and the leaders of which, on both sides in this terrible struggle, have entered into an agreement not to embarrass one another by asking for impossible audible or visible cooperation. The moment this nightmare is behind them, they will go forward together in the common constructive work of the world. I have seen the greatest miracle the world has ever seen. It is the one that the enemies of Christianity had in mind in the early days of Christianity when they could explain everything else except "how these Christians love one another!" I know not simply individuals here and there, but hundreds of people who behind each others backs on both sides of this tragic turmoil are showing by their prayers and by their deeds and by their silence, their love for one another. How many meetings of intercession I have engaged in in these last few months, in

which I have heard English and Scotch praying for the Germans, and *Germans pouring out their hearts* for their brothers in this missionary work and the student movement. If I had no other evidences of Christianity I have had enough new evidences brought into my experience in these last months to convince me that Jesus Christ not only was, but is the Savior of the world. He not only commands that we love our enemies, but He makes it possible. No other religion has ever done it.

2. This war is demonstrating not only the *strength* but the *helpfulness* of the missionary movement. I wish that we in America were where we could get a more vivid impression of the awful suffering, of the impossible burdens, that we might likewise become uncomfortable and unselfish. The reasoning of Christians when they stop to think is that now while hundreds of thousands are laying down their lives, and millions are stretched on beds of pain, they feel uncomfortable unless they are doing something to bring relief.

3. This war has revealed the necessity of the world-wide missionary and student movements. Happily this war will differ from all which have preceded it in this respect, that it will not be followed by forty years of revenge, like the Franco-Prussian war. The moment the war is over, the international Christian structure will arch over and these peoples will go forward in Christ's name.

4. This war is revealing our shortcomings, and that is always a good thing. This reflection is with me by day and by night—what might we not have done had we realized the rocks toward which the nations were

drifting! What might not the missionary movement on both sides of the Atlantic have done in drawing down the strands of international friendship, in magnifying the good points of rival nations, in binding together the people in common enterprise.

Capacity for Vicarious Suffering

5. This war has revealed capacities for vicariousness—great latent capacities for suffering and sacrifice of which we little dreamed. I have been criticized for advocating "The evangelization of the world in this generation." By this I mean, not the conversion of the world, because that will obviously take centuries, but giving everybody who is now living an adequate opportunity to know the living Christ. I estimated it would take at least 20,000 of the strongest students of the United States, Canada, Great Britain, Germany and other continental countries, a period of thirty years, and the college professors and some others said that it would be too great a strain on the home base to send out 20,000 additional missionaries from the colleges, under our regular boards, in a period of thirty years, from all Protestant Christendom. I will never let off the colleges as easily in the future. In the University of Toronto, and Queen's University, and McGill University, with 1,500 to 3,000 students in each, over one-half the students have volunteered and the rest were thinking of doing so. In England, 56 per cent. of the students had volunteered, and 66 per cent. of the members of the college Y. M. C. A.'s, and 90 per cent. of the officers of the Y. M. C. A. I received a letter a week ago from Hungary—just

think of this—saying that all the students in the six Protestant Calvinist Theological Seminaries have volunteered either as chaplains or as soldiers, doing even more than the Roman Catholics in that Roman Catholic dual monarchy. A friend sent me a book from Germany that had been prepared from composite addresses of leading professors and ministers, and stated: "We have sent this book to 45,000 German students in the trenches." In Paris, where usually there are 18,000 students in the Latin Quarter—and yet I couldn't get but seventy-four to volunteer for mission work—I found that thousands had volunteered in this war. In view of these facts I say: I will never again make such small demands upon the students. I here and now call upon Christian students to face this world-wide opportunity. May something of the spirit of devotion which is leading these men to go on to the service of their nation, lead us in the colleges to go in the spirit of Christ the King.

6. The work ought to have more money. Have you ever reflected that most of the great missionary societies of Europe began in war times, the church missionary societies, too, in the world, with an income of over \$2,000,000 a year, the Wesleyan, the Baptist, the London, the British and Foreign Bible Society, the progenitors of the two Scottish societies, the Religious Tract Society, every one of them began in the Napoleonic wars. The men should rise up *en masse* and make possible missionary expansion. At a time like this, Europe can not expand. America must not be found wanting.

7. This war is trying the faith of

the Christians of Europe. The dross is being burned out, and what is left is gold and precious stones. And the fire is not only purifying faith, it is simplifying faith. The Christians in Europe do not believe so many things as they did a few months ago, but the things they believe, they *do believe*. They are the things that hold people in the crises, when they come to face machine guns and live day and night under incessant shell fire. When it comes to saying good-bye forever to those that are dearest to us, and have the long wait at home, people cast around to see what there is in their creed that holds, and they find that faith has centered on a Person. In those dark trenches faith takes on the form of linking to a Personality, even our Lord Jesus Christ.

8. This war is deepening acquaintance with God. Never have I found people studying the Bible as they are this year. Never have I found people praying as this year. Never have I found people studying God's Providence as this year. What infinite gain that they have God, that their eyes are in the right direction, looking to the Source, to the hills whence alone cometh our help. We need to discover this God ourselves.

Unparalleled Opportunity

9. Again I want to remind you of the unparalleled opportunity for evangelization. The work of the Y. M. C. A. among the millions of soldiers is beyond all praise. In the history of the British Isles, never have strong men had Christ so preached to them as He is being preached in those seven hundred camps. Theological seminaries are sending their students and professors

into these camps, giving ten days of time, and then going back to the seminaries. It doesn't trouble them to mix Calvinism and Arminianism. There is the opportunity for evangelization not only in the camps but in the trenches. In Germany, I was told, "We spend every waking hour writing letters to the men in the trenches. We urge them to be true to Christ, and we search our Bibles with sole reference to feeding their spiritual lives, and we urge each German student who is a Christian in the trenches or back in the reserves, to gather around him other German soldiers and have Bible readings and hymns and prayer." In France the men had gone, and we had to fall back on the French women students, and now every two weeks those French women students prepare a mimeographed letter and send it to every French student in the trenches.

Christ is being preached under the most awful circumstances, not only in the trenches, but in the hospitals. Over three millions, that is more than we have ever had lined up against each other in any previous war—there they are on their beds of pain, or in prison. Had you heard that there are over 2,700,000 military prisoners? I am now trying to get Americans who can speak German to work among the German prisoners, and Germans who speak French among the German prisoners in France. I have not yet seen my way through to the Russian problem.

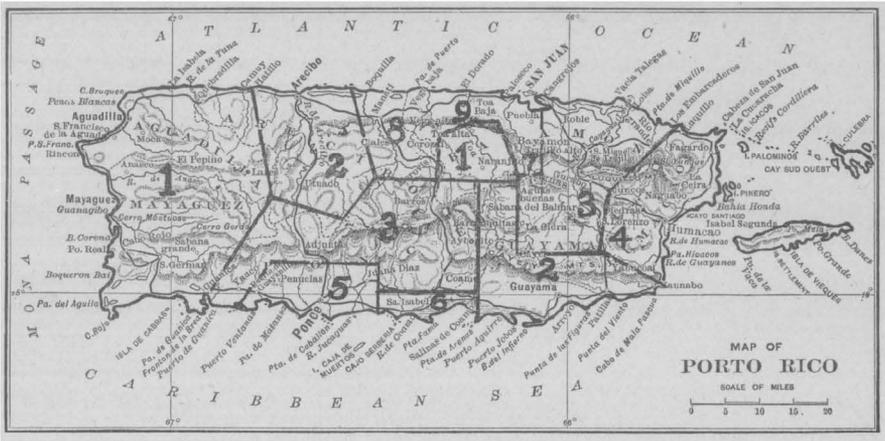
There has never been a moment like this for pressing the claims of the living Christ. This very tragedy in Europe has led the world to think, and by a process of exclu-

sion, it has riveted attention where we want to see it riveted. The world is now ready to think about One who is the same yesterday, today, and forever.

10. We now have an unparalleled opportunity for reconstruction. What does foreign missions mean? In a sense it means the reconstruction of the world by the living Christ. In previous years we have faced a plastic Far East. To-day we face not only a plastic Far East but a much more plastic Africa as a result of what is now happening in Turkey; and a much more plastic Near East, even including Russia. Europe itself is in the melting-pot. The world over, old things are passing away; all things may become new, but we will not drift into new things. It will not be a work of magic. As our faith is, so will it be unto us. There is nothing we can not do now and after this war if we have the requisite faith. The nations now at war will come out of this struggle, even if it ends within two months, exhausted, depleted financially, economically, physically, one must add, and exhausted will they be in faith and hope and courage. If American Christians, under the touch of the martial cry, will rise in their strength and travel Christ's path, what may we not do?

In Conclusion

My last word is this: While whole nations are stretched upon a Calvary cross, how incongruous it would be for *any one* to go out to live a selfish life! Let us rather place ourselves and all we possess or may ever possess at our Lord's disposal, henceforth to do His will and not our own—cost what it may!



THE DIVISION OF MISSION FIELDS IN PORTO RICO

- | | | |
|------------------------------------|---------------------|-----------------------|
| 1. 1. Presbyterian (also San Juan) | 4. Congregational | 7. Lutheran |
| 2. 2. Methodist | 5. United Brethren | 8. Christian Alliance |
| 3. 3. Baptist | 6. Christian Church | 9. Church of Christ |

To-day in Porto Rico

BY J. ERNEST MCAFEE, NEW YORK

Secretary of the Presbyterian Board of Home Missions



AFFAIRS move rapidly in Porto Rico. There is no considerable section of the hemisphere where fifteen years have wrought such profound changes as in this small island. At no point has American enterprise and altruistic endeavor more completely vindicated itself.

As a rule, people do not fancy being arbitrarily reformed. Much altruism is thrust down the throats of unwilling patients. The Porto Rican people have made some wry faces over the medicine with which they have been served. But special credit is due this same American enterprise and altruism in that the prescription for Porto Rico has for the most part been wholesome and has to a remarkable degree been accepted as such by a thankful people.

There never was a full-bodied revolution in Porto Rico. On one occasion in dim history there was a slight outbreak, which the presence of a few Spanish soldiers promptly discredited and dissipated. The people have never been riotous nor rebellious. Indeed, some have been inclined to belittle the Porto Rican character because it did not show itself sufficiently aggressive to rebel against the oppression of the Spanish overlord.

It is, therefore, perhaps not entirely to their discredit that Porto Ricans have sometimes become restive under the American occupation. There has been much heated political oratory and not a little invective in the newspapers; but the attitude of the people is to-day, as it always has been more or less, that of welcoming American leadership and of recognizing the benefits of American in-

fluence. In an illuminating conversation, Acting Governor Travieso, himself a native Porto Rican, assured me that no considerable element among the Porto Rican people, of whatever political party, has any other desire but that the Stars and Stripes should float there permanently.

Politics in Porto Rico

The political situation on the island is one of inexhaustible interest. For several years, the Unionist Party has held complete sway. Its more reactionary elements have, at least by voice, advocated independence of American political relations. The whole party has resisted some of the policies inaugurated and maintained by our Federal Congress. The remark of Acting Governor Travieso is here apropos, however. He is himself a member of the Unionist Party, and, by virtue of his present office, may be said to be the leader and dominating influence in it. He assured me that while there are two or three "bosses," as he styled them, who for demagogic purposes wave this red shirt, even the Unionist Party, while insistent upon certain political reforms, is no less insistent upon maintaining the rights and privileges of the island under the American government and the American system.

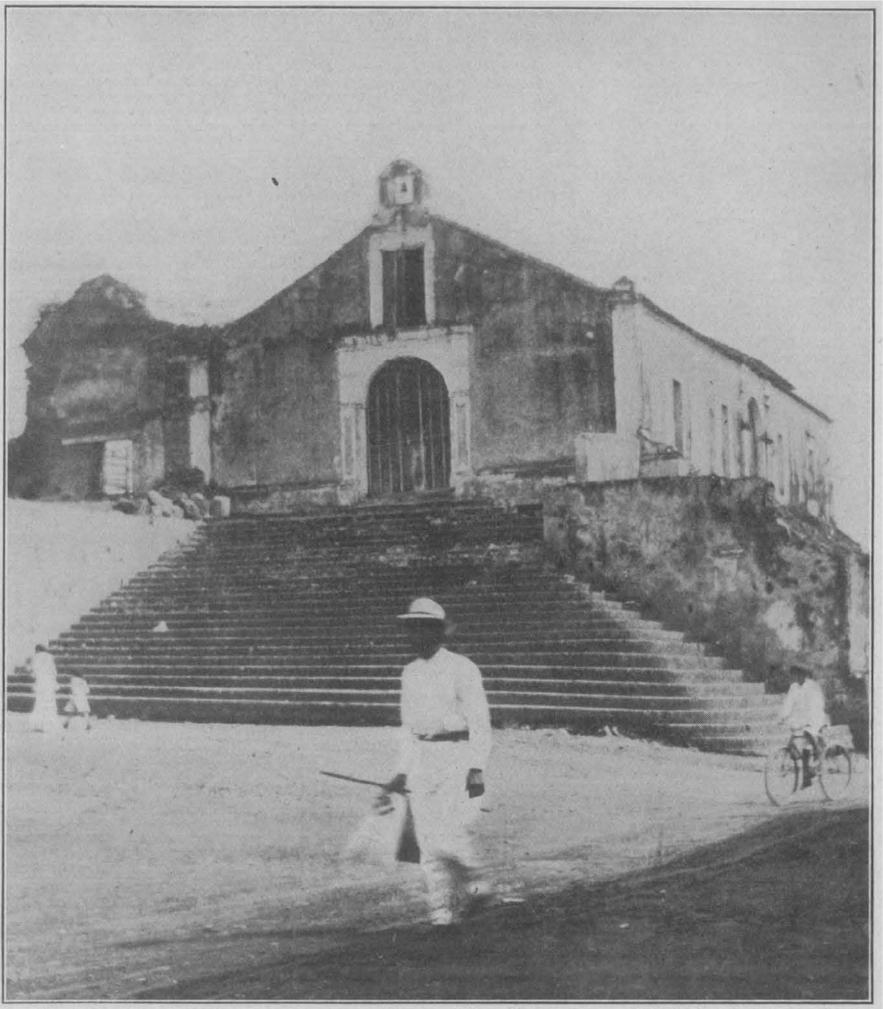
Yet on all sides there is recognition that our federal policy should be re-shaped to do Porto Ricans greater justice. After reading several speeches made in Congress I was surprized to have Governor Travieso, and others, declare that the Porto Ricans do not wish American citizenship, in the ordinary acceptance of the terms; they do not desire state-

hood. As Governor Travieso put it, they realize that statehood would deprive them of certain privileges which they even now enjoy. Under the present system the revenues of the island all go into the insular treasury and are used directly in the administration of government on the island. Under statehood it would be necessary to contribute in addition the island's share of the expenses of the Federal Government. Their foreign customs would revert at once to the federal treasury.

Perhaps Porto Ricans ask too much when they seek to perpetuate this system. They have all the privileges, immunities, safeguards and other advantages of a part of the United States with no obligation to support the central government affording these benefits. Yet this looks much like the British colonial policy. Britain makes no exactions of her colonies in the support of the Imperial Government, depending rather upon the advantages she gains from centralized control of a world-wide commerce to which the colonies contribute and from which she vastly profits. Perhaps a similar consideration on the part of our Federal Government might justify acceding to the desires of the Porto Rican in maintaining a policy to the same effect under our different American system. But is this good Americanism? Can the policy be worked successfully? Statesmen must wrestle with those questions.

Educational Advance

At no point does the new order under American influence reflect such honor upon itself as in the splendid public school system now fully es-



SAN GERMAN, THE EARLY CAPITAL OF PORTO RICO

This is supposed to be the oldest building in the Western Hemisphere

tablished on the island, and rapidly improving even upon the present high standards. In many centers the school building is the most imposing structure of the community, and while in others very inadequate equipment is still used, the diffusion of education is the astonishment of every visitor.

During the American occupation down to 1913 the school enrolment

increased from 26,000 to 161,785. The percentage of illiteracy in the whole population has been reduced from 80 per cent. to 66 per cent., and of persons between ten and twenty years of age to 53 per cent. Night schools and other exceptional provisions are appreciably reducing the illiteracy among persons over twenty-one years of age. In one inland town I visited, a man sitting at

a small curbstone was seen laboring over an algebra printed in English and opened at quadratic equations!

The ambition of the parents for their children, and of the children themselves for education, is one of the striking phenomena of the island. I frequently passed one school building at the hour of the day when one thousand pupils poured out on the street, each clothed and in his right mind, and rapidly gaining a mind still more rightened. I visited another school where nine hundred pupils were efficiently instructed, all in one plant, and were handled with a discipline which would have reflected credit upon the most advanced system in the States.

The young people partially educated are coming in ever-enlarging numbers to the States for higher education. Those who return encounter no embarrassment, but quite the contrary, in taking their places in the community life. Even a partial education in the States is an asset recognized to be of value everywhere on the island. This situation is in notable contrast with that in other sections of Latin America. In Santo Domingo, the republic immediately adjoining, there is a strong prejudice against American influence, and an American from the States, or a native educated in the States, is said to lose caste. The same situation prevails in several other Latin American countries.

This contrast shows how unique is the American opportunity for leadership in Porto Rico. In senses not always comprehended Porto Rico thus holds the key to the situation in Latin America. It furnishes our best

chance to break down prejudice by a wise and efficient policy.

Improved Standards of Living

The climate of Porto Rico makes few imperative exactions upon its inhabitants. Some thought must be given to shelter, and somewhat more to food, but, on the whole, life comes easy. Yet there is much hunger, actual physical hunger. Anemia, hook-worm, and similar diseases are prevalent. Thousands from year-end to year-end do not have food to satisfy their animal cravings. The island is perhaps the most thickly peopled rural region on this hemisphere, and few country regions of similar size elsewhere in the world contain more people.

Doubtless by intensive methods of agriculture the soil could be made to produce an abundance of food for the present and even a larger population. But the present industrial conditions need serious attention. Recent tariff changes have embarrassed several industries. Yet out of this embarrassment there may come a more healthy economic life. There has always been much too great a uniformity in the industries of the island. A greater diversification is needed on every consideration. The island now imports beans and rice and many of the commodities most generally used by the people. In addition, centralization under highly capitalized corporations has crowded out many small enterprises with the effects ordinarily following such a shift. The war has seriously embarrassed the coffee industry. Porto Rican coffee is more highly esteemed in Europe than here. In Paris it sometimes commands the highest

market, and commonly does so in Austria.

There has been recently a great impetus to the fruit industry, and doubtless in this field lies Porto Rico's richest future. Around San Juan, where the transportation problem has at least been partially solved, the development of fruit plantations has been remarkable. A more adequate transportation system will incite a similar development elsewhere.

It can only prove in the end a boon to the island to be compelled so to diversify industries as to bring about self-support at least in respect of the staples of diet.

The sanitary conditions are vastly improved over those which sometimes prevail in the tropics. Tropical housing conditions would often be intolerable in a climate where doors and windows must at seasons of the year be kept tight shut. Yet city congestion has already begun. In a few centers I saw populations packed into quarters under conditions quite matching in their way the slums which are the despair of our northern cities.

The selection of the centers of population for special school equipment is having the effect in Porto Rico which similar policies have in the States. The rural regions are being deserted and parents who are able move into town for the sake of affording their children superior school advantages. The last census shows that certain municipalities have lost rural population while the total for the whole municipality has greatly increased.

The head of the sanitary service told us that there are only three

municipal hospitals on the island in which he would trust a friend. Those three, however, are creditable, and missionary and private hospital provision is doing much to tone up the physical life of the people, and reduce the excessive mortality which often prevails in the tropics. One or two municipal hospitals I visited were little short of gruesome. The approach to one carries each patient to the door with the reassuring spectacle before his eyes of a pile of coffins ready for service beneath the main floor of the institution.

Proposed legislation will reorganize and put on a far more effective basis the sanitary and medical system of the island. The mortality has already been greatly decreased. The people are being educated to safeguard the public health. The insular police system would seem to the visitor a model of discipline and effectiveness. One police system extends throughout the entire island.

Present Religious Conditions

An energetic educator, herself a member of the Roman Catholic Church from the States, has declared that not 10 per cent. of the population of Porto Rico is Roman Catholic. She means by that statement that the nominal Catholic population in Latin American countries is largely alienated from Romanism—a system which has done little for the people for generations. The churches are located only in the towns. I saw no Roman Catholic churches in the rural regions or the smaller villages. Immediately adjoining, or in the midst of the plaza of the municipal towns, there is invariably a Roman church, the most imposing feature of

the old architecture. But attendance upon the church is greatly neglected except at fiestas and other special occasions. The attendance is sometimes reduced to nothing, or practically that, for the ordinary services of Mass.

Free thinking, or what goes by that name, prevails quite generally. A periodical antagonistic to the church, and nominally to religion, gains a

really something else under that name.

There are many Freemasons whose system is sometimes classified as a religion. On occasions an individual will say, "No, I have no religion; I am neither a Catholic, nor a Protestant, nor a Mason." Among the more intelligent, however, Masonry and membership in an evangelical church involve no inconsistency, but



THE BAPTIST TRAINING-SCHOOL BUILDING AT SAN PIEDRAS

wide circulation throughout the island. This propaganda is really inimical more to the Roman Catholic system than to religion or a thoroughly democratized institution embodying religion. Frequently, evangelical workers are assured by those who have detached themselves from the Roman system that their sympathies remain truly religious in spite of their break with the only institution which has for centuries represented religion on the island. Atheism is not quite compatible with the Latin mind, and usually its profession is

many pronounced evangelical Christians are also Masons.

Soon after the American evangelical churches began work in the island the leaders of the time wisely entered into an agreement by which the territory has been marked off into zones. This zone system is still maintained, under which it is provided that all the territory of the island is the definite responsibility of some evangelical body, and, on the other hand, by the terms of the agreement only the principal centers are occupied by more than one de-

nomination. There is thus, perhaps, less overlapping and duplication of effort in Porto Rico than in any other territory of similar size and containing so much evangelical activity. In the cities of San Juan and Ponce several denominations are at work. Otherwise, each town and rural region is the exclusive responsibility of a designated denomination. The religious bodies doing work in

ing for the evangelical effort made in the island. There has been no sweeping evangelistic movement, tho steady accessions have been made to the membership of the various churches. One of the greatest needs of the present is a more vigorous evangelistic movement of a type suited to the peculiar conditions of the island.

The evangelical truth has, however,



THE PRESBYTERIAN HOSPITAL AT SAN JUAN

This has grown too small and is soon to be pulled down to make room for a large, new, modern equipment

the Island are Baptists, Methodists, Congregationalists, Presbyterians, United Brethren, Disciples, Lutherans, Evangelical Alliance, the Christian Connection and the Protestant Episcopal Church. The last named has not accepted the zone system, and its mission work is scattered in all parts of the island without regard to the zone system, tho its work is not strong outside of the principal centers.

The actual church membership does not present a remarkable show-

worked, and worked far beyond the centers from which its influence radiates. Leaders in various walks of the island's life have gained their training under evangelical influences. In the last election the candidate of the Republican Party for delegate to the United States Congress, who barely failed of election after a most vigorous and educative campaign, was a prominent officer in one of the evangelical churches, who is known throughout the island only less definitely as a speaker on religious topics

than as a politician and statesman.

Another officer in an evangelical church in his municipality is supervising principal of the schools and enjoys a most enviable reputation as a leader. The principal of the schools in one of the other important centers is likewise a strong evangelical leader. Individuals of this standing are gradually multiplying, and their influence, together with that of the church membership in each community, is gaining strength and helping more largely to vitalize the life of the island every year.

The evangelical work has reached a critical stage. At many points there are needed new methods adapted to new conditions of thought and to new economic standards. The first lively interest manifested in the evangelical message is more or less consistently maintained in the country regions. Much testimony seems to indicate that it is waning in the centers. The same symptoms appear there which cause discouragement to evangelical workers in the States. The message actually presented does not seem altogether to fit community needs. The need of social service and the interpretation of a social gospel through the church is quite as manifest in Porto Rico as elsewhere. A highly intelligent and well-educated native ministry was never more urgently demanded than now.

A well-organized social service program should be buttressed by a vigorous evangelistic policy, peculiarly desirable in reaching the Latin character. The people like to see things go. They readily join enterprises which move in the mass. A vigorous evangelistic program which would preserve broad human appeals

and stir whole communities to the appreciation of fundamental human values would be as successful as it is greatly to be desired. A more pronounced cooperative program among the evangelical workers would make the adoption of such a policy natural and easy.

The Next Steps

My impression leads me to emphasize the following as the next steps desirable in cooperative evangelical work:

1. In the training of *native leaders*. Substantial progress has already been made in this direction. Several of the denominations are now cooperating in a training-school at Mayaguez. The Baptists have just now completed a serviceable plant for training work at Rio Piedras. The building is wholly creditable in appearance as it stands immediately adjoining the campus of the insular university. The proposal is now made that a union training-school shall be maintained at this center, involving the cooperation of at least the Baptists, the Congregationalists, the Presbyterians, and the United Brethren. It is not impossible that others may desire to join in so promising a project.

2. In the production and distribution of *evangelical literature*. Spanish literature in general is unwholesome. Before the evangelical propaganda can gain its true representation there must not alone be leaflets and pamphlets setting forth effectively in the Spanish language the particular doctrines of the Protestant faith, but a large volume of the inspirational, and even scientific and philosophic, literature, so abun-

dant in English, should be intelligently translated into Spanish.

Several of the denominations already cooperate in the publication of "Porto Rico Evangelico," which is the most creditable evangelical publication on the island both in appearance and subject matter. Its subscription list has grown until the paper is already on a substantial financial basis. Other denominational periodicals may soon be merged in this.

A printing plant is already maintained for cooperative work. It should be enlarged to turn out not only the valuable leaflets now supplied in limited numbers, but also to publish more of these, and certain books immediately adapted to Porto Rico's needs. In addition, there should be a depository and book store for evangelical literature.

At the proposed Council of evangelical workers in Latin America, of February, 1916, in Panama, this problem of literature will receive special consideration. Methods of effective distribution of the literature now available are perhaps of even more immediate importance than the supply of new literature.

3. In the closer drawing together of the *native churches*. I am conscious of taking ground further advanced than do some others when I plead for the earliest practicable organization of an evangelical church on the island, which shall draw into one the churches of all the evangelical bodies. This organization need not completely obliterate distinctions between the denominational forces sent into the island from the religious bodies in the States. It should, however, be so compactly

formed that every evangelical church-member would feel himself more a part of the one evangelical church of Porto Rico than an adherent of a denomination which may have historic distinction and value to a resident in the United States, but which, in the nature of the case, can have only artificial value in Porto Rico.

The rallying of all the evangelical forces to back island-wide moral reform is now impossible. As the leadership is more and more brought on from among the native people, and they assume enlarging responsibilities, the need of such an island-wide organization becomes the more imperative. There is already a disposition among the more intelligent native evangelical leaders to move in this direction. They will sooner or later demand a union of their forces, and certainly those who have gone to the island to carry the evangelical message should not be in the attitude of checking or hindering such a reasonable and wholesome tendency. They should rather be forward to promote it, encouraging every movement among the Porto Rican people in this direction, and guiding their counsels so that the initial errors, otherwise inevitable, may be avoided.

Several of the evangelical American leaders are already eager to further such a project. It should be wisely, tactfully and patiently promoted, but the end should not be lost sight of as one whose speedy consummation is to be desired.

In no other field as in Porto Rico is there opportunity to demonstrate the essential unity of the evangelical forces, and no time should be lost in improving this incomparable opportunity.

The Women's Congress of Missions

BY MRS. GEORGE W. COLEMAN, BOSTON, MASS.
President of the Council of Women for Home Missions



THE women that publish the tidings are a great host, wrote the Psalmist many centuries ago, and the Women's Congress of Missions, which met in San Francisco in June, was a striking fulfilment of his words. It is not because "a great host" was in attendance, tho the registration exceeded two thousand; nor because every mission field was represented, tho delegates came from thirty-nine States and seven foreign countries; but because the audiences were truly representative of the greater hosts upon the near and distant fields, and in the homes, churches, and local circles of missionary women. Home missionaries, foreign missionaries, missionary physicians, missionary teachers from the kindergarten to the university, Christian-settlement leaders, native-born, foreign-born, Jew and Gentile, were there—each one standing for hundreds of others upon the scattered fields of the world. Officers of mission boards, leaders of State and district organizations, and of local groups, junior and guild workers, also, bore witness to the hundreds of thousands of women who are enlisted in the work of world-wide missions.

The Woman's Congress of Missions was born in the mind and heart of a California woman, who early

recognized that a Congress of Missions should have a place in the long series of conventions meeting in San Francisco during the exposition year. It is a strategic time and place. The opportunity afforded by such a Congress for giving to the cause of missions a strong and widespread impulse was seen immediately, and it was felt that in order worthily to represent that cause and its relation to the Kingdom of God, the Congress must include within its scope all missions, at home and abroad, must give fresh encouragement and inspiration to missionaries throughout the world, and must deepen the conviction of individual responsibility in the hearts of the women of the churches. To achieve this high aim, the Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions, and an Executive Committee, representing the missionary women of the Pacific Coast, set themselves. In view of the fact that the Council and Federation include fifty-six women's boards, of home and foreign missions, the Congress was, from its inception, broadly representative of the missionary women of the country, both geographically and by denominations, twenty-two denominations being listed in the registration.

The Congress met in the First Congregational Church of San Francisco from June 6th to 13th inclusive.

The theme chosen for united mission study during the current year, "The Church and the Nations," and the accompanying watchword, "Thy Kingdom Come, Thy Will be done upon Earth," were adopted as the theme and watchword of the Congress. The coronation pin previously adopted by the Council and Federation as the emblem of Christian womanhood, was made the emblem of the Congress, and the hymn,

"Crown Him with many crowns,
The Lamb upon His throne,"

was the Congress hymn. The key-thought of the Congress was thus the supremacy and exaltation of Jesus Christ as Lord, and the whole program was designed to translate this thought into a conviction and a purpose in every heart.

Early in the year a call to prayer was issued by the executive committee in San Francisco, summoning Christian women to daily prayer at nine o'clock, and suggested a petition for each day of the week. During the Congress a prayer-room was set aside where those who desired to do so could gather at any hour, without formality, for intercession. Who shall say how much of the power that was increasingly felt from day to day was due to the unceasing prayer that had been and that was being "made unto God"?

The themes for each day were based upon the chapters of the textbooks considered and were also definitely related to the general subject. The daily themes were as follows:

Jesus Christ, the Hope of the Nations.
Christ, the Builder of Nations.

The Re-Creating Power of Christ in
National Life.

Christ, the Redeemer of Society.

Christ the Teacher; Christianity a
Teaching Religion.

Christian Unity the Result of Christian
Missions.

Christian Testimony, the Method of
Christian Conquest.

Christ the Prince of Peace.

The study of the book for foreign missions, "The King's Highway," was led by its author, Mrs. W. A. Montgomery, and the companion volume, "Home Missions in Action," was presented by Mrs. D. E. Waid.

The last Sunday afternoon of the Congress was a noteworthy session. Thirty-two missionaries were gathered on the platform, and presented the needs of India, China, Japan, Korea, the Philippine Islands, Turkey, Burma, Siam, Cuba, Porto Rico, Mexico, Spanish-speaking peoples in America, Negroes, Indians, Orientals in America, foreigners of many races in cities, in mines and factories, Jews and Alaskans. All were represented by men and women who are giving their lives to the redemption of these peoples and nations. The mission fields of the world were thus made to live before the hearers.

Several simultaneous meetings were held during the week, both in the city and across the bay. These included drawing-room meetings (notably one in the home of a Japanese lady, Madam Aboki), others in the foreign sections of the city among Persians, Russians, and Italians, a meeting for business women, and a supper for young women.

The program of the Congress was also enriched by two pageants. The Pageant of Peace was prepared by Mrs. Henry W. Peabody, and was presented in the Court of the Ages on

the exposition grounds. It is hoped that this pageant will be widely used by missionary women in a propaganda against war. The Pageant of Home Missions was written by Mrs. John S. Allen, and was given in the church and also in the Greek Theater of the University of California in Berkeley.

The Congress of Missions, in conjunction with the Federal Council of Churches of Christ in America, accepted Monday, June 14th, as its day at the Exposition, and marched in procession to Festival Hall, led by a platoon of exposition guards and by the exposition band, playing the stirring hymns of the church. About 1,000, said to be the largest company representing any organization that had thus far appeared on the grounds, marched to Festival Hall.

The spirit, the influence, the results of the Congress of Missions are beyond human measurement. Only He whom the Congress sought to crown as "Lord of All" knows, and only eternity will reveal the impulses received, the convictions deepened, the lives stimulated. The Congress was rich in information, in enthusiasm, in inspiration, and in the spirit of prayer. From day to day, the feeling deepened that God was in the midst of His people and was making His presence manifest. As a natural result, the conviction of the immediate, the imperative urgency of the work in every mission field was increasingly prest home on every heart, and the condition of men and women, whether in America or in the uttermost parts of the earth, who are without Christ and who are ignorant of His Gospel, became exceedingly real. Side by side with the Gospel as

a redemptive power for the individual, the Gospel was constantly presented as a social force, and by none more forcibly or persistently than by the missionaries who, at home and abroad, find themselves fighting at short range the appalling results of sin.

Perhaps never in the history of missions has the unity of the work at home and abroad been so strikingly set forth as in the program in the Congress of Missions, and it may be that this will prove one of its greatest contributions to the cause of missions. No dividing line between home and foreign missions was found in the Congress. In every session the consideration of home and foreign missions was inextricably intermingled in a union that was felt to be of God. Missionaries and speakers and members alike thought and spoke and prayed as belonging to one great and undivided army serving under the orders of one Lord and Master.

Finally, a broader and deeper conception of the relation of America to the world-wide work of missions was gained, as it was realized that the great struggle in Europe is thrusting upon the churches of our land a heavier responsibility than ever before for the work on the opposite side of the world. Not only must the churches of America stand back of the work which is in danger of failure because of the withdrawal of men and means by the demands of the war, but more than ever must our churches look to themselves and to our land to see that America is won for Christ and for His Kingdom in order that she may be His messenger to every nation of the earth.

"Who is sufficient for these things?"



ENTRANCE TO ONE OF THE WALLED CITIES OF CHINA
The Central Tower of Tungchow, the street of which is paved with mill-stones

The Challenge of China's Cities

A PLAN TO SAVE THE 1,700 WALLED CITIES STILL UNOCCUPIED FOR CHRIST

BY REV. CHARLES ERNEST SCOTT, TSINGTAU, SHANTUNG, CHINA



FOR the first time in Christian history, the portals of 1,700 of China's great and ancient walled cities are open to messengers of the Gospel of Christ. General Li Yuan Hung, Vice-President of the Republic, urged John R. Mott to ask the Christian Church in America to occupy these strongholds of heathen-

ism, "And to do it *now*. Five years hence may be too late."

The church in one hundred years has made little impression on the four hundred millions of Chinese. It has labored under a tremendous handicap because of the mail-fisted policies of the "Christian" Powers of Europe. The gentry residents of these cities—elegantly clad, learned in Chinese lore, rich, powerful, proud,

self-sufficient, reactionary—have heretofore scorned the Gospel message. Now the *literati*, the government students, and the officials are ready to listen. These centers are therefore actually open, provided the church will gather itself together for this vast enterprise. China's cities

leaders have proposed an "Independent Church" movement which will bring about full cooperation between them and the foreign missionaries.

One mission—the American Presbyterian—is beginning to take care of its share by opening at least 15 cities in Shantung province. A potent factor in this work will be the Christian University of Shantung Province, a union institution embracing schools of Arts, Medicine and Theology, supported by several leading Protestant Missions in that section of China. Missionary statesmen have declared this union mission university to be the most potent single educational factor in the non-Christian world toward making that world "a new creation in Christ." Graduates of this university are scattered all over China, and are the leaders in its re-making, men in the greatest demand and holding every sort of a position of influence and responsibility. Educated men of ability, experience, and consecration—men who have suffered for the name of Christ—are willing to leave positions as heads of departments in the Government, and as professors in schools of higher learning, with all the prestige and honor that such positions in China carry, *in order to take up this work, and at greatly reduced salaries.* Accordingly, the Presbyterian mission has met them half-way by requesting the Church in America to raise twenty-five thousand dollars at once and one hundred thousand ultimately for the carrying out of the project. About five thousand dollars will be spent for the plant in each city—a small sum compared with the cost of a missionary-manned station. Each building will contain a large audi-



MODERN COMMERCE ENTERING THE CITIES

An opening made in the wall for a new gate into the city wall, Tsinanfu, China

challenge the Church by a new and unparalleled opportunity.

But these cities can not be evangelized even by a large equipment of foreign missionaries. There are too many handicaps. Neither can the ordinary Chinese village evangelists do it for they are not equipped for the work. Shantung alone, with its forty million people, has 108 walled cities, besides many additional important market towns and multitudes of villages.

To capture these centers and the ruling classes for Christ a new movement has been started among the Chinese Christian leaders. Some of these high-grade native workers and

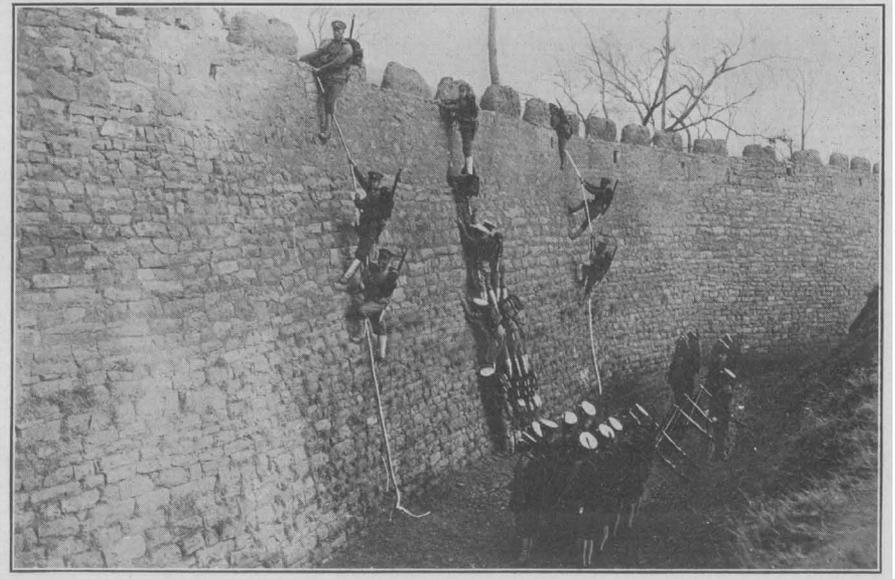
torium, a street chapel, a guest-room for men, and one for women, school and Bible classrooms to be used both day and evening; and, with separate street entrance accommodations for a Y. M. C. A.

Engaged in the work in each city will be an older, and a younger college graduate, a Bible woman and a gateman. In each chapel the salaries, together with incidental expenses, will

will also assist. The whole project is entrusted to the oversight of six men, three Chinese selected by the Synod, and three missionaries selected by the Mission.

A Workable Project

This project is the outgrowth of a long and slowly maturing conviction and has been evolved by able missionaries on the field.



ANOTHER WAY OF ENTERING CHINESE WALLED CITIES
Scaling the ancient walls of one of China's cities

require five hundred dollars annually. It is proposed to have an educated physician traveling among each five of these cities, seeing patients four days every month in each city; also a general Y. M. C. A. secretary for the fifteen cities. The Shantung Christian College is proposing to make this their benevolent enterprise, securing gifts from the alumni scattered all over China. The Christians of the country whose city is occupied

The project has commended itself to leaders of other missions in China and some of them are planning at once to put it into execution in their fields. Among other reasons are the following.

1. *Strategic centers are to be occupied.* For the vast population of each county, the county seat is becoming more and more the commanding political, commercial, educational, and social center. In China, as else-

where, the country streams into the city, and much of its ablest and best life finds itself permanently located therein.

2. *Able Chinese leadership will be utilized.* High-grade leaders are not satisfied with a pastorate among scattered country churches, but are attracted to the centers of power. With churches developing among these thickly populated counties, the man in the central city will, without the office, be a veritable metropolitan of wide and commanding influence. Some such men are ready for this work, and an inspiring program is outlined that will command their services as rapidly as funds are available.

3. *Available resources will be used to establish a new and permanent work.* A station adequately manned by foreigners is expensive and hard to establish. The sum of money required ranges from \$40,000 to \$100,000 for outfit, as against the \$5,000 Chinese-manned "Jesus Doctrine Preaching-Hall" planted in the midst of a great city.

The missionary looks toward the day when his work may be gradually turned over into the hands of the convert, and he be eclipsed in favor of those who preach to their own nationals. *Men trained on the field* can begin at once what will be a permanent occupancy.

4. *This plan promises Chinese and foreign cooperation instead of separation.* The native leaders have developed so fast and progressed so far that any makeshift, rather than giving them large responsibility and full credit for all they do, will spell disaster, as mission history warns.

5. *This plan disposes of the idea*

that a "foreign" church is being planted throughout China. The Chinese church itself will never be a large success until its members are filled with the realization that this is an enterprise for which *they* are responsible. It sounds ridiculous to many Chinese for a foreigner to asseverate that the "Jesus Doctrine" is not a "foreign" religion, but it strikes home with power for a Chinese of social position to proclaim it as indigenous.

6. *In this way the large amount of effort and money put into higher education in China will be utilized for evangelism.* Able and consecrated graduates feel drawn toward the influential task of bearing witness for Christ in city centers where the men who are shaping the destinies of China go and come.

7. *The needed prestige will be given to directly evangelistic work in the eyes of the influential classes.* The rapidly increasing prominence given to church education by so many fine plants with the turning of almost all college graduates to the more profitable work of teaching, is calculated to misrepresent the missionary object. We need the prominence of city evangelization to balance the several departments.

This preaching movement by educated Chinese will be a sane corrective of higher school work.

8. *The campaign is commended by its plan of approach.* Preaching and teaching is to be supplemented by lectures, schools, woman's work, medical work, and Y. M. C. A., and various kinds of Bible classes, thus touching many different points of approach to mind and heart. It will

be feasible to invite the dwellers in surrounding villages to special evangelistic services.

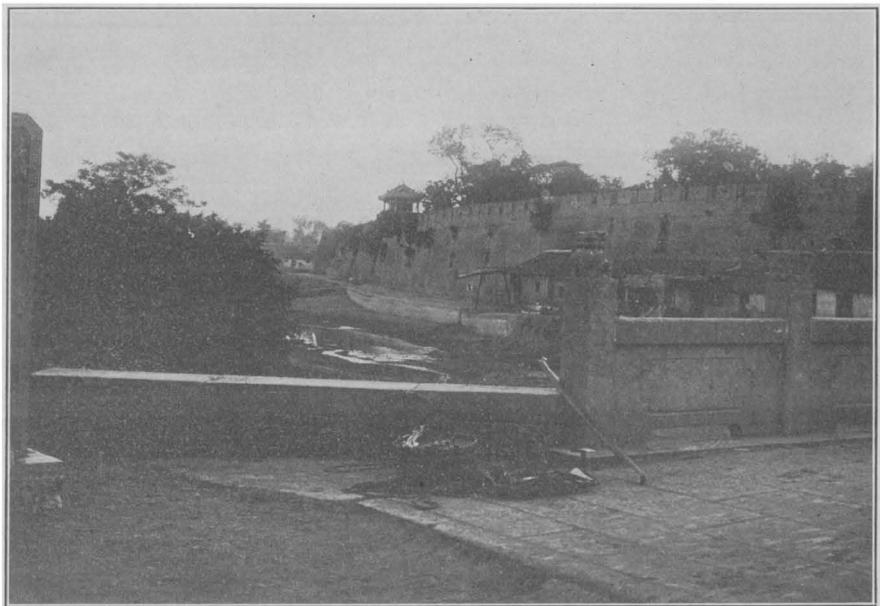
9. *This evangelistic effort promises to stem the rising tide of an atheistic, materialistic philosophy of life among the educated classes.*

This is the greatest menace to the future of China. With the grip of

the wisdom and urgency of the above program.

10. *The project has already passed the theoretical stage.*

Two leading Chinese Christian men are already at work in two cities with splendid results. They are men who could command much larger salaries elsewhere, but who



THE ANCIENT WALLS OF KAO MI CITY, SHANTUNG

A Chinese city wall built before Columbus discovered America. This city was captured by the Japanese on their recent march to Tsingtau

the old religions gone, with atheism the popular form of educated thought, and agnostic literature widely read, together with a more or less conscious desire of the educated to find something to satisfy the cravings of the soul, it is easy to see that a veritable crisis has come in the religious history of China. Hence

prefer this soul-winning work in these cities, especially among the young men and young women students.

It would be hard to find a Christian appeal combining so many attractive and impelling considerations, and with such "long reach for the Kingdom of God."

Some Secular Allies in China

BY REV. DONALD MACGILVARY, D.D., SHANGHAI, CHINA
Editorial Secretary of the Christian Literature Society for China



WE have discovered a hitherto unworked force which, before the advent of the daily paper in Chinese, was not in existence. Even

after the newspaper came the force was so clogged and bound that it could not be used in missionary work. Now these obstructions have suddenly been removed, and the missionaries have discovered new allies in the secular press. They are indeed not yet under the banner of the Cross, but many are willing to take their place among the things that work together for good to the Kingdom of God in China.

People of the West long ago discovered that space in secular papers may be bought and used for the propagation of special ideas. The great publicity campaigns, to secure clean government, the driving out of saloons, the restriction of the social evil and the like, have found in the newspapers most powerful auxiliaries.

Missionaries have watched with interest the rise of the press on the mission field, and those in Japan have the honor of being the first to use this form of propaganda successfully. The Rev. Albertus Pieters of the Reformed Church in America noticed that there were multitudes of Japanese who would not enter a church to hear a preacher.

"No device," he says, "has yet been found that will induce non-Christian Japanese to attend religious meetings in any considerable num-

bers. The result is that there is scarcely a missionary or a Japanese preacher, however devoted, able or eloquent who commonly addresses audiences containing forty or fifty unbelievers."

In February, 1912, Dr. Pieters began work of this description in Oita, Japan, a district as large as two or three American counties, with a population of nearly 1,000,000 souls. The town has three newspapers, one with a circulation of 10,000 issued every second day, one of 7,000, and one of 4,000, the latter two being dailies. Space was rented in these papers at the usual rates. At the close of the articles invitations were given to correspond with the author, and offers of free literature were made. A follow-up department was organized, and a card index was kept of each case.

The first year has proved that the method is very successful. It has carried the message to the most remote and inaccessible portions of the province. Every one of the twelve counties into which the province is divided have contributed enquirers. They have written from lonely islands off the coast and from hamlets in the distant mountains, places that have no chance of being visited by a Christian worker, either in this generation or in the next. At comparatively small expense thousands of people are being reached. This work is a species of tract distribution, but Dr. Pieters claims that it surpasses all other methods in

economy and efficiency. What wonderful results might follow if the plan was used regularly, systematically and wisely in every province of Japan for five or ten years!

This work in Japan soon attracted the notice of missionaries in China, and in 1913 to 1914 a beginning was

them reprinted in proof form, and sent them out to other papers. Almost from the first there was a gratifying response, and during the year there were hundreds of reprints in all parts of the country. The *Ta Tung Pao* not only published articles of a purely Christian character, but



TWENTY-SEVEN CHINESE NEWSPAPERS—SECULAR ALLIES OF CHRISTIANITY

made along somewhat different lines. In Japan there was intensive cultivation of a narrow area; in China an attempt was made to reach the leading newspapers in all the provinces. The China plan also differs from the Japan plan in that no money was used to secure space. The Editor of the *Ta Tung Pao*, a Christian weekly, took his leading articles, had

also articles on burning questions treated from a Christian standpoint. But even articles of the evangelistic and doctrinal character were reprinted as frequently as the other articles.

The following is a sample list:
 "Changing Customs in India."
 "Too Many Law Students and Too Few Doctors."

"The Power of Public Opinion."
 "The Root of Morality."
 "The Livelihood of the People."
 "Way to Pacify the Country."
 "True Liberty."
 "The Red Cross Work in Japan."
 "The Home and Its Elevation."
 "The Importance of Home Education."
 "True Basis of Religious Liberty."
 "Newspapers and Industries."
 "Education Suffers from Militarism."

The following daily papers reprinted these articles:

| | | | |
|----------------|---|-----------------|---|
| Suchau | 1 | Shantung | 1 |
| Chefoo | 3 | Chihli | 1 |
| Tientsin | 1 | Anhui | 1 |
| Shansi | 2 | Amoy | 1 |
| Pekin | 5 | Manchuria | 1 |
| Canton | 1 | Szechuan | 1 |
| Chekiang | 1 | Kwangsi | 1 |
| Shanghai | 5 | | |

The success thus far obtained shows that many editors are not only willing to be called our allies, but actually look upon missionaries as *their* allies in the common task of regenerating their country. The time was ripe for the beginning of this movement. The publications and periodicals issued by the missions have been doing their silent work. They existed before the newspaper press of China was born. They continued to exist during the period of its rise and progress.

The China plan has obvious limitations and defects as compared with the Japan plan. It has the advantage at this early stage of costing little, but this is at the expense of efficiency for these reasons:

(1) We can not print exactly what we desire, for the editors print only what they like. This objection is inseparable from a free use of their columns.

(2) There is a more serious dis-

advantage, namely: that we can not add to our articles our address with offers of free literature and correspondence with enquirers. The follow-up department which would greatly enhance the value of this form of work can not be organized without further financial help. With it the plan is capable of large developments. Besides a central office, local offices could be organized in the large centers whose object it would be to cultivate the acquaintance of the editors by personal visitation, and adopt the same method for newspaper evangelism of a limited area now being used in Japan.

A missionary statesman from America who recently visited Shanghai, had looked into the work of Dr. Pieters and enquired eagerly concerning our plans. He was convinced that the missionary Boards ought to cooperate in financing this plan of evangelism, and when the time is ripe steps ought to be taken to secure their cooperation. Some of the advantages are as follows:

(1) The plan works, and with money would work better and secure larger results.

(2) The truth reaches unreached classes.

(3) Intelligent classes are reached, for they only can read papers.

(4) The plan helps the missionaries in every province without regard to denominations.

(5) The articles have an influence on the editors and the tone of the rest of the papers. Other articles must measure up to the standard set by our articles.

(6) Friendships thus begun open up the way to all sorts of cooperation in social service.

An Elect Lady in Missions

AN APPRECIATION OF MRS. HENRY W. PEABODY

(See Frontispiece Portrait)

THE modest lady who is the subject of this sketch is one of the notable living missionary leaders of the world. She has been a successful teacher, a devoted wife, an ideal mother, a heroic missionary, a successful Board secretary, an unusual business woman, a charming hostess, an able executive, an inspiring leader, a skilful editor, an influential author, a valued member of the Continuation Committee of the World's Missionary Conference, and through it all and above it all, a most attractive and cultured Christian woman.

Lucy McGill received her education in Rochester, New York, and then, while still a young girl, married Mr. Norman Waterbury, with whom she went out to India as a missionary under the American Baptist Missionary Union. In less than six years she returned to America a widow with two little children to support. Last year she revisited for the first time in twenty-six years the scene of her early life in Madras. There she was still remembered with tender love by those who had been children in her school, and, wonderful to relate, the long-forgotten Telugu speech came back to her so that within a week she was giving extemporaneous addresses to large audiences.

"It is the gift of tongues," said some. "It is like sitting down at the piano and finding one's fingers unconsciously fall into the rhythm of forgotten tunes," said Mrs. Peabody.

For nineteen years after her return to America Mrs. Waterbury was the Home Secretary of the Woman's Baptist Foreign Mission Society and devoted her splendid powers to the development of the home base. Her skill as an editor was developed in the *Helping Hand*, while her executive ability and power as a speaker, were brought out in the work among women and young people. The cheeriness, the warm personal interest, the deep spiritual purpose of her service made her the best-loved woman in the constituency of the society.

These tasks were preparing her for broader interdenominational work inaugurated in connection with the Ecumenical Missionary Conference in New York in 1900. A system of interdenominational mission study was proposed at a session of the women's societies, and a committee was appointed to prepare a text-book for the women of all denominations. After the death of Miss Abby Child, the first Chairman of this Committee, Mrs. Waterbury became, and has continued to be, the Chairman of the Central Committee for the United Study of Foreign Mission—one of the most influential factors in the missionary development since 1900. Text-books have been issued each year by thousands and have been studied by women in all the churches. The circulation has steadily grown until it now reaches more than 150,000 copies annually. Beginning with a capital of \$25, without solicitation of funds or incurring of debt, the committee, the members of which serve without salary and with small expenses, has been able to pay its authors, publish the books, and has financed summer schools, organized the Jubilee, started a children's magazine in China, and helped many other mission enterprises. The able women who have represented the various denominations on this committee

would be the first to say that the success of this work has been due in no small part to the initiative foresight and ability of the chairman.

In 1910, the year of the fiftieth anniversary of the establishment of Women's Boards for Foreign Missions, this "elect lady," who had in the meantime become Mrs. Henry W. Peabody, set on foot the plans for the Jubilee, one of the most far-reaching missionary movements among women in recent years. Without machinery, other than the magnificent organization of the women's boards, without the employment of paid secretaries, without the collection of a big fund, within six weeks after the project of the Jubilee was first born, Mrs. Peabody had under way the plans for a nationwide series of conventions. Within three months the first Jubilee celebration had been held and within a year the forty conventions, the million-dollar thanks-offering, the pageant, and the hundreds of echo jubilees were all realities of history.

While hundreds of women all over the land cooperated enthusiastically and efficiently in the work, Mrs. Peabody was the heart of the movement as well as its originator.

It was the natural thing that Mrs. Peabody should have been chosen as the American woman representative on the Continuation Committee of the Edinburgh Missionary Conference, one of two women thus honored. On this great committee she has been specially interested in the higher education of Oriental women. During her recent tour around the world she was able to give substantial help to the committees at work in establishing interdenominational Christian colleges for women at Madras, Canton, Nanking, and Tokyo, and she has since been interested in the organization of suitable boards in America to supervise the higher Christian education of Oriental women.

Two years of happy married life with Mr. Henry W. Peabody, a man of distinction and of noble personality, were followed by bereavement. Her exquisite tribute to her husband's memory in the biography which she wrote, has found its way in a thousand copies into all parts of the world.

Tho enlisted in great enterprises Mrs. Peabody never loses interest in the charm and courtesies of everyday life. The garden, at her home in Beverly, Massachusetts, is her own creation, and her home expresses her personality in every room. Her hospitality is so characteristically radiant that it might seem to be her first thought. Her sunny, selfless, deep-hearted life, makes the world a better, happier, more Christian place.

WOMEN'S WORK FOR MISSIONS

The sowing, cultivating and, I fear, harrowing of the home field by the indefatigable Woman's Missionary Societies is one prime cause of the missionary harvests of the past twenty-five years. Such are the different conditions of the lives of men and women that it is possible to secure from women what can not be given by men—unpaid service. There are thousands of women of wide vision and ability who are able and glad to give their services to this work. How short-sighted and wasteful it would be if the church of Christ should leave unutilized such resources. We learn by doing, and it is only because we have been given a definite task for which we are *solely responsible* that the women of our churches have awakened to intelligent and efficient cooperation in the stupendous work of evangelizing the world.

HELEN BARRETT MONTGOMERY.



ENGLISH MISSIONARIES TO THE WOMEN IN SOUTH AMERICA

Women's Rights and Women's Wrongs in South America

BY MRS. KATHERINE A. HODGE, LONDON, ENGLAND



OMAN has not yet her rightful place in the Republics of South America.

In the past, women in South American countries have been considered not only inferior to man, but as creatures to serve man's interest and will. Until recent years few have thought that girls were deserving of special education. Even the latest Government census shows that 80 per cent. of the population is illiterate. Parents have sought to marry off their daughters at the ages of thirteen to fifteen years.

A Brazilian lady of the cultured

and wealthy class, visiting with her seventeen-year-old daughter, in the course of conversation remarked that if her husband was kind and supported her, that was all she could expect. This is by no means an exception but is the rule throughout the cities and towns of all the republics.

In a letter from Northern Brazil a lady missionary* says: "The lot of the women is sad indeed. A large number work in the cotton factories, of which there are several here in Maranhao. Their hours are from 6 a. m. to 6 p. m., and wages very low. When these women reach home in the evening, after having been on their feet all day, after a simple dinner which many of them have to prepare for themselves, they are so

* Mrs. Miners, of the Maranhao Christian Mission.

weary that they go to their hammocks, in which they remain until the 5 o'clock call of the factory whistle wakens and reminds them that another day of toil is before them. There is no half-holiday during the week, so that on Sunday their time is taken up with washing, ironing, making and mending in order to look as nice as possible at the beginning of the following week. Their homes are poor, and the sad part of it is, there is not much possibility of their ever being otherwise. When sickness comes, a doctor's visit costs ten milreis (\$2.80), which is the equivalent of five days' wages, and medicine is a most expensive item, often costing six milreis—the equivalent of three days' labor. A sickness of a few weeks means loss of wages, rent unpaid, provisions bought on credit, and these, with doctor's and chemist's bills, accumulate a debt which often takes twelve months to pay.

"Physically, the women of Maranhao have everything in their disfavor. The intense heat has a debilitating effect upon their system. The food is of an inferior quality, so that they do not get the nourishment which they require. The married woman has a baby almost every year, and one can quite understand what a weakening effect this has upon her system. As many work in the factories, one can see how hard their lot must be.

About three out of every four women can neither read nor write, and those who can have but little inclination or no time. From infancy they grow up in a mist of prejudice against Protestants, and no effort is made to teach them the

Bible, so that a very small percentage of them ever get a knowledge of Bible truth. Maranhao women, in the majority of cases, are born, reared, and die having no hope and without God. They are to be greatly pitied."

Women in South American countries are subjected to rude remarks and insults if they walk the streets of the cities unaccompanied by men. In Buenos Aires, the capital of the Argentine Republic, a few years ago it was not considered safe for an Argentine lady to go out by herself in the daytime, and tho she can do this now with greater safety, it is, nevertheless, considered inadvisable for any woman, European or Argentine, to be seen in the city at night time without a male escort. Work among women in cities like Buenos Aires, Rio de Janeiro, Pernambuco, Valparaiso, and elsewhere is thus fraught with great difficulty, unless the worker is married, and even then it is considered inadvisable to go visiting alone.

Altho modern times and Christian influences in a progressive Republic like Argentine are making some changes in the customs of the people, still woman's position is one of sad neglect. Something is being done for the education of girls, but in a general way it is only to give a little exterior polish.

White Slavery in South America

The white slave traffic has free course everywhere in South America, and in such centers as Rio, Buenos Aires, and other cities this evil abounds in a most appalling degree. Buenos Aires has been considered to be *the* plague spot in

South America. The Secretary of the National Vigilance Association visited that city last year to find out the actual state of things there regarding the white slave traffic, and



INDIAN MOTHERHOOD

as a result an act for the protection of young women and the punishment of the traffickers has been placed on the Argentine statute book. America and Europe will watch with keen interest the future work of this association for the suppression of this abominable evil in Argentina. It is earnestly hoped that this good cause will spread, and that the hands of the lady worker who was recently sent out may be strengthened by many sympathizers working in the city. In other republics some police regulation and momentary effort is occasionally put forth to suppress this horrible evil, but on the whole there is comparatively little whole-

some sentiment in favor of the suppression of this social scourge.

Concerning the women of Ecuador, Mr. Paul Fountain says: "The women of pure Spanish blood are kept more secluded, or rather more select, and these fall victims more particularly to priests, and from what I heard, backed by what I saw, the misdoings of these unfortunate women are often punished by imprisonment in a convent, where they are more in the power of their seducers than when at liberty. When I observed to a priest that I wondered why the priesthood did not marry, he replied: "We would be fools to bother ourselves with wives when every man's wife is at our



LADIES OF LAPAZ, SOUTH AMERICA

command." But the husbands have to be reckoned with sometimes, and it is not an uncommon thing for a priest to be waylaid and murdered."

Nothing is being done for the

women and girls in the factories in Argentina, except a feeble effort here and there by some lady, probably the wife of the owner. In one of the busy thoroughfares of Buenos Aires, in a district south of the city where so many factories are to be found, is an enormous building full of girls and women engaged in the making of "alpagatas," a kind of foot-wear. Another is close by where girls are employed in making matches. In another, corsets are made; and there are many more. One factory employs about nine hundred girls, and others several hundred each. Altogether, in Buenos Aires alone there are said to be some ten thousand working-girls, the great majority of whom are between the ages of eleven and eighteen years. They have been forced to leave the protection of home in order to augment the income of the family. Of the sad facts concerning the things that occur in these places among these work-girls a volume might be written such as could not be published. Many are the victims sacrificed, disgraced, and brought to misery. In the suburban districts, where the factories are most numerous, many horrible stories might be told relative to the disgraces heaped upon the girls, who are launched into corruption from the moment they enter the factory. To cite one instance: At the north end of the capital, where in one of the districts various factories are giving employment to the girls, at least thirty of the girls have fallen into vice. One poor mother told of two daughters, ages sixteen and eighteen, in one factory, who had fallen into sin as a direct result of working there.

In Buenos Aires many of these people live in "conventillos," in some of which there are as many as two hundred families. One family, and sometimes more, occupies every room and all open into the common courtyard (see illustration). Here the washing, cooking, and many other domestic duties are performed, so that these people know nothing of privacy or home-life as we understand it in England and America.

The servant-girls, too, are often pitiful drudges, and frequently have two or three nameless children in the Roman Catholic orphanages. Scores of girls in South America today are mothers at fourteen years of age, and the baby grows up without any knowledge of a father.

In Chili, there are women street-car conductors, and in Colombia women are employed as scavengers.

In Bolivia, the women of middle age know nothing—as the mother of four daughters, who scorned the thought of music, drawing, and embroidery, said: "We just rock!"

A great work could be carried on among the women of Bolivia, for there are not only the wealthy "*gente decente*," but Indians and cholos (or half-castes). The Bolivian Indian Mission is working among the latter. Among the "cholos" the women are very badly treated. They are the beasts of burden, the servants of their lords, and seldom receive anything but blows in return. Even a bride of less than a month is not surprized at having her face bruised and blackened or a tooth knocked out by her newly made husband. Poor creatures sometimes give as a reason for their immoral lives: "Why should we marry to be beaten? One

must endure the blows of a husband, and there is no escape; but when there is no marriage, and life becomes too hard, we can take our children and leave the man who ill-treats us, and he can not force us to return."

Scarcely a "chola" can read, for altho they generally go to school for

business in life but to adorn themselves and to spend hours on the balconies hoping to attract the attention of some eligible young man.

Among the Indians and half-castes the need is great, especially among the sick, for no Spanish doctor will touch an Indian. These people have remedies of their own, the witch-



A TYPICAL "CONVENTILLO," OR GENERAL COURTYARD, IN SOUTH AMERICA

a year or two at least, their time is mostly spent in a parrot-like repetition of many prayers, and they rarely get much beyond the alphabet. Even when they learn to read a little it is soon forgotten when they leave school, for they have no books beyond, perhaps, a small book of prayers.

The women of the better class learn little more than to read and write. They leave school at twelve or thirteen, and after that have no

doctor making fried eggs, not into sandwiches, but poultices. Mashed beetles are considered good for ulcers, and dead frogs are an excellent application for wounds. Herbs of all kinds, rancid fat, newspaper, pig's bristles, and unmentionable things all find their place in their *materia medica*. Among these people the Bolivian Indian Mission is ministering, but "the harvest truly is great and the laborers are few; pray ye therefore the Lord of the

harvest that he will thrust out more laborers into his harvest."

There is great need for women doctors and nurses everywhere in South America, for the physical condition of women of the lower classes, especially, is unspeakable. Consecrated Christian women are needed to go among them, where disease and dirt reign to an alarming degree. What a tremendous boon a mission hospital and a nursing-home would be in such cities of Peru as Cuzco, Arequipa, and Lima. Miss Iza Elder, of the Evangelical Union of South America, in Cuzco, writes: "Many of the mothers, having gained confidence in us, come again for advice and medicine for themselves and their children. So our dispensary work grows. One woman remarked the other day that we were 'more charitable than Christians!' This, of course, reflects on their idea of Christianity."

Shortly after Miss Elder's arrival she was called to a case about which she writes: "I prepared a nice basin of warm water and was just ready to put baby in for his first bath when two women rushed up, one on either side. One poured in alcohol, and the other a large cupful of greasy soup. On asking the reason of this, I was told it was to make baby strong! So with a smile and the remark that I had not heard of the custom I manfully proceeded with my work. This took place in the house of one of the upper-class people!"

"The darkness and superstition is awful. Many of the rooms we enter have the walls covered with pictures of the saints, and sometimes of the Savior—pictures, many of them,

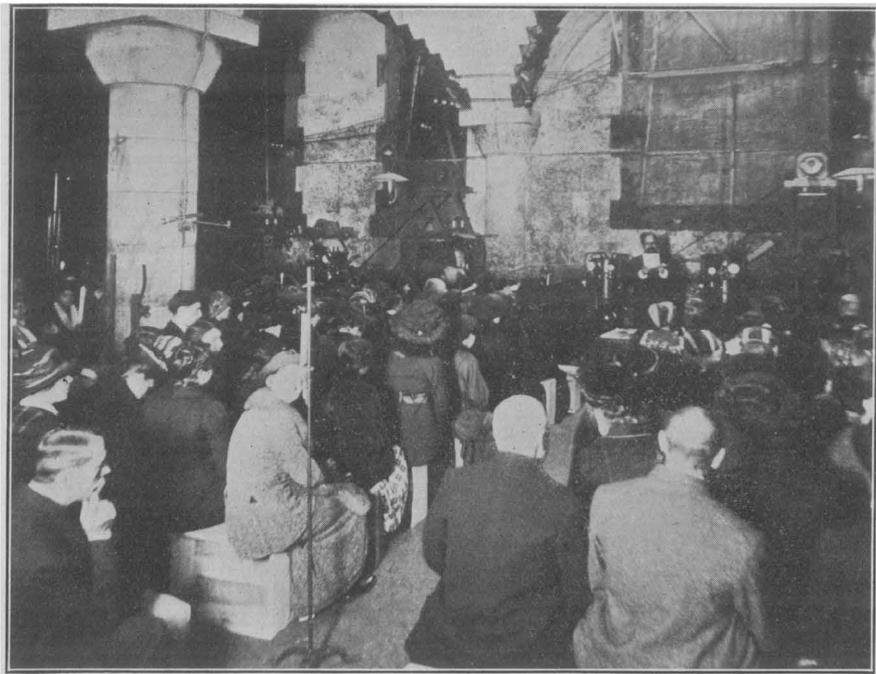
hideous in the extreme, causing pain by their awful misrepresentations to one who knows something of the loving heart of Christ. In one room as many as thirty-five of these pictures were hung up, and a skull was placed over the door."

There are also the outdoor patients to be attended, teeth to be drawn, and patients visited, and the nurses are oftentimes called up at two o'clock in the morning. The Spanish doctors will not go out at night, and so the people come to the nurses. One day Miss Elder was summoned to the Urco Farm, some twenty-four miles out, to attend a little Indian boy. She says: "We left Cuzco at 10 p. m. on horseback. Darkness and the roughness of the road hindered our progress, but we arrived early in the morning. The boy had fallen from his horse, cutting his face badly, while one eye was completely lost. We administered chloroform and put in five stitches, and the little chap is now doing well."

Nothing has been said of the vast interior of the continent. Here and there a missionary is working, and much of interest could be told about the women in Paraguayan Chaco, the Tereno Indians in the heart of Brazil, on the river banks, and in the dense forests. If the women who read this article will take their South American sisters into their hearts and do something soon to give them the Gospel, then this will not have been written in vain.

For the time will come when a Christless host

*Will appear at the Judgment Seat,
And shall it be said that her soul was lost
For the message you did not repeat?*

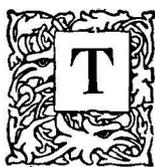


HOLDING PROTESTANT SERVICES IN WAR-TIME

Protestant church service held in Krugg & Company's wine-cellar, November 8, 1914

The McAll Mission and the War

BY REV. GEORGE T. BERRY, NEW YORK
American Secretary of the McAll Mission in France



THE effect of the present world-war upon missionary enterprizes is particularly acute in the McAll Mission. This work, unlike the great Asiatic missions, is located in one of the countries actively engaged in the struggle. Like Cromwell's cavalry, the troops of the enemy are bivouacked in some of our houses of prayer, and the oldest of our chapel-boats, early in the war, was sunk in the river. From the battle with evil, some of our strongest Christian leaders have been called to the trenches. Others, as chaplains and orderlies,

are ministering to the wounded and the dying. The big *Fraternité* at Nantes is under government requisition as a hospital, as is one of the portable chapels, *La Semeuse Bretonne*. The director of one of the largest mission-halls in Paris accompanies a hospital ship to and fro from Dunkirk to Brest. Other members of the McAll staff, who are beyond the age-limit, await in patient fortitude and prayer the news from their own flesh and blood—"news" which, in some instances, has been but an unbroken silence for many months. Some of the noblest and best of our mission workers have paid the toll

of death, as by miracle God has spared others whose efficiency has made them indispensable. Of the *habitués* of the missions, many will never return to their accustomed places.

The situation is naturally one of



CENTRAL BUILDING OF THE MCALL MISSION, PARIS

grave concern, so grave as to lead an imaginative friend to say, "I suppose you are all shot to pieces!" We have, indeed, been hit, been hurt, been obliged to suspend some of our operations altogether, and to curtail the services in many establishments, but no work of God can be stopt by bullets, and, despite the temporary evacuation of some of our northern stations, the Egyptian darkness of the Paris streets by night, and the absence of many leaders at the front, the work of the Mission goes on, deepening in intensity and increasing in efficiency from Rouen and Amiens to Marseilles and Nice.

A recent statement from the veteran evangelist, Monsieur Hirsch, preacher at the old Salle Baltimore—the Dean of all our Paris establishments—reveals the nature of the situation:

"The reunions of the Salle Baltimore have never been suspended except during August and September, when they took place only on Sunday and Thursday. Since October they have been held Sunday, Tuesday and Thursday.

There has been no one at the door to invite people to enter or to return as formerly. Nevertheless, those whom we call the *habitués* have invited others to come with them, and those who in passing see persons enter in large numbers are interested to know the reason for the luminous sign, "*Conférence.*" Hearts are anguished when they are not broken, and it is not an exaggeration to say that the preaching of the Word is listened to with avidity.

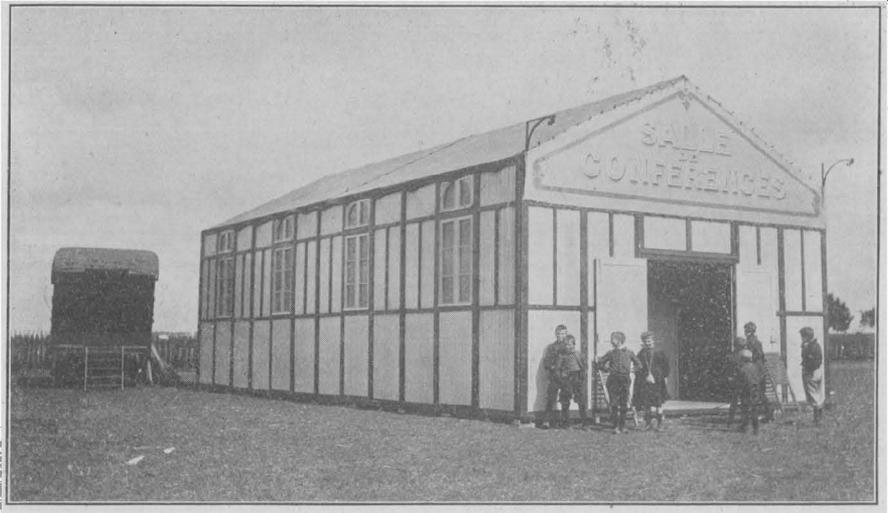
Formerly conversation dwelt upon other subjects than that which led me to them. It was difficult to find a place for the Evangel. To-day it is the Gospel message which takes precedence of anything else. I can read, I can speak without encountering any difficulty, any obstacle or any lassitude. This is true of men and women, young men and young women, of patrons and work people, intellectuals, Catholics and Protestants, skeptics and deists. Sorrow is the universal language. The Salle Baltimore is an admirable hall of evangelization."

The war has provided an unparalleled opportunity, in that it has given us an unwonted chance to *demonstrate* our Gospel—to reenact the miracle of the Incarnation, and literally to make the word flesh to those whose bread has been taken away. These lines will fall under the eyes of many who have contributed to the

Mission's relief fund for the women and children of France, and it will interest them to learn that the prophecies of the director-in-chief have already begun to be fulfilled.

In a recent letter, written in description of the work already done through the eight *ouvroirs* (work-rooms) opened in as many of the Paris establishments, in which the double privilege is given of earning a

being closed in the absence of all the able-bodied men, those who were left behind were found by our agent face to face with starvation. But the soup-kitchen opened by the Mission is not like the bread-lines of our own great cities, from which men too often snatch their loaf and run to the nearest saloon. Under the direction of some of our own converts—notably a converted drunkard, since be-



A PORTABLE HALL OF THE McALL MISSION

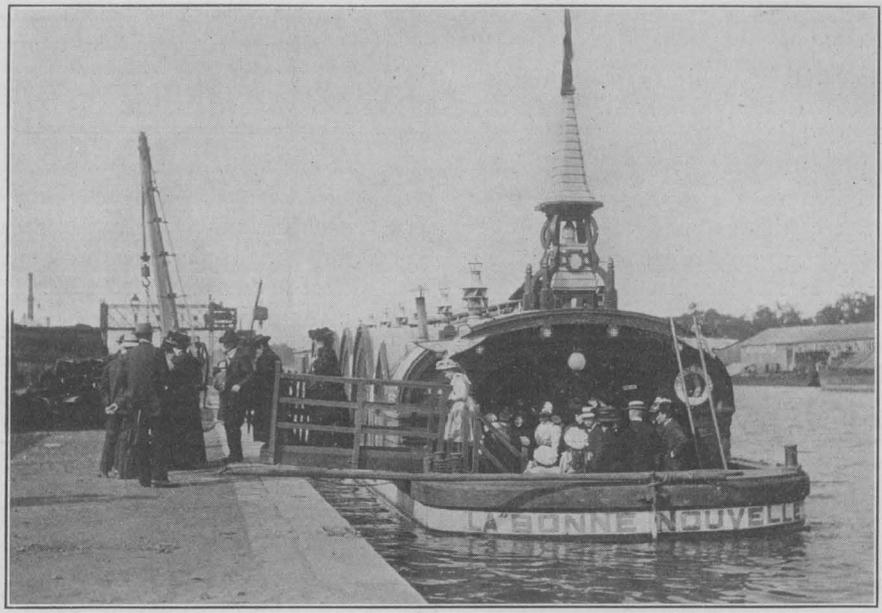
small daily wage and of securing meals at minimum prices, Monsieur Guex wrote:

"In each hall this work is supervised by the Biblewoman, with the help of volunteers, and I know that many of these women have benefited by their stay in our *ouvroirs*, and a number who have never come to us before, altho they no longer need our material help, are now regular attendants upon our meetings."

The story of the soup-kitchen at Desvres is like a reminiscence of the love-feasts of the early Church. The cement works and porcelain factories

come a member of the municipal council—and under the emotional strain of those who wait for evil tidings, the *habitués* of the Desvres' *Fraternité* sit down to eat and drink and rise up to pray! It is "grace before meat," and during meat and tender-ness and mutual prayers—a fore-taste of the fellowship of those who break bread in the Kingdom of God.

The lamented Francis Monod, of Lille, co-worker at the *Foyer du Peuple* there, student for the ministry and anticipating the life of a foreign



ONE OF THE MCALL MISSION BOATS—SUNK EARLY IN THE WAR, AND LATER RAISED

missionary, dead on the field of honor, shortly before the fatal shot was fired wrote to his gifted father, Pastor Paul Monod:

"I am persuaded that this war will have great results for our country, for the work to be accomplished in her and by her. It will serve the cause of evangelization both of France and of the world in this generation."

For the McAll Mission this is more than an invitation—it is a solemn challenge. The acceptance of that challenge depends, under God, on those friends of Christ who would have Him known and loved in France. Many of these "friends" are to-day incapacitated from helping; England and Scotland, Switzerland, Holland, Alsace, even France herself can at the present moment do little or nothing. To the loyal-hearted men and women of America comes the Master's call for the resources needed to

carry forward his campaign. Will these be forthcoming, and a great and historic work thus saved from death, and a nation regenerated?

"Hitherto God has helped us," writes our director, and as for the future, how can we be anxious when God has not ceased to give us proof of His compassion? But the *Mission Populaire* is more necessary than ever to the people of France at this critical moment of her history. There must be a renewal of her inner life, of her moral and religious energies, and how can that be obtained without the preaching of the Gospel that we seek to bring her? Help us! Continue to support the Mission to which God assigns now a task as great, if not greater, than in the days of its infancy that followed the war of 1870."

I might cite many instances in evidence of the fidelity not only of those who have gone to the front, but of those who have been compelled to stay behind, and whose efforts, while



ARMY CORPS, AMBULANCE SERVICE

In the center is a McAll Chaplain; with him, a Jewish Rabbi and a Catholic Priest

less conspicuous, have, nevertheless, not been the less significant or prophetic. In the absence of her husband, the devoted wife has maintained the Mission's usual services, and, while awaiting heart-breaking news from their sons at the front, not a few of our older directors and agents have, with heroic courage, carried forward our work, both in Paris and in the provinces. In his annual report our Director, whose eldest son, after distinguished service at the front, has twice been compelled to seek convalescence in a hospital-bed, express his hope for the future in the most optimistic terms. Without a word of complaint our Associate Director—whose first-born son has not been heard from since his wound, received last August—continues his work of evangelization. Such high and noble faith must have its reward. French Protestantism, small

in numbers, has once again had an opportunity to demonstrate its immeasurable influence in the life of the French people. One of our McAll chaplains, who has been daily in the trenches since the war began, bears witness in regard to the heroic and Christian faith and death of one of his helpers in the words of a comrade of the unfortunate man, who gave his life for his country: "We did not like him, we worshiped him. He was like a brother to us, our whole company weeps over him."

The twentieth century Frenchman has proved himself the equal of the finest and noblest among mankind. Once committed to the crusade of Christ, he will go forth as the leader of the world's hosts to the conquest of the world in the name of the Son of God. The war ended, who can refuse his help to this incomparable crusader?

Dealing With Roman Catholics

A MESSAGE FROM A FORMER CATHOLIC PRIEST



THE writer was a Roman Catholic priest. When he left the Roman communion he decided that no one should ever have a chance to catalog him as an "ex," or a "non," or an "anti." It was not a question of being afraid to talk; much less was it a question of having nothing to tell; the scandal-monger always can produce a sufficiency. It was simply the result of his ambition to do and to be something positive. While he has, therefore, always regarded his experience in the Roman Church as personal, as a phase in his own religious development, it has left him with a supply of first-hand knowledge which he would like to share with his brethren in the Protestant ministry, in order to enable them to deal intelligently and helpfully with the Catholics who come within the sphere of their influence.

Protestants who "go over to Rome" are uniformly treated with courtesy, consideration and sympathy. It would be a pleasure to be able to record the same for Catholics who come over to Protestantism. There would be more consideration and sympathy, I am sure, if their case were understood.

There is only one Christ-like way to deal with any one who comes to you in need of your ministry. Jesus' treatment of Nicodemus is a fair example. Nicodemus was timid, mentally bound to traditions with which Jesus had no natural sympathy; he came in the night and he did not immediately embrace the cause of Jesus Christ as his own. Jesus, however, was tender and gentle and sym-

pathetic. There was no amused toleration, no wondering impatience. He was explicit and painstaking, and he waited for Nicodemus a long while.

A Catholic may come to a Protestant when his mind is disturbed and his religious convictions unsettled. In dealing with such a case the course is plain if you know just what you have to accomplish.

The program of help is in three parts.

1. You must know how to abstain from saying anything which will antagonize this Catholic brother. You must not do anything which would prove to him that what he has heard of Protestant prejudice is well founded.
2. You must point out the weaknesses of those points of Catholic teaching which are the very essence of his prepossessions.
3. Lastly, you must explain to him some points about Protestantism on which he is totally misinformed.

I. What not to say:

(a) No intelligent Catholic worships images. The fact that in some parts of the Catholic world there is every appearance of image-worship does not apply to the American Catholic, who does not worship images himself and doubts if any one anywhere does do it. To enlarge on this matter will not help him, and will waste valuable time, and will convince him that Protestant sources of information on religion are not reliable. Whether he does or does not know as much as you do, he *thinks he knows more*.

(b) It is equally foolish to talk to him as if you believed that he had been forbidden to read the Scriptures. He never remembers having been forbidden

* From *The Expositor*.

to read the Scriptures, and any insistence on your part will only convince him that you are biased and misinformed. What has happened in his case is this: he has not been forbidden to read the Bible, but he has never been encouraged to do it. It is sufficiently difficult to induce Protestant people to read it when we not only do not forbid it but insist on it with all our power. *No one has ever urged the Catholic to read it.* More than that, he has been impressed in many subtle ways with the idea that the Bible is a difficult book to read; that the text is hard and the meanings obscure, and that it would be better for all concerned if he would read books written by scholarly Catholics who, presumably, read it intelligently and tell them what to think.

(c) Do not talk as if you were convinced that all priests and monks and nuns were impure. For every case you know in support of your theory, he knows fifty men and women whose lives compare very favorably with anything he has seen among Protestants. He believes that all this talk is exaggeration, and, as a matter of fact, he is right. In any case, your business is to help him, not vindicate your own opinion, and this won't help him.

Three Difficulties

There are three doctrines of the Catholic Church which make it difficult for the Catholic to get any other viewpoint than the one he has been taught.

1. The Primacy of Peter.—This involves the teaching and governing power of the Church, the Catholic's rather vague, but altogether fearsome impressions of the "power of the keys," and his suspicion that so old an institution as the Catholic Church must have some good grounds for maintaining so vehemently that Peter was the first Pope and that he passed on his authority to his successors. This is really the foundation of all his habits of mind and his religious prejudices.

2. The Confessional.—In the confessional he has found the only sense of pardon and relief from sin he has ever known. Here he has found what he believed to be God's own assurance of forgiveness. He has been taught to regard this as the one and only way open to him of reconciliation with God. It holds him by the dominion of fear. He has never gone straight to God with anything, and he finds it difficult to go straight to God with this new difficulty. His condition is very painful. His very prayers are mediated by the church and now, being at odds with the church, he can not achieve confidence in his prayers. His very prayers seem to be offenses. Be gentle with him. The "man who went down from Jerusalem to Jericho and fell among thieves" was in an enviable condition as compared with this man.

3. The Real Presence.—The doctrine of the Real Presence in the Eucharist and in the Church is very real to the Catholic. He has been taught to believe it from his earliest years. He has never in his life entered a church without making an act of reverence to it and his convictions "grow with expression." He has found in it the only direct communion he has ever known. His prayers have all been directed through this Real Presence. Now he feels that, if it should be true after all, he is really *turning his back on Jesus Christ.* He has been taught that all doubts *entertained* are sins and here he is doubting the *central fact of his religion.* This man is not just "superstitious," to be dealt with in a spirit of amused toleration. Whatever your estimate of the basis of his suffering, the pain is very real.

Constructive Work

When all this work has been accomplished what have you done? You simply have now a *dis-established Catholic.* He is not a Protestant except in a negative sense. You have now to remove some false impressions of Protestantism. He

has believed in a religion which has a *ceremonial expression for every attitude and emotion*. For penitential moments he has the shadowy confessional, the living confessor in his robe and stole, the whispered words of advice or reproof or consolation. In his moments of religious exaltation in the Holy Communion—the only kind of real communion with Christ he knows—he has the hushed multitude, the dim religious light, the solemn bell, the golden glow of the illuminated altar, the murmured words of the priest in his vestments, and then the solemn laying on his tongue of the wafer which he has been taught to believe contains “the body and blood, soul and Divinity” of Jesus Christ. In the Protestant house of worship he sees none of these things *which have been associated in his mind with all the religion he has ever known*. It looks “bare and cheerless.”

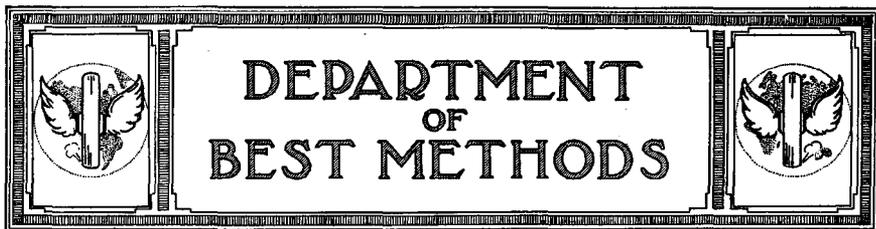
The Roman Catholic has been relying on a religion of ceremonial and sacramental “props.” His learning to walk religiously without them is a process. His conversion will come in steps, and one step at a time. Don’t make the mistake of exploiting him in your prayer-meetings. He will not expect you to suggest it and will respect you if you do not.

Remember, too that the Roman Church does not let a member go without a fight to retain him. Every family tie and every religious influence will be brought to bear to get him back. Cases differ, and it will be a question for your discretion how you can help him. Lead him to read the Bible thoughtfully and prayerfully, and explain its difficulties to him. This will lead him to understand the simplicity of the Gospel of Christ and the reality of direct access to Christ for salvation and power.



WHERE ROMAN CATHOLICS ARE SUCCESSFULLY REACHED

Sunday afternoon, between services, in one of the McAll establishments at Lille, France



DEPARTMENT OF BEST METHODS

CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, NEW YORK

HOW EVERY ONE CAN WORK FOR MISSIONS



IN the average missionary society (as well as in the average church) the majority of members do almost nothing in the way of individual work for missions. They come to the meetings (when it does not interfere too much with pleasure and convenience), pay something in the way of dues, help occasionally with refreshments and go home considering that they have done their duty. This lack of real work by individuals is a great source of weakness.

The remedy lies in getting every one to share in the work instead of leaving it all in the hands of the overburdened few. How can this be done?

Years ago the Best Methods editor had the great privilege of working under a young Sunday-school superintendent whose methods were very nearly ideal. He had a great desire to see his whole school at work for Christ, and Sunday after Sunday appealed to the members, young and old, to take up some form of definite service. But at length when one young girl responded to his appeals and came to ask for something to do, he was dismayed to find that he had nothing to give her! It was a perplexing and embarrassing situation, but he soon found something suited to her capabilities which she was glad to do. But if

very many had applied he would have found his resources taxed to the utmost.

At the close of one of the great Layman's Missionary Conventions of the Southern Presbyterian Church, two pastors were discussing this problem.

"Almost every speaker urged us to go home and put our men to work," said one. "But I can't see how any pastor could find enough definite tasks for all the men in his church."

"Perhaps I can help you," replied the other. "There is a wise and simple solution of the problem that holds good no matter how many men there are in the congregation. Let me tell you a story from the experience of a well-known pastor as related by himself."

The story was as follows. Tho not strictly missionary, it could easily be changed to make it so. The principle holds good for any line of Christian work as well as for Christian living.

"What's Come Over Murray?"

A young man came to me recently to ask, "What Christian work can I do?"

I said to him, "What time do you get up in the morning?"

"At half-past six."

"What do you do after breakfast?"

"Go to the office, and work steadily until I go to lunch at twelve o'clock."

"What do you do after lunch?"

"Work steadily until half-past five or six, or sometimes later."

"What do you do after supper?"

"Read the paper, or sometimes go to a

lecture or a concert. I'm too tired to do much."

"When would you do Christian work if I gave you any to do?"

"I don't know."

"Murray," I said, "God has so placed you, so filled your day, that I don't see where you can get time for much outside Christian work. I don't think God expects you to add any Christian work to your daily burden."

Murray looked at me a moment, and said, "I guess that's so."

"But wait a bit," I said. "Are there other men employed where you are?"

"Yes—a great many," he answered.

"Do you do your work as well as the rest, or not so well, or better?"

"Oh, about as well as any of them, I think."

"Do they know that you are a Christian?"

"Why, yes, I suppose so."

"See here, Murray, here's something you can do. Do your work better than you ever did. Help the other fellow who is behind, if you can. Let them all know that you are a Christian, not by talking, but by living. Get in a helpful word here and there. Get some fellow to drop his oaths or his beer. Show Christ living in you and controlling you. Preach the gospel among your associates by the best life you can live with God's help. Will you try it?"

He promised, and went away. Six weeks later I met the superintendent of the department where he worked. He said, "Isn't Murray one of your men?"

"Yes," I said. "Why?"

"What's come over Murray?" he asked.

"I don't know," I said. "I didn't know anything had."

"Well, there has. He's the best clerk in the whole force, and has become so in the last month. He's the best influence about the whole place. The men all notice it. He's quiet, earnest, and full of a spirit that imparts itself to others. *Something has come over Murray!*"

Mr. Moody's Method

D. L. Moody's method was almost identically that of the foregoing story. "I would rather put ten men to work than to do the work of ten men," was

his oft-reiterated way of stating one of his fundamental principles.

At the Ecumenical Conference in New York in 1900, Mr. Eugene Stock named Moody's campaigns of 1874-75 and 1882-84 in Great Britain as one of the principal causes of the immense advance of the missionary spirit in England during the last quarter of the nineteenth century. Yet these campaigns were not in any sense missionary. "Mr. Moody never referred to foreign missions," said Mr. Stock. "But all the while there was being fostered a new sense of the claims of Christ upon His people to do as He bids them and go where He sends them."

The outcome was that men went forth—such men as John Kenneth Mackenzie, Wilfred T. Grenfel, and the Cambridge Seven—to carry the Gospel to the uttermost parts of the earth. Students of missionary biography are constantly amazed to find how great Moody's contributions to missions have been, in the men he influenced to give and go, and it was done almost entirely through laying upon them as individuals a tremendous sense of responsibility for the advancement of the Kingdom of God in whatever place the Lord called them to work.

HOW CAN I HELP?

Two comprehensive lists of missionary services that can be rendered by individual workers have recently been issued—one for men by the Kansas State Sunday-school Association, the other for women by the Woman's Auxilliary of the Protestant Episcopal Church with headquarters in New York City. Both lists are worthy of careful study and prayerful consideration. Every Christian should go through them twice, checking first the things he is already doing and second the things he could and should be doing. It would also be well to make a typewritten copy of either or both and place it on the missionary bulletin board in the church vestibule. The lists are as follows:

Twenty-five Missionary Services for Men

1. Serve on the class missionary committee.
2. Serve on the church missionary committee.
3. Promote an annual church-wide mission study campaign.
4. Conduct one of the discussion groups, for men or young men.
5. Aid the church to make effective the United Missionary Programs.
6. Help make missions a normal part of every organization of your church.
7. Furnish the church bulletin with fresh missionary items.
8. Make a larger use of the press for the extension of Christian truth.
9. Distribute widely some of the leaflets of the Laymen's Missionary Movement.
10. Be a missionary intercessor.
11. Assume a prayer-responsibility for some definite work and worker.
12. Promote prayer groups, meeting in different homes.
13. Be a "hilarious giver" of "the tenth and beyond."
14. Be one of the canvassers for the annual every-member canvass for the weekly offering to missions.
15. Assist personally and financially the community philanthropies.
16. In cooperation with other churches investigate and meet the religious needs of the community.
17. Participate in Gospel Team work, holding evangelistic meetings in shops, places of business, and in the open air.
18. Visit rural Sunday-schools, aiding by address or song.
19. Help carry the Gospel to the neglected adjacent rural communities.
20. Hold religious meetings in jails or hospitals.
21. Show friendliness to foreigners, conducting English classes and giving pleasant evenings with stereopticon pictures.
22. Correspond with social service workers and missionaries.
23. Help your church maintain a parish abroad.
24. Support a substitute Christian worker on the foreign field.
25. Discover and help train missionary leaders and missionary recruits.

HOW WOMEN CAN HELP***PRAYER**

I can pray daily for the advancement of Christ's Kingdom.

I can pray for individual persons, fields and needs and for our Missionary organization.

I can pray for the reunion of Christendom.

I can make these subjects of special intercession once each month at the Holy Communion.

READING

As I read my Bible I can mark each text which bears on the subject of Missions.

I can take some definite time each week to read my denominational missionary magazine and other missionary literature.

I can form a missionary reading circle.

I can lend missionary magazines and books.

I can mail magazines and leaflets to friends.

CONVERSATION

I can always speak of Missions with respect and affection, and on suitable occasions, with enthusiasm.

I can find opportunity from time to time to introduce the subject in talking with my family and my guests; at table, in traveling, at hotels, in winter and summer resorts, and visiting.

STUDY

I can join a study class or a normal class.

I can teach a study class or organize one.

THE PASTOR

I can talk the whole matter over with my pastor, show him my interest in Missions and my willingness to help.

* Condensed and adapted from a leaflet, "How Can I Help?" copies of which may be had from The Woman's Auxiliary, Church Missions House, 281 Fourth Avenue, New York City.

I can ask him to conduct a Bible Class or a Class in Church History that will develop an intelligent interest in Missions.

THE PARISH

I can join the Woman's Missionary Society and help try to make it an ideal society.

I can give my personal help in the parish, trying to upbuild it in spiritual things—the same help we expect missionaries in the field to give—in Sunday-school, choir, guild, with the poor, the sick, the lonely, the depraved.

MEETINGS

I can have a drawing-room meeting for the Forward Movement, for the United Offering, or for a missionary.

I can prepare myself to take part in the meetings.

Enlisting Workers

I can keep a list of workers needed and help to find them by prayer and by making friends with the young women in the church and in girls' boarding-schools, training-schools for nurses and teachers' colleges.

MISSIONARIES: ON FURLOUGH

I can entertain missionaries in my home for one meal or a longer stay.

I can invite friends to meet them and give them pleasure—a drive, music, flowers.

MISSIONARIES: ON THE FIELD

I can send Easter and Christmas cards to individual missionaries and mail them papers, magazines and books after reading.

I can write bright, cheery letters to them, expecting no reply.

I can dress a doll for a missionary's child or to be used as a reward to the native children.

I can gather kindergarten, hospital and school supplies.

GIFTS

I can give myself to the cause of missions at home or abroad.

I can study the means at my disposal and encourage myself to give constantly and increasingly.

I can make my offering a glad and free-will gift, asking God's blessing on it.

I can study ways of *giving up*, so that I may have *more* to give.

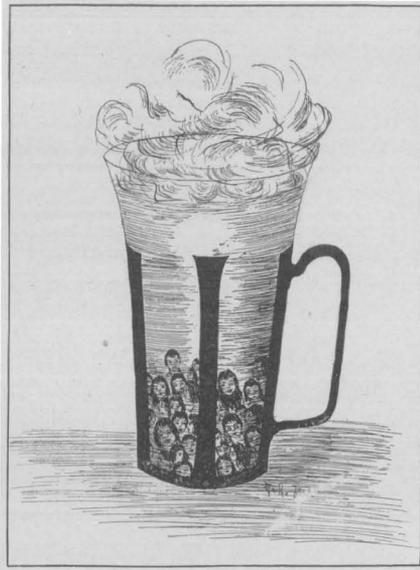
GIVING UP TO GIVE MORE

Those who are willing to adopt the last suggestion in the foregoing list—*giving up* in order to have *more* to give—will find abundant opportunity for it during the present month in the matter of indulgence in cold drinks and frozen dainties, the constant use of which is bad for one's health and robs the missionary treasury of large sums that ought to find their way into it.

"To-day in my Indian home many memories throng upon me," wrote a missionary in India after her furlough. "One vision that often comes to me is of ice-cream tables and counters. I think of the rows and rows of men, women, and children who every day, every hour, every minute, are consuming mountains of ice-cream or drinking rivers of ice-cream soda. I think of the dimes paid for all this, and I covet them for India. Truth, however, compels me to say that, missionary's wife tho I am, in the awful iceless heat of my Indian home I have rather enticing visions of those dear little mountains of ice-cream and charitable thoughts for the consumers thereof. Nevertheless, I still covet all those dimes for India."

Last summer a Baptist man in an Eastern city read the statement in a woman's missionary magazine that ten cents would buy either a glass of ice-cream soda or pay the rent for one Sunday of a room in which thirty children from the street are gathered each week

for Sunday-school in India. Whereupon he wrote to the editor, Mrs. Helen Barrett Montgomery, a letter in which he complained that she had greatly dis-



SODA OR CHILDREN—WHICH?

turbed his peace of mind. "Just think," he wrote, "what this will mean to me tomorrow, and the next day, and for day to come. I will start for a cool glass of soda-water and find in the bottom of the glass the faces of thirty street children of India looking at me!"

In the letter, however, he enclosed two dollars (with the promise of more) to be credited to the woman's missionary society of his church, the purpose of the gift being, "to restore his peace of mind for a couple of weeks at least."

SONG OF THE CHURCH DRONE

O, to do nothing, nothing!

Only to live at my ease;
And swing in a silken hammock
While fanned by a gentle breeze.
Sweet is a life of pleasure,
Sipping the honey of flowers;
Like a butterfly in the sunshine
Enjoying the golden hours.

Chorus—O, to do nothing!

O, to do nothing, nothing!

Others who will, may work;
But I much prefer to be quiet,
Life's burdens and cares to shirk.
Lilies and sparrows do nothing,
Yet all their wants are supplied;
Much of our labor is wasted
And gets not a "Thank you" beside.

Chorus—O, to do nothing, nothing!

O, to do nothing, nothing!

Ministers—what is their trade
But doing the work of the Master?
And for it they're pretty well paid.
Of course, some people are fitted,
Which I don't pretend to be;
They like to make speeches in meeting,
Which is out of the question for me.

Chorus—O, to do nothing, nothing!

O, to do nothing, nothing!

That is the way to be blest;
There can be no labor in heaven,
For that is a perfect rest.
Rather do nothing, nothing,
Than always go bustling about,
Trying if I can't do something,
And never quite making it out.

Chorus—O, to do nothing, nothing!

[Reprinted from THE MISSIONARY REVIEW of April, 1889.]

MAKING CALLS FOR MISSIONS

One of the most helpful and fruitful forms of individual missionary service is the giving of personal invitations to missionary meetings. This costs no money and not much effort, yet if every one made it a practise the army of missionary workers would soon be greatly augmented. In a recent article in *The Continent* Mrs. Helen Barrett Montgomery made a plea for such help, and gave a remarkable illustration of what one earnest worker can accomplish.

"For fifty years now," she says, "the women's missionary societies of the Protestant churches of the United States have been carrying on a beneficent and far-reaching work for the women and children of non-Christian lands. They have built schools, hospitals, colleges, have collected millions of dollars and

won great trophies for Christ in many lands. But at the end of fifty years they have only succeeded in securing the co-operation of one-sixth of the women of the churches. Why is it?

"Perhaps we have been content to rest down on a 'large auxiliary,' a 'flourishing branch,' with no urgency for the nine-tenths, the three-fifths, or the one-third yet unreached. There is many a woman grieving because she can not give more for the Christianizing of women and children in heathen lands who would add immensely to her effectiveness if she could see that her part of the task is to win recruits on the home field with all the persistence, prayer, ingenuity and devotion with which the missionary seeks to plant the empire of Jesus Christ in the foreign field.

"A heartening instance lately came to light of the work of one girl in a single church. There were 350 women in it and when she began only about fifty of them were in the missionary society. After a year of calling, prayer, explanation and invitation, during which she made over 1,000 calls, the proportion was reversed. *All but fifty of the women were enrolled in the missionary society* as contributing members, and the contributions had increased from \$200 to \$1,200!

"When asked the secret of her amazing achievement she said, 'I prayed that God would give me tact to say the right word; I studied that I might know the facts; I distributed literature; I did not scold; I always spoke of the love of Jesus.'"

Some months ago we heard of a missionary society in Ohio that had made the same phenomenal growth and wrote to ascertain what method had been used. It proved to be the same—the personal work of one woman. But in this case it was the president of the society who did it.

"Incidentally I have learned that you

are interested in knowing something of our society," says a letter received from one of the members, "and I certainly would be pleased to tell you something about it for we are very proud of it. A gifted, consecrated woman laid the foundations years ago and when she resigned to take a synodical office, the presidency fell on the shoulders of a succession of women, good and true, who served the society faithfully and well. Then God raised up one who was in every way fitted for the task. She brought to it a life consecrated to the work and was literally willing to spend and be spent in it.

"She has a charming personality and at once undertook the work of personally visiting every one of the three or four hundred homes connected with our church. This, together with constant reminders to the women of their duty and responsibility caused the society to take great leaps in membership. She is gracious in her manner to all alike and every woman was pleased to do whatever was asked of her. To God first who heard her prayers, then to this devoted woman, the just credit of our flourishing society is due. She is no longer our president, having been called to an important synodical office, but we still have the inspiration of her example to help us in our work."

During the past eighteen months the Best Methods editor has been watching with peculiar interest the development of a woman who has always been interested in missions to a certain extent (her husband was born in China, the son of Presbyterian missionaries), but has never done much active work. But on the accession of a new president in the missionary society she evidently made up her mind to do what she could to help her. Every month, a few days before the meeting she either called her up on the telephone or made a personal visit to her home to ask whether there was anything she could do to help. She

made it her business to invite people to the meetings and usually brought one or more of her neighbors, in many instances women who had never before attended.

The results of her work have not been spectacular, as in the other cases cited, but she has done what she could and is gradually working into a place of great responsibility in her society.

£1,000 IN PENNIES

One of the most remarkable instances on record of individual effort for missions was inspired by the addresses of Alexander Duff, the silver-tongued missionary orator who is said to have accomplished as much for foreign missions in the homeland as he did by his great work in India.

In 1839 when he was raising funds for the buildings and equipment of his famous college in Calcutta, many individuals, especially Christian women, became his ardent helpers. One lady in London raised by her own exertions the sum of £500. Inspired by her example two Scotch ladies of high birth, the Misses MacIntosh of Raigmore House, Inverness, whose father had been the founder of one of the six great commercial and banking houses in Calcutta, undertook the stupendous task of raising £1,000 in pennies, "each of which should represent so much intelligence, faith and prayer."

It was a plan akin to Carey's "penny a week and a prayer." By enlisting a great army of small givers (an English penny being two cents, it would take something like 250,000 to make £1,000!) they hoped to arouse interest in missions in every parish in Scotland. "Through indefatigable exertions," says Doctor Duff, "the object was at length really accomplished, and in carrying it out no doubt a vast deal of fresh interest in the mission was diffused throughout the church."

Such a method of raising money is, her shut-in home that God had given her

not, perhaps, worthy of wide adoption, but it proves two things—first, the possibilities of individual effort; second, the value and power of small contributions.

INDIVIDUAL PRAYER

In these days so much stress is laid on the power of united prayer that we are apt to overlook the fact that the Scriptures teach that the "fervent, effectual prayer of a righteous man availeth much." It is true that the "righteous" man was the great prophet Elijah, but it is stated that he was "a man of like passions with us." With his faith, our prayers may become as effectual as his.

The story is told of a church in which there was a great awakening among the young people. No special efforts had been put forth along this line and the church was unable to account for it. But by and by it was traced to an old colored auntie who came early every Sunday and took her seat in an unused gallery of the church. She knew every body, and her old heart was so burdened for the young people that as they entered one by one she prayed with all the fervor of her earnest soul that God would touch their hearts and win them to Himself. Her prayers were answered and by and by she had the inexpressible joy of seeing them, one by one, stand before the altar and publicly name the name of Christ. She had literally prayed them into the kingdom. Any one who feels the burden of souls and has the faith in God can do as much.

A wonderful instance of the power of individual prayer is related in a little pamphlet entitled, "A Modern Pentecost in South China." Here in America the invalid mother of a missionary in China began to pray for a revival on her loved one's special field and by and by it came in great power. Such was the mother's faith that six weeks before the revival came she wrote to her daughter from

full assurance that her prayers for an outpouring of the Holy Spirit had been heard and that it was surely coming.

At Gossner's grave it was said of him that "he prayed up the walls of a hospital; prayed mission stations into being and missionaries into faith; prayed open the hearts of the rich and gold from distant lands." With like faith any Christian may do likewise.

USING TALENTS FOR MISSIONS

"Who does all this beautiful lettering?" asked a professor in an eastern college, as he examined the diplomas that were to be given to the graduates at the coming commencement.

"Mr. W——, of the Savings Bank," was the reply. "He does it for us every year."

Now it so happens that Mr. W—— is a member of the Presbyterian Church in which the professor is a ruling elder, yet he had never known that he could do such work. That year there had been great need in the church for some one to do lettering on posters for the bulletin board. But, tho Mr. W—— is a most obliging man and very faithful to his church duties, he had rendered no assistance along this line. Just why is a question. As no one knew he could do such work he was not asked to help; as no public appeal was made, he may not have known the need; as he is a very modest man, he may not have been willing to offer his services. Whatever the cause, the church, the cause of missions, and Mr. W—— himself, all suffered loss.

One of the most important things a church can do is to discover the talents of its members and urge their use for Christ. No better way can be found of developing individual service.

Making Daily Occupations Count

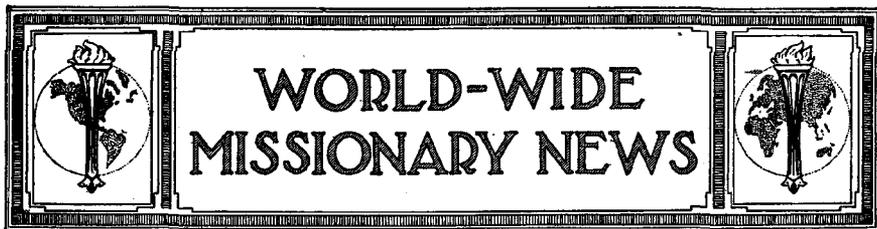
Daily occupations, too, can be made to further the cause of missions. It is surprizing how many opportunities the truly consecrated Christian can find for

rendering service to Christ along the line of his secular employment. A good illustration of this comes from the South.

A few years ago Mr. Allan Nicholson of Union, South Carolina, editor of a country newspaper, decided to see what he could do to arouse interest in missions through the columns of his paper. He began by devoting about half a column in each issue to the trials, discomforts, discouragements and sacrifices made by those who leave home and friends to do God's work in foreign lands. Then, early in November he secured the names and addresses of all workers sent out by those Southern denominations having churches in the territory covered by his paper. These he published together with an editorial in which he urged those of his readers who honored heroism to send to these men and women, in time to reach them on the coming Christmas, at least a line of good cheer and the assurance of prayerful interest in their work. The list itself made a profound impression. Few had realized how large a number of persons from the South were at work in foreign lands.

The editor himself set the example by writing personal letters to the missionaries of his own denomination. Later on it occurred to him to ask those to whom he had written to send him brief accounts, to be published in his paper, on "How I Spent Christmas." The response on the part of the missionaries was so generous that the letters when published occupied more than six columns and furnished reading of a most fascinating sort.

As a result some 7,000 persons, most of whom rarely if ever see a missionary magazine, and who have no interest whatever in missions, read and enjoyed these letters and came into close contact with the missionaries. What this editor did others could do—and editors are not the only men who can make their daily occupation count for missions.



WORLD-WIDE MISSIONARY NEWS

EUROPE—BRITISH ISLES

Britain's Tobacco Bill

ACCORDING to R. P. Moncrieff, of Newcastle-on-Tyne, the statistician of the Anti-Tobacco League, the British tobacco bill for 1914 amounted to over \$160,000,000. This represents a consumption of 110,983,215 pounds, or an average of 10.80 pounds for every family in the United Kingdom. The increased consumption of 3.18 per cent. over the previous year, at a time when almost every other form of luxury has suffered, he attributes largely to the widespread appeals for tobacco for the troops. Mr. Moncrieff regards "the piteous appeals of the soldiers for tobacco" as "striking evidence of the hold the tobacco habit has upon the smoker's system," and demands that "the inevitable cigarette" shall be rigidly prohibited in the military hospitals, because of the effect of tobacco in delaying the healing of wounds.

Missionary Prisoners of War

TWENTY-FIVE of the London Missionary Society's missionaries are prisoners of war. Fourteen in German East Africa have been completely cut off from all communication with their friends for many months. In Palestine six Church Missionary Society missionaries have been under restraint, Dr. Sterling, of Gaza, being kept in prison for several days. In Turkish Arabia five men and women workers have been detained by the Turks. Five of the Palestine missionaries were permitted to leave for Egypt. Miss E. A. Law-

ford is still at the Church Missionary Orphanage at Nazareth, where about 300 Turkish soldiers are quartered, for whom her services as a nurse are requisitioned. The isolation of these and other workers is a trial, but no doubt their testimony is being maintained, so that the things which are happening to these will fall out rather to the furtherance of the Gospel.

Soldiers' Favorite Hymns

CANON SCOTT-HOLLAND, who has recently paid a visit to the soldiers at Havre, writing in the *Commonwealth* says: "Never were such hymn-singers known. They never tire of hymns. No sing-song that does not culminate in hymns. You ought to hear the shout of their jolly voices. They all have their favorites. And, tho we do a good deal in the way of 'Throw out the life-line' or 'At the roll-call I'll be there,' or 'Hold the fort,' still far the most popular are the best. Put it to the vote, and the strength of the shout will be for 'Holy, Holy, Holy,' or 'Abide with Me,' or 'Jesu, Lover of my Soul,' and very often for 'Lead, Kindly Light.' They sing and sing, and if you give them a bit of religion they have their grip on it at once. They listen as they do not know how to listen at home. There is no beating about the bush, and no apology needed. They want you to talk about religion right away. There is no wall up between you and them. You need have no fear at all. Whatever you can give they are hungry to take."

THE CONTINENT

Basel Mission in War Time

THE extensive and valuable work of the Basel Missionary Society in both India and Africa has been seriously hampered by the war. Tho Basel is in Switzerland, its missionaries are for the most part from South Germany, and at the outbreak of the war most of the students in the great Training Home were called to take arms in the German service. The Indian Government has interned many German missionaries at various centers—64 men, 41 missionaries' wives, 7 unmarried ladies, and 40 children, in all 152 persons.

In Africa, 120 persons have been removed from their stations, 34 of the men, chiefly mission-merchants, having been brought to England and interned there, while the ordained missionaries and their wives and children were allowed to return to Germany.

Gypsy Revival in Bulgaria

REV. ROBERT THOMPSON, of Samokov, gives in *The Orient* an account of an awakening in the gypsy communities of Bulgaria. The revival has taken place at Golintzy, and has followed the preaching of a Methodist evangelist. Twenty families have constituted themselves an evangelical church, and at the dedication of their church building, eight more conversions were registered. This gypsy community is fervent in spirit and intensely interested in the spiritual welfare of their orthodox neighbors. They delight in the singing of hymns. They study the Bulgarian Bible, but it may be necessary to provide them with the Scriptures and hymns in the Romany—the Gospel of Luke alone being now available in their own tongue. A great exterior reformation has gone with the spiritual change. Homes have been immensely improved—girls as well as boys are going to school—faces are clean, daily language has been purged of evil—and the whole

manner of life has been changed and elevated. Dr. Thomson hopes that sometime the great English "Gypsy" evangelist may visit these new communities of "followers."

Bishop Muelson, of the Methodist Church, also reports a revival at Varna. The whole city has been greatly stirred, and many have joined the Protestant Church.

Poland's Sufferings

THE indescribable desolation and ruin which have been visited upon Belgium have their counterpart in Poland's experience. Much less has been written and published of the Polish loss and suffering, but later reports from that sphere of the war indicate that it would be hard to exaggerate them. The correspondent of the London *Chronicle* thus summarizes the situation in part: Over a line of 650 miles some 3,000,000 Austro-Germans and 4,000,000 Russians are fighting each other. For more than six months they have been treading down and tearing in turn the Polish land and famishing and exterminating its inhabitants. The Poles have hitherto furnished 1,500,000 soldiers, almost equally divided between the Russian and Austro-German armies. Up to now 400,000 of them have been lost, killed, wounded, or taken prisoners. Everywhere the tide of fighting has repeatedly overrun the country. It has submerged about 200 towns and 9,000 villages. The material damages amount to more than 120,000,000 pounds (\$600,000,000). About 5,000 of these villages have been razed to the ground either in battle or in retreat. More than 100 churches have been pulled down and more than 1,000 badly damaged. All stores of corn and forage have been seized or destroyed and 1,000,000 horses and 2,000,000 cattle have been taken for the armies or have perished for want of pasture. The rural population of 7,000,000 is reduced to beggary. All factories have stopt working. Many are greatly damaged; 100 very important

ones have been destroyed. The whole of the industrial production amounting to above \$400,000,000 yearly, has been ruined, and 400,000 workmen are now without means of subsistence, together with a multitude of artisans and tradesmen deprived with their families of any earnings.

Jewish Missions in Galicia

PASTOR ZOECKLER, who for years has been employed by the Lutheran Jewish Mission of Leipzig, and also by the Danish Israel Mission at Stanislaw, Galicia, as their missionary among the Jews in Galicia, has been forced to leave his field on account of the Russian invasion of the city. The large home for children in this city also had to be closed, and the children with their teachers had to flee for their lives. Pastor Zoekler has now been appointed superintendent of the *Deaconess Institute at Gallenkirchen*. Pastor E. Clumsen of the Danish Israel Mission in Galicia has been forced to give up his work among the Jews, and at present is at home in Denmark.—*Missionstidning*.

Another Million Bibles for Russia

NEVER in the history of Russia, so far as we are aware, has there been such a call for the Word of God as there is at the present time. The news of the distribution to the soldiers at the front, and to their families, who hitherto have not possessed the Scriptures, is most cheering. Some are walking miles to get a copy, and when they receive them they show their gratitude in the most extraordinary ways. The very highest of the land are engaging in the effort to circulate that Book, which alone can give real and lasting peace to the torn and sorrowing hearts of those bereft of their dear ones, and also give like peace to those who are so bravely fighting for their country's honor amidst so many dangers. Last month alone more than 340,000 Gospels and smaller portions of Scripture had been carefully

distributed. Notwithstanding what has been done, how much yet remains undone. An appeal for another million copies, such as is made, can not be lightly passed by.—*London Christian*.

German Missions in Japan

D. R. E. SCHILLER, a missionary of the German Protestant Mission, writes hopefully of the work, in spite of the war. The decree of the President of the Cabinet, Count Okuma, orders the authorities to treat the Germans living in the land in a friendly way, saying expressly: "We are sorry that we were compelled to declare war against Germany, but we have not the least unfriendly feelings against German subjects. Germans who live in the empire may remain here in peace; those who desire to leave may do so without hindrance, and those who desire to come may also do so. As long as they live peacefully and according to our laws, their occupations, their persons, their honor, and their property will be protected by the law." Missionary W. Gundert writes: "I have regular meetings, and they are well attended. The work of Germans in Japan is far more important than ever before. Never was there a time for missions as now, so hope for something great."—*Calwer Missionsblatt*.

Spanish Mayor Studying the Bible

THE Spanish Religious Tract and Book Society last year distributed about 195,000 evangelical tracts, 130,000 copies of the International Sunday-School lessons, and 15,000 Bibles and Scripture portions. The agent of the Society in Jaen, Spain, reports that on the day after one meeting the priest and his housekeeper told the landlord of the agent's house that he was circulating Anarchist literature. Then they went to the mayor, to the judge, and to the captain of the Civil Guards, but no one took any notice. A few days later

the mayor sent an official to say that he wished to read some of the books, and the agent gave him "The King who is coming," a Bible, and four Gospels. The village has been completely roused by the evangelical literature.

War Reforms in France

WAR conditions have developed in the French people a new spirit of idealism. Dr. E. W. Bysshe, superintendent of the Methodist Episcopal Mission in France, writes that "formerly frivolous, selfish, pleasure-loving, the all-absorbing purpose of the French to-day is to fight this war to a finish, in the belief that lasting peace may thus be secured not only for their own nation, but for the whole world. Not only has the war chastened and sobered the people of France, but it has added other new elements to their character that are well worth while. Formerly materialism and socialism prevailed. A tremendous spiritual awakening is spreading over the country which will, as I believe, produce a greater France to take her rightful place among the nations of the future."

ASIA—MOSLEM LANDS

Christ and Mohammed

IN one of the villages in North India, a missionary was preaching in a bazaar. After he had closed, a Mohammedan gentleman came up, and said, "You must admit that we have one thing you have not, and it is better than anything you have." The missionary smiled, and said, "I shall be pleased to hear what it is." The Mohammedan gentleman said, "When we go to our Mecca, we find at least a coffin. But when you Christians go to Jerusalem, which is your Mecca, you find nothing but an empty grave." The missionary replied, "That is just the difference. Mohammed is dead. Mohammed is in his coffin. The founders of all these false systems of religion and philosophy

are in their graves. But Jesus Christ, whose kingdom is to include all nations and kindreds and tribes, is not entombed: He is risen. And all power in heaven and earth has been given unto Him. That is our hope."—BISHOP F. W. WARNE.

Mission Buildings Seized by Turks

THE Turkish authorities have seized and confiscated the training college of the British Syrian Mission at Beirut, also buildings at Baalbec and Damascus. The Edinburgh Medical Missionary Society's hospital at Damascus has also been seized.

The *Missionary Herald* states that a building of the American Board in Asia Minor was seized, the cross upon it taken down and a crescent substituted, and the building renamed the "Patience Mosque," in recognition of the patience the Turks have so long shown in hearing the bell call to Christian worship!

Reports also come from Safed and from Tiberias in Palestine, that the mission-school buildings in those centers have been taken, by order of the Turkish Government, and converted into Moslem schools. The Scotch Mission hospital at Nazareth was, however, continuing its work, at last reports, under the matron who chose to remain at her post.

Missions on Sinai Peninsula

A MISSION dispensary and a girls' school were opened a few months ago in the town of El Areesh, 60 miles from Gaza, Southern Palestine. The town, of some 8,000 inhabitants (all Moslems), lies near the seashore in the northwest corner of the Sinai Peninsula, on the direct route from Egypt to Syria. El Areesh has come into prominence in consequence of the unsuccessful Turkish attack on Egypt. Detachments of the army, after passing through Gaza and Beersheba, concentrated at El

Areesh for their final advance against the Suez Canal.

Canon Sterling, the Church Missionary Society missionary from Gaza, writes: "Many anticipate the overthrow of Turkey and her passing away from the scene of European and Asiatic politics. It will be the end of a long reign characterized by oppression and tyranny toward the alien races and faiths within her domain. It will be a day of blessing for Christian and Jew alike. For the Armenians and other native Christians it will be a restoration of religious and political liberty, the day of emancipation from the hand of the oppressor and spoiler, and new doors for Christian work will be opened."

INDIA

Medical Missions on the Frontier

DR. ARTHUR LANKESTER, of the Church Missionary Society Medical Mission at Peshawar, on the Afghan Frontier, who has undertaken special work in connection with the prevention of tuberculosis on behalf of the Government of India, paid a farewell visit to Charsadda, a place of some 20,000 inhabitants twenty miles from Peshawar, where three years ago he had the greatest difficulty in getting the bigoted Mohammedan inhabitants to allow one of their number to fulfil his promise to let a sugar warehouse for a branch hospital. The inhabitants held a *tamasha* (demonstration) as a fervid expression of gratitude for the work of the medical mission, and Dr. Lankester and Dr. J. F. Richardson were received with great enthusiasm. Mohammedans and Hindus alike vied with one another in carrying out the most energetic and effusive demonstrations of appreciation. The change in the attitude of the people from one of suspicion and actual hostility to one of cordial good-will and friendship, is entirely due to the agency of the medical mission.—*Moslem World*.

The Hindu's Test of Character

REV. R. A. HUME, D.D., of India, says: "My experience as a missionary enables me to give some testimony as to how Indians estimate the influence of the Bible on Europeans. In 40 years I have had some intercourse with over a hundred officials in the highest ranks of the Indian Civil Service. In the case of one assistant collector whom I had not then met, a Hindu came to me and said, 'I know that this new assistant collector is a good man, because every morning in his tent he reads a book which we all know to be the Bible.' Later I became acquainted with that official, and have not been surprized to find him one who was most trusted by Indians, and that he rose very rapidly in the most eminent official service in the world. Few things so depreciate an English official in the eyes of Mohammedans and Hindus as open disregard of the Christian religion."

Books Which Evangelize

A TRACT society in India makes the following remarkable statement: "A very large part of our sales of devotional books such as 'The Imitation of Christ,' 'In Green Pastures,' 'Come Ye Apart,' 'Daily Light,' etc., are to non-Christians. Such books are used by the very priests in the preparation of their discourses and prayers in Hindu temples. Whole communities are being influenced in this way."

The Rajah's Thankoffering

DR. KUGLER is the head of the magnificent Lutheran hospital at Guntur. They are just building a large new wing, and the rajah has given a fine new inn for the friends of the thousands of patients. He gave it to the mission in gratitude for the life of his son, who was saved in the hospital. Dr. Kugler slept for two weeks out on the veranda near the little prince, who she feared would die. One night she heard foot-

steps. She did not move, but listened, and in the dim light she saw the father, the rajah of that great district, bending over the little white cot praying, "Our Father, who art in heaven," and pleading for his son's life. God gave the little son back, and that father has given his heart to Christ. He has not yet had courage to be baptized, but it is thought that he will come in time. One can see everywhere the love those people bear the doctors and nurses at the hospital.

Making Good Use of Idols

A MISSIONARY in Travancore saw one morning a native coming to his house with a heavy burden. On reaching it he laid on the ground a sack. Unfastening it, he emptied it of its contents—a number of idols. "What have you brought these here for?" asked the missionary. "I don't want them." "You have taught us that we do not want them, sir," said the native; "but I think they might be put to some good use. Could they not be melted down and made into a bell for our church?" The hint was taken. They sent the idols to a bell-founder, who made them into a bell which now summons the native converts to praise and prayer.—*Evangelical Christian*.

Three Generations of Christians in Siam

THE joy of seeing the third generation of Christians being brought to the church is great. Mr. Dunlap has had the privilege of baptizing all three generations. One of the most powerful helps in the church is the mid-week prayer service, where some of the most earnest, well-worded prayers are offered up by men who can not read a word, and we have marveled at them, and in listening can not but feel that they are very near the Master. The men also hold a prayer service every Sabbath evening in the different homes, while the women and children have their own service. All

these are well attended and are conducted by themselves.—MRS. E. P. DUNLAP, *Tap Teang, Siam*.

The Laos Epidemic

ABOUT 5,000 Laos have become Christians since the epidemic of malignant malaria began in Northern Siam. Many striking incidents illustrate God's power in saving both body and soul. In many instances, when some members of a family were restored to health, all the family would become Christians. One important feature of the work is a wide distribution of the Scriptures. The leaders among the new Christians are being trained in the Theological Training-School, and schools have been opened for the children. Funds are urgently needed to take advantage of the present opportunity. Gifts may be forwarded through Dwight H. Day, treasurer, 156 Fifth Avenue, New York City; or may be sent direct to Rev. H. Campbell, Chiangmai, North Siam.

CHINA

The Outlook in China

AT the jubilee meetings of the China Inland Mission, which were held in London in May, the secretary of the Chinese Students Christian Union in England (Mr. K. L. Chau, B.A.) gave an impressive address on the outlook of Christianity in China to-day. In reviewing the field, he found four great barriers against the advance of Christianity in China: (1) The revival of Confucianism; (2) the study of political economy and science; (3) an undue elevation of education; (4) nationalism. The other side of the picture, however, is full of hope, and there are four great forces which make for Christian advance in China: (1) The Chinese leaders see the need of Christianity; (2) with the birth of the Republic there has been the dawn of the era of religious freedom; (3) the bond of superstition

is breaking; (4) China is being governed by students. Mr. Chau then spoke of the work being done by the Chinese Christian Students Union in England.—*The Christian.*

Rejoicing in Self-Sacrifice

THE one big missionary feature that stays by me most notably from my recent trip to Asia is the glad self-sacrifice by native Christians in order to have and give the Gospel. Again and again this readiness to make great sacrifices in order to extend the knowledge of the truth impressed me. In Hang Chow I found that our Chinese minister had recently received an offer from the city authorities to take charge of the principal department in the public schools, at just three times his salary. That salary was \$7.50 gold per month—just a starving wage, for he had a fair-sized family. But he did not hesitate for a moment to decline the offer, saying: "China must have Christ, even if I starve." In other countries, instances of self-denial made voluntarily by groups of men and women were repeated to me, many of them so great as to touch me profoundly. Does not this fact challenge the Church at home? It ought to put us to shame; but does it? When we learn to draw the line between our wants and our needs, we shall find the realm of eager stewardship bearing more fruit than now.—REV. H. A. JOHNSTON.

Chinese Statesmen Led to Christ

THE secretary of state of Chekiang province, China, is a Christian. He determined to enter the church during meetings held recently in Hangchow, was examined, and in time baptized by a Presbyterian missionary. Of unusual interest is a statement made by him in connection with his receiving baptism. Wen Shih Tsen said: "My first impulse toward Christianity was received when I was a student in the medical college at Tientsin, and after President Liu in-

duced some other students to join a Bible class in Tientsin Union church. Presently most of these men were baptized. They became diligent in study, patient in healing, and energetic in preaching the gospel in other schools. I have decided to become a Christian because I wish to be like Christian men whom I have observed—a man with pure heart, red blood, true patriotism, perfect zeal. I decided to make whatever personal sacrifice might be required in taking a public stand, in order to lead tempted and half-fallen young men into paths of righteousness and morality."

Union Undertakings in China

IN China, as in no other foreign mission field, union educational institutions are being tried. A map of China and Korea, worked out by a Committee on Christian Education in the Mission Field, of which Dr. T. H. P. Sailer is the expert secretary of the American section, shows 54 schools located in these countries that are under interdenominational auspices. They include 10 colleges of arts and sciences, 15 theological schools, 9 medical schools, 5 Bible training-schools, 6 high schools, 2 nurses' training-schools, and 7 normal schools. Thirty-eight societies cooperate in one or more of these institutions, 22 American, 10 British, 4 Continental, 2 representing Australia and New Zealand, respectively. Peking, Foochow, and Canton, named as 3 of the 7 important union centers, are the only ones of the cities in which the American Board has stations. Yet it is cooperating in 10 institutions. In all three of these cities plans are under way for still broader union undertakings. In Peking it is anticipated that all the denominations represented will combine in one large Christian university, including professional schools. At Foochow also a union college or university in which the six American and English societies working in that city shall join is already ac-

cepted by all in its plan, tho the lack of funds for property and equipment delays the execution of the scheme. In this era of China's huge awakening and clamor for education, it is inspiring to see the Christian forces getting together to provide some worthy and commanding institutions of learning.

On the Chinese-Tibetan Border

MR. J. H. EDGAR, in the eight months which have elapsed since he was appointed by the China Inland Mission to Weikiu, has traveled 2,025 English miles, and sold more than 13,000 Scripture portions and other Christian booklets, about one-fourth being in Tibetan script. Of a recent journey he writes: "My destination was up a deep ravine to Tsaopo, in the Washi territory, a journey by no means easy at any time, but now made almost impossible by broken rope-bridges, torrent-rent roads, rolling rocks, and blazing sun. At Liang-ho-k'eo I found one of my 1907 enquirers, who, altho lost sight of all these years, is giving a sure testimony in the wilds of Washi. In my work I am careful to leave only annotated Gospels and simple tracts, and I am confident much of the literature is understood. The tracts, books, almanacs given or sold to Chinese, Tibetan, or Kairung-speaking peoples amounts to 1,600 portions. This will mean that the greater part of the Washi population, and the Chinese of the border towns and markets have heard the Gospel."

The Church in China

THE Spring Synod of the Episcopal Church in China, which was held at Shanghai, was attended by the Anglican and American Bishops, the native and foreign clergy, and a select body of laymen, representative of nearly all the more important mission-stations. This Synod decided some important questions. It created a Home Missionary Society, and selected the Rev. S. C. Hwang, a

missionary at Changsha, as its general secretary. Next, it proposed the creation of a new missionary district, over which it is suggested to appoint later a native Bishop, either as an assistant to one of the European Bishops or as an independent administrator. It also began the work of creating a general theological seminary for the education of the native clergy; it promulgated a Book of Offices, considered the revision of existing rules on social and racial relationships, and decided upon a campaign of education by means of a series of periodical publications in Chinese. All these are strategic moves of the highest importance and mark an advance in constructive planning that is bound to have far-reaching results in the future.

The End of Opium in China

ON the authority of the *National Review*, published in Shanghai, it is stated that a scheme has been formulated, approved by all parties concerned, under which the opium stocks at Shanghai and Hong Kong will be purchased by the Chinese Government, to be applied for medical purposes only. It is certainly not to the credit of Great Britain that it has been left to China to bear the cost of buying up the stocks of Indian opium. The Chinese Government is going steadily ahead with its policy of opium suppression, and is devising means whereby the whole traffic shall cease at the end of this year. The provincial governments are also doing their part. Much credit for the suppression of opium-planting in Fukien is due to a Christian, the head of the Anti-Opium Bureau. "Drastic measures were employed by the government. One man was shot for planting opium poppies. No opium will be harvested in Fukien this year. Stringent measures were also taken against the smoking of Indian opium, which was smuggled into the country from Amoy. A moderate smo-

ker, with present high prices, must spend about six shillings a day for the pure drug. Consequently, many are perforce turned into abstainers. On the slightest suspicion of a litigant being addicted to the vice his opponent charges him with it, and, if true, the opponent scores."

Influence of Japan in Manchuria

HOW will the recent action of Japan in the Far East, and especially in Manchuria, affect missions? Hitherto the presence of Japan, and her great influence in Southern Manchuria have not been detrimental to Christian missions. During the Russo-Japanese war the Scotch Presbyterian missionaries, especially the medical missionaries, received many expressions of esteem from military and civil officials, and the Y. M. C. A. of Japan, which was run by Christian missionaries, was very highly appreciated by the Japanese Government. There has been a Japanese Christian church in Mukden for a number of years, and some of the highest Japanese officials in Manchuria are well disposed toward Christianity, if not themselves professedly Christian. There is, therefore, judging from their bearing in the past, no reasonable ground for apprehension that their attitude toward Christian missions will be other than friendly.

Basel Mission in China

THE *Evangelische Missionsgesellschaft* in Basel has received the report from China concerning their mission workers, congregations, schools, and pupils in that field: The number of workers is 71, 13 less than last year (35 ordained missionaries, 2 teachers, 1 medical missionary, and the general treasurer, 29 wives, and 3 sisters). The decrease can be explained by the fact that during 1915 some missionaries had gone home, but no missionaries could be sent out during the year. The total number of native Christians January 1, 1915, was 12,506, against 12,185 the past

year; 759 adult natives were baptized against 1,217 the past year. This decrease can be explained both by the war conditions and the smaller number of workers. Hong Kong and Khitschung are unoccupied. Longheu was also for some time without a European missionary. There are 122 schools, with 4,928 pupils, against 112 schools, with 5,151 pupils, last year. This does not mean a very considerable decrease, and can be explained by the war.

JAPAN—KOREA

Dr. Speer's Comments on Japan

ROBERT E. SPEER compares his present visit to Japan with one made eighteen years ago, and sums up his impressions as follows:

"Externally there are fewer changes in Japan than I had anticipated. I see no such outward changes as one sees all over our country, but inwardly there has been great change, and in nothing more than in the place and influence of Christianity. Eighteen years ago, when I was here, audiences were small, and the government schools were closed to Christianity, the churches were shabby, and forms of worship ragged, and the temper of the nation was distinctly anti-Christian. Now great congregations come to hear the preaching. Worship has grown far more fervent. The nation openly confesses its need of religion. I wish you could have seen the eager faces of the students, or looked at that great gathering of attentive men in Osaka, and heard old Mr. Morimura, the millionaire business man from Tokyo, speak to them of the nation's moral needs, which could only be met by faith in God. We have been greatly impressed also with the strength and ability of the best Japanese pastors. Mr. Fujimoto, who interpreted for me in Osaka, is a man after one's own heart, eager, glowing, vigorous, and instantly responsive to the deeper notes."

Aeroplane Evangelism

IN a strenuous mission campaign on a large scale at Osaka, Japan (May 1-15), the novel plan was used by Mr. Sakamoto, an aviator, of scattering printed lectures from an aeroplane over the city, writes Dr. Nitobe, one-time exchange lecturer sent to American universities. Colonel Gumpei Yamamuro of the Salvation Army in Tokyo, and other prominent Christian workers assisted at the special meetings.

Korean Villagers Banish the Saloon

"THE other day," writes Rev. John Z. Moore, a Methodist missionary, "I visited a busy little Korean village, not far from Pyeng Yang. Eight years ago it had twenty-five houses and eight saloons. Now it has sixty houses and not one saloon. Only three or four drinking men are to be found in the whole place. Many entire families have been converted, and there is said to be at least one Christian in every home. A thriving school work is another hopeful sign. Much credit for all this advance is due to the wide-awake native pastor."

NORTH AMERICA

Wealth of the United States

THE national wealth of the United States is officially estimated at \$187,739,000,000, or \$1,965 for each man, woman and child in the country. Such are the figures contained in the special bulletin, "Estimated Valuation of National Wealth, 1850-1912," issued by Director S. L. Rogers, of the Bureau of the Census, Department of Commerce. In less than two-thirds of a century—from 1850 to 1912—the total wealth of the nation, excluding exempt real estate, increased from \$7,136,000,000, or \$308 per capita, to \$175,426,000,000, or \$1,836 per capita, the percentages of increase being 2,358 for the total and 496 for the per capita amounts. In other words, the wealth of the nation as a whole is nearly twenty-five times as great as it was in

1850, while that of the individual is about six times as great. The exempt real estate, which was estimated at \$12,314,000,000, or \$129 per capita, in 1912, includes the buildings, other structures, and public works owned by the Federal, State and local governments, with the land on which they stand, together with such real property of educational, charitable and religious institutions as is exempt from taxation. The American Christians only give about \$16,000,000 a year to foreign missions, or 50 cents per capita for church members.

Are We Reaching Our Share?

WE have in North America 24,000,000 Protestant Church members, and about 14,000,000 or 15,000,000 Roman Catholic members. Added together, these make almost one-third of the population of these two countries; in other words, if we divide our field to be reached in North America by the number of us that ought to be active as Christian workers, each one of us has to reach two persons in order to make North America wholly Christian. Against that, every missionary has 70,000 people to reach, or a field exactly 35,000 times the average size of the field of each one of us here at home. Yet some of you, in your thought about your tremendous importance, are wondering whether this country or Canada can get along if you happen to decide to go away!—J. Campbell White.

Receipts for Missions—a Correction

BY mistake the amount of the income of the Board of Foreign Missions of the Methodist Episcopal Church was given as including the Woman's Society. This was an error. The General Board received \$1,588,755.29 and the women gave \$1,096,228.27, a truly grand total of \$2,684,983.56.

There were also some errors in the figures for increase and decrease of gifts. The Baptist Foreign Missionary Society increase amounted to \$253,475 (includ-

ing gifts to deficit), and the Baptist Home Missionary Society increase was \$91,877. The Southern Methodist decrease for Foreign Missions was \$60,530.

Reinforcements for the Front

THE annual candidates' conference of the American Board brought together forty-three of the sixty-six young people whom that Board is sending out this year. Eleven had already sailed. The company included several representatives of well known missionary families, Riggs of Turkey, Fairbank of India, and Cary of Japan. The wide range of service under the American Board appears in the fact that among the new missionaries one goes abroad as a farmer, one as a printer, several as nurses, doctors and teachers. All sections of the country had their representatives, from California to Massachusetts, from the Carolinas to Maine. The Presbyterian Board reports seventy-six new and returning missionaries going out this year.

The "One Day's Income" Plan

THE plan of appealing for a special gift of one day's income adopted by the Episcopal Board to raise an emergency fund of \$500,000 has met with a gratifying response. One of the Board Secretaries writes: "We have never had anything which so appealed to the imagination and stimulated the consciences of our individual givers. There is not the slightest doubt that as a definite, appropriate and Christian plan, giving the one day's income or wage has made a deep impression on those who have really stooped to consider it."

At the date of our going to press, the fund amounts to \$257,000.

Many reasons might be given for the success of this movement, but first among them would surely be the practical, definite and personal nature of the appeal. Much has been made of the power of prayer, and persons writing regretfully

of their inability to give money have been enlisted to give a day of prayer.

A Million Dollar Goal

THE United Presbyterian Church, U. S. A., which is already one of the largest per capita givers to missions, raised the standard in its General Assembly (Loveland, Colorado, May 26—June 1), of one million dollars for its Mission Boards this year. The immediate plan calls for an expenditure of \$750,000 or \$5.00 per capita. Of this amount foreign missions received 40 per cent. for the work in India, Egypt, and the Sudan, and Home Missions 30 per cent. for its 230 missions in America.—R. A. Hutchison.

Congress on Christian Work in Latin America

THIS is the new title adopted for the coming Panama Conference on Missions in Latin America.

The word "Congress" expresses to the Latin mind the idea of a deliberate assembly much better than "Conference" ("Conferencia," usually signifying a "lecture"). "Christian Work" will better designate the scope of the Panama meeting, inasmuch as the problems of independent churches and institutions in these fields are to be discussed as well as those directly under missionary auspices. It will please Latin American friends better because it does not seem to class them among heathen tribes, and will cause the Panama gathering to be much more sympathetically considered all over Latin-America.

The Anniversary of Lull's Martyrdom

SIX hundred years after the martyrdom of Raymond Lull brought to an end his apparently useless efforts to convert Mohammedans to Christianity, a number of commemoration meetings were held in Great Britain and America. At these, special prayer was offered for the conversion of these two hundred millions of the antagonists of Chris-

tianity. In Philadelphia, and New York, and in Twilight Park, in the Catskills, such meetings were held on June 30th. At the last-mentioned place a notable company gathered at the invitation of Mr. and Mrs. E. E. Olcott, and a powerful address on Raymund Lull was delivered by Dr. James M. Cantine, one of the founders of the Arabian Mission. Another address, given at the same time and place, by Mrs. E. E. Calverly on Women of Arabia, will later be published in the REVIEW.

Moral Conditions at the Exposition

MORE than two years ago the Federal Council of the Churches of Christ in America petitioned the Exposition authorities and the Mayor of San Francisco relative to moral conditions at the Exposition.

A voluntary committee, representing several social and reform agencies, including the American Social Hygiene Association, the Young Women's Christian Association, and other similar bodies, has also been bringing constant pressure to bear.

So far as securing promises and formal acknowledgment of responsibility, the moral forces of the nation were victorious. The official attitude of the Mayor of San Francisco and of the Exposition authorities has been satisfactory, but the actual conditions on the grounds do not meet these expectations. Liquor is sold at all but one of the dance halls and cafés dansants on the Zone. Many girls have been found intoxicated in or near the grounds, since the Exposition opened, tho fewer now than at first.

Some of the concessions are decidedly objectionable. Several organizations, notably the Young Women's Christian Association and the Travelers' Aid Society, are doing protective and preventive work on the grounds. The number of unemployed young women constitutes one of the special dangers.

Religious Forces at San Francisco

THE American fondness for conventions is in full swing at the Panama Pacific Exposition, under the auspices of which 825 such gatherings are being held in the course of the year. The great \$2,000,000 auditorium, built for the purpose, can accommodate twenty-one conventions at the same time, and the largest of its halls has a seating capacity of 10,000. A large proportion of these conventions are religious in character, and many of them revolve about the idea of peace on earth.

The diversity and yet the united interests of the religious organizations of the country are being demonstrated in another form in the great religious exhibits, displayed in the Palace of Education and Social Progress under the direction of the Federal Council of Churches.

Not only has the field of the constituent bodies of the Federal Council been fairly covered, but other agencies, either officially or practically recognized by the Evangelical churches, are also included.

In connection with the exhibit a moving-picture room seating 200 people, affords opportunity for daily illustrated lectures upon the Home and Foreign Mission Work, Sunday-School, Educational, Social Service, and the Temperance Work of the federated Evangelical churches. Bulletins are displayed from day to day announcing the special features and program for the day.

The Big Sister Movement

THE Young Women's Christian Association of Madison has been enlisting girls in the University of Wisconsin in various forms of social activity. Among these is a Big Sister movement, which cooperates with the Madison probation officer. Seventy-five girls act as big sisters to girls between the ages of nine and sixteen, guiding and aiding them in a variety of ways. Once a week the two sisters, big and little, meet for

diversion—basket ball or friendly inter-course. The social service committee is also in charge of a social room for factory girls at the city Y. W. C. A., and has complete charge of two campfire groups—one for factory and the other for high school girls.

Catholics in America

THE official Roman Catholic Directory of the United States for 1915, just published, contains the statistics of the Church for 1914. In the United States proper there are reported 16,309,310 Roman Catholics, a gain of 3,846,517 in the last ten years, and a gain of 7,231,445 during the past twenty years. According to the editor, at least 10 per cent. should be added for "floating" Catholic population, of which no record can be kept. There are 18,994 Catholic clergymen in the United States, with 14,961 Catholic churches, showing 310 new Catholic churches established during the past year. It is to be borne in mind that the whole Roman Catholic population, not merely adult membership of the Church, is included in these figures.

From Head-Hunters to Christians

SOME forty years ago, when a British admiral cruising in northern waters anchored off the Indian town of Masset on Graham Island, British Columbia, a chief drove his war canoe alongside the man-of-war. A covering which concealed some object in one end of the canoe aroused the admiral's curiosity and he questioned the man about it. With pride the chief lifted the covering, revealing a heap of the gory heads of his enemies!

Recently the Bishop visited the home of this man's son, and found a Christian family, who entertained him in their home with every evidence of comfort and refinement. The change had been wrought by a mission of the Church of England. Every native in the place is an enthusiastic Christian. Their place of worship, which holds

300, is well filled at every service, and at least three of their number are able to take charge of the service and preach. What a testimony to the transforming power of the Gospel!—*The Living Church*.

LATIN AMERICA

An Overlooked Mission Field

THE neighboring republic of Honduras presents a mission field of great need and opportunity, which has hitherto been almost overlooked. The Church of Rome has been at work there for nearly five hundred years, but the ritualism and idolatry of the pagan aborigines have simply been supplanted by so-called Christianized forms, little improved and equally abortive.

Politically, the country seems to have reached a coveted tranquility, and is, with a wise and conscientious and popular president, upon the upgrade.

The first evangelical mission is just being established in Tegucigalpa, the capital city, by the Friends Church of California. One year ago the Central American Mission made a good beginning in Comayagua. It seems that but four of the sixteen great departments of the republic, with a population approximating 500,000, have evangelical mission stations thus far.

The Gospel in South Brazil

THE Rev. C. A. Carriel of Curitiba, Brazil, writes: "I have come back from my first itinerating trip thanking God for the insight I have into the real life of the Brazilian, with a new faith in God and a new sense of the great opportunity to preach the Gospel in South Brazil. The people are more open to the message of the Master than I had supposed, in fact they seem to be waiting for what Protestantism has to offer them."

Mr. Carriel's work was not only to preach the Gospel to those who had not heard it, but to strengthen the little

bands of Christians already formed. Of San Francisco of the South he writes:

"Imagine a church whose members are of the first generation of Protestants, who are surrounded by the most degrading influences, and who have sometimes passed a whole year without a single visit from a minister. But this is what we found here."

South American Students

THE students of South America present a striking field for missionary effort. From Mexico to the Straits, it is estimated that there are not far from 40,000 university students, besides thousands in preparatory schools. These universities recruit their students from the ruling classes of their respective countries, and, when they have finished their courses, these students go out to take places of power and responsibility.

Like students of other lands, these Latin-American students have great temptations, and being without strong, spiritual undergirdings, it is not surprising to learn that many of them fall. In the university life of our southern neighbors there seem to be few of the strong constructive religious and moral influences that mold the students of the United States and Canada. The universities are giving the most destructive interpretations of philosophy, the most materialistic conceptions of life, and are doing nothing to counteract the temptations that are destructive to character.

War Orphans in Mexico

A SCHOOL for Mexican boys carried on for some years in Paraiso by the Rev. Jose Coffin, a Mexican Presbyterian minister and his wife, has been destroyed by the ravages of the revolution in Mexico. It will be opened up anew in San Juan Bautista, for children made orphans by the war.

Mr. Coffin engaged in Red Cross work upon every opportunity, but on one occasion when he buried nine soldiers in one

faction, he was suspected as a partisan and put in jail, where he barely escaped execution. During his absence from Paraiso, his house was looted and the school building was set on fire.

Mr. Coffin is now at San Juan Bautista, where he has rented property for his school, and is bringing his orphans to this new location to get started on a more permanent basis. It is a large undertaking, but he expects to carry the enterprise to success. The present State Government is very kindly disposed toward the school.

AFRICA

Drawbacks of Islam

"INFANT mortality," according to Bishop Hartzell, "is enormous in Mohammedan lands. In Algeria it is said to be 60 per cent., in Egypt and Morocco over 75 per cent. Illiteracy also is a shocking drawback. Almost 95 per cent. of the Mohammedans in Asia and Africa are unable to read and write. Superstition, belief in witches, the evil eye, the use of amulets, prevail everywhere among these peoples."

The Liquor Traffic and the War

A BENEFACTANT issue of the war might reasonably have been expected as regards West Africa, namely, that the disastrous liquor traffic should have been brought to a standstill. For Germany has been incontestably the chief manufacturer as well as exporter of spirits to Nigeria. In a paper recently read before the Royal Colonial Institute by Mr. R. E. Dennett of the Forests Department in that Protectorate, the following striking figures were given: "*Gin and Geneva*, Great Britain, £9,570—Germany, £92,034; *Rum*, Great Britain, £928—Germany, £16,640." Yet so far from the traffic having been stopt through the arrest of Germany's oversea commerce, Bishop Tugwell has stated that the only difference during the first five months of the war had been that

instead of being shipped at Hamburg in German vessels, the liquor had been sent from Rotterdam in English ships. Something even worse would seem to be in contemplation. The figures quoted above appear to have been regarded as an argument why England should capture this dishonorable trade and begin to make the export liquor, assuming thereby the fullest measure of responsibility for the harmful traffic.

African Inland Mission

THE Africa Inland Mission (Philadelphia), of which Charles E. Hurlburt is general director, has five missionaries in German East Africa who can not be reached. Efforts to transmit funds through the United States government have not succeeded.

This mission has 110 missionaries, and 25 candidates are being considered by the American Council. Recently 14 furloughed workers and nine new workers returned to the field and four new stations were occupied in British East Africa. A hospital has been equipped at Kijabe through the gift of a friend. Thus a great need has been met. The mission is conducted on similar lines as those that characterize the China Inland mission.

The Bible in Abyssinia

AGAIN and again, in God's good providence, we find that when one door shuts, another opens. With the approval and aid of the Archbishop of Abyssinia the Bible Society is establishing for the first time a depôt at Adis Ababa. Mr. Henry Athanassian, who is an Armenian by birth, set out from Port Said early in the present year to travel to the Abyssinian capital, where he will act as our sub-agent. He has reached this destination in safety, with about 1,400 copies of the Scriptures—in Amharic, Ethiopic, Coptic, Arabic, and other suitable versions. These books Mr. Athanassian will endeavor to dispose of in Adis Ababa, while he is

making enquiries regarding a suitable site for the new depôt. For this building a generous friend of the Society in London has given a special donation of £500.—*The Bible in the World.*

ISLANDS OF THE SEA

South Sea Dancing

IN the South Seas the missionaries have a constant struggle to prevent a recrudescence of tribal dancing with its immoral features. Here, too, they meet the French official. Mr. Hadfield of the Loyalty Islands describes the immense appreciation this individual has shown for a revival of heathen dancing at Mu. The visitors included M. Cane, chief of the bureau of native affairs, the president of the New Caledonian parliament, and the mayor of Noumea. M. Cane, in a speech which was translated verbatim for the large concourse of natives, eulogized Bula, the great chief who had organized the fête, and expressed his earnest desire that old customs and pastimes should be revived. He assured his hearers of his readiness to protect them against interference from any source whatever. The names of all Bula's subjects who refused to dance were entered in his black list for future punishment. Two pastors absenting themselves were complained of to the government.

MISCELLANEOUS

"The Poor Heathen"

PEOPLE talk complacently about the 'poor heathen.' Why 'poor'? Because the heathen have not received their share of the inheritance which the Father left us to give them. What shall we do about it? There is only one thing to do. Have you an inheritance? Is it worth anything to you? Would you part with it and go back to the state of poverty your heathen brother lives in? If then it means anything to you, why should you not find a joy in bringing your brother and his waiting in-

heritance together? Yes, there is only one thing to do, and that is to take that inheritance to him and make him unspeakably rich. You do that when you pray for missions, give for missions, and especially when you offer yourself for missions. While Christian nations just now are dealing death to the missions, how necessary for the Church to bring life!"—*The Lutheran*.

OBITUARY NOTES

Dr. J. H. Wyckoff of India

THE Rev. Dr. John Henry Wyckoff, President of the Theological Seminary of Vellore, India, and a missionary of the Dutch Reformed Church in that country for more than 40 years, died in June at Kodai-Kanal, India. He was born at Raysfield, N. J., in 1851, and was graduated from Rutgers College in 1871. Three years later he was graduated from the New Brunswick Theological Seminary and went to India as a missionary of the Dutch Reformed Church.

Dr. Wyckoff returned to this country in 1886 and became pastor of the Dutch Reformed Church at Claverack, N. Y., where he remained until 1892, when he returned to India. In addition to his work in Vellore, he was President of the Board of Trustees of the United Theological Seminary at Bangalore.

Dr. Guinness of London

DR. H. GRATTAN GUINNESS, son of the well-known founders of the Regions Beyond Missionary Union, died in London, May 25th, at the comparatively early age of 53. He had given his life devotedly to the service of the missionary cause and the missionary journeys of Dr. Guinness were a salient feature in his career. In Australia, South America, India, the United States, on the Kongo, in various parts of Europe, he had itinerated in missionary stations, visited lonely outposts, con-

ducted missions, preached the Gospel, and conducted missionary conferences. Rev. F. B. Meyer says of him, "He was richly gifted, and might have stood for the portraiture of the man with five talents."

Th. Waldmeier of Syria

THE fate of the insane in non-Christian countries is unspeakably sad, and the ministrations of Christian missionaries to them recall the deliverance of the Gadarene demoniac. The mentally afflicted in Bible lands have lost a devoted friend in the recent death of Mr. Theophilus Waldmeier of Beirut. A Swiss by birth, the early part of his life was spent under the Basel Mission in Abyssinia. In 1870 he went to Syria, where he developed a flourishing station with all the regular departments of work. In 1896 Mr. Waldmeier relinquished this, to dedicate the remainder of his life to the mentally deranged. He erected the Lebanon Hospital for Mental Diseases, to which patients now come from all the leading cities and villages of Syria, as far east as Bagdad, from Persia, from the southern part of Asia Minor, from the Greek Islands, Cyprus, Egypt, and from countries in North Africa.

The religions represented by these patients are as varied as the races. This is the work which, in the name of Christ, Mr. Waldmeier built up, and by which he revived in the East the mercifulness of Christ who "had compassion" on the demon-possessed.

Mrs. Daniel Bliss, of Beirut

ABBY MARIA WOOD BLISS, wife of Rev. Daniel Bliss, D.D., president *emeritus* of the Syrian Protestant College, died on April 12th, at Beirut, Syria, in the eighty-fifth year of her age and the sixtieth of her missionary service.



BOOKS ON MISSIONS AND MISSION LANDS

Gleanings From Chinese Folk-Lore. By Nellie N. Russell. With Memorial Sketches of the Author from Associates and Friends. Compiled by Mary H. Porter. 12mo., 170 pp. \$1.00, *net.* Fleming H. Revell Company, New York, 1915.

An essential element in the missionary's equipment is the quick insight into the genius of a people, the understanding of racial traits and emotions. A direct way to reach this interpretation lies through the pleasant field of folk-lore. The stories, as told in Chinese tea-houses or sung in the ballads of artisans, here gathered by Miss Russell, reveal ideals of high-mindedness—of heroism, self-sacrifice, and aspiration for the Eternal Light. To reach them is to enter into new appreciation of the Chinese character. The pathetic story of Chi Hsiao Tang, who withdrew "into the purple mountains to attain the god-life," might be called the Buddhistic counterpart of *The Vision of Sir Launfal*.

In the memorial sketches of Miss Russell's life, especially of the 21 years in Peking, Miss Luella Miner, the Rev. Charles F. Goss, Mrs. Chauncey Goodrich, and others, pay tribute to the unique and lavish missionary service of an intense and gifted nature.

South of Panama. By Professor Edward Alsworth Ross, LL.D. Illustrated, 8vo. The Century Co., New York, 1915.

Students of Missions are already indebted to Dr. Ross for "*The Changing Chinese*," and other important volumes. The present story of his tour of South America is delightful reading, the style clear and crisp, the observations keen. Professor Ross is a trained sociologist and studies his subject from the view-

point of his profession. He, therefore, does not give a comprehensive view of South American conditions, and outside of his special sphere his discussions are not always adequate. His reference to missions are so fragmentary and superficial as to indicate a failure to comprehend the spiritual forces at work in South America. It is odd that a man who can see a certain class of subjects with such scientific precision should regard a few exceptional cases as fairly representative of the missionary enterprise in the countries that he visited. Other features of the beautiful volume make it valuable, however. There are vivid accounts of the native races, labor, caste, women and the family, morals, character, education, politics and government, class denomination and other topics relating to the social life and organization of South American countries.

The Vital Forces of Christianity and Islam. Six studies by Missionaries to Moslems, with an Introduction by the Rev. S. M. Zwemer, D.D., and a concluding study by Professor D. B. Macdonald, D.D. 250 pp. 3s. 6d., *net.* Oxford University Press, London, 1915.

The outstanding impression of these studies, which are reprinted from *The International Review of Missions*, is that Islam is indeed a world. Altho limited to the tropical, and semi-tropical belt of the earth's surface, it includes differences of race and temperament as diverse as those of Christendom itself and every grade of culture and social distinction. It, therefore, calls for the most careful specialized study on the part of any who would serve as evangelists to Moslems. These papers furnish facts and experiences upon which

such study may be based. The Moslems of China, Russia, the Western coastlands of North Africa, pass unmentioned, while Arabia and even Turkey-in-Europe are only touched upon in passing. Yet it is a good starting-point for wider study.

There are papers by Dr. Shedd, of Urumia, Persia, and Professor Crawford, of Beirut, Syria; also accounts of the Batak Mohammedans of the Dutch East Indies by Pastor Simon, and of the East African Mohammedans by Conan Dale. Dr. Shedd and Pastor Simon both mention with emphasis the proneness of the Moslem toward allegiance to a personal guide. Canon Gairdner, of Egypt, and Professor Sira-ud Din of India, emphasize the vital force of the chanting of the Koran in the devotional life of the Moslem.

The concluding paragraphs of Professor Macdonald's paper are of peculiar interest as coming from "an outsider," as the writer describes himself. He makes a series of practical propositions which seem to him essential in missions to Moslems. We commend these studies to all missionaries to Mohammedans.

Roman Catholicism Analyzed. By J. A. Phillips. 8vo. 310 pp. \$1.50, *net*. Fleming H. Revell Co., 1915.

This book by a Methodist missionary in Mexico is a study of the aims, teachings and results of Roman Catholicism in that southern Republic, which was dominated by that church for nearly four hundred years.

There is much truth in the Roman Catholic doctrines, and this truth is uppermost in lands where Protestant Christianity prevails. There is also much error in Roman beliefs and practices, and this is most clearly seen in Roman Catholic lands. The good that is in the Church and the good men and women who belong to it should not blind our eyes to the false and the evil that dominate.

A man can do nothing against the

truth, but a man's attitude toward the truth will determine his own destiny. No church or Christian need fear the truth, or even slander; only evil will avoid the light. It would be well if both Roman Catholics and Protestants would study this volume and weigh the evidence presented. It is a clear statement of facts as to Roman Catholic teachings, worship, government, and conduct. Spiritual ideals of religion are also presented on the other side to show God's way of revealing Himself and His will; the conditions of salvation, spiritual power and worship. The book is of particular value to those who work among Roman Catholics, and to any who may be inclined to consider its claims to supremacy and infallibility as in any degree justified. The appendices contain copies of valuable documents.

The Lure of Islam. A Novel. By C. M. Prowse. Illustrated. 12mo. 255 pp. 6s. Sampson Low, Marston & Co., London, 1914.

The American or European woman who becomes a Moslem, or the wife of a Moslem, is destined either to an untimely death or to the moral degradation of an oriental dance-hall. In spite of this, many unwary maidens—for some inexplicable reason—yield to the "Lure of Islam."

The scene of this story is laid in South Africa, where many white girls have married by Mohammedan rites and have become Moslems. Some white children have been given to Malays to adopt. The story is not a pleasing one, for it is a story of downfall, but it contains a warning, and may accomplish a mission among women who are in danger of thinking too lightly of the Moslem marriage and too highly of Islam as a religion.

The Making of Christianity. By John C. Clarke, D.D. 12mo. 423 pp. \$1.50, *net*. Associated Authors. Thomas Y. Crowell Company, New York, 1914.

This is a volume on the prophecies of the Old and New Testaments by a

former professor of the Chicago Baptist Union Theological Seminary. Dr. Clarke interprets these prophecies, not as historical discourses or predictions, but as symbolical writings with a spiritual meaning. Many readers will be interested in his interpretations of much discust passages in the books of Revelation, Ezekiel and Daniel, but the practical elimination of the historical and predictive elements is without sufficient basis. The apocalypse of St. John is taken as the key to earlier prophecies and as interpreting the meaning of Christianity itself. Dr. Clarke does not believe that the book of Daniel is historical, but wholly symbolical like Revelation. The studies are full of spiritual truth but are not an authoritative interpretation of the Scriptures.

Memories and Musings. By Canon John Widdicombe. Illustrated. 8vo. 492 pp. \$4.00. George Allen & Unwin, London; E. P. Dutton, New York, 1915.

A canon of the Church of England and a former director of St. Savior's Mission (S.P.G.) in Basutoland, has written this popular story of life in South Central Africa. His narrative is particularly valuable for the view it gives of South Africa fifty years ago, the South African war, and the transformation into a United South Africa. The closing chapter is a plea for Christian reunion, from an Anglican viewpoint. Many interesting personal experiences are recorded in these memories and musings of sixty years' experience. There are views of men influential in political and religious life, and some thoughtful discussions of missionary and social problems.

Missions and the Church. By Wilbur B. Stover. Illustrated. 12mo. 204 pp. \$1.00, *net.* Brethren Publishing Company, Elgin, Ill, 1914.

The central theme of this little study book is the thought that Christian missions are the real evidence of a living church. This is proved from history and from the Bible. The early Church

was missionary wherever there was real spiritual life. The church of the middle ages was dead, and lacked the zeal for spiritual missionary service. To-day, churches and Christians may be divided into two classes, the true and the nominal, the strong and the weak, the self-centered and the sacrificial, the living and dead, the missionary and the non-missionary.

In this excellent little volume the closing chapters have particular reference to the missions and churches of the Church of the Brethren.

Early Heroes of the Mission Field. By Rt. Rev. W. Pakenham Walsh, D.D. Illustrated. 12mo. 249 pp. 50 cents. Fleming H. Revell Co., 1915.

Modern Heroes of the Mission Field. By Rt. Rev. W. Pakenham Walsh, D.D. Illustrated. 12mo. 343 pp. 50 cents. Fleming H. Revell Co.

These biographical sketches of famous missionaries have already won their way and are now published at the popular price. The first series tell the life-stories of missionaries from Apostolic days to the year 1800—Ulphilas, apostle to the Goths; St. Patrick; St. Augustine; Boniface in Germany; Anshar, apostle of the North, Raymund Lull, Francis Xavier, John Eliot, Hans Egede and Frederic Schwartz.

The second series includes Judson, Martyn, Carey, Morrison, John Williams, John Hunt, Allen Gardiner, Alexander Duff, David Livingstone, and others. Both series are well written, and give in brief space the inspiring accounts of noble missionary heroes and martyrs of the Christian Church. They will be valuable for young people's libraries and give excellent material for missionary sermons.

Prince and Uncle Billy. By Charles Lincoln White. Illustrated. 12mo. 145 pp. 75 cents, *net.* Fleming H. Revell, 1914.

An appealing Home Mission story for children, in which a dog and a horse are two of the principal characters. The animals report on mission lands and the

work they have seen there. The idea of the story is good, but there is a lack of continuity, and from a literary standpoint the style and interest do not measure up to that of other good books for children.

The Italians. Immigrants in the Making. By Sarah G. Pomeroy. Illustrated. 12mo. 61 pp. 25 cents, *net.* Fleming H. Revell, 1914.

The Bohemians. Immigrants in the Making. By Edith Fowler Chase. Illustrated. 12mo. 63 pp. 25 cents, *net.* Fleming H. Revell, 1914.

These home mission study books give a compact story of these people in their home land, their characteristics and religion. We see here, through sympathetic eyes, the material from which many American citizens are to be made and the need for Christian work among them. It is worth while for American Christians to become acquainted with them through these books as well as in the unsympathetic sphere of manufactures and trade.

NEW BOOKS

The Jubilee Story of the China Inland Mission. By Marshall Broomhall, M.A. Illustrated, 8vo., pp. xvi-386. Superior edition 3s. 6d. and \$1.25, *net.* Cheaper edition, 2s. and 75 cents, *net.* China Inland Mission, London and Philadelphia, 1915.

The Spell of Japan. By Isabel Anderson. Illustrated, 8vo., pp. 396, \$2.50, *net.* The Page Co., Boston, 1915.

The Japanese Problem in the United States. An Investigation for the Commission on Relations with Japan, appointed by the Federal Council of the Churches of Christ in America. By H. A. Millis. 12mo., xxi-334 pp. The Macmillan Co., New York, 1915.

The Life That Pleases God. A Practical Treatise on the Preservation of the Spirit, and Soul, and Body. By A. T. Schofield, M.D., M.R.C.S. 12mo., pp. 134, 1s., *net.* Pickering & Inglis, Glasgow, Scotland, 1915.

The Bible and Life. By Edwin Holt Hughes. 12mo., pp. 239, \$1.00, *net.* Methodist Book Concern, New York, 1915.

The Sunday-School Teacher and the Program of Jesus. By George H. Trull and Jay S. Stowell. 12mo., pp. 160, 50 cents, *net.* Westminster Press, Philadelphia, 1915.

The Meaning of Prayer. By Harry Emerson Fosdick. With introduction by John K. Mott. 10mo, pp. xi-196. 50 cents. Association Press, New York, 1915.

Efficiency Points. Studies in Missionary Fundamentals. By W. E. Doughty. 16mo., 25 cents, pp. 106. Missionary Education Movement, New York, 1915.

The Will of God and a Man's Lifework. By Henry B. Wright. 8vo., pp. xii-280, 60 cents. Association Press, New York, 1915.

Rising Churches in Non-Christian Lands. Lectures Delivered on The College of Missions Lectureship, Indianapolis; The Severance Lectureship, Western Theological Seminary, Pittsburgh. By Arthur Judson Brown. Illustrated, 12mo., pp. 236, 60 cents. Missionary Education Movement, New York, 1915.

The Churches at Work. By Charles L. White. Illustrated, 12mo., pp. 226, 60 cents. Missionary Education Movement, New York, 1915.

The Study of a Rural Parish. A Method of Survey. By Ralph A. Felton. 8vo., 50 cents. Missionary Education Movement, New York, 1915.

The English Hymn: Its Development and Use in Worship. By Louis F. Benson, D.D. 8vo., 624 pp., \$3.50 *net.* George H. Doran Co., New York, 1915.

Comrades in Service. By Margaret E. Burton. Cloth, 60 cents, paper, 40 cents. Missionary Education Movement, New York, 1915.

Masoud the Bedouin. By Alfreda Post Carhart. A Series of Sixteen Stories based upon fact and laid in Syria. \$1.00. Missionary Education Movement. New York, 1915.

Working Women in Japan. By Sidney L. Gulick. 50 cents. Missionary Education Movement, New York, 1915.

Jaya: Which Means Victory. By Beatrice M. Harband. 6s., *net.* Marshall Bros., London, 1915.

Missionary Directory (New Edition). Scottish Mission Industries Co., Ltd., Ajmere.

All Along The Trail. By Sarah Gertrude Pomeroy. Illustrated, pp. 96, 45 cents. Fleming H. Revell Co., New York, 1915.

A History of Persia. By Lieut.-Colonel P. M. Sykes. Maps and Illustrations. 2 vols. 50s., *net.* Macmillan Company, London, 1915.

Patriots of the Kingdom. By Basil Matthews. 2d. United Council for Missionary Education, London, 1914.

PAMPHLETS

Photography in Five Lessons. 28 pp. Free. Burroughs-Welcome & Co., New York, 1915.

Who Are The Fools? By Sir Robert Anderson. 16 pp., 1d. Pickering & Inglis, Glasgow, Scotland, 1915.