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CONTENTS OF ONE VOLUME OF THE MISSIONARY REVIEW OF THE WORLD

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INDEX FOR 1915

MAPS, CHARTS, AND CARTOONS

PAGE

Abdul Kerim's Journey in Search of Knowledge 743 Africa, Outline of 938 America—Where the Unevangelized Indians Live 745 Cats, Korean 698 Charts used at the New England Convention of Methodist Men 6 China 489, 663 How Many? 50	Illinois Sunday-schools, Mr. J. D. Templeton's Policy for
PHOTOGRAPHIC	ILLUSTRATIONS
Adana, Group of Morning Patients at the International Hospital in	Arabia, Corner of the Kuweit Dispensary. 735 Gothic Arches of a Coffee-Shop in Kuweit 733 Operating Room of the Kuweit Dispensary 731 Scene in the Kuweit Bible Shop. 359 Sheik Moharrek of Kuweit, who gave the land for the Mission House. 737 Some of Our Sisters in. 727 Arabian Patients—Woman and Child. 732 Argentine. Mission School and Part of the Presbyterian Congregation in Rosario. 757 Armenia, Turkish Soldiers on the March in. 187 Battle Harbor Hospital for Labrador Fishermen. 922 Bedouin Arab Tents in North Africa. 277 — Women—Worth Saving 278 Bible Congress at the San Francisco Exposition, Billy Sunday at the. 830 Bohemia, Birthplace of John Hus in Husinetz 511 Bulivia, Home of Some of the Neglected Aimara Indians 699 — Two Puma Indians of. 815 Burma, Morton Lane Burmese Girls' School, Moulmein 44 Burmese Girls of the Morton Lane School, Going to Church 45 Calverley, Mrs. E. E., and Daughter Grace. 721

PAGE

PAGE	P.	AGE:
Canada, Inside the Russian Mission in Mon-	Education in China, Modern Scientific	95
treal 926	Egypt, Camp near the Great Pyramids of,	
Candle-Lighting for Christmas 862	Where Y. M. C. A. meetings are held 4	
Car of the Orthodox Church for Use in	Erzerum, Turkey, Street in	184
Russia and Siberia, Religious 755	Eskimo Church-Members in their Underground	
Changsha, Special Mat Shed Erected for the	House, Episcopal	
Evangelistic Meetings in	Foodbase Chinase Officials at Essentiation	154
China, Ancient Educational System 94 — Ancient Superstitious Religious Obser-	Foochow, Chinese Officials at Evangelistic Meetings in	171
vances in	France, Holding Protestant Services in War-	.,1
- Ancient Walls of Kao Mi City, Shantung 593	time	605
- Assembly Hall, Chone Tibetan Monastery 670	- One of the McAll Mission Boats in 6	
- Christian Training for the Future Mothers	- Where Roman Catholics are Successfully	
and Teachers of	reached in 6	512
- Crossing the Snow-Clad Mountains in	French Army Corps, Ambulance Service 6	50 9
Kansu 669	Fuchau, China, Girls of the Church Mission-	
- Dr. Glover with Christian and Missionary	ary Society School in	371
Alliance Chinese Evangelists in Kansu	Glover, Dr., and Christian and Missionary Al-	
Province	liance Chinese Evangelists in Kansu Prov-	
Dr. Sun Yat Sen at a Modern Railroad Station, Tsinanfu	ince)/1
Station, Tsinanfu		72
- Former Female Bondage in	Grenfell, Dr. W. T 9	
- Glimpse of the Road through a Gorge in	Grenfell's Hospital Steamer "Strathcona" in	
Southern Kansu	Winter Quarters 9	19
- Inland Mission Council, Shanghai, in 1905,	Griffis, Miss Margaret, and her Pupils Forty	
Members of the 481	Years ago 4	98
— — — Mottoes 934	Hangchow. Educated Chinese outside the	
- Missionary's Mule-Litter Crossing a Bridge-	theater in	.67
less River	- October, 1914, Evangelistic Meeting for	-
- Modern Commerce Entering the Cities 590	women in	.09
— Modern Ruler of	American Mission at	24
- New Freedom for women in 91	Higginbottom, Prof. Sam	
-New Open Doors in	Higgins, Frank E 1	
- Plan of the Quadrangle of Nanking Uni-	conducting a Camp Meeting 1	
versity 100	—— entering a Lumber Camp	
- Sample Out-Station Congregation in Honan	Home Missions as a Social Force, Example of 1	
Province	Hus, John 5	09
September, 1914, Christian Evangelistic	Going to the Stake Five Hundred Years	1 2
Meetings Inside Peking	ago	
- West, New China Inland Mission Hospital	Immigration, Poster for Meeting on 4	
at Paoning	India, Agricultural Department of Ewing	•
- Work of "White Wolf" in 667	Christian College, Allahabad 24	47
Chinese "Court of Righteous Judgment,"	- Breaking up the Soil with an American	
Ancient 92	Plow in 25	
- Newspapers, Twenty-seven-Secular Allies	- Grown on the Mission Farm in 25	
of Christianity 595	Group of People Baptised in North 9:	15
- Officials at Evangelistic Meetings in Foo- chow	- Group of Villagers Listening to the Gospel in	Ω1
- Soldiers practising Archery, Old-Time 88	- Man Who Broke Down the Idol's Altar in 91	
- Troops, Modern Foreign-drilled 88	- Mission Crop of Sorgum Vulgare in 25	
- Walled Cities, Another Way of entering. 591	- Mohammedans at Prayer in Front of the	
Cloud, Rev. Henry Roe 321	Great Mosque, Delhi	41
Club House in the "Zone," Girls' 832	- Native Indian Plow Scratching the Surface 23	
Cuba, Cultivated Product in	- Old and the New Way of Threshing in 24	49
— One of the Natural Products in	- One of the Settlement Huts in 25	
One of the New Christian Institutions in 180	- People Gathering for the Meeting at which	
- Recent Public Improvement in	500 People were Baptised in one day 91	11
— Under the Old Regime in	- Starting out to attend a Village Meeting in	
Ding Li Mei 81	North 90	09
Doshisha University, Kyoto, Japan 651	- South, Settlement of the Criminal Caste	
Eddy's Evangelistic address, 1914, Audience	in Nellore	
at Hangchow listening to Sherwood 161	Indian Boy's Favorite Pastime 33	35
Eddy's Opening Meeting in Peking. Sher-	— Dancers at a Church Festival, One of the	
wood 167	Masked South American 81	13

PAGE	PAGE
Indian in his "War Bonnet," "One Star"—	Nanking University, Some Recent Graduates
Full-blooded	of
- Motherhood in South America	Front of the Church at Winnebago 334
— Mowing-Machine 251	Newfoundland, Orphanage, St. Anthony 921
- ready for a bare-back Horse Race 333	- School at St.Anthony 920
Indians at Mescal-Worship in a Tent at Win-	"One Star"-Full-blooded Crow Indian in his
nebago. Neb 203	"War Bonnet" 328
International Missionary Union, Clifton Springs, June, 1915	Panama-Pacific Exposition. Processional Be-
	fore Sunday Afternoon Service in Front
Investments in America and Asia 524 Isaacs, Sir Rufus Daniel	of Y. W. C. A. Building 827
Japan, Afternoon Tea-Party, Y. W. C. A.,	Paris, Central Building of the McAil Mission 606
Summer Conference, 1913 505	Pastors Studying Home Missions as a Social
- Class in Science at Mary Colby School 501	Force
- One Result of Christian Missions in 648	Peet, William W 182
- School House of the American Mission	Peking, Students leaving the meetings con-
Home, Yokohama, Forty Years Ago 497	ducted by Sherwood Eddy in 167
- Typical Conference of Christian Workers	Persian Gulf, Missionary Clinic at Kuweit,
from Twenty-three Churches in Kobe. 33	on the 358
- View of Doshisha University, Kyoto 651	Pierson, Arthur T 1
Japanese Missionary Kindergarten 503	- Memorial Bible School, Seoul, Korea,
— Women's Institute in 1910, Miss Tsuda's 500 Kabyle Girls' Class at the Methodist Mission,	Plans for the Arthur T 459
El Matin, Algeria	- Memorial Bible School, Robert E. Speer
Kavali Settlement, Women of the Criminal	Laying the Corner-stone of the Arthur T. 917 Pocket Testament League showing their Tes-
Caste at the	taments, Scotch Members of the 429
Korea, Plans of the Arthur T. Pierson Bible	Porto Rico, Baptist Training-School Building
School. Seoul	at San Piedras 582
- Robert E. Speer Laying the Corner-stone	Presbyterian Hospital at San Juan 583
of the Pierson Memorial Bible School in 917	San German, Early Capital of 579
Korean, Baron Yun Chi-Ho, Christian 506	Poster for Missionary Meeting 458
Kuweit, Mission Hospital in	Promised Land, Looking for the 887
Labrador Fishermen, Battle Harbor Hospital	Roe, Mrs Walter C., William Barnes, Jr.,
for 922	and Henry Roe Cloud
Lawn Map of South America at Union Col-	thodox Church for Use in 755
lege, Schenectedy, N. Y 215	— Interior of Religious Car in 769
Liang, C. S., of Hongkong, and F. B. Smith 31	Russian Convention in America, First 927
Lodsin, Rev. Michael S 928	- Mission in Montreal 926
Lull, Raymund, at Palma, Majorca, Statue of 416 —— in Church of San Francisco, Palma,	Russians in Scranton, Pa., Dr. Wrightnour
Tomb of	Baptizing 925
Majorca. Statue of Raymund Lull at Palma 416	Salvation Army Motor Ambulances at the
- Tomb of Raymund Lull in Church of San	Disposal of the British Army 433
Francisco 416	San Francisco Exposition, Billy Sunday at
Malay Men in a Kampong	the Bible Congress at the
- Women-Youth and Middle Age 424	Hall
Malaysia, Some Malay and Tamil Boys in 427 — Western, Showing Mission Stations 425	Scotch Members of the Pocket Testament
McAll Mission, Portable Hall of the 607	League showing their Testaments 429
"Mescal Buttons," Samples of the 201	Shanghai Y. M. C. A., and the Men and Re-
Methodist Men, Jesse Lee Celebration at the	ligion Team, Employed Officers of the 29
New England Convention of 6	Smith, F. B., and C. S. Liang, of Hongkong 31
Mexico, Making a Pilgrimage in 193	Social Force, Pastors Studying Home Mis-
Millar, W. B 886	sions as a
Missionary Mother and her Adopted Indian Son	South Africa, Contrasts in the Natives of 7 — Dr. Taylor, Mr. Smith, and Theological
Mohammedans at Prayer in Front of the	Students at Impolweni 7
Great Mosque, Delhi, India 741	South America, English Missionaries to the
Morgenthau, Henry	Women in 599
Moslem Boy 415	Group of Mission-School Children in
- School for Boys in North Africa 408	Anendoga 821
Muscat, View of-One of the Doors to	—— Indian Motherhood in 601
Arabia 801	—— Ladies of Lapaz
Nakayama, Rev. C	- Typical "Conventills" or General Court-
Nanking Christian University, Modern China Exemplified in	yard, in
- University, Normal School Building at 101	the Roman Catholic Church, Masked 811
	Once on, mandicu 011

PAGE	PAGE
Speer, Robert E., Folder announcing 454	Turkish Soldiers on the March in Armenia 187
Sumatra, Malay House in 426	Winnebago Indian Bark Wigwam 331
Sunday, Billy, at the San Francisco Expo-	Neb., American Indians at Mescal-Wor-
sition 830	ship in a Tent at 203
Sunday-school Teachers and Pupils, Tokyo,	Y. M. C. A. in Cuba, New Building of the 180
Japan, Mass Meeting of 648	Y. M. C. A. Tent, Scene in a Typical 431
Taylor, J. Hudson 488	Y. W. C. A., Banquet Given by the, for Girls
Thank-Offering Letter 776	in the Food Products Building 833
Tibetans of Ando Province, Dr. Glover and	Building, Cafeteria in the 829
Two Typical 673	Yuan Shi-Kai, President 93
Turkey, Centers of American Mission Work	Yun Chi-Ho, Baron, Christian Korean 506
in 184	Zulu Rickshaw Boys in Natal, South Africa 7
Fast Freight in 188	Zwemer, Rev. Samuel M 738

AUTHORS

•	
PAGE	PAGE
Allen, William C	HODGE, Mrs. KATHERINE A 599
Askew, Mrs. S. H 534	HORNE, Mrs. F. P
Aves, Bishop 209	Hurrey, Charles Dubois 817
BARTON, JAMES L 185	Нуде, А. А 117
BAUMAN, ERNEST N 820	IBUKA, KAJINOSUKI 649
Beaver, Gilbert A 17	INNES, GEORGE47, 361
BERRY, GEORGE T 605	JEFFERSON, CHARLES E 428
BOWEN, A. J 97	JOHNSTON, HOWARD AGNEW 276
Brain, Belle M49, 131, 213, 291, 371, 451, 533	JOWETT, JOHN HENRY 849
613, 691, 773, 857, 931	LABAREE. ROBERT M 521
Bryce, James	LENINGTON, GEORGE C
Burleson, Hugh L 207	LILLEY, A. V
Butler, John W 191	LODIAN, L 755
CALVERLEY, EDWIN E 357	MACGILLIVRAY, DONALD
— Mrs. E. E 727	MacLean, J. Kennedy 429
CASALIS, M. ALFRED	MATHEWS, BASIL 106
CHANG CHU'N YI	McAfee, J. Ernest 577
Chau, K. L 929	McCaig, A
CLOUD, HENRY ROE	Merrill, William Pierson
COLEMAN, Mrs. George W 586	MOFFETT, T. C
Colmore, Charles B	Montgomery, Helen Barrett
CORNELISON, J. M	Мотт, John R
CORY. ABRAM E	MURRAY. ANDREW
Crawford, Dan	WILLIAM D. 931
CRAWFORD, DAN	Noble, Mattie Wilcox
DANNER, WILLIAM M	
Doughty, W. E	Nott, Miss Grace 852
Downie, Mrs. David	PAGE, E. M 827
Dyer, Miss Frances J	PATTON, CORNELIUS H 349
EDDY, GEORGE SHERWOOD	PEABODY, Mrs. Henry W 34
FAUNCE, W. H. P 196	PIERSON, DELAVAN L 111
FETLER, WILLIAM 923	— Mrs. Delavan L 201
FORSYTH, R. C 87	— Ernest D 446
FREASE, EDWIN F 409	PORTER, MRS. MARY CLOKEY 774
FROST, HENRY W	RIDLEY, BISHOP 934
GLOVER, R. H 663	Rohold, S. B443, 887
GRACEY, LILLY R 43	Rominger, Charles H 509
GLADDING, MRS THOMAS S 909	ROWLAND, CHAS. A 523
Greene, J. Milton 175	Schaeffer, Charles E
GRENFELL, WILFRED T 919	Schilling, Gerard J
GRICE, MRS. EDWIN C	Schlunck, M 103
GRIFFIS, WILLIAM ELLIOT 497	Scott. Charles Ernest 588
HAMILTON, KATE W 777	Seebach, Mrs. J. F 776
HERRICK, GEORGE F 183	Smith, Fred B 29
HERRING, HERBERT C 515	SPEER, RDBERT E
HIGGINEOTTOM, SAM 247	THOMPSON, CHARLES L
HOARE, A. R 528	TISDALL, CHAS. E. G

PAGE	PAGE
TROWBRIDGE, STEPHEN VAN R 739	WHITTLES, THOMAS D 197
VAN Ess, JOHN 286	WILLIAMS, GEORGE J 364
VANCE, JAMES I 341	Wilson, S. G
Weibrecht, H. U 766	WINSBOROUGH, Mrs. W. C
Wells, Miss Florence 687	ZWEMER, S. M

SUBJECTS *

PAGE	PAGE
ABYSSINIA, Bible in	Albania, Famine in
Addresses effective, Making Missionary 292	- Horrible Conditions in 547
- Things to Omit in Missionary 938	Albanian Situation
Advertising for Missions, Successful 471	Alcohol banished from Iceland 547
- Missions in the Local Church 451	- in Africa, Curse of
Aeroplane Evangelism in Japan	Aliens in America, Statistics of 514
AFRICA, Berlin Missions in	AMERICA, Are we Reaching our Share in 630
- Communities of Christian Adherents in. 875	Board's Good Year 941
- Curse of Alcohol in	- Catholics in
- European Bishops on the West Coast of. 874	- Chinese Students Baptized in 715
- German Mission in	- Chinese Women Students in
- German Missions in South	Evangelists Work Among Russians in 792
- German Missions in West 875	- First Conference of the Hebrew Christian
- Germany's Loss in	Alliance of (b) S. B. Rohold
- Glad Tidings from West and East 461	- Japanese Revival in Los Angeles 475
- Great Church in Elat	- New National Campaign in 404
- Lions and Religious Services in 394	- Progressive Evangelism in
— Many Volunteer for	- Religious Census for 1914
Missions, South	- Statistics of Aliens in
- More Rum for	Training Pastors for Immigrants in 714
- Nine Years' Progress in Nigeria 76	- War and the Financial Situation in 473
- North, Evil and Good in	American Foreign Missions, Growth of 165
—— Islam in (a) E. F. Frease	Home Missions
Life of the Bedouin Women of (b) A.	- Indian Peyote Worship (a) Mrs. D. L.
V. Lilley	Pierson 201
- Remarkable Journey in	- Indians-From Wigwam to Pulpit (a) H.
- Remarkable Progress in 875	R. Cloud 329
- Significant Events of 1914 2	Americans, Heroic
- South, French Missions in	Anglican Church in China 303
- South, Good News from 711	- Progress in India 299
- Successful Work for Moslems in 309	Anniversaries and Prayer 459
— Systematic Giving in 953	— in 1915, Missionary 53
- Task and the Toilers 75	Anti-Saloon League of Age 942
- War Scenes in Central 76	Apostles? What were the (b) G. J. Williams 364
- West, Germans Suffer in	Arab against Arab
Gospel Light Spreading in 555	Arabia, Effects of the War in 782
Hungry for the Gospel	- Progress and Plague in 403
—— Presbyterians in	- What Christ Will Do for (b) S. M.
Why he Liked his work in	Zwemer 289
- Heathen Customs Changed	What Mohammed has Done to (b) J. Van
— Inland Mission	Ess
- "Men and Religion Movement" 84	With our Sisters in (a) Mrs. E. E.
- Missions, Influence of the War on North 402	Calverley 727
- Natives and Rum 790	Arabian Mission, News of the 4
— Women Rising 462	Arabic Completed, Reference Bible in 710
Agricultural Mission Work in Ewing Chris-	Argentine, Mixed Multitude in 864
tian College (a) S. Higginbottom 247	- Shall We Send Missionaries to (b) E. N.
ALASKA, At the Top of the Continent (b) A.	Bauman 820
R. Hoare 527	ARMENIA, Assassination of
Liquor Menace to	— Future of

^{* (}a) indicates an article over 3 pages in length; the letter (b) a brief article from one to three pages in length. All other subjects indexed are less than one page in length. The number of the month when any given article appeared may be found by dividing the number of the page by 80 and adding 1 to the unit so obtained. For example: page 548. ÷ 80 = 6, + 1 = 7 (July).

PAGE 847 847 848 848 848 849 840 840 841 845 845 845 845 845 845 845
- American Indian in the United States, -723, 805
- American Indian in the United States, -723, 805
.723, 805 1850-1914. W. K. Moorehead
- Among Missions in the Orient. J. S Hartzler and J. S. Shoemaker
Hartzler and J. S. Shoemaker
- Around the World with Jack and Janet. - 956 - 877 - R. Waterbury
N. R. Waterbury
N. R. Waterbury
- Australia's Greatest Need. J. W. S. Tomlin
Sample S
149
Sharman Shar
Sanders
148
Section
J. M. Somerndike
- Call of the East, T. Fraser
- Camp and Topec. E. M. Page
Converse
795 Zwemer
76 — Christian Equivalent of war. D. w. Lyon 558
/0
M. Mississe in Madageses E O Ma
613, Mahon 480
OE7 021 Manon
76 — Movement in the Japanese Empire, 1913.
Li_ ee J. L. Dearing
DIC. 4 JJD
Church a Community Force W M
872 — Christianity and the Jew. B. W. Scott 939 — Church—a Community Force. W. M.
872 — Christianity and the Jew. D. W. Scott. 959 — 232 — Church—a Community Force. W. M. Tippy
S72
Christianty and the Jew. D. W. Scott. 939 — Church—a Community Force. W. M. ## Tippy
J. L. Dearing

PAGE	PAGE
Books, Japan to America. N. Masaoka 477	Books. Though Wars Should Arise, Mrs. H.
To-day and To-morrow. H. W. Mabie 477	Taylor 158
- Japanese People, History of the. F. Brink-	- Unity and Missions. A. J. Brown 719
ley 478	- Vital Forces of Christianity and Islam 637 - World Outlook
Problem in the United States. H. A.	
Mills 798	Books which Evangalize
- Jesus the Missionary. H. W. White 319	Borneo, War Rumors in 877
- John Hus. W. N. Schwarze559, 879	Boy Scouts, Zanzibar
- Jubilee Story of the China Inland Mission.	Brahman, Baptism of a
M. Broomhall	Brakmin Imposter
- Judson, the Hero of Burma. J. Page 399	— Good News from
- King's Highway. H. B. Montgomery 557	— Gospel in South
- Kiowa, I. Crawford	- Money-Lender's Conversion in 476
- Light from the East. R. C. Armstrong. 557	Brazilians Publicly Accept Christianity 865
- Lure of Islam. C. M. Prowse 638	Bright Bits of Missionary News 957
- Making of a Country Parish. H. S. Mills. 158	British and German Claims 223
- of Christianity. J. C. Clarke 638	- Charity 867
- Man and his Money. H. R. Calkins 558	Christianity and the War (a) Basil Mathews 106
- Mary Webb and the Mother Society. A. L.	- Columbia, From Head-hunters to Christians
Vail 158	in
- Memories and Musings. J. Widdicombe 639	— Finances
- Mission Code. C. L. Boynton	Laymen's Movement 405
- Triumphs among Settlers in Australia	- Missionary Prisoners of War 381
and the Savages of the South Seas. J.	- Missionary Statistics for 1914221, 222
Blachet	- Troops, With Christ among the (a) J. K.
- Missions and the Church. W. B. Stover. 639	Maclean
- in the Plan of the Ages. W. O. Carver 317	Workers in Conference
- Modern Heroes of the Mission Field. W.	mental Testimony as to (a) R. E. Speer. 759
P. Walsh	— in three pictures
	Buddhist Priest Becomes a Christian 709
- Modernizing of the Orient. C. S. Cooper 317	- Priests, Talks with (a) R. E. Speer 901
- Negro Year Book. M. N. Work, Editor 798	- Propaganda in Korea 74
- New Home Missions. H. P. Douglas 79	Bulgaria, Gypsy Revival in
Life in China. E. W. Wallace 80	Bulgarian Hebrew Mission
- Pioners-Studies in Christian Biography.	Burma, Campaign against Prostitution in Ran- goon (b)
K. J. Saunders 158	- Prosperous School in (b) Miss L. R. Gracey 43
- Present World Situation. J. R. Mott 239	Business Man's Investments (a) A. A. Hyde 117
- Prince and Uncle Billy. C. L. White, 639	By-Products of Mission Work in Labrador (a) 919
- Problem of Leadership. E. E. Elliott 240 Real Turk. S. Cobb	
Regeneration of New China. N. Bitton 80	CAIRO, Turkish Students in
- Revelation of the Chinese Revolution. J.	- University, Trustees for
J. Mullowney	California, Orientals at Services in 64
- Rising Churches in Non-Christian Lands,	Call of the Times
A. J. Brown 960	- to the Home Church from Japan 304
- Roman Catholicism Analyzed. J. A. Philips 638	Calls for Missions, Making 617
638	Canada, Prohibition in
- "Rome" In Scripture and History, F. C.	— Prospect of Union in
Jennings	— Satisfactory Conditions in
- Samuel B. Capen. C. J. Hawkins 397	Canadian Baptists in India
Sight to the Blind. L. Furman 319	Canons, 'Dangerous Cathedral
- Social Christianity in the Orient. Mrs. J.	Catholic Missions Handicapped 796
E. Clough 398	Catholics, Bibles for Roman 561
South America. J. Bryce879	— in America 633
of Panama. A. Ross	Central Turkey College
- Speaker's Handbook	Ceylon, Colporteur in
- Sunday-School Teacher and the Program	Chang Chien, Leader of New China 144
of Jesus. G. H. Trull and J. S. Stowell 797 — Tour of the Orient. F. L. Brown 318	Chippel Cars in Russia (b) L. Lodian 755 Chippel Trust Society Quarter-Centennial of 387
Study of a Rural Parish. R. A. Fenton. 960	Chicago Tract Society, Quarter-Centennial of 387 — Uprooting Vice in
- Thirteen Years in Mexico. C. W. Drees 799	Children, Need of Moslem
-Thirty Years in the Manchu Capital. D.	— Uncle Sam's Little
Christie 397	- World-Wide Work for 806

PAGE	F	'AGI
Chile, Conditions in	Chinese Christian, Ding Li Mei	130
— "Instituto Ingles" 155	- Christian Patriots (a) D. MacGillivray	27
- Missionary Cooperation in	- Christian Statistics to Date	30
CHINA, After the Eddy Meetings in 302	- Cities, Evangelization of	14
	Chinese Christian, Ding Li Mei. — Christian Patriots (a) D. MacGillivray. — Christian Statistics to Date. — Christians and the Jewa. — Cities, Evangelization of — Work in. — Colporteur and the Doctor.	7
— Adult Bible Classes in		
— America's Opportunity in	Cycle-Corps Flavor of the Gospel. Florence Nightingale.	7
- and Japan, Agreement between483	- Florence Nightingale	55
- Anglican Church in	— Forms Bible Classes	39
— Basel Mission in	- Idea of why the Nations are fighting	556
- Burmese Border, On the 872	— in Mission Councils	144
— Calls to Prayer in 801	- Newspaper Competition	46
Christian Conflict in (b) K. L. Chau 929	- Prayer for Europe	.8
Christian Leaders in 82	- Prison, Christ in a	7.
- Christianity Helps the Republic of. Chang	- School, Revival in a	143
Chu'n Yi	Schoolboy's Questions. Schools, Morals Taught in. Slave-Girls, Protection for.	700
Church in	— Schools, Morals Taught in	25
Cigarets for 302	— Some Notable	951
- Curious Marriage Customs in 304	— Some Notable	627
— Do Missions Pay in 951	— Students, Awakening among	
— Eddy Campaign in 5	— Student's Testimony	707
- "Efficiency Methods" in 564	- Teachers, Wanted: a Thousand	233
- End of "White Wolf"	- Tibetan Border, On the	628
- Fifty Years Work in	- Typewriter Invented	467
- Fitting Honor to a Missionary 233	- Y. M. C. A.	144
Floods Destroy Mission Property in 786	Choose ye this Day (Poem)	363
	- Student's Baptized in America Student's Testimony Teachers, Wanted: a Thousand Tibetan Border, On the Typewriter Invented Women Students in America Y. M. C. A. Choose ye this Day (Poem). Christ and Mohammed. Christian Endeavor in Egypt.	270
- General Synod	Christian Endeavor in Egypt — thinking in Millions	
German Mission in	- Endeavorers Unite for Peace	85
- Inland Mission, 1865-1915, Fifty Years of	- Forces	700
the (a) H. W. Frost	Win? Will (a) F R Smith	170
— Inland Mission Jubilee	Christmas, Misionary Suggestions for	857
- Inland Mission, Twin Mottoes of the 934	- Peacemaker, Bishop Ridley	933
- Items of Interest from Kaifeng 304	Missioner Metives (a) H. W. Frost	849
— Japanese demands on 242	— Forces Christianity, Modern. W. H. P. Faunce — Win? Will (a) F. B. Smith — Peacemaker, Bishop Ridley Christ's Conditions of Peace (b) J. H. Jowett — Missionary Motives (a) H. W. Frost. Church, Diet for a Sick (a) J. I. Vance — Proper Song of the	341 341
— Leader of New	- Drone, Song of the	617
- Modern Methods in Chuchow 871	— Drone, Song of the	677
New Cult in 404	— Missionary	290 51
- Notable Union Work in (a) A. J. Bowen 97	- Missionary Society votes "No Retrench-	
- One University for Fifty Million People 786	ment" — Officers, Study Class for — Officers, Educating	944
— Outlook in	- Officers Educating	52 52
- Promising Work in South 551	Officers, Educating. Program, Simple. Cigarets for China	51
- Radical Changes in 301	Cigarets for China	302
Recrudescence of Paganism in 950	— Picture-Cards and	/U3 475
- Religious Needs of 11	Clinic in Comparative Religion (a) R. E.	
- Revival in Fukien 325	Speer	759
- Rockefeller's Plan for 466	College Mission Study Classes	4/4 1/5
— Sack full of Idols	College Mission Study Classes	170
- "Scatter-the-Truth Band" in 404	406, 566, 646, 7	726
- Significant Events of 1914 2	Conference at Rochester, Pastor's Missionary	111
- Some Secular Allies in (b) D. MacGillivray 594	- on Missions. Prayer and	142
- Statistics of Missions 143	"Confidence Men," Missionary	60
- Sunday-Schools in Heathen Temples 72	Constantinople, Key Man at, William W. Peet 1	183
- Superstition and Riots in 146	— Missions and the War	945
- Thirty Thousand to hear the Gospel in 871	(a) D. L. Pierson. on Missions, Prayer and. "Confidence Men," Missionary. Constantinople, Key Man at, William W. Peet I Continental Mission Statistics. Missions and the War. Missions, England and the. Conventions, Calendar of Meetings and. Coperation in Chile, Missionary. Coptic Church, Reform in the. Correction—Receipts for Missions.	66
-Transformation of (a) R. C. Forsyth 87	- Conventions, Calendar of Meetings and	77
- Transformation of Hunan 82	Contic Church Reform in the	236
- Two Candidates for the Church in 233	Correction—Receipts for Missions	530
- Union Medical College in Peking 706	Correction—Réceipts for Missions	
- Union Undertakings in 627	Cross Present Call of the (a) W P Merrill 2	281
- War a Test of Christians in 301	D. Downie Cross, Present Call of the (a) W. P. Merrill 2 Cuba, Fifteen Years in (a) J. M. Greene New Bishop of Statistical Results of Protestant Missions	75
-What some Bibles did in 302	— New Bishop of	226
- Whirlwind Campaign in	- Statistical Results of Protestant Missions	21
- Why the Sunday-School is Needed in 145	Cure for Race Hatred. Sure 8	868
- Wide-open Door in (a) G S Eddy 167		
- Wide-open Door in (a) G. S. Eddy 167 - Yale in 392	DARTMOUTH Students did it, How	63 77
China's Cities, Challenge of (a) C. E. Scott 589		77 73
Chinese Bible Women, Christian Activity. 302	Dear, Chinese School IVI the	, ,
	DEATHS TO THE	
- Children, Magazine for	- Barbour, Rev. Dr. Thomas S	18
	- Deartie, Nev. James	

PAGE	D.C.
PAGE	PAGE
Deaths. Benton of New York, Dr. Stephen O. 958	Exposition, Moral Conditions at the 632
- Bergen, Paul D., of China 796	FACTS Missionary 316
Deaths. Benton of New York, Dr. Stephen O. 958 — Bergen, Paul D., of China	FACTS, Missionary. 316 Fame, Missionary Hall of. 380 Federal Council, Work of the. 153 Fetler in Exile, Pastor 311 Fetler's New Work, Pastor 542 Fifty Years of the China Inland Mission 1865- 1915 (a) H. W. Frost. 489 Figures, Some Striking 686 Fillpinos. America's Gift to the. 77
-Casalis of France, A. E 958	Federal Council Work of the 152
- Chamberlain, Mrs. Jacob	Father in Fails Doctor
- Condit Dr Tra M of California 556	Petter in Exite, Pastor 311
- Cometook Anthony of New York 878	retier's New Work, Pastor
D. M. Minory, of New York, 206	Fifty Years of the China Inland Mission 1865-
- Doremus, Wiss S. D., of New Tork 390	1915 (a) H. W. Frost 489
- Ely of Bitlis, Miss Charlotte E 958 - Field, Rev. Alec 556	Figures, Some Striking
- Field, Rev. Alec 556	Filipinos, America's Gift to the
- Finney, Rev. Thomas J	
- Guinness of London, Dr. H. G 636	Finances, British
- Hallam Rev E C B of India 316	Pinancial Situations in America, was and 475
- Jawett Mrs Lyman 306	Fire, Giving Tested by
V-an- Day C D of Trusters 970	Fishermen Prisoners of War 945
- Knapp, Rev. G. P., of Turkey 8/8	Flag and Cross in Philippines 156
- Mahan, Admiral	Floods Destroy Mission Property in China 786
McDowell, Mrs. E. W., of Mosul 556	Flying Squadron for Temperance 386
- Miller, Rev. E. R., of Japan	Foodbow Povival Following the
- Moore, Dr. F. T. of Beirut	Flying Squadron for Temperance
- Pitcher Philip W of China 796	165 Formosa, Fifty Years in
- Pollogic Mrs A W 878	10a
Para 11 of Man Man Course C	Formosa, Fifty Years in
Rayholds of Van. Mrs. George C 958	— Blind in 952
- Roberts, Earl, on Missions	Forward to Christ
Sharp, Miss Mary, of Liberia 78	France War Reforms in
- Shedd. Mrs. W. A., of Persia 556	Free Methodict Church Missionary Work of
- Upcraft, Wm. M., of China 796	the Memodist Church, Missionary Work of
- Hecher of Van Mrs Clarence D 958	ine
- Knapp, Rev. G. P., of Turkey. 878 - Mahan, Admiral 156 - McDowell, Mrs. E. W., of Mosul. 556 - Miller, Rev. E. R., of Japan. 796 - Moore, Dr. F. T., of Beirut. 396 - Pitcher, Philip W. of China. 796 - Pollock, Mrs. A. W. 878 - Raynolds of Van, Mrs. George C. 958 - Roberts, Earl, on Missions. 156 - Sharp, Miss Mary, of Liberia. 78 - Shedd, Mrs. W. A., of Persia. 556 - Upcraft, Wm. M. of China. 796 - Ussher of Van, Mrs. Clarence D. 958 - Varley, Miss Alice. 556 - Waldmeier of Syria, Mr. Theophilus. 636 - Washburn, George, of Constantinople. 316 - Washburn, George, of L. 338 - Washburn, George, of Constantinople. 316 - Washburn, George, of Constantinople. 316	the
Walley, Miss Ance	- Missions in South Africa
- wardineser of Syria, Mr. 1 neophilus 636	— — War and (a) M. A. Casalis
- washburn, George, of Constantinople 316	- Protestant Mission Work 228
Washington, Booker T 960	Protestants and the War 152
- Willingham, Robert I 238	From homes? Treatiments
- Wyckoff of India Dr I H	Figure 117: to Dut to (a) II D (1) 1 200
Devotional Service of the Missionary Meeting 533	From Wigwam to Pulpit (a) H. R. Cloud. 329
Strongthoning the Mrs S H Adrew 524	Frenchman's Testimony 946 From Wigwam to Pulpit (a) H. R. Cloud. 329 Fuel for Missionary Fires 1, 81, 141, 241, 321, 401, 481, 561, 641, 721, 801, 881
D' + fee C' 1 Charal (a) T T Van	321, 401, 481, 561, 641, 721, 801, 881
Diet for a Sick Church (a) J. 1. vance, 341	GATICIA Towich Missions in 623
Ding Li Mei, Chinese Christian 130	GALICIA, Jewish Missions in
Disciples' Commission on Latin America 65	Geography, Class in Missionary 955
Disciples of Christ 62	GERMAN claims British and 223
Discipleship (Poem) W. H. Frost 508	GERMAN claims, British and 223 — Deaconesses, Heroism of 390 — Mission in China 872
- Test of (b) H. I. Burleson 207	— Deaconesses, Heroism of
Dividends Good Missionary (b) C A Pour	- Mission in China 872
Disciples of Christ 62 Discipleship (Poem) W. H. Frost 508 — Test of (b) H. I. Burleson 207 Dividends, Good Missionary (b) C. A. Row-	- Missionaries in British Territory 382
land	—— In India 870
Dodge, Miss Grace Hoadley, Gills of 225	→ Missions Crippled
Dominican Republic, In the	- Mission Finance 946
Dominican Republic, In the	— Mission Finance 946 — — in Africa 955
Duke, H. Z. gives Profits for God	—— in India
	III IIIUIA
EDDY Campaign in China 5	—— in Japan
	in South Africa 876
	— in West Africa 875
Eddy's Interpreter, Sherwood 786	—— in West Africa
Education in China, Christianity in Relation	- Missions. War and 946
Education in China, Christianity in Relation to. Chang Chu'n Yi	- Prison Camps Religion in
	Missionaries in India Interned 948
EGYPT a British Colony 150	Commons Cond Word for 67
- Among the Soldiers in	Ocimans, Good Word Ioi
- Ceylon and India Glimpses of Work in	— in British Colonies 4/2
(h) Mrs H W Perhody 34	- Suffer in West Africa
— Among the Soldiers in	- Missions, War and 946 - Prison Camps, Religion in 795 Missionaries in India, Interned 948 Germans, Good Word for 67 - in British Colonies 472 - Suffer in West Africa 382 Germany converted to Islam? 230
Ear the Women of 700	
Now Dish Translation	Germany's Loss in Africa
- New Bible Translation	Gideons, Good Work of the
- no Longer Turkish	Gifts How to Secure Large (a) A E Cory 655
- Success of Missions in	- Increasing Interest through 936
Y. M. C. A. Building in 874	One Day's Income for Missions 205
Egytian Children, For	Come of the Tarrer
- Plague, Modern 789	Gifts, How to Secure Large (a) A. E. Cory 655 — Increasing Interest through
Elat. Africa Great Church in	Give, now Shall we (Poem) 283
Endeavorers War and British 210	to missions, Why should every Church 260 Giving and Living (Poem)
England Indian Candents in 704	Giving and Living (Poem)
Tiles is	- How Dartmouth Students did it 63
- Islam in 389	- in Africa, Systematic
English Societies, Help Offered to 227	- in Tipe and in Tithes (b) 47
Enlisting an Entire Church 55	in Toronto Missionary 64
Episcopal Emergency Fund	WNT-4 C
— Y. M. C. A. Building in. 874 Egytian Children, For. 711 — Plague, Modern. 789 Blat, Africa, Great Church in. 643 Endeavorers, War and British. 310 England, Indian Students in. 794 — Islam in. 389 English Societies, Help Offered to. 227 Enlisting an Entire Church. 55 Episcopal Emergency Fund. 866 — Missions in Haiti (b) C. B. Colmore. 856 — Progress in the Philippines. 876	— in Toronto, Missionary. 64 — "Not one Cent". 684
- Progress in the Philippines 876	
- Progress in the Philippines	- or Relinquishing 796 - Self-Imposed Income Tax 544 - tested by Fire 155 - Three Principles of 141
Cornel and the	→ Self-Imposed Income Tax 544
Gospel and the	— tested by Fire
Europe, Keingee Students in 228	- Three Principles of
- Significant Events of 1914	up to Give More
European War in Japanese Eyes	God Impartial-Not Neutral 57
Evangelism in America, Progressive 725	Cod's Call to the Church (a) C C I animates 477
- University 246	God's Can to the Church (a) G. C. Lenington 6//
- University	- Search for Man
of the World a Reality or a Dream? To	Gospei According to You (Poem) 528
of the World a Reality or a Dream? Is the (a) F. B. Smith	Guatemala, Native Evangelism in 644
the (a) F. B. Smith	Graffan, Miss Mary L 948
Events, Coming	— Search for Man
Every-member Canvass	
→ in Hainan	HAINAN, "Every-Member Canvass" in 786
Every-member Canvass 474	Haiti, Changes in
Ewing, Rev. J. C. R., Honors to	Haiti, Changes in
Prhibits Associble Missionery 62	Deforms Needed in

PAGE		
TT 14 m 1 1 m 1		PAGE
Half-Told Tales, 697	India, Union Work for Outcasts in	784
Hamill Memorial in Japan 552	What Shall be Done?	166
Hammond, Christian Church at 475	- Y. W. C. A. Conference in	708
Hangehow Fifty Vears in 302	India, Union Work for Outcasts in. — What Shall be Done? — Y. W. C. A. Conference in. Indian Christian Saint.	E 40
Hantaell Dicker Detires 054	- National Council	201
Transition, Dishop, Retires	National Council Properties	391
Transfer Total Caracter Services 541	Descriptions as Evangensis	300
Half-Told Tales. 697 Hamill Memorial in Japan 552 Hammond, Christian Church at 475 Hangchow, Fifty Years in 392 Hartzell, Bishop, Retires 954 Hawaiian Association 544 Head-Hunters, Luke's Gospel for 541 Let Christians Errom 633	- Native Christians as Evangelists Peyote Worship, American (a) Mrs. D.	
	L. FIETSON	2011
Heathen, The Poor	— Ruler of Promise	70
Hebrew Christian Aliance of America, First	— Students in England	794
Heathen, The Poor	- Ruler of Promise Students in England Troops in Europe.	868
	- Villages, Anneal from	54Q
- Mission Bulgarian 546	V. M. C. A. and the	543
Heroine Missionery 048	Indiana and Eskimo Caradian	514
- Mission, Bulgarian	- Y. M. C. A. and the	347
111gginbottom, Sam, 11meeton Man in Anana-	— as Christians, American (b) J. M. Cornen-	F 30
Timing Paris D. The Lambailet Class	C-11 of T M:11: M-1-4-3 (-) C T	5 <i>2</i> 9
bad 247 Higgins, Frank E., The Lumberjacks' Sky Pilot (a) T. D. Whittles. 197 Hindu Rajah Translating the Bible 465	Son — Call of Ten Million Neglected (a) G. J. Schilling — Missions among. — of the United States, Christian and Non- Christian (a) T. C. Moffett. — Ten Little	
rnot (a) 1. D. whites	Schining	809
Hindu Kajan Translating the Bible 405	— Missions among	543
Hindu's Test of Character	- of the United States, Christian and Non-	
Holi Festival in India, Unholy 280	Christian (a) T. C. Molfett	745
	— Ten Little	218
Holy War of Islam	Ten Little Indian's Ideal, Christ, an	300
as a Social Force (a) C. L. Thompson 121	Own Story of his Progress from Darkness to Light (a) H. R. Cloud	
Honduras An overlooked Mission Field 633	to Light (a) H R Cloud.	329
Hunan China Transformation of 92	India's Population according to Religion	200
Hungary and in America Magness in (h) C	Industrial Mission in the Philippines	227
F Color of an America, Magyars III (b) C.	Industrial Mission in the Philippines	43/
E. Schaener	- School in Manchuria	400
rius, John, and the Moravians (a) C. H.	- Training in Porto Rico	793
Rominger 509	Intercession—Highest Form of Service (a)	
	Training in Porto Rico. Intercession—Highest Form of Service (a) W. E. Doughty. Interchurch Activities in U.S.A.	436
ICELAND, Alcohol banished from 547	Interchurch Activities in U.S.A	565
Idols in China, Sack full of	- Commission, New	866
- Making Good Use of	International Missionary Union, at Clifton	
Immigrants Churches of Italian 542	Springs, N.V. Third-second Annual	
Immigrants, Churches of Italian	Meeting of the (2) G C Lenington	677
- Union Conferences on 296	— Commission, New. International Missionary Union, at Clifton Springs, NY, Third-second Annual Meeting of the (a) G. C. Lenington Interned Missionary, Work of an Intoxicants, Movement against	077
Theising to Tt-1, the (a) IT C IT	Interfer Massionary, Work of all	774
T	Total Dill in	80
Thinigration and the war	Ireland, Bible in	868
imposiors, beware or 939	Islam, Disintegration of	401
— in America, Training Fastors for	— Drawbacks of	634
	Drawbacks of. Germany converted to. Holy War of. in England.	230
INDIA, Agitation for Church Union in 231 — An Outcast, One of God's Noblemen 231	— Holy War of	2
- An Outcast, One of God's Noblemen 231	— in England	389
- and the Gospel 230	- in North Africa (a) E. F. Frease	409
- Anglican Progress in 298	- in North Africa (a) E. F. Frease Turkey and (b) H. U. Weibrecht	766
- Baptist Work in Danger 148	Islands of the Sea. Significant Events of 1914	2
Bible for the Blad in	Italian Gospels, New Pope Favors	311
- Breaking with Idols in (a) Mrs. T.S. Glad-	Italian Gospels, New Pope Favors Immigrants, Churches of	542
ding 909	Italy, Opportunities in	724
— Calls to Prayer in 801		
- Canadian Baptists in 148	JAPAN, Aeroplane Evangelism in	630
Change of Tactics in	- Agreement between China and	483
- Christian Congress in Travancore	— and Korea	10
- Christian Village Headmen in 949	— Barber Evangelist	553
- Christian Unity in 884	Call to the Home Church from	304
— Epoch for 549 — Ex-Brahmin Elder in 783 — Farming Missionary in 247 — German Missionaries in 870	— Campaign to Date — Christian Business Men in	484
- Ex-Brahmin Flder in 783	Christian Business Men in.	74
- Harming Missionary in	Manufacturer and Philanthropist in	460
Common Minimum in 970	Message from America to	224
German Missionaries In	Ourhange in	207
—— Missions in	— Orphanage in	303
- Giving two thousand a chance 232	- Disintegration of the Old Rengions in (b)	128
Glimpses of Work in Egypt, Ceylon and (b) Mrs. H. W. Peabody	- Emperor Yoshihito's Gift	146
(b) Mrs. H. W. Peabody	Exernal Life Association in	223
— Gospel of the Plow in (a) S. Higginbottom 247	Evangelistic Campaign in Osaka	641
Government Appeal to Missionaries 148	——— in Progress in	234
— Great Ingathering in	- German Missions in	623
— Great Ingathering in		
- Laymen's Movement in	- Government Christian Lecture Hall in	73
Laymen's Movement in. 241 Letter Writing and Prayer to Win Men in 549 Many Truly Converted in. 465 Mass Movements Increasing in. 299	Good and Evil in Connict in Government Christian Lecture Hall in "Hamill Memorial" in in Manchuria, Influence of in Transition (b) Miss F. Wells Needs of the Church in New Privilege to Mission Schools in Power of God in.	552
→ Many Truly Converted in	- in Manchuria, Influence of	629
← Mass Movements Increasing in 299	- in Transition (b) Miss F. Wells	687
- Medical Missions on the Frontier of 625	- Needs of the Church in	469
— Medical Missions on the Frontier of 625 — Missionaries Taken for War Agents in 708	- New Privilege to Mission Schools in	703
	- Power of God in	702
- New Creatures in 050	- Progress in a Single Field in	951
- Open-Air Sunday-schools in 70	- Prospects of Christianity in	
Owen to the Dioneers What	- Protest from	147
New Creatures in	- Protest from Protestant Missions in.	47/
in Distance Condo in	- Significant Events of 1914	13
—— in Ficture Cards in	Cir. Million Theres -1: 1 W.	170
Priesent Problem III	- Six Million Unevangelized Women in	
—— in Picture Cards in	- Sunday-school Work in	146
- rrogress in 12	— Temperance Movements in	641
— кајан s і папконетінg іп 625	- Then and Now	552
- Kice Christians in 464	- Temperance Movements in Then and Now "Tiger Year" in (b) Miss Grace Nott	852
- Kuler of Promise in	-Travelers' Aid in	74
— Salvation Army in	- What Christianity has done and is doing	, 7
- Ruler of Promise in 231 - Salvation Army in 783 - Saving Criminals in South (b) Mrs. D.	for (a) V Thules done and is doing	240
Downie 257	for (a) K. Ibuka	049
- Significant Events of 1914 2	- woman's Progress in (a) W. E. Griffis	497
- Unholy Holi Festival in	- Work in One City	873

PAGE	,	PAGE
Japanese, Christian Literature for 552 — Choose Christian Careers 952 — Church, Need of the 787 — Club Study Christianity 703 — Demands on China 242 — China 242	Latin America, Increased Interest in — Need of	101
Charact Mond of the	— Need of	003
Clab Charles Christianity 702	— Students of (a) C. D. Hurrey. Latin-American Congress. — (b) C. L. Thompson.	617
Demands on China 242	(b) C T Thompson	022
- Fues European War in 460	Layman's Conference, Southern — Missionary Movement, Campaign of the. — Movement, British — Movement in India.	313
- Eyes, European War in. 469 - Officials and Korean Missionaries. 393 - Prayer, Answer to a. 787 - Prophecy 704	- Missionary Movement Campaign of the	404
Prayer Anguer to a 787	- Movement Rritish	405
- Prophecy 704	- Movement in India	241
- Report on Korea	Ledger My	622
Revival in Los Angeles 475	Leners Missions among	555
— Report on Rorea	Ledger, My Lepers, Missions among. Story of a Gift to the (b) W. M. Danner Work among Liberia, Methodist Success in Progress in	355
— Think of the War What 234	- Work among	60
Viewpoint	Liberia Methodist Success in	554
Japan's Demand for Books	Progress in. Light of the World, Christ the. Liquor Menace to Alaska. Traffic and the War.	150
— Work in Korea	Light of the World. Christ the	862
Tesuits in the World, Number of 957	Liquor Menace to Alaska	387
Tewish "Endeavor" Movement 867	- Traffic and the War	634
- Mission in Montreal	- Movement against	86
— Missions in Galicia	Movement against Livingston's Men, One of Los Angeles Bible Institute	790
- Workers, Special Training for 940	Los Angeles Bible Institute	384
Jews and Prophecy	Lull, Raymund—Missionary to Moslems (a)	
— Workers, Special Training for 940 Jews and Prophecy 722 — and the Great War 384, 721	Lull, Raymund—Missionary to Moslems (a) S. M. Zwemer	417
- Chinese Christians and the 301	Lull's Martyrdom, Anniversary of Lumberjacks' Sky Pilot, Frank E. Higgins (a) T. D. Whittles	631
— in Rumania. Mission to	Lumberjacks' Sky Pilot, Frank E. Higgins	
- Is There Room for the (a) S. B. Rohold 887	(a) T. D. Whittles	197
- Turning Christward	MADAGASCAR, Better Feeling in	152
War and the 547	Magnete in Hungary and in America (b) C	
"Jihad" Appeal to Moslems 520	Schaeffer	367
- Rampant in Persia (b) R. M. Labaree 521	Mailed Hand and the Nailed Hand	224
Judaea for the Jews	Malaysia and the Islands	77
	- Anti-Christian Propaganda in	956
KANSAS "Cruise of Ointment" (b) W. M.	Schaeffer Mailed Hand and the Nailed Hand. Malaysia and the Islands. —Anti-Christian Propaganda in —Day of Opportunity in (a) C. E. G. Tisdell	
Danner 355	dall	425
Kerr, Dr. Robert, Medical Missionary, Story of (a) E. D. Pierson	Manchuria, Industrial School in	466
of (a) E. D. Pierson	— Influence of Japan in	629
Kikityii Lontroversy and Looperation 4X5	- Maps in the Sunday-School, Plea for	693
— Controversy Continued	Marriage Customs in China, Curious	304
Kimura, Rev. H. S., Billy Sunday of Japan. 704	Mass Movements in India, Problems of	564
Knee Medicine 700	—— Increasing in India	299
— Controversy Continued	Manchuria, Industrial School in — Influence of Japan in — Maps in the Sunday-School, Plea for Marriage Customs in China, Curious Mass Movements in India, Problems of — Increasing in India, Problems of (a) Mrs. T. S. Gladding McAll Mission and the War (a) G. T. Berry — War and the	
- Missionary Activity in the	(a) Mrs. T. S. Gladding	303
— Missionary Activity in the	McAll Mission and the war (a) G. T. Berry	902
Koran to the Bible, From the 307	— War and the	200
MODEA Action Dikle Class in 552	Missis Surrey	100
KOREA, Active Bible-Class in	Missionary Conference	154
- Rober Contact in 204	- Missionary Conference	134
"Rible-Pockets" in 470	Missions on the Frontier of India Opportunities in Mexico	864
- Baby Contest in	Meeting, Devotional Service of the Mission-	004
- Contest in Selling Gospels in	ary	522
— Ianan and 10	Men, Twenty-five Missionary Services for	615
Japan's Work in	Message, Missionary of the Hour (a) J. R. Mott. Methodist Finances and War relief. Men, New England. Ohio Convention of.	718
— Japan's Work in	— of the Hour (a) I R. Mott	567
- Lavish Giving of Time in	Methodist Finances and War relief	62
- Letter from (b) R. E. Speer 916	- Men. New England	6
- Methodist Revival in	Ohio Convention of	326
- New Pentecosts in 565	- Revival in Korea	326
- Religious Instruction in 484	- Success in Liberia	554
- Remarkable Bible Circulation in 553	Methodists, Good Work of Southern	941
— Statistics from 74	Mexican Crisis, Protestants in the	864
- Sunday-school Growth in 705		
— — Opportunity in 874	MEXICO, Bishop's Adventure in (b) Bishop	
- Systematic Soul-Winning in	Ayes	209
- Typical Case in	— Calls to Prayer in	801
— Union Theological School in 952	- Church and Patriotism in	476
- What Led them to Christ in 788	- Cooperation in	8
Work for Japanese in	— Faithful Laymen in	716
- Work for Japanese in	- Medical Opportunities in	864
— Christian Released	- Missionaries Keturn to	544
— Church a Model	- Opportunity in	114
Colorate Valuation 225	People of	314
- Colporteurs, Voluntary 235	- Copperation in - Faithful Laymen in - Medical Opportunities in - Missionaries Return to - Opportunity in - People of - Program for - Readjustment in - Politicus Toleration in (a) I W Butley	215
Homos Christ in (b) M. W. Nahla	Religious Toleration in (a) J. W. Butler.	101
- Cut-Out 698 - Homes, Christ in (b) M. W. Noble 689 - Missionaries, Japanese Officials and 392 - Sunday-Schools for non-Christian 393 View Christian 147	Suffering	127
Sunday Schools for non-Christian 202	— Suffering — War Orphans in	634
- View Christian 147	- What is Coming in	476
- View, Christian	- What is Coming in	793
Koreans "Born Preachers" 554	Mian. Bantisms among the	466
Koreans "Born Preachers" 554 — New Dictionary for 305 Korea's Progress, Facts Concerning 690	Miao, Baptisms among the	26
Korea's Progress, Facts Concerning 690	Million Dollar Goal	631
	Ministers, Missionary Convention of	6
LAOS Epidemic	Missionaries. Remember the	58
Labrador, By-Products of Mission Work in (a)	- Who should be	315
Labrador, By-Products of Mission Work in (a) W. T. Grenfell Latin-America, Congress on Christian Work	Missionary Aspects of the Vear 1914 (a) R	-
Latin-America, Congress on Christian Work	E. Speer. — Convention of Ministers. — Viewpoint, From a. — Wicking Crowth of American Forcian	7
in	- Convention of Ministers	6
in	- Viewpoint, From a	14 0
- Disciples' Commission on	Missions, Growth of American Foreign	165

	· · · · · · · · · · · · · · · · · · ·
PAGE	PAGE
	Palestine Suffers Work in 140
- Why be Interested in (b) G. Innes 361	Pamphlets
Missions Have Done, Some Things	Palestine Suffers, Work in 149 Pamphlets 80, 320, 400, 640 Panama, Bible Station at 226
Mohammedans, Interest in	— Conterence
Mohonk Platform, Lake	— Conference
Money and Missions-Business Man's Invest-	
Money and Missions—Business Man's Investments (a) A. A. Hyde	Papua, Seeking a Name for God in 541
Moody Church, Chicago, Many volunteer for	Papua, Seeking a Name for God in
Africa in	(a) D. L. Pierson
Africa in	Task 205
	Paton Family, News of the
War and 381 Moravians, John Hus and the (a) C. H. Rominger	Peace Christian Endeavorers Unite for
Rominger 509	Peace, Christian Endeavorers Unite for
Mormon Finances	- International Messengers of 482
Mormons and Polygamy	— Women and the World's
Mormonism Further Exposed	Missions in Turkey 183
Pierson 446 Morton Lane Girls' School 43	Peking, Contrasts in
Morton Lane Girls' School	— Great Church in
Moslem Children, Need of	— Live Y. M. C. A. in
Children, Philippine 718 Convert's Journey in Search for Knowledge (a) S. Van R. Trowbridge 739 Enemies and Friends 882 Lands, Significant Events of 1914 2 Law of Revenger 947 Mullah Acepts Christ 709 Moslame 2 Creat Heet	Tubic Institutions in
ledge (a) S. Van R. Trowbridge 739	PERSIA and the War
- Enemies and Friends 882	- and the War, Christians in (a) S. G. Wil-
Lands, Significant Events of 1914 2	Son
Mullah Acepts Christ	- Distrest Christians in 383
	- "Jihad" Rampant in (b) R. M. Labaree 521
— American work for	son 267 — Crisis in 322 — Distrest Christians in 383 — "Jihad" Rampant in (b) R, M. Labaree 521 — Present Need in 782 Situation 782
— Hymn Rook for 461	— Situation in
— in Africa, Successful work for 309	——— West 781
in Nigeria Work among	- Urgent Need in 464
— "Jihad" Appeal to	— Urumia Christian rescued
Zwemer	- Word from
Zwemer 417 Renewed Interest in Missions to 804 Metical Christian Missions to 177 Metical Christian Missions (a) H W Frost 27	Persian Gulf, War and Missions in the (a)
	— War News in. 391 — Word from 563 Persian Gulf, War and Missions in the (a) E. E. Calverley 357
Mott's New Work John R	Pevote Worship American Indian (2) Mrs
— Perils of False Missionary	D. L. Pierson
	Peru, Conditions in
Mullahs, Missionaries and 229	
NANKING. Interdenominational University	- A Fountain of Living Waters in the 956 - Episcopal Progress in the 876
NANKING, Interdenominational University of (a) A. J. Bowen	
National Missionary Campaign 866 Native Christians, Sacrifice by 276	- Industrial Mission in the 237 - "Twelve Apostles" in the 717 - Unity in the 237
Nauru. Transformation of	Unity in the
Negro, Education, Attack on 793	Physician Missionary 61
Native Christians, Sacrince by 276 Nauru, Transformation of 718 Negro, Education, Attack on 793 — Our Debt to the 772 — Year Book 543 Negroes, Southern Interest in 154 Neutrality Missions and 370	Picture-Cards and Cigarets. 705 — in India, Plague in 149 Pierson Memorial, Arthur T. 460 — Arthur T., Memorial Bible-School in Scoul.
Negroes Southern Interest in 154	Pierson Memorial Arthur T
Neutrality, Missions and	- Arthur T., Memorial Bible-School in Seoul.
Neutrality, Missions and 379 New England Methodist men 6 New Hebrides, Converted Warrior in the 541	Laying the Corner-stone of the (b) R. E.
Pioneer to the	Speer
— Pioneer to the	Plague a Missionary Opportunity in India. 707 Plans for the Year, Some Practical
Newspaper Competition, Chinese	roland's Superings
New York, Evangelistic Work in	Porto Rico, Improvement in
News, Bright Bits of Missionary 957	- To-day in (a) J. E. McAfee
Nigeria, Nine Years' Progress in	— Industrial Training in
Work among Moslems in	Power and Machinery. 141 Praise and Thank-Offering Meetings 773 Prayer and Conference on Missions 142
— Pole Diocese of the 155	Prayer and Conference on Missions 142
Pole, Diocese of the	- Anniversaries and 459
	— Call to
OBERLIN Shansi Mission 468 Object Talks and Exercises for Missionary	— Cans to 801
Dallies 213	for Missions in Time of Wat
Names	—Calls to 801 — for Missions in Time of War. 532 — in Time of War (b) A. Murray. 531
Rallies	- in Time of War (b) A. Murray 531
Officers, Educating Church	- in Time of War (b) A. Murray 531
Officers, Educating Church	- in Time of War (b) A. Murray 531
Officers, Educating Church	- in Time of War (b) A. Murray 531
Officers, Educating Church	- in Time of War (b) A. Murray 531
Officers, Educating Church	- in Time of War (b) A. Murray 531
Officers, Educating Church	- in Time of War (b) A. Murray 531
Officers, Educating Church	- in Time of War (b) A. Murray
Officers, Educating Church	- in Time of War (b) A. Murray
Officers, Educating Church 52 Ogden, Memorial to Robert C 942 O'Hara, Mr. M., Christian Manufacturer and Philanthropist 469 Ohio Convention of Methodist Men 326 Olcott, Mason 807 One Day's Income Plan 631 Opium in China, End of 628 — Used in Shanghai, More 146 Orientals at Services in California 64 Osaka, Japan, Evangelistic Campaign in 641 — Strange Sights in 787	— in Time of War (b) A. Murray
Officers, Educating Church 52 Ogden, Memorial to Robert C 942 O'Hara, Mr. M., Christian Manufacturer and Philanthropist 469 Ohio Convention of Methodist Men 326 Olcott, Mason 807 One Day's Income Plan 631 Opium in China, End of 628 — Used in Shanghai, More 146 Orientals at Services in California 64 Osaka, Japan, Evangelistic Campaign in 641 — Strange Sights in 787 PALESTINE, Distress in 710	— in Time of War (b) A. Murray. 531 — Individual. 619 — "Knee Medicine". 700 — Need for Intercessory. 139 — Revival of Family. 867 — Service, Missionary. Mrs. E. C. Grice. 538 — Some Aids to (b). 24 — War and the Way out (a) G. A. Beaver 17 Preaching. Science and Art of Missionary (a) C. H. Patton. 349 Pressysterian Growth, Ten Years'. 542 — Self-Denial 313 Present Call of the Cross (a) W. P. Merrill 281 Primary Mission Band. 694 — of War. Among. 940
Officers, Educating Church 52 Ogden, Memorial to Robert C 942 O'Hara, Mr. M., Christian Manufacturer and Philanthropist 469 Ohio Convention of Methodist Men 326 Olcott, Mason 807 One Day's Income Plan 631 Opium in China, End of 628 — Used in Shanghal, More 146 Orientals at Services in California 64 Osaka, Japan, Evangelistic Campaign in 641 — Strange Sights in 787 PALESTINE, Distress in 710 — Message from 881	- in Time of War (b) A. Murray
Officers, Educating Church 52 Ogden, Memorial to Robert C 942 O'Hara, Mr. M., Christian Manufacturer and Philanthropist 469 Ohio Convention of Methodist Men 326 Olcott, Mason 807 One Day's Income Plan 631 Opium in China, End of 628 — Used in Shanghai, More 146 Orientals at Services in California 64 Osaka, Japan, Evangelistic Campaign in 641 — Strange Sights in 787 PALESTINE, Distress in 710	— in Time of War (b) A. Murray. 531 — Individual. 619 — "Knee Medicine". 700 — Need for Intercessory. 139 — Revival of Family. 867 — Service, Missionary. Mrs. E. C. Grice. 538 — Some Aids to (b). 24 — War and the Way out (a) G. A. Beaver 17 Preaching. Science and Art of Missionary (a) C. H. Patton. 349 Pressysterian Growth, Ten Years'. 542 — Self-Denial 313 Present Call of the Cross (a) W. P. Merrill 281 Primary Mission Band. 694 — of War. Among. 940

Progress—Let the Pessimist take note 238	r	
	Siam, Progress in North	55
Prohibition in Canada	- Robert E. Speer in	78
Prohibition in Canada	Saved from Fire in	78
Against (b) 46	- "Scripture Listening" in	14
Protestant Episcopal Church, Gifts for the 385	- Signs of Progress in	56
	- Signs of Progress in. - Three Generations of Christians in	200
——————————————————————————————————————	Visit to a Tunal Station in (1) D. E.	62
- Foreign Missionary Societies of Europe, 1914, Statistics of the	- Visit to a Jungle Station in (b) R. E.	
1914, Statistics of the	Speer	83.
Putmayo Mission Abandoned 545	Significant Events of 1914 Sinai Peninsula, Missions on Slave-Girls, Protection for Chinese	
	Sinai Peninsula, Missions on	62
RACE Relationship, Problems of	Slave-Cirls Protection for Chinese	55
Rajah's Thank-offering in India 625	Social Force Home Missions as a (a) C I	33
Dalling Object College and Proposition for Min	Social Force, Home Missions as a (a) C. L.	
Maines, Object Taiks and Exercises for Mis-	Thompson —Side of the Missionary Meeting.	12
sionary 213	- Side of the Missionary Meeting	37
Ramabai at Mukti, With Pandita (b) Mrs. D.	Soldiers, Dibles for the	15,
P. Horne 369	Distribution of Cospels to	541
Recruits for the Front 807		
Red Men and the Cornel (a) T C Moffett 745	Millian Testamente for	000
Potone in China Posant Efforts to Hale	Danding the Dill.	200
Ramadal at Muktl, With Pandita (b) Mrs. D. P. Horne	— Million Testaments for — Million Testaments for — Reading the Bible Soldiers' Favorite Hymns Solomon Islands, Changes in the Song of the Church Drone South African Native College — Sunday-School Union	44.
Legislation and (a) D. MacGillivray., 271	Soldiers' Favorite Hymns	62.
Reinforcements for the Front	Solomon Islands, Changes in the	644
Reflex Influence of Missions 935	Song of the Church Drone	612
Reformation and Revolution 939	South African Native College	30
Religion Clinia in Comparative (a) R F	- Sunday-School Union	30
Rengion, Cinic in Comparative (a) R. E.	Sunday-School Chion	37.
D to Speece		
Kengions in Japan, Disintegration of the Old	SOUTH AMERICA, Earl Taylor on	0.
	Facts about	647
Religious Toleration in Mexico (a) J. W. But-	— New Note in	886
ler	-Our Sisters in (b) G. J. Schilling	75
Review and the Boards		
Revival in a Chinese School	- Social Service in	70
in Tubin	— Rengious Advance in. — Social Service in. — Social Service in. — Sunday-school Workers Visit — Unevangelized (a) G. J. Schilling. — Women's Rights and Women's Wrongs in (a) Mrs. K. A. Hodge. — South American Students. — South Sea Dancing. — Seas, Poisoned Bibles for the. — Talking Shoes in the.	15
in Fukien	- Sunday-school Workers Visit	133
Riots in China, Superstition and 146 Rochester Missionary Convention of Minis-	- Unevangelized (a) G. J. Schilling	803
Rochester Missionary Convention of Minis-	- Women's Rights and Women's Wrongs in	
ters 6	(a) Mrs. K. A. Hodge	599
- Pastar's Missionary Conference at (a) D	South American Students	634
L. Pierson 111 Rockefeller Board, Further Plan of the 950 Rockefeller's Plan for China 466	South See Dancing	631
Dooloofollon Doord Fronthan Dian of the OSA	Con Doisoned Diblos for the	201
Nockeleher Board, Fulther Flan of the 950	Beas, Poisoned Divies for the	37.
Rocketeller's Plan for China 406	- Talking Snoes in the	54.
Roman Catholics and Missions. American 02		
— — Dealing with 610	SPAIN, Freedom Gaining in	562
— Dealing with	- Opposition in	941
World 957	- Spiritual Quickening in	6
Rome in the Philippines, Church of 876	Spanish Mayor Studying the Dible	62
Doef of the Miller of The to the Color of the Color	Spainsh Mayor Studying the Bible	020
Roof of the World, Trip to the (a) R. H.	- Students, Case of	22
Glover 663	Speeches, Material for Missionary	23.
Rumania, Missions to Jews in 713	Speer, Robert E., in Siam	784
Glover	— Students, Case of	314
•	Speer's Comments on Japan, Dr	629
RUSSIA, Another Million Bibles for	Statistical Results of Protestant Missions in	
— Bible in 546	C. L. (1000 1014)	101
- Chapel Cars in (b) L. Lodian 755	Cupa (1009-1914)	10.
— Gospel in		
Religious Liberty in (b) A. McCaig	STATISTICS, British Missionary221,	42
During During District in Mr. McCaig, 709	- for American Home Missions	160
Austan Frotestants in war Time 609	- of Aliens in America514, of American Foreign Missions	517
- Soldiers, Gospels for	- of American Foreign Missions	165
Russians in America Evangelistic Work	- of Toot Voor	221
1mong 702		
	of Missions in China	14
-in the United States (a) W. Fetler 923		143
-in the United States (a) W. Fetler 923 Russia's Substitute for Vodka 947	— of Neglected and Unevangelized Indians in	
in the United States (a) W. Fetler	— of Neglected and Unevangelized Indians in	
-in the United States (a) W. Fetler 923 Russia's Substitute for Vodka 947	of Neglected and Unevangelized Indians in the United States	
-in the United States (a) W. Fetler	of Neglected and Unevangelized Indians in the United States	744 496
-in the United States (a) W. Fetler	of Neglected and Unevangelized Indians in the United States	
-in the United States (a) W. Fetler	ot Neglected and Unevangelized Indians in the United States	744 496
—in the United States (a) W. Fetler	ot Neglected and Unevangelized Indians in the United States	744 496
—in the United States (a) W. Fetler	ot Neglected and Unevangelized Indians in the United States	744 496
—in the United States (a) W. Fetler 923 Russia's Substitute for Vodka 947 SACRIFICE by Native Christians 276 Saloon, Products of the 226 Salvation Army, Imperial Gift to the 393, 552 —in India 783 Salvationists in Khaki 471 San Francisco Exposition (a) E. M. Page 827	ot Neglected and Unevangelized Indians in the United States	744 496
—in the United States (a) W. Fetler	ot Neglected and Unevangelized Indians in the United States	744 496 60 836 686 703
—in the United States (a) W. Fetler	ot Neglected and Unevangelized Indians in the United States	744 496 60 836 686 703
—in the United States (a) W. Fetler	ot Neglected and Unevangelized Indians in the United States	744 496 60 836 686 705
—in the United States (a) W. Fetler	of Neglected and Unevangelized Indians in the United States	744 496 60 836 686 705
—in the United States (a) W. Fetler. 923 Russia's Substitute for Vodka. 947 SACRIFICE by Native Christians. 276 Salvation, Products of the. 226 Salvation Army, Imperial Gift to the. 393, 552 — in India 783 Salvationists in Khaki. 471 San Francisco Exposition (a) E. M. Page. 827 — Moral Conditions at the Exposition in. 532 Pacing us Forces at. 632 Savior, Sufficient 223 "Scatter-the-Truth Band" in China. 404	of Neglected and Unevangelized Indians in the United States	744 496 60 836 686 705
—in the United States (a) W. Fetler	of Neglected and Unevangelized Indians in the United States	744 496 60 836 686 705
—in the United States (a) W. Fetler	of Neglected and Unevangelized Indians in the United States	744 496 60 836 686 705
—in the United States (a) W. Fetler	of Neglected and Unevangelized Indians in the United States. of Protestant Missions in China of the Protestant Foreign Missionary Societies of Europe, 1914. Protestant Missions in European and Asiatic Turkey before the War. Some Striking Figures. to Date, Chinese Christian. Stewardship, Spiritual Methods of Developing Adequate (a) A. E. Cory. Strong Drink, War and Student Day of Prayer. Volunteer Gatherings Students of Latin America (a) C. D. Hurrey	742 496 60 836 686 705 655 146 153 817
min the United States (a) W. Fetler	ot Neglected and Unevangelized Indians in the United States. of Protestant Missions in China of the Protestant Foreign Missionary Societies of Europe, 1914. Protestant Missions in European and Asiatic Turkey before the War. Some Striking Figures. to Date, Chinese Christian Stewardship, Spiritual Methods of Developing Adequate (a) A. E. Cory. Strong Drink, War and Student Day of Prayer. Volunteer Gatherings Students of Latin America (a) C. D. Hurrey South America	744 496 60 836 686 705 655 67 146 145 145 146 146 146 146 146 146 146 146 146 146
min the United States (a) W. Fetler	ot Neglected and Unevangelized Indians in the United States. of Protestant Missions in China of the Protestant Foreign Missionary Societies of Europe, 1914. Protestant Missions in European and Asiatic Turkey before the War. Some Striking Figures. to Date, Chinese Christian Stewardship, Spiritual Methods of Developing Adequate (a) A. E. Cory. Strong Drink, War and Student Day of Prayer. Volunteer Gatherings Students of Latin America (a) C. D. Hurrey South America	744 496 60 836 686 705 655 67 146 145 145 146 146 146 146 146 146 146 146 146 146
min the United States (a) W. Fetler	ot Neglected and Unevangelized Indians in the United States. of Protestant Missions in China of the Protestant Foreign Missionary Societies of Europe, 1914. Protestant Missions in European and Asiatic Turkey before the War. Some Striking Figures. to Date, Chinese Christian Stewardship, Spiritual Methods of Developing Adequate (a) A. E. Cory. Strong Drink, War and Student Day of Prayer. Volunteer Gatherings Students of Latin America (a) C. D. Hurrey South America	744 496 60 836 686 705 655 67 146 145 145 146 146 146 146 146 146 146 146 146 146
—in the United States (a) W. Fetler	ot Neglected and Unevangelized Indians in the United States. of Protestant Missions in China of the Protestant Foreign Missionary Societies of Europe, 1914. Protestant Missions in European and Asiatic Turkey before the War. Some Striking Figures. to Date, Chinese Christian Stewardship, Spiritual Methods of Developing Adequate (a) A. E. Cory. Strong Drink, War and Student Day of Prayer. Volunteer Gatherings Students of Latin America (a) C. D. Hurrey South America	744 496 60 836 686 705 655 67 146 145 145 146 146 146 146 146 146 146 146 146 146
min the United States (a) W. Fetler	ot Neglected and Unevangelized Indians in the United States. of Protestant Missions in China of the Protestant Foreign Missionary Societies of Europe, 1914. Protestant Missions in European and Asiatic Turkey before the War. Some Striking Figures. to Date, Chinese Christian Stewardship, Spiritual Methods of Developing Adequate (a) A. E. Cory. Strong Drink, War and Student Day of Prayer. Volunteer Gatherings Students of Latin America (a) C. D. Hurrey South America	744 496 60 836 686 705 655 67 146 145 145 146 146 146 146 146 146 146 146 146 146
min the United States (a) W. Fetler	ot Neglected and Unevangelized Indians in the United States. of Protestant Missions in China of the Protestant Foreign Missionary Societies of Europe, 1914. Protestant Missions in European and Asiatic Turkey before the War. Some Striking Figures. to Date, Chinese Christian Stewardship, Spiritual Methods of Developing Adequate (a) A. E. Cory. Strong Drink, War and Student Day of Prayer. Volunteer Gatherings Students of Latin America (a) C. D. Hurrey South America	744 496 60 836 686 705 655 67 146 145 145 146 146 146 146 146 146 146 146 146 146
min the United States (a) W. Fetler	ot Neglected and Unevangelized Indians in the United States. of Protestant Missions in China of the Protestant Foreign Missionary Societies of Europe, 1914. Protestant Missions in European and Asiatic Turkey before the War. Some Striking Figures. to Date, Chinese Christian Stewardship, Spiritual Methods of Developing Adequate (a) A. E. Cory. Strong Drink, War and Student Day of Prayer. Volunteer Gatherings Students of Latin America (a) C. D. Hurrey South America	744 496 60 836 686 705 655 67 146 145 145 146 146 146 146 146 146 146 146 146 146
min the United States (a) W. Fetler	ot Neglected and Unevangelized Indians in the United States. of Protestant Missions in China of the Protestant Foreign Missionary Societies of Europe, 1914. Protestant Missions in European and Asiatic Turkey before the War. Some Striking Figures. to Date, Chinese Christian Stewardship, Spiritual Methods of Developing Adequate (a) A. E. Cory. Strong Drink, War and Student Day of Prayer. Volunteer Gatherings Students of Latin America (a) C. D. Hurrey South America	744 496 60 836 686 705 655 67 146 145 145 146 146 146 146 146 146 146 146 146 146
min the United States (a) W. Fetler	of Neglected and Unevangelized Indians in the United States. of Protestant Missions in China of the Protestant Foreign Missionary Societies of Europe, 1914. Protestant Missions in European and Asiatic Turkey before the War. Some Striking Figures. to Date, Chinese Christian. Stewardship, Spiritual Methods of Developing Adequate (a) A. E. Cory. Strong Drink, War and Student Day of Prayer. Volunteer Gatherings Students of Latin America (a) C. D. Hurrey South America Study at Northfield, Mission (b) Miss F. J. Dyer Class for Church Officers. Sudanese, Appeal from a Christian. Sunday-School Convention Postponed, Tokyo Growth in Korea Is Needed in China, Why the	744 496 60 836 685 670 655 671 146 685 942 75 873 705 145
min the United States (a) W. Fetler	of Neglected and Unevangelized Indians in the United States. of Protestant Missions in China of the Protestant Foreign Missionary Societies of Europe, 1914. Protestant Missions in European and Asiatic Turkey before the War. Some Striking Figures. to Date, Chinese Christian. Stewardship, Spiritual Methods of Developing Adequate (a) A. E. Cory. Strong Drink, War and Student Day of Prayer. Volunteer Gatherings Students of Latin America (a) C. D. Hurrey South America Study at Northfield, Mission (b) Miss F. J. Dyer Class for Church Officers. Sudanese, Appeal from a Christian. Sunday-School Convention Postponed, Tokyo Growth in Korea Is Needed in China, Why the	744 496 60 836 685 670 655 671 146 685 942 75 873 705 145
min the United States (a) W. Fetler	of Neglected and Unevangelized Indians in the United States. of Protestant Missions in China of the Protestant Foreign Missionary Societies of Europe, 1914. Protestant Missions in European and Asiatic Turkey before the War. Some Striking Figures. to Date, Chinese Christian. Stewardship, Spiritual Methods of Developing Adequate (a) A. E. Cory. Strong Drink, War and Student Day of Prayer. Volunteer Gatherings Students of Latin America (a) C. D. Hurrey South America Study at Northfield, Mission (b) Miss F. J. Dyer Class for Church Officers. Sudanese, Appeal from a Christian. Sunday-School Convention Postponed, Tokyo Growth in Korea Is Needed in China, Why the	744 496 60 836 685 670 655 671 146 685 942 75 873 705 145
min the United States (a) W. Fetler	of Neglected and Unevangelized Indians in the United States. of Protestant Missions in China of the Protestant Foreign Missionary Societies of Europe, 1914. Protestant Missions in European and Asiatic Turkey before the War. Some Striking Figures. to Date, Chinese Christian. Stewardship, Spiritual Methods of Developing Adequate (a) A. E. Cory. Strong Drink, War and Student Day of Prayer. Volunteer Gatherings Students of Latin America (a) C. D. Hurrey South America Study at Northfield, Mission (b) Miss F. J. Dyer Class for Church Officers. Sudanese, Appeal from a Christian. Sunday-School Convention Postponed, Tokyo Growth in Korea Is Needed in China, Why the	744 496 60 836 685 670 655 671 146 685 942 75 873 705 145
min the United States (a) W. Fetler	of Neglected and Unevangelized Indians in the United States. of Protestant Missions in China of the Protestant Foreign Missionary Societies of Europe, 1914. Protestant Missions in European and Asiatic Turkey before the War. Some Striking Figures. to Date, Chinese Christian. Stewardship, Spiritual Methods of Developing Adequate (a) A. E. Cory. Strong Drink, War and Student Day of Prayer. Volunteer Gatherings Students of Latin America (a) C. D. Hurrey South America Study at Northfield, Mission (b) Miss F. J. Dyer Class for Church Officers. Sudanese, Appeal from a Christian. Sunday-School Convention Postponed, Tokyo Growth in Korea Is Needed in China, Why the	744 496 60 836 685 670 655 671 146 685 942 75 873 705 145
min the United States (a) W. Fetler	of Neglected and Unevangelized Indians in the United States. of Protestant Missions in China of the Protestant Foreign Missionary Societies of Europe, 1914. Protestant Missions in European and Asiatic Turkey before the War. Some Striking Figures. to Date, Chinese Christian. Stewardship, Spiritual Methods of Developing Adequate (a) A. E. Cory. Strong Drink, War and Student Day of Prayer. Volunteer Gatherings Students of Latin America (a) C. D. Hurrey South America Study at Northfield, Mission (b) Miss F. J. Dyer Class for Church Officers. Sudanese, Appeal from a Christian. Sunday-School Convention Postponed, Tokyo Growth in Korea Is Needed in China, Why the	744 496 60 836 685 670 655 671 146 685 942 75 873 705 145
min the United States (a) W. Fetler	of Neglected and Unevangelized Indians in the United States. of Protestant Missions in China of the Protestant Foreign Missionary Societies of Europe, 1914. Protestant Missions in European and Asiatic Turkey before the War. Some Striking Figures. to Date, Chinese Christian. Stewardship, Spiritual Methods of Developing Adequate (a) A. E. Cory. Strong Drink, War and Student Day of Prayer. Volunteer Gatherings Students of Latin America (a) C. D. Hurrey South America Study at Northfield, Mission (b) Miss F. J. Dyer Class for Church Officers. Sudanese, Appeal from a Christian. Sunday-School Convention Postponed, Tokyo Growth in Korea Is Needed in China, Why the	744 496 60 836 685 670 655 671 146 685 942 75 873 705 145
min the United States (a) W. Fetler	of Neglected and Unevangelized Indians in the United States. of Protestant Missions in China of the Protestant Foreign Missionary Societies of Europe, 1914. Protestant Missions in European and Asiatic Turkey before the War. Some Striking Figures. to Date, Chinese Christian. Stewardship, Spiritual Methods of Developing Adequate (a) A. E. Cory. Strong Drink, War and Student Day of Prayer. Volunteer Gatherings Students of Latin America (a) C. D. Hurrey South America Study at Northfield, Mission (b) Miss F. J. Dyer Class for Church Officers. Sudanese, Appeal from a Christian. Sunday-School Convention Postponed, Tokyo Growth in Korea Is Needed in China, Why the	744 496 60 836 685 670 655 671 146 685 942 75 873 705 145
min the United States (a) W. Fetler	of Neglected and Unevangelized Indians in the United States. of Protestant Missions in China of the Protestant Foreign Missionary Societies of Europe, 1914. Protestant Missions in European and Asiatic Turkey before the War. Some Striking Figures. to Date, Chinese Christian. Stewardship, Spiritual Methods of Developing Adequate (a) A. E. Cory. Strong Drink, War and Student Day of Prayer. Volunteer Gatherings Students of Latin America (a) C. D. Hurrey South America Study at Northfield, Mission (b) Miss F. J. Dyer Class for Church Officers. Sudanese, Appeal from a Christian. Sunday-School Convention Postponed, Tokyo Growth in Korea Is Needed in China, Why the	744 496 60 836 685 670 655 671 146 685 942 75 873 705 145
min the United States (a) W. Fetler	of Neglected and Unevangelized Indians in the United States. of Protestant Missions in China of the Protestant Foreign Missionary Societies of Europe, 1914. Protestant Missions in European and Asiatic Turkey before the War. Some Striking Figures. to Date, Chinese Christian. Stewardship, Spiritual Methods of Developing Adequate (a) A. E. Cory. Strong Drink, War and Student Day of Prayer. Volunteer Gatherings Students of Latin America (a) C. D. Hurrey South America Study at Northfield, Mission (b) Miss F. J. Dyer Class for Church Officers. Sudanese, Appeal from a Christian. Sunday-School Convention Postponed, Tokyo Growth in Korea Is Needed in China, Why the	744 496 60 836 685 670 655 671 146 685 942 75 873 705 145
min the United States (a) W. Fetler	ot Neglected and Unevangelized Indians in the United States. of Protestant Missions in China of the Protestant Foreign Missionary Societies of Europe, 1914. Protestant Missions in European and Asiatic Turkey before the War. Some Striking Figures. to Date, Chinese Christian Stewardship, Spiritual Methods of Developing Adequate (a) A. E. Cory. Strong Drink, War and Student Day of Prayer. Volunteer Gatherings Students of Latin America (a) C. D. Hurrey South America	744 496 60 836 685 670 655 671 146 685 942 75 873 705 145

Syen Chun, Missionary School at. 953 Syria, Demand for Bibles in. 390 Mission Buildings Seized by Turks, 624 Situation in. 383 What the War has meant to. 463 TAYLOR Earl, on South America 65 Tarayantz, Baron 229 Temperance, Flying Squadron for 386	War and Missions in the Persian Gulf (a) E. E. Calverley
Temperance, Flying Squadron for	Blessings of. 224 British Christianity and the (a) Basil Mathews 106 Christians in Persia and the (a) S. G. Wilson 267 Church and the 354 Continental Missions and the 945 Fishermen Prisoners of 945 French Protestants and the 152 Has Meant to Syria What the 463
Thanksgiving Ann (Drama). Kate W. Hamilton	Continental Missions and the 945 Fishermen Prisoners of 945 French Protestants and the 152 Has Meant to Syria, What the 463 Hindered by the European 75 in Europe (a) J. R. Mott. 567 Losses in the 714 McAll Mission and the (a) G. T. Berry 605 on North African Missions, Influence of the 967 Prayer in Time of (b) A. Murray 531 Prison Y. M. C. A 867 Reforms in France 624
Toronto, Misionary Giving in	— Scenes in Central Africa 76 — Some Effects of the. 243 — Spiritual Results of the. 228 — Waldensians and the. 153 — What Non-Christians Say of the. 139 — Work for Prisoners of. 472 — Y. M. C. A and the. 713 Wealth of the United States. 630 West African Missionaries in Exile. 383 "What's Come over Murray". 613
Closing in on	— What Non-Christians Say of the. 139 — Work for Prisoners of . 472 — Y. M. C. A. and the . 713 Wealth of the United States . 630 West African Missionaries in Exile . 383 "What's Come over Murray?" . 613 Wherry, Rev. John
Missions in	— Missionary Day
— Persecuting Native Christians. 709 Tuskegee Prize Winner. 226 Typewriter Invented, Chinese. 467 UGANDA in war times. 151 — New Sect in. 309 — Perplexing Questions in. 462 Uncle Sam's Little Children. 220 Union College, Lawn Map at. 215 — Medical College in Peking, China. 706 — on the Fields, Forces making for. C. E. 200	- Rights and Women's Wrongs in South America (a) Mrs. K. A. Hodge
Jefferson 428	dren
Urumia Christians rescued. 548 — Missionaries Isolated. 306 VICE in Chicago, Uprooting. 645 WALDENSIANS and the War. 153 Walker, Dr. J. E. 233 War a Great Opportunity. 314 — a Test of Christians in China 301 — and British Endeavorers. 310 — and French Missions (a) M. A. Casalis. 261 — and German Missions (a) M. Schlunk. 103 — and Missions. 381	- m the Customs College, Shanghai. 753 - Movement in Turkey. 3 - Temperance Work by 545 - War Prison 867 Y. W. C. A at the Exposition 791 - Conference in India. 708 Yucatan, Reformers in 84 - Reforms 944 Vun Chi-ho, Preacher, Teacher, Statesman, Sketch of 507 Zanzibar Boy Scouts. 395 Zulu Industrial School 955
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Fuel for Missionary Fires

SOME SIGNIFICANT FACTS FOUND IN THIS NUMBER

Suitable for Use in Church Calendars and Missionary Meetings

1. The ten Chinese girls, the first sent to America to be educated on the Indemnity Fund, are all Christians, and eight are daughters of Chinese pastors. They were chosen by competitive examination in Peking (see page 63).

2. Mohammedanism is hopelessly divided. The attempts of the Sheikh-ul-Islam of Constantinople to arouse all Moslems to a "Holy War" against Christians have failed (see pages 2 and 13).

3. In the United States there is one ordained Protestant minister to every 594 people; in China there is only one to every 476,462 people (see page 61).

4. If China arms and drills her people up to European standards she will have a standing army of 36,000,000 men. Is it not worth while to teach China the power of the Gospel of Christ? (see page 26).

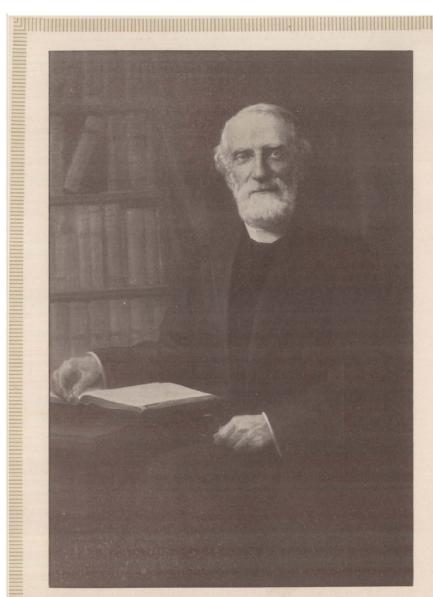
5. Seventeen hundred walled cities and thousands of smaller rowns in China are now open to missionaries for the first time. If we do not quickly use this opportunity the tide will turn as it has turned in other lands (see page 71).

6. Mr. Morimura, a wealthy Japanese business man, who recently found Christ in his old age during the evangelistic campaign, has given Siroo,000 to establish a fund to promote business morality (see page 74).

7. The Christians of Aintab, Turkey, astonished the Turkish soldiers, when they arrived hungry and thirsty, by giving them a hot dinner and cool water. "Verily," said the soldiers, "such kindness has never been shown by Christians to Mohammedans since the days of the Prophet" (see page 3).

8. In the recent evangelistic campaigns among Chinese students, conducted by Mr. Sherwood Eddy, 7,000 inquirers in seven cities asked to join Bible classes. The average attendance at the meetings was 3,000 students (see page 5).

9. In the Peking evangelistic campaign the Minister of the Interior gave the ground for the pavilion in the "Porhidden City"; the Minister of War gave the use of 200 army tents; the



A PORTRAIT OF ARTHUR T. PIERSON (1837-1911)

Editor-in-Chief of the Missionary Review of the World, 1888 until his decease in 1911

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JANUARY, 1915

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M SIGNS OF THE TIMES W

SIGNIFICANT EVENTS OF 1914

THE year that has just closed will first of all be notable as one marked by the greatest war in history. Men and money, all resources and treasures have been sacrificed without stint for national success. It is still too early to forsee the results of the war, or its full significance to the Kingdom of God. There will be changes in the map of Europe and of the world: the loss of men and material resources are incalculable, the exhibition of hatred is deplorable. All is against the Spirit of Christ. On the other hand there are lessons that may well be taken to heart by all Christians—the ineffectiveness of an "armed peace"; the heroic self-sacrifices of which men are capable; the enormous supply of men and money available, if people are but aroused to the need of giving; the futility of all foundations for peace and brotherly love other than loyal surrender to Jesus Christ.

But there were other events of the year which, in the sight of God, are

no less significant. These have been noted from time to time in the Review, and are listed here that we may see them at a glance. The December index refers to the months in which full particulars are given:

North America

The Student Volunteer Convention in Kansas City.

Campaign of World's S. S. Association in behalf of Moslem children.

United Every-Member Canvass in the Churches.

Convention in behalf of American Negroes, Atlanta.

Co-operation Program adopted by Home Mission Council.

Hebrew-Christian Alliance formed.

American Baptist Missionary Centenary.
United Conference of Missions in
Mexico.

International Sunday-school Convention, Chicago.

Dedication of the Christian Synagog, Toronto.

United Missionary Campaign among churches of all denominations.

South American Leaders' Conference, Uruguay.

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

Interdenominational Ministers' Missionary Conference, Rochester. (Report later).

Europe

Hebrew Christian Conference, Hamburg. Wesleyan Methodist Centenary.

Opening of the New Waldensian Church in Rome.

Great Protestant Meetings in Barcelona, Spain.

Spiritual Awaking in France.

Temperance Movement in Russia.

First Laymen's Missionary Conference, Great Britain.

Salvation Army Congress in London. Revival in Bulgaria.

The World War in Europe, Asia, Africa, the Islands of the Sea.

Moslem Lands

Young Men's Christian Association
Building Opened in Constantinople.

The Robert Wilder Meetings in Constantinople.

The Opening of New Buildings of Constantinople College for Women.

United Evangelistic Campaign in Constantinople.

The "Capitulations" Abolished by Turkey.

Turkey seeks to foment a Holy War against Christians.

India, China, and Japan

Awakenings in North India, 150,000 Baptisms.

Other Christward Mass Movements in India.

Attempt to Reestablish Confucianism.

The Eddy Evangelistic Campaigns in China.

Idol Burning in Yunnan, and elsewhere. Chinese Board of Missions Formed.

The United Evangelistic Campaign, Japan.

Africa and the Islands

Spiritual Awakening in South Africa. Christward Movements in Uganda. Christward Mass Movement in West Africa.

Church Union Movement in Livingstonia.

Spiritual Awakening in the Nile Valley.

Marsden Centenary in New Zealand.

German Islands taken over by British.

Cure for Leprosy discovered in the Philippines.

Some Notable Deaths

Samuel B. Capen, President of the American Board C. F. M.

James S. Dennis, Author of "Christian Missions and Social Progress."

E. E. Strong, Editorial Secretary of the American Board.

Fred S. Arnot, of the Garenganze Mission of Central Africa.

H. A. Robertson of Erromanga, New Hebrides.

Bishop Tucker of Uganda.

THE "HOLY WAR" OF ISLAM

VERY significant sign of the times has appeared on the horizon from the direction of Moslem lands, in the failure of the efforts of Turkish Moslems to arouse enthusiasm for their program for a "Holy War" against Great Britain, France and Russia. The Sheikh-ul-Islam and several local Moslem leaders have issued proclamations to arouse their co-religionists not only in Turkey, but in Persia, Africa, and India, to join in exterminating the infidels (except Thus far these Turkey's allies). calls have been of no avail. Mohammedan world is hopelessly divided. In Asia Minor and Syria bands of Moslems will doubtless welcome any excuse to pillage and destroy their Christian neighbors; in Persia, where the local government is weak, there will probably be much disorder and some attacks on Christians; in Arabia there will continue to be manifestations of fanaticism, but there are too few Christians there to make a fight worth while. In Egypt, however, the former Khedive has been deposed and is in exile and the present Premier, Rushdi Pasha, has declared in favor of Great Britain. In India also the Mohammedan rulers are generally loyal and refuse to follow the lead of Turkey.

There is little to fear from a general unholy "Holy War." There is little danger of a Turkish invasion of Egypt, either by land or sea. Reports to this effect are thus inventions of those with whom the wish is father to the thought. There are, however, some causes for anxiety on account of the missionaries and other Christians in Asia Minor and Syria. These are greatly in need of our prayers and help. Thieves and brigands are now free to pillage friends of the European allies. Harbors are mined and traffic by land and sea is irregular or entirely broken up. Some Europeans are reported imprisoned and their property confiscated.

In the midst of this picture of brigandage comes the report from Aintab that Christian kindness won the esteem of Turkish soldiers. Troops arrived before this city of 80,000, after a march of 70 miles, during which they had been without rations. It would not have been surprizing if they had looted the Christian quarters and abused the "infidels." The Christians of the city, however, including the American mission college students, united in a movement to give the Turkish troops a good The troops had been hot dinner. obliged to drink only muddy water, but now the Christian women brought an abundance of cool, refreshing, pure water to quench the soldiers thirst. Imagine the surprize of these hungry and thirsty men. "Verily,"

they said to one another, "this is something new; never since the days of the prophet until now has such kindness been shown. No Moslem friend has come to give us food and drink without money and without price, but these Christians have supplied our every need without our asking."

3

This is the way of Christ. It is the way that will end in victory.

THE ASSOCIATION MOVEMENT IN TURKEY

JOW many hopes are shattered or their fulfilment delayed by the war in Turkey, it is impossible to estimate. The Young Men's Young Women's Christian Associations, for instance, had only recently formed a union, including both organizations, for the Turkish Empire, the only country in which this has been done. The first annual meeting of the General Committee of this Union was held in Constantinople last summer, and not only achievements recorded. but plans were made for the future. will be interrupted by the participation of Turkey in the war. Frances Gage, General Secretary of the Y.W.C.A., reported that Student Associations are now in several mission schools, and city associations, so-called, are carried on by (1) groups of foreign girls living in coast cities; (2) organizations of women and girls in the Protestant churches and (3) mixed groups, organized something after the form of women's The presence of women by the thousands in the silk mills Brousa, the tobacco factories of Smyrna and the cotton mills Adana, constitutes a strong appeal

for the development of Association activities.

Mr. E. O. Jacob is the leader of a strong body of Y.M.C.A. secretaries, and the Association Quarterly is published to represent both sections of the work. The Student Associations, both men's and women's, voted to apply for admission to the World's Student Christian Federation. It was decided that the women's department should apply for affiliation with the World's Y.W.C.A.

NEWS OF THE ARABIAN MISSION

THE entrance of Turkey into active participation in the great European War which has now extended to Asia has caused some anxiety as to the welfare of missionaries in Armenia, Syria, and the Persian Gulf. Busrah and Kuweit, stations of the American Reformed Church Mission, are in the territory of the Turkish Empire. For some time the relations between the British representatives at Busrah and the Turkish authorities have been strained. reflecting the relations of the respective governments. In order to remove causes of friction the British Government withdrew its gunboats from the river and harbor of Busrah and closed its post-office. The only other means of communication was therefore through the very unreliable Turkish post-office which is never used by the missionaries.

Americans have not been interfered with and since the Turkish Government at Constantinople has asked the American Ambassadors at London, Paris and Petrograd to take charge of the interests of Turkey in those capitals, there is every reason to think that the Turkish authorities

throughout the Empire will be careful to treat with full consideration all American residents within those domains. A telegram received by the Secretaries of the American Board from Secretary of State Bryan on November 9, reads:

"Our Ambassador at Constantinople with hearty cooperation of Turkish officials has situation completely in hand. Missionaries and their work fully safeguarded. Everything proceeding as the normal conditions prevailed. You may safely reassure all friends."

A letter from Rev. John Van Ess at Busrah (under date September 21, 1914) gives assurace of safety. He says:

"Turkey has been intensely pro-German, and the rapid advance of the German forces a while back had its effect in making our friend the Turk a bit overbearing. . . . The most serious matter is that of the extensive mobilization on the part of Turkey. One of Dr. Cantine's men in Amara, was imprisoned for not presenting himself to the army, and finally was released on payment of £T43, of which £T10 was given him by a Turkish officer as evidence of his friendship, a gratifying circumstance. Two other evangelists were gotten off as being readers in the church, and my head teacher as being preacher. Two others of my teachers have, however, been taken into the army, and so my work will be seriously crippled, altho it is a comfort that all Government teachers have been taken, without exception, and in consequence all Turkish schools are closed. Further remarks I shall omit. fearing the censorship to which this letter is subject. The announcement

by Turkey that the Capitulations will be abolished on October 1st, makes us feel a little uneasy, tho I can not believe that the Powers will consent."

AWAKENINGS AMONG CHINESE **STUDENTS**

"C EVEN cities, 7,000 inquirers, average attendance, President, officials cooperating. Wen (Commissioner of Foreign Affairs of Chekiang Province), Hangchow, baptized. Evangelistic campaign not affected by war. Opportunities double last year." reads a cablegram from China giving some of the visible results of Mr. Sherwood Eddy's Evangelistic Campaign among Chinese College students in fourteen of the cities of China. The deeper, abiding results only God can know, and yet the fruits of the meetings held last year are so encouraging that those here referred to are full of promise.

In Tientsin the Guild Hall was crowded with 2,000 students and several hundreds were turned away. On the last day over 1,000 inquirers exprest their desire to join Bible classes. Last year after the meetings in this city 500 Confucian students were enrolled in Bible classes, over 200 of whom were later received in the churches by baptism or as probabilities.

In Peking the President, Yuan Shi Kai, exprest deep interest in the meetings, and the Vice-President, General Li Yuan Hung, requested Mr. Eddy to address his family and guests. The cordial cooperation of the officials was in striking contrast to their attitude to the Gospel in the Boxer Uprising of 1900. The Ministry of the Interior

offered a site for the evangelistic pavilion within the Forbidden City itself. It is the first time in history that Christian meetings have been allowed within these sacred precincts. The Ministry suggested that this pavilion be placed next to the sacred altar where the emperor annually worshiped the "Spirits of the Land." The Ministry of War gave the use of 200 tents to make the pavilion rainproof, the Minister of Education granted a half holiday to all the government students in Peking to enable them to attend the opening meeting. and the Minister of Foreign Affairs sent his representative to the meeting.

5

After Mr. Eddy had spoken one night to over 3,000 students for over an hour, more than 1,000 men signed cards as inquirers. A meeting was held in another part of Peking attended by 1,700 of the gentry and business men, and the Board of Trade asked for 300 reserved seats at this meeting. Three hundred and fifty of these men indicated their desire to join Bible classes. At one meeting for inquirers there were present: one former governor, two generals, a private secretary to the President, the director of China's national bank, prominent officials, a young non-Christian philanthropist. Probably in no other country in the world to-day are the officials so accessible to Christianity Two hundred Chinese as in China. Christian young men have been normally trained to lead the Bible classes in conserving the results of these meetings. · In Paotingfu, Horace Pitkin laid down his life with the martyrs of 1900, 500 non-Christian students and leading men indicated their purpose to join Bible classes as inquirers. "The blood of

the martyrs has proved again the seed of the Church, and China, after the last spasm of heathenism, hate and cruelty, is turning to-day, sobered and chastened, with open mind to consider the claims of Christ."

NEW ENGLAND METHODIST MEN

THE men of the Church, as a whole, are taking their larger share in missionary work. The denominations are enlisting their men in laymen's movements as was when twenty-four hundred delegates registered at the New England Convention of Methodist Men in Boston (November 11th-13th). This was the largest company of men from the Methodist churches of New England ever assembled. The meetings of the General Committees of Home and Foreign Missions preceding and following the convention made possible the attendance of the members of the committees, including nearly all of the bishops of the Church, and a very strong program resulted. The convention had two unique features.

One was a Jesse Lee demonstration on the site on Boston Common where Jesse Lee, the founder of Methodism in New England, preached his first sermon. The principal address was delivered by Bishop W. F. McDowell on "The Fathers."

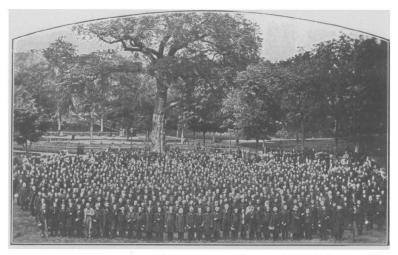
The second unique feature was the use of slides and motion pictures to report the results of a "Survey of Religious Conditions in New England," including the work of Morgan Memorial Institutional Church in Boston. For months trained workers have been making the investigations and gathering the statistics. At the beginning of each session, and related to the topics which were to be discust

on the program, the facts gathered were thrown on the screen. A volume will be published giving the principal addresses delivered at the convention and the survey materials in chart and tabulated form. A continuation policy was adopted and echo meetings will be held all over New England to inspire the churches and to put the policy into actual operation.

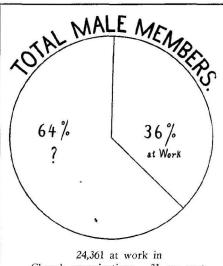
A MISSIONARY CONVENTION OF MINISTERS

THERE have been missionary conventions of laymen, of young people, of women, of secretaries, and of ministers and others, but a convention for ministers only, that is planned and carried out by laymen, is a new departure. Such a convention was held in Rochester the first week in December, under the auspices of the Laymen's Missionary Movement. There was a large attendance and a strong program, planned wholly with reference to helping the pastors in grappling with their problems. All the evangelical ministers in the Western half of New York State were invited and the churches of Rochester provided free entertainment.

The theme of the Convention was "The Church at Work in the Community, the Nation and the World," and eminent speakers were enlisted because of their special experience along some particular line that would make their testimony valuable to pastors. A full report, with addresses, will be given in the Review for February. Over seven hundred ministers were present from the 2,000 Protestant churches in the western half of the State. If the pastors catch the missionary fire, the contagion will spread.



JESSE LEE CELEBRATION AT THE NEW ENGLAND CONVENTION OF METHODIST MEN On Boston Common in 1860, Jesse Lee, the founder of New England Methodism, preached his first sermon. The event was commonorated in November, 1914.



24,361 at work in Church organizations ...31 per cent. Personal Evangelism ... 3 per cent. Missionary Education ... 2 per cent. Where do you count?

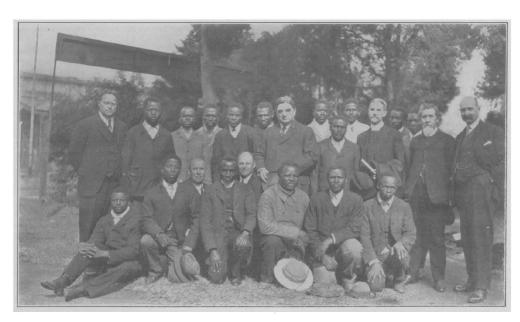
Methods of Educating the Church in Missions

- 431 say Preaching
- 160 say Literature
- 116 say Classes
 - 26 say Special Speaker
 - 16 have no methods
- 67 do not report

CHARTS USED AT THE NEW ENGLAND CONVENTION OF METHODIST MEN



SOME UNCHRISTIANIZED ZULU RICKSHAW BOYS IN NATAL, SOUTH AFRICA



DR. TAYLOR, MR. SMITH, AND THEOLOGICAL STUDENTS AT IMPOLWENI, SOUTH AFRICA
CONTRASTS IN THE NATIVES OF SOUTH AFRICA
(See article by Fred B. Smith, page 29)

Some Missionary Aspects of the Year 1914

BY ROBERT E. SPEER. NEW YORK

Author of "Missions and Politics in Asia," "Missions and Modern History," etc.





HE past year began with the greatest gathering of students in the interest of missions which has ever been held. Five thousand repre-

sentatives of the faculties and student bodies of the United States and Canada met at Kansas City for five There were delegates also from every other great race, one hundred and sixty from the young men and women of China who are in our American colleges and universities, forty from the Japanese, with smaller groups or single individuals from the other nations of Asia and from Europe, Africa and South America. The influence of the convention in deepening missionary convictions and spreading abroad the knowledge of missionary work reached out to the ends of the world.

The opening month of the year which brought this accession of vitality and power witnessed also the passing on of one who was beloved and trusted as a missionary leader, who could ill be spared and who was eager to live to share in the further advancement of Christ's Kingdom over the world, Dr. Samuel B. Capen, president of the American Board of Commissioners for Foreign Missions and since its organization the chairman of the executive committee of the Laymen's Missionary Movement. Dr. Capen had gone to India to at-

tend the Centennial anniversary of the establishment of the American Mission in India and was on his way home by way of China when he died of pneumonia in Shanghai on Januuary 29. In many ways Dr. Capen was a representative Christian man, typical of his time. He was a layman who in business, municipal administration, education, his local church, the Christian life of the nation and the evangelization of the world rose to trusted leadership without display or self advertisement or any influence except the affectionate purity simplicity of his character and his good sense and loyal high-mindedness. He was an embodiment of the newly recovered priesthood of the laity and of the world-citizenship which missions have created.

The most notable missionary anniversary of this year was the centennial of the founding of the American Baptist Missions. The centenary on the field was celebrated in Rangoon, Burmah, in December, 1913, but while Baptist missions abroad began in 1813 through Judson's adoption of Baptist principles on his vovage to India, the General Convention for Foreign Missions was established at Philadelphia, May 21, 1814. anniversary was held in conjunction with the annual May meeting of the Baptist societies in Boston in May. From the courageous beginnings of Adoniram Judson the work has grown

127 stations, 701 missionaries, organized churches, 1,575 native workers and 166,330 churchmembers. The strong denominational convictions which have characterized the work of the Baptist missions are yet enriched with a true fraternal spirit. During the year a long standing problem of territorial adjustment in the state of Kengtung in Burmah was most harmoniously adjusted between the Baptist and Presbyterian Boards which have also for years worked happily together in China and the Philippine Islands in the same stations and even in the same institutions, and have during the year united their schools in Tokyo, Japan, in fruitful cooperation.

Cooperation in Mexico

But the most notable advance in missionary cooperation has been made possible by the situation in Mexico. The utter chaos in that distrest land led to the temporary withdrawal from the field of all but a half dozen of the missionaries. It seemed a providential opportunity to the missionaries at home to consider together the whole arrangement and program of missionary work with a view to such measures of readjustment and cooperation as would make it in the highest measure efficient and comprehensive upon the return of the forces to the field. Sixty or seventy representatives of the mission boards at work in Mexico met accordingly on June 30th and July 1st in Cincinnati, and approved the most thoroughgoing scheme of occupation and cooperation which has ever been outlined for any mission field, contemplating united work in publication, education, home publicity and field conference and a plan

of territorial assignment of responsibility aiming at adequate provisions for every part of the field. Not all, naturally, are ready to go as far as some, but a notable advance has been made and an ideal set up for other mission fields.

The year ends with no apparent prospect of peace and order in Mex-There are sections of the country where tranquility prevails but no central and responsible government has been set up. The pressure for intervention by the United States has been resisted with the avoidance of bloodshed which would have been inevitable and of the weakening of our moral influence in Latin America and especially in the world situation consequent upon the war. The missionaries are returning to their posts in some states and find the religious needs of the nation deeper than ever. The animosity of the various revolutionary movements has been intense against the Roman Catholic Church on the ground of its alleged hostility to liberal thought and institutions and to all freedom. Priests and nuns have been harshly treated and church property appropriated. In consequence we have seen the interesting phenomenon of the Roman Catholic Church in the United States appealing to the American government to intervene in behalf of religious liberty and toleration in Mexico, the very land regarding which Pope Pius IX. wrote to Maximilian urging that Roman Catholicism should be the only religion allowed "to the exclusion of every other dissenting worship" and "that instruction, whether public or private. should be directed watched over by the ecclesiastical authorities." Mexico was included

in Pius's Encyclical issued the same year, contending that the opinion that liberty of conscience and of worship is the right of every man is not only an erroneous opinion, very hurtful to the safety of the Catholic Church and of souls, but also delirious.

The prompt and cordial acceptance by the United States of the proffered mediation of Brazil, Argentina and Chile when our peaceful relations with Mexico which had endured long and difficult strain were unreasonably imperiled by a trivial incident, exerted a beneficial effect throughout Latin America. We are so confident of the rectitude of our political sentiments toward the other American nations that we utterly fail to appreciate the distrust which many of these nations feel toward us and we have too easily forgotten the grounds which we have given them for this distrust. Sr. Garcia Calderon's book on "Latin America-Its Rise and Progress" illustrates the habit of thought of the younger leaders in Latin America and the misapprehensions and suspicions which characterize it. It is to be gratefully recognized that we ended the year with a distinctly better feeling toward us on the part of Latin America. There is need of wise and unselfish cultivation of this feeling that all these Western nations may work together in peace and mutual helpfulness and by God's grace avoid the deadly errors of the older world.

Problems of Race Relationship

In various forms apart from the European war the great problem of race relationship, which the world has never been able to solve and for which it will not accept the Christian

solution, has troubled the history of the past year. It was one of the irrepressible issues in the discussions in Congress over the questions of the Philippines and of Asiatic immi-The last few years have seen a very substantial transfer of self government to the Philippine people and they surely have not lacked declarations as to the ultimate purpose of the American occupation of the islands, but the measure known as the Jones bill proposed further commitments and raised the debate as to whether the United States was going too fast or not fast enough providing autonomy for Filipinos. That the people are moving forward wonderfully under the educational and political tutelage of the United States there could be no doubt. Nowhere else in the world has there been a more wonderful instance of social and intellectual transformation. That there should be divergence of view as to our government's policy both among theorists and among practical men is inevitable. Progress and just action are dependent upon attrition the diverse opinions. But it is unfortunate that in every such debate vicious conceptions of racial relationship are revealed. Among the mischievous and timorous words spoken in the debate by a leader in Congress were these:

"I have no doubt that a conflict will come between the Far East and the Far West across the Pacific Ocean. All which is taking place in the world, the logic of the history of the human race up to now, teaches us that the avoidance of this conflict is impossible. I hope it will be only a commercial conflict. I hope war may not come, that there will

be no conflict of arms; but I have little faith that in this world of ours people and races are able to meet in competition for a long period without armed conflict. A fight for commercial supremacy leads in the end to a fight with arms, because that is the final arbiter between nations."

Such words are mischievous because they bring on the very situation they profess to deplore, and they are unmanly because they represent a surrender to the supposed fatality of history. But why should man deliberately accept defeat at the hands of his own deeds? Why should he first brutalize his interracial relationships and then be browbeaten by his own brutality?

Never have we had a year, however, in which race prejudice and fear has been allowed so pitifully to blind human judgment. The trial of the Jew, Beilis, for alleged ritual murder in Russia, the wild discussion of the various immigration measures in Congress, the race collisions and the case of the Hindu laborers in South Africa, the public recrudescence of century-long race repression in some of the Latin American lands, the antagonism of the Indian peon to the Spanish landed aristocracy in Mexico, were but a few of the expressions of this prejudice and fear. Two incidents reported in the same issue of one morning paper were tragically illustrative of the confusion and untruth which becloud the whole problem. The Sikh immigrants from the Panjab who had sought admission as laborers into Canada and who had been kept prisoners on their ship at Victoria and prevented from landing and finally sent back to India were reported to have arrived in Calcutta

where, embittered by their experience, a riot broke out which cost a dozen lives or more. The same paper which reported the incident described also the triumphant landing of the Sikh troops at Marseilles, where they went ashore greeted with flowers and shouts of welcoming joy. The Sikh husbandman with his shovel on his shoulder coming to toil and increase our wealth flung back from the western gate, and the Sikh soldier with his gun, coming to kill and destroy, welcomed in at the opposite door!

Japan and Korea

Especially has the problem of racerelationship been prest upon the nation by the necessity of a more equitable and adequate solution of the question of Japanese immigration, with the Chinese question in the background. The agitation and anti-alien land legislation in California gave the national government one of the three most difficult diplomatic problems of the year. And the issue is so far from being settled that it stands ahead of us as one of our most perplexing tasks-how on the one hand to afford American labor the protection to which it is entitled, and to conserve American institutions, and, on the other, to do absolute justice, to fulfil the highest obligations of international fair dealing and good will and to perpetuate the principles of democracy and equality on which the nation was founded. A commission on Eastern race-relationship was established by the Federal Council of the churches and is dealing carefully with the problem. Meanwhile it is the duty of all patriotic men not to talk as the congressman who has been quoted talked, but to declare in season and out of season that this problem must be solved and that there can not be and will not be any rupture of the relations of friendship and respect which have bound together the United States and Japan ever since Japan had any relations with any Western power.

In Japan the year has brought government and people alike closer to the sober fundamental moral problems of national life. Count Okuma. the most nearly Christian of the elder statesmen, has become Prime Minister, and his attitude toward religion, and especially toward the Christian religion, is far more serious and intelligent than Prince Ito's ever was. The old hostility of the Educational Department to Christianity has largely disappeared and the bureau of religion has now been associated with this department in recognition of the essential place of religion in ethical education. Buddhism has suffered a great deal in public esteem through the exposure by government prosecution of the ecclesiastical authorities of the great Hongwanji temple in Kyoto, who were accused of immoralities and peculations involving many millions of dollars and resulting in the financial ruin of one of the wealthiest of the Buddhist establish-Christianity, on the other ments. hand, has distinctly grown in the estimation of thoughtful and earnest men. Baron Shibusawa, the foremost business man and banker in the empire, has been having teachers come to instruct him in the Bible, and Count Okuma and others have said quite openly that they see no solution of the race questions between the United States and Japan except through the Christian religion.

Three-Year Evangelistic Campaign projected two years ago has been carried on with moderate energy.

ΙI

There has been a marked improvement in the relation of the Japanese Government and the Christian Church in Chosen (Korea). Not only have the Japanese continued their remarkable work in the improvement of every department of government and of social and industrial conditions but Count Terauchi has shown most friendly appreciation of the missionaries and their work and of the character and influence of the Korean Christians. There have been frequent rumors that Baron Yun-chi-ho and the two or three other Christians who alone were convicted of the scores of Korean Christians tried for conspiracy, might be pardoned. any case there have been no other charges or rumors such as were frequent while General Akashi was in Korea, and on the other hand the missionaries and the officials have been on most friendly terms and the Seoul Press, June 30th, reporting a dinner given by the Governor-General to the missionaries, after referring to past misunderstandings, declared in an editorial. "The success that attended Count Terauchi's dinner is further evidence that good feeling is now growing between the Government-General and the missionaries. is very satisfactory; because we hope that the latter will continue in their good work in the peninsula, which is certainly in need of disinterested endeavors for the moral and religious elevation of its people."

The Religious Needs of China

The events of the year have in no wise diminished a similar moral and

religious need in China. The republican forms of government and the democratic yeast upheaving the actual administration and institutions of the land have temporarily disappeared, but human thought can not be turned backward, and the new life has come to China to stay and to work out in Chinese ways the new destiny of the nation. The threatened establishment of Confucianism as the State religion, with the abridgment of the principle of free religious liberty has ended for the present in the provision of certain ceremonial observances in Peking and a certain official emphasis on Confucianism, which has not hindered the spread or the influence of Christianity, and which has not succeeded in putting any real vitality into the old ancestral system of China. Some of the Confucian propagandist organizations have dismally collapsed. Of the one thousand members of the Hong Kong Confucianist association, only forty attended the meeting last summer, and the failure of the work was sorrowfully acknowledged.

The war in Europe has given China a breathing space. It has prevented its contracting any more foreign loans, which is a good thing, and it has allowed it to try to reorganize its government without the foreign machinations and exploitations which of old made Peking a nauseous place. A new spirit breathes through the administration, and while little more than a beginning has been made, nevertheless it is a new era that has begun, as any one who has dealings with Peking can discover.

The missionary opportunity remains undiminished. A country itinerating

missionary reports conditions which are typical:

"As I look back over the trip, the one thing which remains most clearly in my mind is the new eagerness on the part of these many people to listen. often been in crowds during my life in China, but never before in such listening crowds, never when there were so many who seemed to come, not because of curiosity, but because they wanted to hear about God. It is a very inspiriting memory, and a very sobering one, too, for how are we meeting this opportunity? How are we entering into these new doors which God has so wonderfully opened for us? we should meet it with the same prayer that was overheard among the women in Meng Chen. A roomful were trying to memorize the Lord's Prayer. There was much noise and confusion, and one faithful old soul, trying in vain to keep up, finally went off to a corner, and she was heard there repeating a little prayer of her own. It was short, and she said it softly, again and again-"O Lord. thankful and unworthy."

Progress in India

The results of the India census of 1911 have appeared during the year, and show a growth of Christianity in India far in excess of the boldest missionary hopes.

The total number of Christians in India at the time of the census was 3,876,203, or 12 per mille of the population. During the decade since the previous census, the increase was 32.6 per cent., and the number of Christians has more than doubled since 1881. The proportional increase is by far the greatest in the Panjab, where there are now three times as many Christians as in 1901; in the Central Provinces and Behar the increase is 169 per cent., and in Hyderabad, Assam, and the United Provinces the increases are 136, 89, and 75 per

cent., respectively. Lutherans, chiefly found in Madras and in Behar and Orissa, have increased by 41 per cent., and Methodist adherents are two and a half times as numerous as a decade ago. Presbyterians have achieved even more remarkable results. With 181,000 adherents they are more than three times as numerous as in 1901. The Panjab has shown a phenomenal increase among Presbyterians, whose numbers have grown from 5,000 to 95,000 in the ten years.

As to the effect of Christianity on the converts, Mr. Blunt, one of the Census Superintendents, draws attention to the greater cleanliness of dress and habits among converts as compared with the classes from whom they are drawn. "The new convert, maybe, is no better than his predecessors; but a new generation, the children of the first generation of converts, is now growing up. . . . The children of the converts, born in Christianity, are very different from their parents; their grandchildren will be better still. It is this which provides the other side to the black picture so often drawn of the inefficiency of Christian conversion. . . . The Hindu fellows of these converts have now to acknowledge, not only that the Christians are in material ways better off than the Hindus but that they are also better men." The Mysore Superintendent, himself a Hindu, says, that missionaries work mainly among the backward classes, and "that the enlightening influence of Christianity is patent in the higher standard of comfort of the converts, and their sober, disciplined, and busy lives."

Interest in Mohammedans

At the Student Volunteer Convention in January Dr. Zwemer gave five reasons for a new missionary interest in the Mohammedan peoples:

I. For the first time in history the whole of Christendom is face to face with the whole of Islam; 2. To-day we

know the character and power of Islam as never before; 3. The political power of Islam has collapsed and almost all of the Moslem world is under Christian governments; 4. The social and intellectual status and standards of Islam are changing; 5. There is a present-day spiritual crisis and opportunity in Islam.

The developments of the year confirmed these statements. The old unity of the Mohammedan world is gone. Perhaps it never existed politically to the extent that has been usually represented, just as it is sure that it never existed theologically. The call to a Holy War, and the union of Islam against Christendom, which has issued from Turkey has fallen upon unheeding ears. only Moslem people who enjoy peace, justice, and prosperity are those who have lived under nominally Christian governments. Why should they respond to a call to follow leaders whose incompetence is written in the tragedy of Mohammedan ruin and decay?

There are no adequate facts at hand to show what advance Islam may have made in Africa this year. In Persia, while Moharrem was observed with more zeal than for some years, it seems to have been the zeal "not of the full faith but of the lurking doubt." The Boundary Commission was locating the disputed line between Turkey and Russia when the war broke out, and three weeks before Turkey began hostilities in the Black Sea her Kurdish subjects crossed the newly defined line to attack the Russians in Urumia.

The most interesting single fact among the Moslem peoples, apart from the war, was the proposed abrogation by Turkey of the capitula-

tion defining the rights and privileges of foreigners resident in the Turkish Empire. It is supposed by many that these capitulations were humiliating regulations imposed on Turkey by European nations, enforcing the extra-territorial status of the citizens of these nations, and abridging Turkey's sovereignty. Doubtless some abuses had grown up, and with the desire of any nation, as Japan or Siam, to exercise a full national autonomy, our people have ever sympathized. But the capitulations have had a far greater significance than our ordinary thought has assigned them, and they embody a long history. It was not foreigners who imposed them on Turkey. It was Turkey who imposed them on her Christian subjects and on foreigners. Indeed, we can go further back, and find the extra-territorial features of the capitulations in existence before the Turks conquered Constantinople, and can see them taken up by the Mohammedans as the only possible device for providing for the continued residence in the Mohammedan state of subjects whose presence the Mohammedan rulers desired, but for whom some exemption from Mohammedan law had to be provided. abolish all the capitulations now would bring Turkey's Christian subjects and foreign residents under laws which prohibit peaceful relations between Moslems and non-Moslems, require the latter to become Moslems or to pay tribute, and provide that the collection of this tax be made harshly. Such a situation would be impossible, alike for Turkey and for other nations. And Turkey could not contemplate it. The abolition proposed has not accurately been described in the newspapers, and least of all by Rustem Bey, but it probably referred to the abrogation of extra-territoriality and customs immunities, such as Japan dealt with by a reform of her codes and prisons and judicial systems and economic administration, which secured a willing revision of their treaties by foreign powers and their relinquishment of their former privileges.

It was the European war which seemed to afford Turkey an occasion for her action, and for the last six months of the year the war entered into everything everywhere and is now affecting the life of the world in all its remotest recesses, and will affect it forever.

The Effects of the World-War

There is room here only for brief reference to some of the effects of the gigantic conflict upon missions. Indeed, this is all that is relevant or appropriate.

The immediate economic effects of the war were most embarrassing. The cost of exchange advanced. In some fields it was impossible to get money to the missionaries at all. In lands where trade was chiefly export and import, and whose revenues depended upon duties upon such trade, as in Chile, for example, a disastrous commercial depression fell. portation was disarranged and, in some cases, as in Western Africa, wholly ceased. The cost of all foreign business increased through advanced freight and insurance charges. Income from the customary sources of fees, contributions, etc., upon the mission fields decreased. And at home the first instinct on the part of men was the contraction and curtailment of gifts, threatening the cutting off of the home support of missions. Many of these difficulties have since diminished. The industrial depression in most countries still continues, however, tho not without its blessings if it leads nations like the Latin-American states to depend less upon export duties and on continual loans from Europe. In the United States, happily, as during the Civil War, the first instinct to cut down benevolent giving has been succeeded by a fresh recognition of the claim of the Christian principle of sacrifice, and seems likely that missionary gifts may increase not only in spite of the war but because of it.

The distressing influence of such un-Christian conflict between nominally Christian powers upon thought of the non-Christian nations was at once perceived and deplored. The evidence of this influence has been only too prompt and clear. "The sight of eighteen to twenty million men," says the Peking Gazette, "engaged in the brutish work of slaughter-in the filth of blood-is indeed a terrible commentary upon the influence of Christianity in Europe during the past nineteen hundred The situation is so startling in the contrast presented between theory and practise, that a mere pagan is surely permitted to ask, what can our missionary reader urge in defense of events now happening in 'Christian' Europe?"

One quotation from a missionary letter is representative of many:

"What shall we say of this wicked, this most unjustifiable war? Or to put it differently, what do the non-Christians in India say of it? What answer can we give when they say to us, as they do now, 'Tumhara Masih kahan?—Where now is your Christ? Why is it that Christianity has failed to save Europe, and even non-Christian India has to come to the rescue and help to stop this unholy war' Oh, it is sad indeed; our mouths are shut. Dr. — said to me two days ago, I haven't the heart now to preach to the people of India. What can I say to them? Oh, pray for us and pray for the work here, that God may take care of it and remove this terrible reproach."

In Africa Dr. Cairns' forecast of battles between Germans and British on the African lakes, which missionaries discovered, and before the eyes of African Christians, has been fulfilled. In Kamerun the poor people, dumbfounded by the sight of white men fighting one another, have taken to the bush in terror, and the effect has been made worse by the incitement of African tribes to join in the conflict, as the Indians were engaged in the early wars in America. It is all dreadful enough. And yet there is another side to the picture. believe on the whole," writes one missionary, from India, "that the war has had a wholesome effect upon India. These people out here are quite able to distinguish between real and superficial Christianity, and as the war is making people sober thoughtful, I believe it will lead to a great outpouring of God's Holy Spirit upon all flesh."

The repudiation of Christianity by western civilization has also cleared up a great deal of confusion in missionary preaching, and restored to many a pure Christian gospel. As one missionary writes from China:

"The war will have a very marked effect on the whole work of the Church in foreign lands. I believe we will have a better Gospel to preach, however, when

we disregard the argument of the great prosperity of those lands that profess Christianity. The outbreak of innate savagery and brutality revealed through this war makes us realize anew how the most advanced modern sciences do not necessarily carry with them more of the spirit of Christ. I believe on all mission fields the missionaries have found themselves driven back to a new study of the life and teaching of Jesus and a more vital interpretation of many of His words that were glossed over in compliance with the spirit of the age. Christianity will have to become more Christian."

One of the most dreadful consequences of the war has been the rupture of the international fellowships which have been so laboriously built up, and to which the Edinburgh Conference made so great a contribution. In nothing have the boasted glories of war more belied themselves than in their murderous influence upon the larger human brotherhood. The unification of the Protestant missionary forces of the world has been halted, and greater difficulty has been developed in the Roman Catholic Church, whose bishops are arrayed across the gulf of racial hate and war. But, on the other hand, whatever ties still hold across the chasms are the Christian ties, and Christians have been prompt to unite to relieve those who have been left destitute by whatever nation. of the American missionary societies, for example, have authorized their missionaries to give needed help to German and French missionaries. and the National Missionary Council of India, whose president is the Anglican Metropolitan, has issued an appeal for a "Continental Mission Relief Fund," in which it says:

"If Continental Missions are to carry

forward the work of the past years, it can only be by the assistance of others. The history of the societies concerned, the large benefits in philanthropic, educational and evangelistic effort which India has received from their labors, make it imperative that all possible steps should be taken to preserve the continuity of the work they are doing.

"It is true that most of us are ourselves feeling the strain of the present crisis. There has been curtailment of our own efforts and the financial sky is by no means clear. It may, however, be possible to give a personal monthly donation of at least Rs. 10 to enable our Continental brethren and sisters to carry on their work for India and Christ while the war lasts."

Not altogether, thank God, have we lost the wonder of the early days—"Behold how these Christians love one another."

Into what new world the war will thrust us forth when at last its awful thunders shall have died away no man can foretell. Shall we have a new age of peace on furrowed soils where we have buried the armaments which have crusht mankind, or will the statesmen who brought on the war show themselves as impotent to learn its lessons as they were to prevent its horrors? Shall there be a new company of true nationalities each fulfilling its mission in the bonds of a world brotherhood? Shall the backward nations be helped unselfishly to find their full place in the human family? Shall the strong bear the burdens of the weak and not please themselves? To these and a score of kindred questions the past year has answered, "No." Shall this new year or some year after it, show itself worthy to be called a year of our Lord by answering, "By the strength of God, Yes?"

The War and the Way Out

BY GILBERT A. BEAVER, NEW YORK



HEN Schiller sang "all men shall be brothers," his inspiration came from Jesus Christ. 'Christ alone "has set forevermore in human

thought . . . the vision of a civilization in which each man in every nation shall wish for all men in all nations such a fair chance at all good things as a man would like his brothers to have."* This hope shines out in His teaching and in His prayers. It triumphs in His life and death, and in His power to reproduce His character in others.

The present world war brings innumerable contradictions of this hope. Many international fellowships which were contributing to its realization are now either shattered or are strained to the breaking point by the unbrotherly feelings and misunderstandings which war engenders. future is jeopardized, not only by the slaughter and maiming strongest, by the spread of disease and misery, by the destruction of industries, and by the waste of great resources, but even more by the degradation which follows hatred, lust and other passions inseparable from war.

Moreover, far beyond the immediate effects, criminations and recriminations are everywhere breeding suspicions, cynicism and despair of true brotherhood. At the very time when

those who know the love of Christ were uniting, as never before, to show its true meaning to the world, and when the races hitherto in ignorance or in doubt about it were becoming eager to learn its application to themselves—at this supreme time of transition, these races are called to witness professedly Christian peoples in a life and death struggle of brute force, and are even themselves drawn into battle on both sides of the demoralizing conflict.

This statement of actual conditions is not meant to impeach the sincerity or devotion of those on either side who believe that they are following the only possible course under the appalling circumstances. theless, these very circumstances and their consequences must be considered with courageous humility in order that all peoples may be helped to appreciate the better program of the Prince of Peace. If past wars have had results immeasurable and unforeseen, how much more should we expect far-reaching consequences from the present conflict, affecting, as it does, the entire world, and everywhere stirring the thoughts and purposes of multitudes to unsuspected No man can forsee what depths. hindrances may be raised, or what unparalleled opportunities may opened to the triumph of Christ. But every one who sees the only hope of the future in His triumph is called by the very magnitude and complexity of the issues involved to

^{*}Dean E. I. Bosworth, "Report of Constantinople Conference of the World's Student Christian Federation" (page 32).

scrupulously His way of dealing with them.

These issues can be understood only as one appreciates, in the light of the best experience of himself and others, the transformation which Christ is waiting to complete in his own life, and the reasons for his own failure to reflect the brotherly character of Christ in any social, business, political relation. Is not the present war merely the multiplication of such Undoubtedly more indifailures? viduals and nations are in some way responsible than have yet realized their part in this world catastrophe. But the way of escape is not found by seeking first to fix responsibility upon others. Our Lord's condition for clear vision requires rather that each one should first cast out of his own life any feeling or motive which. intensified and multiplied, would increase unbrotherly relations between different classes or races. Moreover. His commands to seek first our Father's Kingdom of brotherly love and His righteousness, and to pray that His will may be done on earth even as it is done in Heaven, demands the study and readjustment of personal habits and purposes. These commands of Christ require also that His followers grapple with great issues which are involved in His program for the world.

If believers in Christ flinch from facing these personal and social questions in the spirit of His self-sacrifice, what hope is there of any solution? In all history Christ alone has brought real brotherhood among men, not through His ethical teaching, merely, but by the transforming power of His spirit in the life of individuals. How then can those

who ignore or limit His power lead the way to a new order of good will and righteousness in all the relations of men and nations? How on the other hand, can His followers lead the way if they are careless in thought and speech, or indifferent faith in and action. concerning great impending changes in the social, industrial and litical fabric either of their community or of the world. spread of industrialism, with struggle between capital and labor. the unification in political ideas, the transformation of the status women, the triumph of the scientific in study, the practical standardization of education from the kindergarten to the university. are working changes in society beside which the differences of race, history, climate, and even inherited seem almost incidental. Western civilization is conquering the world as it has conquered Europe and Will the Gospel conquer civilization? That is a vastly more comprehensive question than whether it can conquer Buddhism, Brahmanism, or any other of the Asiatic religions."* In the present plight of civilization, this central question should drive us to Christ, Himself. All else has failed. This is the time to try conclusively, to an extent never before attempted, both preparation and the methods Jesus Christ.

Christ's Methods and Our's

Because He came to give help to men rather than to angels, therefore "it behooved Him in all things to be made like unto His brethren, that

^{*}Dean Shailer Mathews, International Review of Missions, page 438.

He might become a merciful and faithful" representative of the people sympathizing prayer. So much at least, of the larger truth of the Letter to the Hebrews applies to every one who would help to realize Christ's vision among men. home where His own brothers did not believe on Him, in the carpenter shop and in the village life of despised Nazareth, as well as in His crowded ministry. He identified Himself with men of various occupations and points of view, was tempted as they were, and "learned obedience by the things which he suffered," in order that He might be forever merciful and faithful to them. Of the perpetual work for which He thus prepared we are told that "He ever liveth to make intercession," and that thereby "He is able to save to the uttermost." continuing life of prayer is emphasized also in the Letter to the Romans as a ground for confidence in the ultimate triumph of the love of God in a vast family of brothers.1

By this constancy in helping others through prayer, Christ enforces the teaching and example of His earthly life, and calls us to our most important service. In Him we see that, as other duties vary with changing circumstance, and call for clear thinking and courageous sacrifice, the duty of prayer for others, as well as of personal communion with God, must always be given primacy in order to insure the right preparation and performance of all else.

At the great crisis in Simon Peter's life, Christ first prayed for him, then warned him with loving

hopefulness. On that night of suffering when the fear of Jewish hatred and Roman power was soon to scatter His followers, Jesus prayed, with far-seeing faith, not for them only, but for those also who would believe on Him through their word. His prayer at the grave of Lazarus suggests that He prepared for and even accomplished His greatest works when alone with God in prayer. throws light upon the way in which He often spent the night or early morning in a solitary place with His This was His habit after, as well as before, important events. He also conserved His work in communion with God.

Prayer was to Christ the means, not only of helping individuals, but intricate dealing with social problems. When He had been healing, teaching, and preaching in the cities and villages of Galilee, and was moved with compassion for the distressed and scattered multitudes. He saw with deeper insight than His disciples that the real difficulty was not with the multitudes: "The harvest indeed is plenteous, but the laborers are few." For this reason, He turned to the fundamental lack, and commanded: "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." This diagnosis is correct for the world to-day; this remedy applies to all social disorders. Christ goes to the heart of present problems when He calls His disciples to pray laborers who share His spirit and who will employ His methods.

Shall Christ-like leadership, on which everything else depends, come to Church and State at home and abroad? Shall it come out of the

¹See Romans 8: 26-39, Weymouth's translation into modern speech.

tribulation of Europe and the unrest of Asia? "The laborers are few, pray ye therefore." Shall the leaders of the coming day be delivered from false ideals, from selfish ambitions, from habits which make men slaves? "This kind can come out by nothing, save by prayer." Shall they learn to work by prayer as the first apostles had to learn to work before they could accomplish lasting results? The laws of spiritual life have not changed since the first century.

Since then, however, the temptations to depend upon material resources and upon merely human influence and organization have become more subtle and insistent than ever. Shall this disastrous dependence be continued in the present extremity of the world's need, and notwithstanding its revelation of human insufficiency? In transformations of character, Christian activities to-day, tho more numerous than ever, have proved with instructive exceptions, comparatively fruitless and fragmentary. Prayer can fill all these activities with the transforming power of love and unity. The need in the present collapse of man's devices is, therefore, not merely to multiply activity and money, but primarily to multiply prayer, the secret of all fruitful activity.

The Verdict of Leaders

This need is expressed in many ways; in none, perhaps, more impressively than in the independent conclusions of representative statesmen, educators, and leaders of the Church in all lands who served on different commissions of the Edinburgh Conference. Their conclusions are particularly noteworthy because

based on scholarly and world-wide investigations. In the light of recent events, these conclusions become a prophetic challenge, calling us to a more absolute dependence upon God, and to an undiscourageable practise of prayer, such as the first followers of Christ learned directly from Him.

"The Apostles were driven back on their memories of the Lord, they were driven into closer fellowship with Him, because the opportunities and the dangers of their task taught them the insufficiency of all their past discoveries of Him. New faith is always born out of new emergencies. . . . The historic peculiarity of the present situation is that, after long neglect, the Church is once again facing the emergency. The ages which flinched from facing that emergency were necessarily shut off from . . . the pressure of that extremity of need which is God's opportunity of revelation. To-day we stand in that extremity once more. . . . We have before this present generation one of the greatest perils and one of the greatest opportunities of human history. . . . As compared with the numbers, the resources, and the organization of the Church today, the Church of old was but a feeble thing when it adventured forth into the great arena of the empire to win it for God. But in its faith in God, in Christ, in the Spirit, in the power of prayer, in its love, and in its unity, its life was of a nobler tone. It was able, therefore, to believe in victory, and so victory came, however partial that victory might be. . . . So only can the Church of to-day rise out of its divisions and comparative impotence. . . . We are back once more in the ancient condition.

Duty has led us into extremity, and extremity casts us upon God."²

"Every grave crisis in the expansion of Christianity which has been successfully met has been met by the faithfulness of Christ's disciples in the secret place. That there is a necessary connection between the prayers of Christians on the one hand, and on the other hand, the revealing ofChrist's plan, the raising up of workers, and releasing of the great spiritual forces of the Kingdom, is a fact as clearly established as any fact can be established. . . . The Church has not yet discovered, still less begun to realize, the limitless possibilities of How to multiply the intercession. number of Christians who . . . will wield this force for the conversion and transformation of men, for the inauguration and energizing of spiritual movements, and for the breaking down of all that exalts itself against Christ and His purposes—that is the supreme question of foreign missions."3

"The greatest leaders of the missionary enterprise have been men of The volume of testimony is prayer. overwhelming that 'Prayer is power.' . . . The missionary enterprise has led many adventurous spirits to explore unknown territories and tread unbeaten paths. The same spirit of adventure is needed to discover the wealth and resources of life in God. The work of evangelization must wait until Christian people resolutely set themselves to put to the proof the availability of God for faith. Many who cannot go to the mission field

may have a real share in the missionary labors of the Church if they will give themselves to the mighty ministry of prayer. . . . It is the highest effort of which the human spirit is capable. Proficiency and power in prayer cannot be attained without patient continuance much practise. The primary need is multiplication of but that individual meetings . . . Christians should *learn* to pray. this work is to be taken seriously. the hour of prayer must be definitely set apart and jealously guarded in spite of weariness and many distractions."4

Essential Conditions

The conditions for effective prayer correspond to the conditions for Christ-like character. They can be learned in no easier way than Christ Himself found necessary. We must take time and pains to be human in the deep and broad sense in which He became human. We must share His sympathetic contact with our brother's need as well as His intimate communion with our Father. get to man by way of God, and God by way of man, is the only way to keep the entire health of the soul." A life of prayer grows rich, strong and free from strain in proportion to the closeness and constancy of fellowship with Christ in His ministry to men. In no other way can we share His sympathetic insight into the deep needs and latent possibilities of individuals, and exercise through Him a transforming faith on their behalf. This is a matter not merely of the affections and the understand-"If any man ing, but of the will.

² Commission IV. "The Missionary Message." Chapter VII, General Conclusions.

³Commission I. "Carrying the Gospel to all the non-Christian World." Part III.

^{&#}x27;Commission VI. "The Home Base of Missions," Chapter I.

willeth to do his will, he shall know of the teaching." "If ye abide in me and my words abide in you, ask whatsoever ye will."

These are Christ's conditions also for dissolving doubt. The way to possibilities discover the real prayer is to learn from Christ its true nature and requirements, and to follow Him in its daily practise. Let a man begin to pray so far as he honestly can, even if at first he seeks only to know God and to be reconciled to Him. But let him not hesitate to pray for others because of any supposed conflict with a fixed order of nature. By persevering to follow Christ in prayer, he will learn that-God is "in some vital sense a personal being, and, therefore, can what other persons can namely, put a thought into the mind of a man. This opens a wide door for answer to prayer, because almost all of the petitions we ever have occasion to make to God are such as can be answered by His producing feeling and thought in the mind of some man."5 Prayer moves in a realm where its laws can be verified only by experiment.

In this time of testing for men and nations, the needs of the world and of one's own soul call for great ventures in prayer for others. Men wait for faith to gain mastery of themselves, for love to make real brother-hood possible. Nothing purifies and strengthens both faith and love like definite, persevering prayer for others. Nothing brings men so intimately into friendship and cooperation with God; because nothing

so leads into the deepest experiences of Christ's heart and mind. not, therefore, a loving Father well condition His own activity upon the prayers of His children in order that they may learn to think and desire and achieve with Him, in the fellowship of His Son, and so have His Spirit become their disposition. this way only can they be fitted for the greatest usefulness. conscious influence of Christ-like character has proved more pervasive and potent for the real transformation of individuals and races than has all the knowledge and power of self-sufficient men.

Enlisting Others

When the character of Christ is reflected in daily living, and His practise of private prayer is made a great reality, the desire and purpose to pray will be communicated others also. After Jesus had been praying in a certain place, one of his disciples said: "Lord, teach us to pray." Unselfish prayer will lead us also into the most symbathetic and helpful relations with our fellow men. Like Christ, we should identify ourselves with those for whom we pray, and also with those who pray No kind of meeting for with us. prayer seems more neglected in our day than that for which Christ repeatedly set the example, and especially promised His presence—the intimate meeting "where two or three are gathered" in His name. Shall not our Lord's promise be appreciated and given more constant fulfilment in daily life by taking advantage of the opportunities for prayer with one or two others which will surely come if we are praying

⁸See further, "Can Prayer accomplish anything apart from the man who prays?" an address by Dean Bosworth, published by the Laymen's Missionary Movement, New York City.

and watching for them, and also by making regular appointments prayer? Many who hesitate to take the initiative are eager to respond. Immeasurable influences will from even two learners who have each other's confidence, and are uniting at any cost to cooperate with Christ in praying for any who need help—for those bearing large responsibilities and facing far-reaching decisions, as well as for the tempted, perplexed and discouraged. When a group meeting for this purpose grows. in numbers, it can often multiply its influence by dividing, and thus escape the danger of formalism.

Such groups will prepare the way for larger meetings for united intercession, which should broaden the horizon and enlarge the sympathies by presenting vividly great needs and objects for prayer. For instance, the unusual opportunities and difficulties of real brotherhood, now arising from deep dissatisfaction with things as they are in Europe, in Asia, and in our own land, and the consequent need for right leadership, and for the true missionary spirit as "a moral equivalent for war," should brought home to men concretely until they realize their own responsibility and insufficiency. Then experiences like those of Abraham Lincoln will follow: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go." No one comes to his fullest dependence upon God, or to the most effective practise of until he faces an urgent need, and realizes that only God is sufficient. Shall not the very hopelessness of multitudes who are now paying the full measure of devotion to their

country move us to pray that their sacrifices may not be made in vain by bringing only a deceptive peace which will prepare for deadlier warfare. Christ offers the only alter-Therefore, let us pray that, through the sufferings and disillusionments of this war, men women of all nations may find in Him the undying love and the perrighteousness which reveals and makes possible. How can lasting peace ever be established without these great essentials of enduring character and government?6

In making the objects for prayer vivid to the minds of those who have met for intercession, care is necessary lest too much speaking take the place of sufficient time given to prayer Moreover, no amount of time spent in united prayer can compensate for the loss of adequate preparation in secret, on which Christ laid such stress by His teaching and His example. This alone will increase vicarious prayer; without it public prayer and talk about prayer becomes empty and even repellent. Charles Simeon had given private prayer the chief place in his life. and let nothing interfere with its practise. students of Cambridge University came to his rooms week after week to learn the ways of God with men. He had won his battle with sloth by forfeiting sovereign every time he allowed his habit of prayer to be broken. literally prayed his way through opposition and ill-treatment at Cambridge, and for fifty years profoundly

⁶ Many have been helped in the present emergency by "Aids to Prayer," a cycle for daily use in view of all that is involved in this war. (Missionary Education Movement, 156 Fifth Avenue, New York, 20 cents per dozen, or \$1.00 per hundred.)

influenced students to enter the ministry and the mission field. Well might Lord Macaulay, looking back on his own student days, say of Simeon, "His influence extended from Cambridge to the most remote corner of England. His real sway over the Church was far greater than that of any Primate."

How best to encourage and direct prayer is the problem of the greatest undeveloped possibilities in the whole range of Christian service. Why has not this "whole subject . . . yet received the careful thought and serious investigation that its importance deserves? . . When the Church sets itself to pray with the

same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the Kingdom of God come with power . . . The call that is most urgent and most insistent is that Christian men and women should deeply resolve to venture out and make trial of the unexplored depths of the character and resources of God."7 Shall we not take Christ at word, and individually and unitedly conform to His conditions and commands for effectual prayer? "Enter into thine inner chamber, and having shut thy door, pray to thy Father."

⁷Commission VI. "The Home Base of Missions."

Some Aids to Prayer*

FOR AMERICAN CHRISTIANS IN VIEW OF THE PRESENT WAR

THE situation occasioned by the great war presents the largest and most insistent call to intercession which has ever come to the Christian people of America. The highest office of friendship is to help our friends in the deepest things of life, and the deepest things of life are those which have to do with preserving a right relation between man and God and between man and man. Among the different ways of helping in the present world crisis, there is none which will compare in vital importance with that of wielding the force of prayer. . . .

The cultivation of the habit of reflection on the character, wishes and resources of God will establish confidence in Him, lead to a better understanding of His will, and help to ensure effective prayer.

I-My Own Attitude

In the light of what is true and with the illumination of God's Holy Spirit, let

me consider with honesty and thoroughness:

Wherein my own patriotism has been tainted by national glorification, suspicion, ill-will, or any manifestation of a selfish or unbrotherly spirit.

Wherein I have been blinded by tradition or popular opinion to the moral and spiritual evil in warfare.

Wherein I have failed to exert my influence, however limited, in favor of basing international relationships upon righteousness and good-will.

Wherein I have failed to show the love of Christ in discharging my social, business, and political responsibilities and in fulfilling my personal obligations to those of other nations and races.

Let me confess my sins and shortcomings to my merciful Heavenly Father, in whom all men are brothers, and seek His full forgiveness.

^{*}Extracts from a leaflet that may be had at 20 cents per dozen, or \$1.00 per hundred, postpaid, from The Missionary Education Movement, 156 Fifth Avenue, New York.

Let me give my life with new obedience and daring faith to praying as my Lord commands: Our Father, Thy Kingdom come, Thy will be done on earth as it is in heaven. . . .

II-For International Justice and Good-will

That all who mold public opinion or have authority in the warring nations may be purged of every evil motive, endowed with clear and balanced minds, given the needed courage and humility to uphold what is right and follow what is true, and be restrained from whatever would hinder the early establishment of a lasting peace. . . .

That those in positions of influence or power in neutral nations may be given an impartial, unselfish and righteous attitude toward the nations in mortal combat, and may be alert and wise to seize every opportunity for promoting a new international understanding founded on principles of cooperation and justice. . . .

That the soldiers and sailors engaged in the present conflict may be kept from yielding to lust, vainglory, revenge, or other unholy passion, and that in the midst of peril they may be bold through life or death to put their trust in God. . . .

That those who minister to the physical or spiritual needs of the sick and wounded may manifest more and more of the sympathy, skill and faithfulness of Christ Himself.

IV-For All Affected by the War

That those who are bound by ties of blood or friendship to the men in the fighting forces may cast all their cares upon Jesus Christ, and be brought through the fellowship of His suffering to give themselves with abandon to praying and working for a civilization that shall realize His vision. . . .

That all who through this war are brought to poverty or hunger may feel the nearness of the Great Burdenbearer, and that those who have the comforts of life may be led in the spirit of Christ to provide effective relief.

That they may realize as never before that through Christ alone can races and nations come into right relations with one another, and may devote themselves to accomplishing His all-sufficient program for the world. . . .

V-For Christians Everywhere

That the hearts of Christian people may be lifted above all tumult and strife to God in His majesty and love, and that through this time of stress the bonds which unite those who are in Christ may be maintained unbroken. . . .

That the present experiences may convince Christians everywhere of the sins which make war possible; may impress upon them the wide range of their civic and political responsibilities. . . .

That they may be especially eager and wise to lead those who are tempted, perplexed or discouraged to the source of strength, wisdom, and hope in Jesus Christ, our Lord. . . .

VI—For Christian Work Throughout the World

That non-Christian peoples may be able to distinguish between certain motives which lead to war and the unselfish purpose of the Prince of Peace, and, by the very tragedy of what is at variance with His will, may be impelled to seek first His Kingdom and His righteousness. . . .

That all missionaries and Christian workers may be granted, in this time of anxiety and suffering, an unfaltering faith in God and in His all-embracing plan, and may sanctify themselves anew for Christ-like service in

the difficulties and opportunities which challenge their faith.

VII—For the Missionary Spirit
That by the self-sacrificing loyalty of
millions to their country, Christian
people everywhere may be inspired
with complete devotion to undertake
the spiritual conquest of the world for
Christ, and to win, wherever the ad-

vance of His Kingdom falters, the victories that wait for reinforcements. . . .

That those who are fitted in mind and heart for Christian leadership may be preserved amid the perils of war and disciplined by its hardships for a more faithful and effective service in the cause of Christ.

Missions and Militarism

BY WILLIAM C. ALLEN, SAN JOSE, CALIFORNIA



WELL-KNOWN missionary from China recently illustrated the handicap of western militarism upon missionary effort by the

following incident. One day when preaching upon "The Love of Christ and the Brotherhood of Christians," an old Chinese shambled up, struck an attitude in front of him, and interrupted with the question:

"Where do you come from?"
"The United States."
"Got any warships?"
"Yes."

The old man gave a grunt of disdain and shuffled away. My missionary friend said to me: "That sermon was spoiled—but what could I say?"

A Jewish writer has declared that, "Above all, the war makers are the favorites of Christian people."

Kiamil Pasha, the recent head of the Turkish Cabinet, speaking of the bitter spirit manifested by Christians at the Holy Sepulcher in Jerusalem tauntingly declared: "Had not Turkey stood with fixt bayonets over it the various Christian faiths would have massacred each other long ago."

But not alone do the Oriental Christians in the Holy Land come under condemnation. Western Europe and America are also recreant to the sweet basic principles of love which were emphasized by the Savior, and were unqualifiedly confirmed by His early followers.

Joshua Rowntree, M.P., in "Brute Force versus Brotherhood," has written: "Christendom, to its lasting shame, has been compelling the Chinese by the fear of the partition of their Empire to copy its own more efficient and exalted battle array, and to introduce for the first time military exercises into their schools. Is it generally recognized that if China goes on arming and drilling up to the European standards she will come to possess an army of thirty-six millions of men?"

Sir Robert Hart, whose eminent services on behalf of the Chinese Empire are well-known, gravely suggested that China may some time use this force to compel Christian nations to disarm. He asks, "Could any satire be more severe on the militarism and mammon worship of Christendom?"

A Tokyo newspaper rises up in judgment against Christian countries as follows: "It is well that missionaries and supporters of Christian missions to 'the heathen' should know that the Oriental mind now defines Christianity as battle-ships, cannons, and rifles, devised and constructed for the plunder of the earth. bleeding figure on the Cross which missionaries hold up to the view of non-Christian peoples gets blurred out of their sight, for on their horizon looms largely the figure of the armed robber, with cannon and rifles levelled, threatening 'your country or your life."

Some acknowledge this is all too true, but hopelessly inquire: "How can we help ourselves? Can we disarm? Is not the thought Utopian?"

In the first place let it be said that if the big international combinations of military men, manufacturers of armaments. contractors, and "armor-plate press," all of which make prestige or millions out of this un-Christianlike business, cease manufacturing their war-scares or do not stop their poverty-creating work, no doubt democracy at no distant period will compel them to do so. Labor unions, educators, bankers, and chambers of commerce, as never before, are grappling with this question.

Where is the Church with all her home machinery and with all her foreign mission work? Does she lag behind? Does she lack faith in her Christ? Does she exalt trust in God abroad and at the same time help to furbish the sword at home? Does she preach Jesus as the exponent of eternal Love to the pagan and at the same time, without protest, allow her statesmen menacingly to throw a cruiser at his feet?

Why should the Church fail to trust the promises of the Prince of Peace? Why should she not everywhere testify to the reality of her conviction that preparation for war—which in spite of lame reasoning to the contrary both psychologically and physically makes for strife—is outside of the Gospel and is admittedly a sin?

The Friends—or Quakers as they are often called—have during a notable existence of 250 years had the most extraordinary experiences in civil and international wars among barbarous and civilized peoples, and yet not one consistent Friend during all that period has lost his life on that account. Does God really take care of those who put their trust in Him? If we prepare for war, we will have war—as the European situation amply proves—if we prepare for peace we will have peace.

The modern missionary is an ambassador of peace. Trade does not so much follow the flag as it does the path blazed by the missionary. The Japan Mail has acknowledged that "no person has done as much as the missionary to bring foreigners and Japanese into close intercourse."

The late Samuel B. Capen, former President of American Board of Commissioners for Foreign Missions, quoted Sir Chas. Warren, Governor of Natal, who said: "For the preservation of peace between the colonists and the natives one missionary

is worth a battalion of soldiers." Missionaries in many countries have proved their influence in shaping the diplomacy of the world owing to their superior knowledge of local conditions, combined with personal reputations, which inexperienced government representatives or officials from abroad can not always command.

Under such circumstances a broad vision will indicate that the possibilities of the foreign missionary are almost limitless. It is the oft-times failure of his friends at home to testify against the non-Christianity of militarism that so frequently handicaps him. He, of sheer necessity, preaches the fundamentals. He does not preach so much the Mosaic law as the Gospel of Christ, which is based on the fulness of love. Unless the missionary can show his pagan critics-who nowadays know what goes on in the world—the practical affect of the operation of that love as indicated individually and internationally in the land from whence he came, his ministry must often be nullified. His home church, if it is to realize to the full a rich fruitage, must itself proclaim against anything that is glaringly contrary to the gospel it professes. The church has testified at home and in non-Christian lands against the evils of intoxicants, and there are reasons as potent and fundamental why it should declare against the hideous damage and passions of militarism. We must be consistently loyal to our Prince of Peace if we are to win men permanently to Him.

Dr. John R. Mott recently referred to the ideal of peace as being—"in the very context of everything that Christ ever did and said." He reminded his hearers that the success of the world-mission is recognized by its leaders to be closely wrapt up with the preservation of concord among the nations.

The reports indicate that American Protestants contributed in the year 1913 the sum of \$16,398,000 to foreign missions. That is only a trifle over the cost of a single battleship. The same group of Protestants, almost without thinking about it, expend annually, by means of direct or indirect taxation, many times more than \$16,398,000 for the most improved murderous machinery, and naval equipment, that will lie idle and useless unless they are used to and mangle "Christians" or "pagans" for whom Christ died. Does not this fact unconsciously chill our hearts? Does it not affect our ability to contribute more money to the missionary work of the Church of Christ?

The Oriental races, particularly, should know the real spirit of humanity and brotherhood that animates the Christian people of America who send missionaries among They will never know this, and their cultured classes will never be disarmed of suspicions regarding the ulterior intent of our civilization, until the church organizations more fully repudiate militarism as being in essence antagonistic to the religion of Jesus Christ. Keen business men are denouncing war for business economic reasons. The churches must do the same from humanitarian. religious and missionary considerations.



EMPLOYED OFFICERS OF THE SHANGHAI Y.M.C.A., AND THE MEN AND RELIGION TEAM

Will Christianity Win?

IS THE EVANGELIZATION OF THE WORLD A REALITY OR A DREAM?

BY FRED B. SMITH,* NEW YORK

Former Secretary of the International Committee of the Young Men's Christian Association



CONFESS to having once cherished some sympathy with those who have been bewildered by the practically staggering task of pene-

trating the seemingly bottomless pit of a billion souls, steeped for centuries in the superstitions of non-Christian faiths. For many years I held to a theological sympathy and cooperation with foreign missions because I knew the program of spreading the Gospel everywhere was right, whether it ever succeeded or

not. I still believe that, and would not turn aside even if no stronger evidences had been forthcoming. But I am unspeakably thankful for the impressions which have been vouch-safed in three tours to missionary fields, bringing this program into the realm of actual reality. Nine years ago I visited India; five years ago South Africa, and two years ago Asia and South Africa. As a result I am fully persuaded that the evangelization of the whole world is not only a moral and spiritual obligation upon those who call themselves Christians

^{*}Mr. Smith returned not long ago from a world tour which brought him in contact with the missions and missionaries of Japan, China, South Africa, and India. He did not go primarily upon a campaign of missionary promotion or investigation—a fact which aids something to the significance of his conclusions. The impressions may also have been intensified by the fact that he has never been officially related to any foreign missionary society, but has been more taken up with home problems.

but I am filled with great joy in the deeper conviction that it is being accomplished. I do not venture any prophesies concerning the proportion of growth in actual communicants to the various churches. While that is an important item, it is not the sovereign one. I do not see any spiritual alchemy by which all the people of the Orient will suddenly become good, happy and prosperous. All the people of Great Britain, Germany and the United States are not members of the churches, or good, happy and prosperous, and yet, in spite of prevalent evils, there are in these nations strong evidences of the power of the principles of our Lord and Savior Iesus Christ. There are also signs that the triumph of these same blest truths is coming in the non-Christian lands. The activity of Mohammedans in Africa, of Buddhists in Japan, of Hindus in India, or of Confucianists in China can have no permanent effect on the ultimate re-The sovereign principles of Iesus Christ are destined to conquer the world. This conviction is based upon the following carefully thoughtout impressions.

First: The openly admitted dissatisfaction of the leading men of the non-Christian nations with the results of the old religions.

At every point of the compass we were brought into contact with the unrest of the nations, with expressions of religion which have no solution for the real needs of living people. So long as a religion professes to deal only with eternity, "Nirvana"—any kind of weird philosophy may remain in the forum of debate. But when the emphasis is

placed upon "time" as well as eternity, upon what result any given faith may produce in helping people to live their highest and best lives here and now, then the collapse of the old non-Christian faiths is surely fore-told. Christian schools, colleges, universities, hospitals, doctors, and farmers as well as evangelists, furnish an unanswerable argument for the final universal reign of Christ.

This unrest is not seen only in the Orient, for in a greater or lesser degree it is everywhere. But wherever the call is being sounded for democracy, the rights of women, the proper care of children, economic justice, and all human welfare, Christianity welcomes it with an open mind and a glad heart as a part of the Gospel of Iesus. The absolute indifference of traditional Buddhism, Mohammedism, Hinduism, Shinto and Confucianism to these appeals, as contrasted with the alertness of the leaders and exponents of Christianity to promote them as a necessary result of their faith, leaves room for but one conclusion, namely that the evangelization of the world by the Gospel message is to be a reality.

Second: The character and quality of the representatives of the Church in the foreign field.

Not all who have gone as missionaries to foreign fields have been men and women of exceptionally high character. There have been some notable failures, for some societies have been lax in their selections. But after ten years of close observation I am persuaded that the average quality is vastly higher than in the home field. I am filled with confident hope for the foreign missionary en-

terprise because, as a whole, the representatives of the Church have so manifestly those elements which are necessary for victory.

In the first place they are imbued with sacrificial devotion. God only knows the heart aches, the sorrows, the privations, the Gardens of Gethsemane through which the conquering missionaries pass. They do not call for pity, but I would be glad if the inspiring thought could be grasped that these soldiers of the Cross at the front are of that mettle which has always won mighty victories in the world's great history. They have to conquer climate, natural distaste for alien and unlovely people, hostile social distinctions, bitter, unsavory reputations of Godless white men, and superstitions steeped in centuries of traditions more binding than ever known in the West. Yet they stay at their posts and win. This is of itself an omen of triumph.

In the second place, they are for the most part careful students of the countries in which they serve. one item was commented upon more often by the most leading men, native and foreigners, I met than this. A great educationalist in India said that the best-informed man concerning the whole life of that people was Dr. Robert A. Hume of Ahmednagar. A similar comment was made by a high official in China concerning Fletcher S. Brockman of Shanghai. Much the same thought was exprest by the Mayor of a Japanese City as to Bishop Merriman C. Harris of Tokyo. Even a stronger assent was given to this fact by the second highest officer in South Africa, when he said: "If you want to get the most accurate facts about South Africa you must consult Rev. Frederick Bridgeman, of Transvaal."

These men are all missionaries, and I believe that the sentiment is typical of the impression being made by the



c. s. liang, of hongkong Editor of the First Christian Daily Paper in China

major portion of those representing the Church in the non-Christian world. It is said that "knowledge is power," and if so it is not easy to estimate the immense asset to the Christian forces, which this thorough investigating habit of the missionaries is destined to be in the great final struggle.

In the third place, they are almost without exception people of deep personal religious experience. It is essentially no more spiritual to serve Christ faithfully in Borneo than it is in London. It is, however, quite possible to engage in some form of

Christian work in London or New York with a less degree of genuine personal experience than is apt to impel one to a similar task in the wilds of Borneo. Somewhere, some



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day, God spoke very definitely to these missionaries, and the deeps were stirred as they placed their all upon the altar for life or death. No one can be with any of them very long without feeling the sense of this power. Every one of them has gone out expecting to win. Even reduced to the lowest terms of human energy only, this becomes almost invincible; but when we add to that an unfailing faith in the supernatural power of Jehovah, there is left no language for expressing defeat. We may as well prophesy about the heavens falling, the Bible disintegrating, or Jesus Christ being admitted a myth, as to take account of any reckonings except for a final glorious victory for the evangelization of the world when led by 22,000 people of such experience.

Third: The rapid advance of the native Church.

One can not soon forget the depression of earlier days when attempting to compute mathematically the conversion of the world by so many missionaries required, and so much money for each. The task upon that basis is for ever impossible, and some harm may have unwittingly been done by that method of reckoning. The deaths in the ranks of missionaries, the increase in population in the foreign fields and the limitation of financial resources made the outlook oppressive.

The present view that the problem is to be mastered by the development of "self-supporting, self-governing, self-propagating" spirit-filled churches, and Christians of every kind, has changed every tint in the Christian horizon. On this plan there are already abundant evidences that by the Grace of God the work can be done.

An old missionary in Japan introduced me to the second or third convert he had baptized. This convert was the pastor of a church of 2,626 members, where not one dollar of foreign money had been expended. Examples of this kind are found in many places, and tell with gladness that we are beginning to see over the hill of this program. The West need not weary itself by attempting to compute the outcome according to seemingly impossible numbers of missionaries or dollars. What it must do is to send out enough strong leaders to teach and inspire this growing native church, and to support these leaders well enough that they may do their best work unhampered. One hundred glorious years of this effort have written the spiritual romance of church history. God only knows how fully the consummation may be realized if the twentieth century Christian Church at home will prove true to this present vision.

Fourth: The Renascence of Stew-ardship.

God never causes only one thing to happen at a time. Somewhere in His wisdom the complement is also always being prepared. When Martin Luther was pleading in the Diet of Worms for freedom, a western continent was being prepared as the arena in which to give the most superb illustration of his doctrines in action. This dual Providence can be read in all history. Nowhere has this been more marked than in the coming together of two great challenges in the daybreak of this twentieth century. Upon one side of the world great engineers have been charting the unevangelized regions

and writing out the specified requirements to encompass the entire task in a reasonable time. At the same time another group of messengers, quite independent of the first, have been preaching with unwonted passion the doctrine of stewardship. The men of the West are under its spell as no generation has been in the history of man. The Orient calls and declares its need, the Occident hears and is answering with the sinews of A man must be blind to the most signal manifestations of God who fails to seein this the omen of triumph for the cause of Christ.

These and many other tokens move the Christian heart to believe that right speedily Jesus Christ is to be made known unto the uttermost parts of the earth. The missionary program is not an ethereal, sentimental, effervescent dream; it is magnificent, hardy, worthy reality, and ought to command large investments of life, prayer, thought, and money upon the part of all those who love the name of Jesus Christ and await His appearing.



TYPICAL CONFERENCE OF CHRISTIAN WORKERS FROM TWENTY-THREE CHURCHES IN KOBE, JAPAN

Impressions of a Woman Tourist*

GLIMPSES OF WORK IN EGYPT, CEYLON AND INDIA

BY MRS. HENRY W. PEABODY, BOSTON, MASS.



N the American Mission College for Girls in Cairo we met a beautiful girl, whose face I shall never forget, and she was as charming

as she was beautiful. She was exquisitely refined, well educated, and is one of the most useful Christians in all Egypt. She is the daughter of a very wealthy man and when she first came to Christ she thought that every Christian ought to preach the Gospel; but, she said, "I did not know how to preach; so I began with the farm laborers on my father's estate up the river." From them she went on always finding people to listen, and she is now giving all her time and talent and wealth to help other girls and women to find Jesus Christ.

At Assiut we visited two fine schools, called United Presbyterian schools, but which the missionaries said are not theirs. The schools were in two old palaces belonging to two rich Egyptian gentlemen who had built other palaces up the Nile. These men said. "These houses have been in our family a long time and we do not wish to sell them, so we will turn them into Christian schools, one for boys and one for girls." Now the boys' school has 300 pupils, and the girls' school a like number-both maintained by the Egyptian gentlemen who are paying the salaries of the American teachers. This is a sample of the spirit of appreciation of the

missions we found in Egypt. The whole missionary work at Assiut is wisely planned and successfully carried out.

Some men of wealth who have given themselves to Christ have married women who also have learned to love the Savior, and within the last two years such a baptism of God's spirit has come to them that those cultured women go out day by day to the poorest and lowliest of the peasant women along the Nile, and sit down with them in their humble little villages to teach them of the love of Jesus Christ. Those women believe the message, for they say: "It must be so or such people would not come to tell poor people like us."

At Kandy in Ceylon, where the great Buddhist temple is supported by gifts of tourists, we saw some remarkable English mission work on the rubber estates. A young Oxford man has gone there to work among the poor coolies and he told us quietly of the five thousand Christians in the native churches. Last year they did not ask money from the mission but from their poverty paid Rs. 14,000 (nearly \$5,000), in support of their work.

Dr. Ida Scudder at Vellore, invited her high caste patients from the Zenanas to a party, while we were visiting her. Three beautiful Mohammedan girls wished to come, but their father is a high official, and they had never been outside their own home.

^{*}Extracts from address at Northfield, Mass., July 12, 1914.

Since the girls could not attend the party Dr. Scudder suggested that we go and see them. The oldest girl repeated for us some musical Arabic poetry. The youngest recited a psalm in perfect English: "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, who made heaven and earth." There are beautiful purple hills all about Vellore, but she had never seen them. The lives of those girls, shut in tho they are, will always be brighter because of their friends the women missionaries.

At Guntur, there is one of the most marvelous women in the world, Dr. Kugler, at the head of the magnificent Lutheran hospital. 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 footsteps. 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 he will come. One could see everywhere the love those people bear the women at the hospital.

We had heard frequent criticisms of the missionaries for their extravagance, and wanted to see to what extremes they could go on their salaries of a thousand dollars a year.

We found a case. The doctor at came to meet us in an automobile. Of course we enjoyed it. It was much better than an ox-cart; but was it right for a missionary? The next day he proposed going over to the leper asylum; and I wish you could have seen the row of little white houses, the bright bits of gardens, quiet peace, and the Christian life of these poor suf-As we came away, Doctor said, "Isn't it fine that I can come over here so often? Having this machine makes it possible. There are only two of us doctors at the hospital, and we are very busy with our medical school. The Rajah gave it to me." So it was not a Presbvterian automobile at all! It was from a Hindu Rajah, who said, "There is no one who can really understand and treat me as well as these Presbyterian missionaries, and it is such a trouble to keep sending my car for them and it takes too long to bring them in ox-carts in missionary fashion, so I will give them an automobile." The doctor said, "We use it for visiting the lepers, too, and that sanctifies it."

At Lucknow is the wonderful Methodist school, the Isabella Thoburn College, where are gathered not only Christian girls but the girls from the college started by Annie Besant in Benares. The story of her recent trial and conviction has gone over India, and the girls who were in her school have now been put in this beautiful Christian college in Luck-There is nothing finer or more progressive in American colleges than that group of college girls-no, not in Wellesley, Smith or Vassar. course, we criticized a little, as that is always proper for tourists. We

said, "We understand that these girls are very well cared for here, that they do not live as they did in their mud huts at home. Is this advisable?" "Yes," they admitted, 'it is true, because in this province there are eight hundred young men to be graduated from colleges this year and a large proportion of them are Christians. They are going to hold leading places in this province, some will be called to very high positions, and we have so many matrimonial applications that we can not begin to supply them all. Those young men do not want girls who know nothing but mud huts. They want women of intelligence and culture who can take their places with their husbands as educated Christian women." That seems reasonable, and we were rejoiced to see throughout Asia just this type of women—the "new woman" of the East.

So the mosaic grows, bits of brightness taking lovely forms against the black background of heathenism. It is a darkness that one who has not seen can not fully understand. We four women traveled 30,000 miles with perfect ease, and without accident or fear. The only time we were really alarmed, was in the Hindu Temple at Kalighat, in Calcutta. We had a horrid experi-

ence in the sacred city of Benares with its revolting temples, but in the great popular temple of the modern city, Calcutta, under the shadow of the most popular idol, Kali, goddess of blood, we were held by villainous Brahmin priests, whose evil faces made us shudder at the thought of falling into their hands. They demanded money which we gave them, and finally with a sigh of relief we found ourselves outside the gates. filthy court was a veritable shambles after the usual sacrifice of a thousand goats to the goddess. The cheap booths with pictures of the hideous idol, her red tongue hanging out, the vile symbols, the groups of bold painted women who serve in the Temple, and above all the wicked faces of the oily Brahmin priests left a real and definite impression of the religion of India that can never be effaced by either Annie Besant's pleasant interpretations or by the Hindu swamis who lecture to American women. For days we were haunted by the horror of it. Not once did we see in any city or temple of India one pure, elevating, spiritual suggestion. Heathenism has not changed since the first chapter to the Romans was written. It will never change until the pure Gospel of the Son of God shall come.

"The evangelization of the world in this generation is one of the most urgent of questions, because the moment in which we are living is perhaps the most critical of any in the history of the non-Christian races. The Christian races are permeating every part of the world for material profit. But if the best results to both Christians and natives are to follow this tremendous movement—if the Christian nations are to develop national wealth in peace and under the best possible conditions to all concerned—then they must carry the evangelical truths of Christianity to all these non-Christian people."

—The Right Hon. Viscount Bryce.

Christ's Missionary Motives

BY HENRY W. FROST, SUMMIT, N. J. Director for North America of the China Inland Mission



HERE has been in recent years a marked change in the kind of motive presented to men in order to induce them to give them-

selves to missionary service. In many quarters there has been a positive decline from the scriptural and spiritual to the selfish, or at least to the simply humanitarian. This has resulted in a weakness, both in the appeal and in its results. It is true that non-Christian nations are in a pitiable state, governmentally, educationally, commercially, socially, and physically; and it is equally true that nothing but Christianity will alter the existing conditions. But such conditions do not constitute the appeal which God makes to His people when He urges them to Christianize the nations. The conditions above named have all to do with the present temporal life and tho a total transformation might be secured in these respects, the peoples so affected—as the present condition of Japan demonstrates—would have been brought no nearer to God than before. While it is always true that Christianity civilizes, it is never true that civilization Christianizes.

If men are to be made inwardly right, and eternal security and bless-edness are to be obtained, divine motives, leading to divine methods and results, must prevail. This is the reason why God sets such high motives before the Church. He would

have Christians look high in order that they may live high; and He would have them live high in order that they may lift others equally high. It is supremely important, therefore, to discover what the divinely given motives are. The Apostle Paul felt that these could be exprest in one phrase: "The love of Christ"—that is, Christ's love for us-"constraineth us." But other portions of the Word of God indicate that this one motive includes several others. These motives appear to be three in number. It is our purpose to consider these, one by one.

A First Motive

During the earlier portion of the ministry of Jesus on earth, He spoke very little about missions; but after His resurrection, until His ascension, He spoke of nothing else. This is a striking fact, especially as there were many other matters about which His disciples might have wished to have Him speak in those last days and with which He might have desired to occupy Himself. During the forty days of His ascension, one theme was uppermost in His mind, and that one burden lay most heavily upon His heart. His redemptive work having been accomplished. He longed to have His disciples proclaim the glad tidings everywhere; hence He spoke of this, and of this alone.

Moreover, when ever our Lord discoursed upon the theme of missions, He always spoke as a master to his disciples, as a captain to his soldiers,

as a king to his subjects. At other times He suggested, He exhorted; but here, without equivocation, He commanded. Not once did He explain how He could demand what He was requiring; not once did He ask if there were any arguments in answer to His proposals; in full knowledge of the terrible cost, without allowing any escape from the obligation imposed, He simply said, "Go!"

In face of such a burning passion and heavily imposed obligation, there is but one conclusion to reach; the Church of Jesus Christ has no choice as to whether she will or will not do the thing ordered. One who has purchased His people with His own blood. One who owns them in spirit, soul, and body, One who is, indeed, Master, Captain, and King, has positively commanded that His Gospel shall be preached throughout the world. Of course, the Church may disobey, as, speaking generally, she is disobeying. But under the conditions prevailing, this is high treason, and is at her present loss and future The thing which Christ has commanded, is the thing which ought to be fully and immediately under-This, then, is the prime motaken. tive which God sets before Christians. individually and collectively, namely, that He who has a right to command has done so, and that the command, because of the Person, calls for unhesitating, uncompromising, and continuous obedience, until the task ordered is fully and finally accomplished.

A Second Motive

Five passages in the Gospels speak of Christ as moved with compassion. One was when Jesus saw two blind men and gave them sight; another was when He saw a leper and touched and healed him; another was when He saw a widow mourning the loss of her dead son and where He raised that son to life; another was when He saw the hungry multitudes and fed them; and the last was when He saw multitudes uncared for and asked His disciples to offer prayer in their behalf.

All of these passages are interesting, as revealing the heart of Christ. He being the "God of compassion" whose "compassions fail not." But the last passage is particularly interesting, as it gives a view of present world-conditions and God's thought concerning them. For what was true that day in Galilee is still true the world over; and what Christ was, He still is.

As a result of His ministrations, Jesus had gathered great crowds about Him, made up of men, women, and children, who had now no place to turn to for the night, and had many physical and spiritual needs still unsupplied. That Jesus had had compassion upon the people through the day, His words and acts attest. But now, seeing the multitudes in such a pitiable condition. He had peculiar compassion upon them. Then it was—these physical ditions suggesting the spiritual-that the great heart revealed its longing, and that there came forth the appealing, pathetic cry: "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

Christ ever looked on things with a divinely prophetic eye; and there was everything in that present view to suggest a wider vision. We can but think that not a little part of the

emotion which Jesus experienced that day was occasioned by the fact that the multitudes before Him were a picture of those other, greater multitudes which went to make up a lost world, and also of those other, and still greater, multitudes which were yet unborn and which would go to make up the lost world which was yet to be. So the heart bled out its grief; and so the voice plaintively asked the help of man. And this same Christ is ever looking down from Heaven's throne, the same heart is ever feeling its weight of compassionate wo, and the same voice is ever pleading with His disciples to see as He sees, and to feel as He feels. This, then, is the second motive which God sets before Christians, namely, to enter into Christ's compassion for the lost. souls and lives of men, and thus to be moved as He was moved, and to be constrained to do as He did.

A Third Motive

The Gospels, recording the earthly life of Jesus, are full of promisesmostly from the lips of the Master -concerning a coming which would be for the purpose of establishing a Kingdom. The Epistles, representing the testimony of the risen and glorified Christ, continue this theme, and always give the same order, first the Coming and then the Kingdom. And at the end of the New Testament, a whole book-the Revelation —is taken up with the expansion of the now familiar thought, and tells in detail how Christ will come, and what the Kingdom will be.

In addition, Gospels, Epistles, and Revelation speak of a work to be accomplished, which is preliminary to the Coming and Kingdom, and which, in the divine economy, makes the one and the other possible. As these passages are vital to our subject, we quote some of them without comment:

"The Son of Man is come to seek and to save that which was lost."

"Other sheep I have, which are not of this fold; them also I must bring; and they shall hear my voice; and there shall be one fold (flock) and one shepherd."

"Go ye therefore, and teach (disciple) all nations."

"Go ye into all the world, and preach the gospel to every creature."

"Ye are witnesses of these things."

"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

"Delivering thee from the people (the Jews), and from the Gentiles, unto whom now I send thee; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins."

"That by me the preaching might be fully known and that all the Gentiles might hear."

"Blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

"A great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues."

Impressive as these passages of Scripture are, and clear as their teaching is to the effect that missionary service is related to all the world and is for the purpose of gathering to God an innumerable number of people in preparation for the King and the Kingdom, there is yet an-

other passage which is even more impressive and clear as related to the same particulars. As if to remove any possible misunderstanding in regard to the divine plan, the Spirit led to the declaration and preservation of words which tell us what God purposes to do in this present age in preparation for the age to come, and what part the Church is to play in the fulfilment of the purpose so announced. We refer to Acts 15:13-18. There James, quoting Peter, is the spokesman, and the great Apostle confirms his utterance by stating it as a foundation truth that "known unto God are all his works from the beginning of the world." He thus says:

"Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name; and to this agree the words of the prophets; as it is written, After this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

Here, then, is a divine utterance and program which set forth the following facts in the following order: First, a present work of grace in which God visits and gathers out, preëminently from the Gentiles, a people for His name; second, the return of Christ; third, the restoration and establishment of the Jewish theocratic kingdom with its attendant worship; and fourth, the salvation in the Kingdom-age of the "residue" of the Jews, and of "all" the Gentiles upon whom God's name shall be called. And this program, in its first

article, makes it clear what share the Church has in its fulfilment. To put it in a single sentence, it is this: God is visiting the nations, and Christians have the high privilege of visiting them with Him. He goes forth, in the persons of the missionaries, not to "convert" all the world-since not all men will accept of Him-but to gather out from it a willing people, heavenly in quality and innumerable in quantity, which shall be to the glory of His name throughout time and eternity. Manifestly, this preparatory work will bring to pass the event which is described as following it, that is, the Coming of Christ. This then is the final motive which God sets before Christians, namely, to go forth everywhere, preaching the good tidings to every creature, in order that the Church may be made complete and that the King and the Kingdom may come.

The Effect of Scriptural Motives

These three divine motives, the command, the compassion and the Coming of Christ, are worthy of being accepted by the noblest and most devoted of men; first, because they represent spiritual and eternal truths; and second, because they make for the highest glory of God and the greatest good of mankind. No other motives are so uplifting and purifying to the person who is moved by them, and no other motives are so sure of divine favor and blessing in their exercise. There is enough power in these motives, singly and collectively, to raise the missionary propaganda above everything earthly, selfish and narrow, and to place it, where it ever belongs, upon the plane of the heavenly, the spiritual

and the infinite. Moreover there is enough potency here to turn the "forlorn hope" of present-day foreign missions, in which a Gideon's band of men and women are bravely fighting on against overwhelming odds, into an ever-victorious army of the Church, where the battle will not only be fought but will also be won, and where the end of saving the elect, and thus of bringing back the King and bringing in the Kingdom, will be surely and speedily brought to pass. For what foes on earth, or what demons in hell, could stay the onward progress of a people which had determined, in the power of the Holy Spirit, to obey Christ's command, to show forth His compassion, and to press forward with uplifted faces to the rapturous and victorious meeting with Him who one day will descend with a shout, with the voice of the archangel, and with the trump of God? Such motives as these are not simply constraining; they are invincible and triumphant.

An Illustration

Some years ago, a young woman of Toronto-a Miss Stayner-came to confer with me about the possibility of her serving in China. She had been born and bred a gentlewoman; and had had an exceptionally good education both in Canada Europe: she was an heiress; and, being an orphan, she was free to come and go as she might choose. As our conversation advanced I perceived that she was a young woman of great devotion, having turned her back upon all social allurements and having committed herself to an earnest and self-sacrificing service for Christ, including work for the Chinese in Toronto. There seemed nothing to hinder her proceeding to China. But as we talked, my growing confidence was suddenly arrested when Miss Stayner unexpectedly declared that there was one difficulty in her way which was insurmountable.

"I have to confess," she said, "that I do not love the Chinese. They are so ignorant and dirty!"

This was a real obstacle, especially as she had been working among the Chinese. But in spite of it I replied:

"Do you know, Miss Stayner, I do not think that the question whether or not you love the Chinese is the one to be considered; it seems to me that the real question is whether or not you love the Lord."

At this, her eyes kindled, and she exclaimed: "Oh, yes, I do love Him!"

"Then," I said, "if you love Him, how can you do anything else but obey His command, and go?"

She looked at me earnestly, and said: "Do you think, then, that I may dare to go?"

"Under the circumstances," I replied, "I do not see how you may dare to stay."

A few days later Miss Stayner applied to the Mission; and a few months later, shortly after her acceptance for service, she went on her way to the field.

Miss Stayner was not, however, to have the easy time in China which many missionaries experience there. At first she was located at the inviting station of Wenchow, where she entered into an old, well-developed, and very promising work. She made remarkable progress with the language and she gained the confidence and love of the people. But one night, when she was staying with her Bible-

woman at an out-station, she was suddenly aroused from her sleep by lights and voices, and discovered that robbers had forced their way into her room and were stealing whatever they could lay their hands upon. Stayner protested, whereupon one of the robbers struck her with a bamboo pole. Later, she and the Bible-woman escaped from the back of the house, and, clad as they were and in the cold of the winter night, they fled over the hills to a clump of trees and bushes where they hid themselves from view. There they remained for a long time, chilled and horror-stricken, until the robbers had sacked their house and departed. They were found by some of the villagers and were brought back to their almost ruined home. Miss Stayner was seriously affected, and it became necessary that she should visit Shanghai for quiet and rest. Just at that time I visited that place, and, one evening, I asked her about her work and her recent experience. After the tale had been told. I said:

"Miss Stayner, may I ask you a question?"

"Yes," she replied, "what is it?"
"It is this," I answered; "do you love the Chinese?"

I shall never forget the look of astonishment which she gave me. "Why," she said, "what do you mean? Of course, I love the Chinese!"

"I was just wondering," I replied, "if, having gone through such an experience at their hands, you were sorry you had come to China, and if, possibly, you now almost hated the Chinese."

This remark perplexed her more than my first. But I reminded her of our conversation in Toronto. "Oh," she answered, "I had forgotten that I ever said that; but that was before I knew the Chinese; I love them all now!"

A few years later Miss Stayner became afflicted with a climatic disease, which is terrible in its process and effect, and it soon became evident that she must leave the country. She went to a certain "Spa" in Germany, where happily she got better, and at last was able to go back to her muchloved work. Later, her old trouble returned and for a considerable time she fought against it and would not give up. But at last it was a question of life and death, and she reluctantly took her way back, first to Germany and then to England. Here, her strength gradually failed, and, finally, she finished her earthly course by falling asleep in Christ. It was my privilege to see our friend during this last visit. She was, in spite of her youth, a physical wreck, her hair being gray, her face being thin, and her strength and vigor having departed. But she had not one word of regret to express at having gone to China and was full of grateful praise to God that such a privilege had been hers. And she confest that the one thing which had led her on and which gave her ever ample compensation for all that she had suffered was the knowledge that she was doing what she could to take the Gospel to the heathen and thus to hasten the return of her beloved Lord.

An Interpretation

Miss Stayner's life shows beyond misunderstanding what is the effect of true scriptural motives upon an open mind and heart. Here was a woman who had everything, naturally speak-

ing, to keep her at home, but who deliberately chose to go abroad. Here was one who had faced the question of her responsibility toward the heathen, not emotionally, but calmly, and who finally had gone forth for no other reason than that her Master had commanded her to do so. Here was one who at first had little love for the heathen, but whose heart, in the path of obedience, became filled with compassion for them. And here, finally, was one who had remained stedfast and even praiseful through all her suffering and sorrow because she had learned to serve with her eyes on Him who is the Coming One.

Thus the interpretation becomes an inspiration. Miss Stayner's life and service are a constraining call to all who know and love the Lord, to be wholly obedient to God and to commit all to Him. It is not too

much to say that if Christians should follow Christ as she followed Him it would not be long before there would be produced a veritable revolution in missionary methods and re-Then, indeed, we might hope to see the work of missions turned into an apostolic triumph, where the old figure of speech, "terrible as an army with banners," would but feebly express what God would make His Church on earth to be. For it is manifest that our Father in Heaven has large thoughts toward the heathen and that He is ready to use His saints in their fulfilment whenever they will allow Him to do so. to be remembered, however, that this last can only come to pass in the measure in which the followers of Christ are possest and controlled by those motives which are truly and wholly divine.

A Prosperous School in Burma

BY MISS LILLY R. GRACEY



T the foot of Kipling's Old Moulmein Pagoda, looking eastward to the Sea, there rises a beautiful pile of white bricks built into a

form very unlike the pagoda above it. It is the Morton Lane Girls' School, a name quite as familiar in Burma as "Wellesley," or "Vassar" in America.

For nearly half a century, about three hundred Burmese girls have been attending this school each year. They are of varying ages, and their lives are greatly influenced by the education received there. A new building was recently added to the old one, the need for which had prest more and more as the years went by; even "three in a bed" could not squeeze in all who wanted to come.

Burma is surprizingly modern and wideawake to the opportunities of present-day life. Consequently the missionaries have found it necessary to provide for the intellectual as well as the spiritual welfare of its

large Christian constituency and to make it possible for non-Christian boys and girls to come under Christian influences in the formative period of their lives. The number of mission schools has therefore increased and well-trained teachers and superintendents from the homeland are training the rising generation. The Morton Lane School in Moulmein has an interesting setting, for the city with its 65,000 inhabitants is ranked among the most beautiful cities in the East, and it is situated at the junction of three rivers, the Salween, the Attaran, and the Gyne. Pagodas make it picturesque. Over the hills of Moulmein Judson used to walk. The pulpit in the church in the city, from which he used to preach, is held very sacred by the Burmans, and still living in Moulmein are three women baptized by the immortal Judson.

Every Sunday the girls of this school march to church, and so long is the procession that it is one of the sights of the city. Of this Sunday "line-up" of girls, Miss Hughes gives a vivid picture. "It

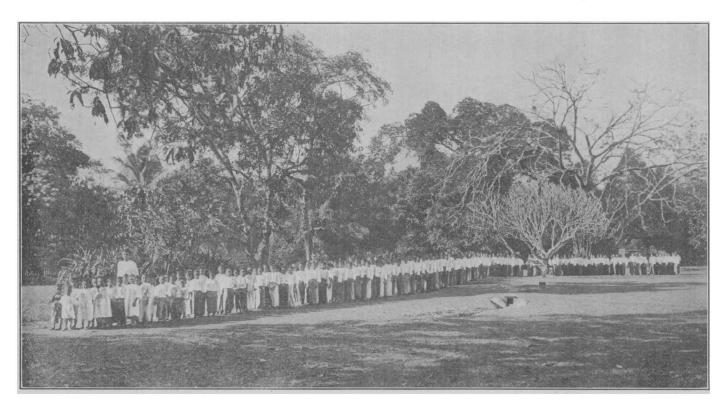
begins to 'form' on Saturday, when in a part of the compound, wee tots sit patiently while a barber shaves the hair from the southern hemisphere of their heads, and the juniors work patiently on the part or 'equator' line of theirs, lest one hair due to run north should by chance be falling south. That part must be just right or no self-respecting Burmese girl would think of taking it to church with her next day.

"When the six o'clock bell rings Sunday morning the girls get up, put dormitories in order, and at seven o'clock go to morning prayer and the study of the Sunday-school lessons. After that comes breakfast. Then comes dressing for church and Sunday-school, and forming of the line with the little ones in front and the older ones at the rear, and inspection by teachers. When all is ready the long line moves down the road. How picturesque it looks!

This line grows longer every year and this means more girls under Christian influences and more lives consecrated to Christ and His service."



MORTON LANE BURMESE GIRLS' SCHOOL, MOULMEIN, BURMA



A SUNDAY MORNING PROCESSION OF BURMESE GIRLS OF THE MORTON LANE SCHOOL, GOING TO CHURCH

Campaign Against Prostitution in Rangoon, Burma



ANGOON is a by-word for gross and shameless immorality, says the Young Men of India.

So callous has public opinion become that

some 500 prostitutes are allowed, under "police control" (which usually means "controlling the police"), to carry on their odious trade within half a mile of schools and colleges, where 8,000 school-boys and hundreds of schoolgirls are being educated; the "segregated area." of Rangoon is intersected by the streets through which these children pass to and from school; the women strut half-naked through the streets, Europeans, natives of Asia Minor. Chinese, Japanese, Burmese, Indian; many of them solicit men quite unchecked; some go out in rickshaws; all expose themselves without restraint.

Can such be the method by which a British Government seeks to "control" vice? Segregation never segregates vice; in Rangoon the name is a farce; loose women have entered mission schools, vile pictures are sold at the gates of Christian colleges, very few protests are heard.

At last a Vigilance Campaign has been organized. Mr. John Cowen, known in Colombo and elsewhere as a fearless champion of purity, was invited to come and make a study of Rangoon and lead in putting an end to the segregated system.

Mr. Cowen pointed out that prayer and publicity are the simplest and quickest methods: God is waiting for our cooperation, and publicity drives out evil as the sunlight drives out the germs of disease.

The plea for abolition is regarded by the timid local press as a wild piece of fanaticism—whereas it is backed by the example of many cities which have tried segregation; street preaching in the "segregated area" is regarded as "bad taste" and futile whereas it is the only sound method of attacking the evil, and the Bishop and nearly all the clergy have joined in it. The Christians are soundly abused for letting "black men preach to white women," whereas these poor women are daily insulted by any man who cares to do so!

Yet there is much encouragement, says Mr. K. J. Saunders:

- (I) We have demonstrated that the present system, so far from minimizing the evil, is spreading it all over the city; there is hardly a street in the business part of the town without its brothel.
- (2) We have been granted an interview with the Lieut.-Governor, who showed us all sympathy and courtesy.
- (3) Some leading doctors agree with our claims and methods, and three have spoken at several large meetings of the Y. M. C. A.
- (4) The men of our Indian Branch and some from the Central Branch have done splendid work.
- (5) The 'Boy Scouts' of our Central Branch have sold and distributed our pamphlets and posters.
- (6) Several girls have been sent to hospital; two rescued from a life of slavery; and a Rescue Home has been opened.
- (7) People are getting angry: This is what we want.
- (8) We are being tried on a charge of trespass and intimidation; but this only gives more publicity to the scandal.

- (9) Meetings are being held in private houses.
- (10) Burmese tracts for schools and colleges are being printed.
- (11) The Burmese people as a whole support us.
- (12) Not one of our statements, circulated broadcast, has been challenged.
- (13) The name of Christ has been steadily held up and honored.

The following is one of several statements which the committee is circulating:

SOME HARD FACTS FOR RANGOON (Guiding Principles of the present Purity Campaign)

- 1. The policy of segregation is contrary to the principles of British Law;
- 2. Prostitution is contrary to the Law of God, upon which British Law is based:
- 3. The quickest way to cleanse the city is to preach Christ;
- 4. This is the only way that is permanently satisfactory:
 - 5. If any man is skeptical let him

- consult (a) the Bible, (b) the Ceylon Police; these are in closer agreement than they have ever been before.
- 6. To "segregate" prostitution in the center of the schools of a great city is racial suicide; 8,000 school-boys are being educated within half a mile of the "segregation area";
- 7. The parent who sides with the enemy of his children is a monster;
- 8. The schoolmaster who tolerates the present state of this city is unworthy of his trust;
- 9. The doctor who says that vice is necessary to health ought to retire or to go back to college;
- 10. The citizen of Rangoon who refuses to take sides is on the side of the devil:
- 11. The "preachers" are content to be called fools and fanatics for they are sure of victory.
- 12. The police are playing up splendidly and are on the side of righteousness;
- 13. The segregation policy of this city is doomed.

Giving in Tips and in Tithes



R. GEORGE INNES says there was a time in his life when he gave for missions as he gave to the porter on the sleeper or as he

gave to the waiter at the hotel. He confesses that he was guilty of tipping the Lord. On a sleeper or in a first-class hotel it is not respectable to fail to give a gratuity to the porter or to the waiter in recognition of the service rendered. The berth and the meal are paid for in full; the tip is a matter

of custom and good nature, and not a legal or moral obligation.

Mr. Innes gave regularly to support the local church of which he was a member, and in doing so felt that he discharged his obligation to the Lord. But he was willing to go farther, and he gave a trifle extra to extend the boundaries of the Redeemer's Kingdom. In doing what many other members of the church did there was no sense of obligation, no recognition of stewardship. Rather than be considered selfish and penurious he gave

^{*} From The Missionary Intelligencer.

the Lord a coin or a bill in precisely the same spirit as he gave a quarter or half a dollar to the boy that cleaned his shoes in the sleeper or supplied his needs at the table.

In the Mosaic economy the people were required to give a tithe of all their income from every source. Law plainly and positively said, "The tithe is the Lord's." If the tithe was withheld, the people were charged with robbing God, and they were punished for their sin. The Prophet Malachi accused the people of his day of robbing God, and called upon them to bring the whole tithe into the storehouse, and he assured them that, if they would do this, the Lord would open the windows of heaven and pour out such a blessing upon them that there would not be room enough to receive it. After the tithes came the "free-will offerings."

Since his financial and missionary conversion Mr. Innes has devoted himself exclusively to the Lord's work. He has opened an office and furnished it, and supports a staff of workers. Now he is a steward; what he has he holds in trust for the Lord. The day of "tipping" is over.

Mr. Innes is not the only one who has been tipping the Lord. As long as the average offering of the Christian people of America for Foreign Missions does not exceed one cent a week, it is plain that the number of "tippers" is very large. There are men and women whom the Lord has prospered

who are able to work at their own charges and not only support themselves but support whole stations. Why should they not do it?

It is not clear to all that the law of the tithe has been transferred from the Mosaic dispensation to the Chris-Some say that there are those who can not afford to give as much as a tenth of their incomes for the Lord's work. The testimony of those who have put God to the proof is that nine-tenths with His blessing will go farther than ten-tenths without His blessing. Does it not appear probable that if the Jew could give a tenth of his income, and if the pagan could and can give a tenth, the Christian can give as large a proportion? Does a Christian wish to give less than a Tew? If all Christians were to give a tenth, there would be money enough in the Lord's treasury for local church expenses, for missions of every kind, for benevolence, and for education. Treasuries would be overflowing. The tithe is the least that we should give, for many could well afford to live on a tithe and give the remainder.

Is it not high time that we were substituting the tithe for the tip? Is it not high time that we were giving as the Lord has prospered us? Can we say that we honor the Lord with our substance, when we hand him a tip? He is not a pauper asking alms; he is a preferred creditor, and his claims should be satisfied first and to the full.

Tip or tithe—which shall it be?

GIVING AND LIVING

Forever the sun is pouring its gold

On a hundred worlds that beg and borrow:

His warmth he squanders on summits cold,

His wealth on the homes of want and sorrow.

To give
Is to live.

He is dead whose hand is not open wide

To help the need of a human brother; He doubles the length of his lifelong ride

Who of his fortunes gives to another; And a thousand million lives are his Who carries the world in his sympathies.

To deny

Is to die. —Selected.

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SOME PRACTICAL PLANS FOR THE YEAR



HE best possible New Year's resolution any missionary leader can make is a resolution to depend more upon prayer and the deepen-

ing of spiritual life as methods in missionary work.

"The problems are just the same old problems of how to make zealous our present members and how to interest 'the other half,'" says the secretary of a Woman's Board in her annual report. "Oh, for a Moses to lead us out of the wilderness of dead-level and indifference!"

The Leader is ready, the Lord Jesus Himself, and the weapon he offers is prayer. But we make small use of it and depend on our poor human inventions instead.

Any society whose leaders are willing to pay the price—the price of earnest prayer—may have a measure of success "exceedingly abundantly above all that they ask or think." The Best Methods Editor has had abundant proof of this. Years ago, in her old home church (the First Presbyterian, Springfield, Ohio), she was president of a Young People's missionary society that was able to accomplish a great work through the prayers of a little inner circle of intercessors that were ever ready to meet at her call.

Everything was taken to the Lord in prayer and practically everything prayed for was given. We asked for members and got them. We prayed for leaders and they were raised up. We asked for money and it came, often from most unexpected sources. We pleaded that some of our number might go to the field, and five volunteered. We asked for help in making our programs and received wisdom to devise the plans afterward outlined in "Fuel for Missionary Fires," and now in use all over the world. We prayed that the young people might be faithful in taking their parts, and tho 700 assignments were made in five years less than a dozen failed in any way.

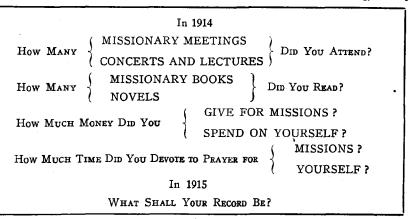
Such blessings await you, O missionary leader, wherever you work, if only you will meet the conditions!

Unto Him that is able to do
All that we ask
All that we ask or think
Above all that we ask or think
Abundantly above all that we ask or
think,
According to the power that worketh
in us,
Unto Him be glory.
—Ephesians 3:20.

Keeping in Touch with Great World Movements

Keeping in touch with the great world movements of the missionary enterprise is an important thing for any church. How best to do it is a question that has often puzzled missionary workers.

The sources of information are many. In these days the daily paper may, perhaps, be placed first. Then there are the religious weeklies and the monthly missionary magazines. The Missionary



REVIEW OF THE WORLD covers the whole field fully with up-to-date news and inspiring articles, and once a month the Sunday School Times prints "From the Missionary Watch Tower," a page of news gathered by Doctor Harlan P. Beach, who is in communication with hundreds of missionaries all over the world.

In many societies "Current Events" form part of the program. One society wrote the items of news on slips of paper and inclosed them in envelopes decorated in imitation of a mail-bag; others have used messenger boys delivering information in the familiar yellow envelopes of the telegraph companies. The Presbyterian Church of Camden, N. J., makes use of "Minute Men," a group of persons appointed to represent different fields for a year, and give one-minute reports of them at the monthly missionary prayer-meetings.*

Bulletin boards in the church vestibule and the calendars distributed in the pews can also be utilized for this purpose. But, after all, in this as in so much else, the pastor is the key-man. Even very brief mention of important events in the Sunday sermons, the prayer-meeting talks and the opening exercises of the Sunday-school would

suffice to keep the whole church in touch with the whole world.

At the present time, when events of the utmost importance to the kingdom of God follow one another with such lightning rapidity, this is a matter of "Let the daily special importance. papers supply your topics and subjects for intercession," said Mr. Benjamin Starr of Homer, N. Y., at a recent conference in Schenectady, "If there is news of a battle or other disturbance where your missionaries are at work, bring this into your weekly prayermeeting and turn it into a special meeting for prayer for that mission. Almost every paper has something that could be so used."

Such news items give point to the prayers and make them real and vital. In a little pamphlet describing the Monthly Concert of Prayer in his church before he became a secretary of the Presbyterian Board, Doctor A. W. Halsey shows how the two can be woven together.

"If any missionaries or mission stations are in special need," he says, "a prayer is offered for them, for the native workers and the native Christians. If there has been any special ingathering in any field, this is spoken of by the pastor for a moment and a prayer is offered that the new converts may stand firm. If a missionary or a

^{*}For a detailed account of this plan, see "What 'Minute Men' Did for a Church Prayer-Meeting," by the Rev. Samuel D. Price, in the Sunday-School Times, January 10, 1914.

secretary is ill, the fact is noted and prayer offered for him. The sailing of missionaries, the publication of the Bible in a new language, a deficiency in the receipts of the Board, the gift of a large sum to the work, and a hundred and one items appearing in magazines, papers or books, or received directly from some one on the field—all these are mentioned and made the subject of earnest, intelligent, brief petitions which serve to intensify our interest in the work and give a distinct character to our meeting."

At some meeting early in the New Year it is a good plan to give a résumé of the missionary events of the year previous. Abundant material for this is always to be found in the January number of THE MISSIONARY REVIEW OF THE WORLD, and it never fails to arouse interest.

The Church Missionary Committee

A church that wishes to be really efficient in missionary work should have a permanent missionary committee for the general supervision of all its missionary activities. "Without an active missionary committee in each church there is little chance of any steady growth in missionary interest," says Doctor A. V. V. Raymond, chairman of the Consolidated Missionary Committee of the Presbytery of Buffalo, which is endeavoring to secure, for the benevolent boards of the Church, a more systematic and generous support on the part of its constituency. "A part of our work for the coming year therefore, is the organof these ization local committees wherever possible."

Such a committee should be appointed or elected at the beginning of the church year, at the same time as other church officials, and should consist of representatives of all the various organizations of the church—the official boards, the brotherhoods, the women's and young women's societies, the young people's organizations, senior and junior, the

Sunday-school and the mission bands. The pastor should always be a member of the committee *ex officio*, but it is usually considered best to have a layman at its head.

The duties of the committee are to formulate a missionary policy for the church as a whole, to coordinate the activities of all the various organizations, and to foster the work in every way possible. An excellent manual of suggestions indorsed by all the Home and Foreign Boards of this country and Canada, entitled "The Church Missionary Committee" may be obtained at five cents a copy from any of the mission boards or from the Missionary Education Movement, 156 Fifth Avenue, New York, N. Y.

A Simple Church Program

The following program recently drawn up and adopted by the Session of Bedford Presbyterian Church, Brooklyn, N. Y., has many good features, and will prove helpful to other churches not as yet thoroughly organized for missions:

I.-A Church Missionary Committee

One member each from Session, Bible School, Men's Forum, Woman's Missionary Society, Young People's Society—members to be selected by Session in consultation with pastor and officers of organizations—Committee to meet in October and April, to plan general missionary program of church and organizations, and to report to Session in November and May.

II.-Missionary Meetings and Addresses

1. Two Sunday morning sermons (not counting July and August)—one by pastor, one by best outside speaker obtainable.

2. Two or more Sunday evening meetings—one, as at present, to be addrest by outgoing missionaries (in June).

3. Wednesday evening meetings—at least one every two months, arranged with reference to Sunday morning and evening presentations, with outside missionary speaker whenever possible. To relieve pastor these might be in charge of Missionary Committee.

III.-Literature and Calendar Notes

1. A representative in each organization to help distribute leaflet literature and to secure subscriptions for periodicals—"The Bulletin," "All the World," "Assembly Herald," "Woman's Work," "Home Mission

Monthly," "Over Sea and Land," "Every Land," "Missionary Review of the World."

2. A special missionary secretary for church calendar, to supply missionary letters and news notes once a month (one-half third page and back page occasionally) also to suggest books for reading and subjects for prayer and thanksgiving.

IV.—Correspondence with Missionaries

1. Special correspondents selected to send church calendars regularly to our missionaries, to correspond with them, arrange for Christmas, and other gifts, and to note needs on calendar.

2. Letters or extracts from missionaries' letters, be read from pulpit occasionally by

pastor.

V.—Maps and Pictures

Showing missionary fields of the church are to be hung in chapel or elsewhere.

VI.—Mission Study Classes

One or more should be organized to follow some of the excellent text-books available.

VII.—Great Missionary Movements

That we keep in touch with the denominational and inter-denominational missionary movements of men, women and young people.

VIII.—Proportionate Missionary Giving

1. That this subject be presented on Sunday morning at least once a year (October preferred).

2. That a systematic method be adopted for securing pledges from all members of the church and arranging for special offerings to various benevolence objects.

Educating Church Officers

The office-bearers of the church—the men chosen to be the leaders in spiritual things—should not only be interested in missions but should know something about the past history and the present needs of the great world work committed to the Church by her Lord. Yet the average church officer knows little or nothing about it.

There are, of course, exceptions to this. While residing in Detroit the Best Methods Editor had the pleasure of seeing a young civil engineer who knew that he would soon be elected to the eldership in the Presbyterian Church of which he was a member, deliberately fit himself for the office by a thorough and reverent study not only of the doctrines of the church but of the whole mission-

ary enterprise. The Best Methods Editor was happy to place at his disposal her missionary library and was interested to note that he asked first for historical works covering the whole range of missionary achievement, such as Leonard's "Hundred Years of Missions." These mastered he took up missionary biography and the fascinating stories of missions. At the same time he read The Missionary Review of the World from cover to cover, that he might be in touch with present-day needs and achievements.

Where did he get the time? He was a very busy man occupying a responsible position in a large construction company. But his home was five miles from his office and he was obliged to spend more than half an hour in the cars both going and coming. For more than a year he put this time into missionary study with the result that he is now one of the best-informed men on missions in the country—a leader in missionary work in his city and church and in the college in which he is now an assistant professor of civil engineering.

At the present time the Best Methods Editor is having the privilege of placing her library at the disposal of another office-bearer—this time a young woman, secretary of her missionary society-who desires to be thoroughly informed about missions. She, too, is beginning with Leonard's "Hundred Years of Missions." Next she will take up McConaughy's "World Work of the Presbyterian Church," to give her an intelligent idea of what her own church has done and is doing. Then she will take up missionary biography and stories of missions. Like the young engineeer, her time is much occupied, but by keeping the books on the living-room table and picking them up whenever she has a spare minute, she is making good progress.

The value of intelligent office-bearers such as these is greater than can be estimated, not only to the local church but to the whole missionary enterprise.

Missionary Anniversaries in 1915

Observing missionary anniversaries is one of the best ways of arousing interest and conserving the influence of important persons and events. An entire program can with profit be devoted to the more important ones, and those less important can be commemorated by something in the way of a story, motto, hymn, Scripture lesson or prayer. "Five Missionary Minutes" devoted to this by the pastor at regular Sunday or mid-week services, the superintendent in the Sunday-school, the missionary committee in the Young People's Society, or the president of the Woman's Society, afford opportunities for arousing missionary interest not to be despised.

In the following list of anniversaries occurring during 1915, an unusual number have to do with events in the lives of native Christians. An interesting and profitable series of talks running through the year might be built up around these.

JANUARY

- 13, 1855.—Death of Doctor John Scudder. 60th anniversary. See "Men of Might in India's Missions," Holcomb.
- 14, 1885.—Baptism of Boyinto, the first Mongolian convert. 30th anniversary. See "Gilmour of Mongolia," by Lovett.
- 23, 1890.—Death of Joseph Hardy Neesima. 25th anniversary. See "A Maker of New Japan," by Davis.
- 30, 1885.—First martyrdom of converts in Uganda. 30th anniversary. See "Mackay of Uganda," by his sister.

FEBRUARY

- 5, 1885.—Sailing of the Cambridge Seven. 30th anniversary. See "The Story of the China Inland Mission," by Guinness.
- 8, 1890.—Death of Alexander Mackay. 25th anniversary. See "Mackay of Uganda," by his sister.
- 13, 1830.—Alexander Duff shipwrecked off the Cape of Good Hope. 85th anniversary.
- 26. 1835.—First anti-Christian edicts in Madagascar. 80th anniversary. See The MISSIONARY REVIEW, March, 1909.

26, 1890.—Samuel N. Lapsley sailed for Africa to found the Congo Mission of the Southern Presbyterian Church. 25th anniversary. See "Daybreak in the Dark Continent," by Naylor.

MARCH

13, 1815.—Birth of James C. Hepburn. 100th anniversary. See "Life of Hepburn," by Griffis.

29, 1840.—Birth of Isabella Thoburn. 75th anniversary. See "Life of Isabella Tho-

burn," by James M. Thoburn.

29, 1855.—Bishop Patteson sailed for the South Seas. 60th anniversary. See "Life of Bishop Patteson," by Page.

31, 1820.—First missionaries arrived at Hawaii. 95th anniversary. See "Transformation of Hawaii," by Brain.

APRIL

1, 1815.—Birth of William C. Burns. 100th anniversary. See "Encyclopedia of Missions."

10, 1875.—John Kenneth Mackenzie sailed for China. 40th anniversary. See "Life of Mackenzie," by Bryson.

13, 1835.—Birth of Jacob Chamberlain. 80th anniversary. See The Missionary Review, August, 1908.

MAY

11, 1835.—Asahel Grant began work in Persia. 80th anniversary. See "Encyclopedia of Missions."

20, 1690.—Death of John Eliot. 225th anniversary. See "Heroes of the Mission Field," by Walsh.

21, 1875.—First missionaries sailed for Livingstonia. 40th anniversary. See "Daybreak in Livingstonia," by Jack.

29, 1815.—Founding of the Basel Missionary Society. 100th anniversary. See "Encyclopedia of Missions."

June

4, 1865.—Birth of George L. Pilkington. 50th anniversary. See "Pilkington of Uganda," by Harford-Battersley.

15, 1870.—Close of Hawaii Mission of the American Board. 45th anniversary. See "Transformation of Hawaii," by Brain.

25, 1865.—Founding of the China Inland Mission. Jubilee year.

30, 1315.—Martyrdom of Raymond Lull. 600th anniversary. See "The Life of Raymond Lull," by Zwemer.

JULY

- 9, 1840.—Martyrdom of nine Malagasy Christians. 75th anniversary. See The Missionary Review, March, 1909.
- 13, 1830.—Founding of Duff's College, Calcutta. 85th anniversary. See "Men of Might in India's Missions," by Holcomb.
- 23, 1815.—Baptism of Africaner. 100th anniversary. See The Missionary Review, July, 1912.

August

2, 1785.—Death of George Schmidt. 130th anniversary. See "Moravian Missions," by Thompson.

20, 1835.—Founding of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, 80th anniversary. See "Encyclopedia of Missions."

SEPTEMBER

- 7, 1850.—Allen Gardiner sailed on his last voyage to South America. 65th anniversary. See "Modern Heroes of the Mission Field," by Walsh.
- 9, 1840.—Death of Ko-thah-byu. 75th anniversary. See The Missionary Review, May, 1910.
- 21, 1795.—Founding of the London Missionary Society. 120th anniversary. See "Encyclopedia of Missions."

OCTOBER

- 7, 1885.—Keith-Falconer sailed for Aden. 30th anniversary. See "Servants of the King," by Speer.
- 12, 1835.—First missionaries landed in Fiji. 80th anniversary. See "Fiji and the Fijians," by Calvert.
- 12, 1875.—Launching of the *Ilala*, first steamer on an African lake. 40th anniversary. See "Stewart of Lovedale," by Lovett.
- 28, 1905.—Martyrdom of Eleanor Chestnut. 10th anniversary. See "Servants of the King," by Speer.
- 29, 1885.—Martyrdom of Hannington. 40th anniversary. See "Bishop Hannington," by Berry.

November

- 4, 1835.—Opening of the first hospital in China by Peter Parker. 80th anniversary. See "Uplift of China," by Smith.
- 15, 1875.—Stanley's appeal for missionaries for Uganda published in the London Daily Telegraph. 40th anniversary. See "Uganda's White Man of Work," by Fahs.

29, 1875.—Opening of the Doshisha. 40th anniversary. See "History of Missions in Japan," by Cary.

DECEMBER

- 8, 1840.—Livingstone sailed for Africa. 75th anniversary. See any life of Livingstone.
- 11, 1825.—Baptism of Bishop Crowther. 90th anniversary. See "Life of Crowther," by Page.
- 21, 1795.—Birth of Robert Moffat. 120th anniversary. See "Lives of Robert and Mary Moffat," by John S. Moffat.
- 25, 1905.—Founding of the National Missionary Society of India. 10th anniversary. See "The Christian Conquest of India," by Thoburn.
- 25, 1885.—Baptism of the first Ainu convert. 30th anniversary. See "History of Missions in Japan," by Cary.

Honoring a Missionary's Birthday

The annual birthday gathering held in honor of Doctor Swain, the first woman to go as a medical missionary, by the Doctor Clara A. Swain Missionary Society of the Methodist Episcopal Church, Castile, N. Y., affords a good illustration of the pleasure and profit that may be derived from the keeping of a missionary anniversary.

Doctor Swain was born at Elmira, New York, but she removed to Castile with her parents at such an early age that the pretty little village has always claimed her as its own. It has always delighted to do her honor, and shortly after the Rev. H. Clay Milliman became the pastor of the church with which she was so long connected, this annual birthday party was inaugurated.

"We have held it for the past four summers—ever since we came to this little town," says Mrs. Milliman, wife of the pastor and president of the missionary society, in response to the request of the Best Methods Editor for information. "How did we come to start it? Just because I have a fondness for anniversaries and because I felt that we could not do too much to honor the

memory of such an illustrious missionary pioneer as Doctor Swain."

The celebration is held on July 18 each year (Doctor Swain was born July 18, 1834) on the lawn of the beautiful residence she built in 1898 when failing health compelled her to give up her work in India, and which is now occupied by her relative, Mrs. Fred Horning. hours are from two to six in the afternoon, and after the program a dainty lunch is served outdoors beneath the trees. By means of a notice read from the pulpit and inserted in the village paper, all friends of Doctor Swain are invited to be present. Last summer nearly one hundred were in attendance, and the occasion was most enjoyable.

"We vary our program as much as possible each year," says Mrs. Milliman. "We are fortunate in having an excellent sanitarium in our little town which attracts many missionaries home on furlough. When available we call on some one of these for an address. We have had Miss Mary Means, who went with Doctor Swain when she returned to India for the jubilee; Ida Grace Loper of India; Emily H. Hartwell of China; Esther Baird of India; and Mrs. Charlotte Haskins, also from India, a lifelong friend of Doctor Swain."

"We always invite the clergy of sister churches and the presidents of foreign missionary societies in our town to give words of greeting, and sometimes have reminiscences from town's people who knew Doctor Swain when a little girl. One year when we were studying 'China's New Day' Doctor Isaac Taylor Headland, whom I met at Chautauqua, wrote, at my request, a lovely letter of greeting to the society to be read at the gathering. birthday Doctor brought from India many interesting costumes which she gave to Doctor Mary Greene of the Sanitarium. We have sometimes borrowed these, dressing our young people in them for missionary dialogs and exercises. We also have

letters read from absent friends of Doctor Swain and make music an important feature."

Last autumn the anniversary of another event in Doctor Swain's career was also observed, tho in an entirely different manner. This was November 3, 1914, the forty-fifth anniversary of her sailing to India in company with Isabella Thoburn. In commemoration of this event, Mrs. Milliman gave on the Sunday evening following (November 8) in her husband's church, a stereopticon talk on "The First Woman Physician in the Orient," with nearly one hundred pictures.

Enlisting an Entire Church

A very remarkable campaign conducted by the First Baptist Church, Bridgeton, N. J., in connection with the Judson Centennial last year, shows what can be accomplished when an entire church is enlisted for missions and how missionary anniversaries can be used to stimulate missionary interest and activity. In response to our request, the pastor, the Rev. D. E. Lewis, has sent us the following details:

At a business meeting held early in January, 1914, the church voted to conduct such a campaign and appropriate \$25 to the expenses. This was used for postage, lantern slides, pig banks, tracts, books and other literature put out by the Baptists for the Judson celebration. The pig banks were for the offering, one being given to each family connected with the church. In all 225 were distributed and each was marked as follows: "To be fattened for the Judson offering and slaughtered at a great meeting of the First Church, April 10."

The campaign began on Sunday, January 18, and continued until May 1—almost fifteen weeks. Every organization connected with the church, including the mission school at South Chapel, was enlisted, and letters inviting cooperation were sent not only to the 340 resident members but to the 100 non-residents

Books

also. Throughout the campaign Doctor Corson, formerly a missionary at Moulmein, Burma, now a deacon in this church, gave very great assistance. The program as carried out, included the following features:

Public Missionary Services.—There were five missionary sermons, six misprayer-meetings stereopticon lectures during the cam-Three of the sermons were paign. preached by the pastor, one by Doctor John M. Moore, secretary of the Baptist Department of Missionary Education, and one by Mr. John S. Ware, Assistant State Treasurer. Three of the mid-week meetings were conducted by the study classes and three were "specials." one of the latter Miss Anna Prince of Moulmein was present; at another the Rev. Thomas C. Hanna, of Pottsville, Pa., a grandson of Judson; at the third, the memorial offering was taken.

Study Classes.—Special emphasis was placed upon this work and eight classes were conducted—six in the Sunday-school, one in the intermediate Christian Endeavor Society, and one, a joint affair, in the Senior Christian Endeavor Society and the Beacon Lights, a young woman's missionary circle. 116 different persons were enrolled in these classes. As four persons took two courses, a total of 120 text-books were sold and studied.

Reading Circles.—One great object of the campaign was to get as many persons as possible to read missionary books, especially those prepared for the Judson Centennial. Accordingly books were sent and letters written to many.

The books used were "Ann of Ava," "Judson the Pioneer," "Following the Sunrise," "The Call of the World," "The Immortal Seven," "Jesus Christ's Men," and about half a dozen of the old-time Judson books that were brought forward and reread by some of the older members. The results were extraordinary, the total number of books read being as follows:

311 resident members	3
31 non-residents 4	Ō
10 Crozier students 1	
15 Colgate students 1	5
5 Missionaries at Ramapatnam 1	5
10 Christian converts at Ramapatnam 3	
7 Christian converts at Moulmein	7

Adding to this the 120 books used by the 116 members of the study class gives the amazing total of 771 missionary books read and studied through the efforts of one church in fifteen weeks! The Woman's Missionary Circle accomplished the remarkable feat of getting every member to read "Following the Sunrise," Mrs. Montgomery's history of Baptist missions.

In addition to conducting study classes and reading books, all the various organizations of the church and its mission—the two Sunday-schools, the Woman's Society, the Beacon Lights and the four Christian Endeavor Societies, Senior, Intermediate and two Junior—did an immense amount of special work in the way of holding meetings, conducting special exercises, framing pictures, purchasing maps, and memorizing mottoes.

Other features of the campaign were 44 new members added to the church; the distribution of 50 copies of *Missions* followed by a campaign for new subscribers; an Every Member Canvass that increased the pledges for missions and added \$100 to the pastor's salary.

The memorial offering amounted to \$115. "I would like to put in a special word for those crockery pigs," says Mr. Lewis. "I have used them before and they always interest boys in missions. On April 10 when the "slaughtering" took place, a dozen or so were broken and then the whole meeting turned into a social with little groups trying to get their money out without breaking the pigs. Everybody had a good time that evening and many members have asked for the privilege of giving again in the same way."



GOD IMPARTIAL—NOT NEUTRAL

M UCH comment has been made since the beginning of this world-war or the fact that the Christians and other believers in the power of prayer have been on different sides earnestly beseeching Almighty God for His protection and favor to their cause. A paper in Italy assured its readers that such petitions have no effect on the Ruler of the Universe as he is "Neutral." A perplexed inquirer in America asks: "Have we lost our faith; and is that the reason why our prayers are not answered?"

No one who believes in God, the Father in Heaven, the Creator of the Universe, the Ruler over all, the One who so loved the world that He gave His only begotten Son, none who believe in this God can believe that He is neutral or indifferent when He sees the sorrows, the cruelties, the sin inseparably connected with great hatred and bloodshed. Neutrality implies a degree of indifference as to the outcome and an unwillingness to influence the final result. Man can not see or foresee with divine vision but it requires no prophet to predict that the outcome of this world conflict must profoundly influence the progress of the Kingdom of God on Earth. He who sent His Son to save the world, is not indifferent as to the horrors of war or to the character of the ideals and forces that succeed. He who "wills not that any should perish," and who is "of purer eyes than to behold iniquity," is not likely to hold in check all the powers by which He could control the outcome of a world-conflict.

It is impossible, in the present period of blind patriotism, even for all true fol-

lowers of Jesus Christ to agree as to the side which God approves, but this does not mean that God is neutral. It is true that no pleadings, no arguments, no personal sufferings can blind Him as to the real issues at stake or the righteousness of the cause that should prevail.

In view of the wisdom and power of God it is indeed foolish for men to think that they can, by their prayers. turn Him aside from aiding the cause of justice and love. He will be impartial, but He can not be neutral. He will not show favoritism to one party, but He can not fail to side with the right. In the natural phenomena of the earth, the sky, the sea; in the storms and sunshine, in cold and heat; in the influence He can exert on the hearts and minds and spirits of men, there are a thousand forces at the command of God. by which He can determine or terminate the conflict when He deems it best. But there are lessons for men to learn that they will learn only through struggle and suffering, failure or success. It was after the experience of both victory and defeat that David learned to exclaim: "Some trust in chariots and some in horses, but we will remember the name of Jehovah, our God."

What then is the use of prayer, and for what should Christians pray in such a time of strife when Christendom is divided? The greatest value of true prayer is that it helps to bring us into tune with the mind of God. None can hope and none should wish to dictate to God as to what He shall do or when He shall act. The best that we can do is to pray that God's will may speedily be done, and that His will may clearly be revealed to us so that we may co-

operate more perfectly. The French, the Germans, the Belgians, the Russians, the British, the Americans, have invaluable lessons to learn from this warfare if our minds are but open to the truth. There are lessons of the true ideals of life, the true forces that make righteousness, the weakness materialism, the need for self-sacrifice, the unity of the race, the supremacy of God. The sooner men and nations learn these the sooner this war and all war will be ended. God will answer prayer but it must be prayer that follows the line of His allseeing wisdom and not the prayer for favoritism.

Let us pray that the clouds of battle smoke may clear our vision; that the thunder of cannon may enable us to hear more distinctly the "still small voice"; that the sufferings of the wounded and destitute bodies may teach us to understand the compassion of Christ for destitute souls and that the heroic and grim determination of soldiers to fight and die for country and king may awaken in our hearts the loyal purpose to count no sacrifices as a hardship in the service of our Savior and King. This is a time to pray for enemies, that they may be on God's side and in His fellowship; to pray for the spirit of peace and patience and love in the face of bitter antagonisms and sorrow; to pray that the present waste of men and money may not prevent the progress of the spiritual work of Christ; that the eyes of men may everywhere be opened to see their sin, their weakness, their foolishness and that they may be turned to seek forgiveness and wisdom through Jesus Christ; that in the face of death they may seek eternal life-the Godlife in this age and in that which is to come.

REMEMBER THE MISSIONARIES

THE patriots in the countries now at war, who are not able to go to the front, are seeking in many ways to help bear or lighten the burden of the sol-

diers. They are knitting warm clothing, are contributing other comforts, and are forwarding literature to those cut off from the home land.

There's another more important warfare going on all over the world, one that seeks to spread life, not death, to extend the spiritual Kingdom of God, not the selfish material advancement of At the front in this campaign there are thousands of men and women who are cut off from the comforts and comradeship of the home land. advantages are limited by their isolation and the lack of money. They have not the lecture courses, so plentiful at home, and are without the wealth of books and periodicals so accessible in our libraries and our news stands. A gift of a broadening, stimulating magazine is often of the utmost value to them in their personal life and work.

The Editors of the Review will be very glad to cooperate with friends at home to send the Missionary Review of THE WORLD for one year as a gift to some of these self-denying workers on the home and foreign mission fields. Some of our readers may count it a privilege to join in this effort by giving the REVIEW for a year to one, ten or one hundred missionaries. We or they can select the names in cooperation with the Mission Boards. A special rate is offered at \$2.00 a year, plus 50 cents for postage to foreign lands. many are remembering the sufferers in Belgium, let us not forget the missionaries who are often hungry for mental and spiritual food, such as may be found in the REVIEW. Will you join in this movement to send the REVIEW free to 5,000 missionaries at home and abroad? So many letters come asking for the Review from those who can not afford to subscribe, that we are unable to meet the demand.

There are other ways of "remembering" the missionaries that should not be neglected. Remembering at Christmas

time is one way to lighten their burdens, another and most important and effective way is "remembering in prayer." Many missionary workers have testified to the remarkable uplift and power that has come in their work, giving victory in answer to prayer. How many are praying for their brothers and fathers and husbands in Europe. Should we not more earnestly and constantly remember in prayer the officers at home and the workers on the field who are giving their lives to the cause of Christ? Thus we may share in the conflict, the victory and the reward.

THE PROGRAM FOR 1915

E ACH year brings new needs, new problems, new leaders, new struggles, new victories in the missionary work. Eternal vigilance is required to keep abreast of the campaign, but he who fails to keep a broad outlook loses in inspiration and in power.

During the coming year the Editors of the Review plan to make the magazine still more effective and attractive, if possible, than it has been in the past. The leading writers on missionary themes are helping to make it invaluable. In this number, for instance, we have articles by Robert E. Speer, Henry W. Frost, Gilbert Beaver, Fred B. Smith, and others. In the coming months, we are to publish papers from Dr. John R Mott, Mr. Sherwood Eddy, Rev. John H. Jowett, Dr. Charles L. Thompson, Dr. Samuel M. Zwemer, William E. Griffiths, and from many other workers at home and missionaries The Department of abroad. Methods is to be maintained with its invaluable practical suggestions to pastors, Sunday-school workers and leaders in local missionary societies. A special page of stimulating facts is to be added that will be suitable for quotations on church calendars and in missionary mectings.

In addition to articles of timely interest that can not be announced beforehand there will be a general scheme of topics to be presented month by month so that the whole world-field may be covered adequately in the course of the year. For the sake of those who wish to use the Review in making programs we give below a partial list of topics:

JANUARY:

The World Outlook. Church Plans for the Year. Prayer and Missions. The Home Base.

February:

China and the Chinese. Confucianism and Taoism. Chinese in America.

MARCH:

Mexico and Central America. City Missions and Social Service. Oriental Christianity.

APRIL:

The Indian Empire. Hinduism. Foreigners in America. The Native Church.

MAY:

Siam and Laos Malaysia. Buddhism. Bible Distribution. The American Indians.

JUNE:

Fetishism. Africa and Madagascar. Industrial Missions. Negroes in America.

JULY:

The Islands of the Sea. Arctic Missions. Missionary Administration.

August:

Roman Catholic Europe. The Papacy. The Mountaineers of the South. Woman's Work for Women.

SEPTEMBER:

Japan and Korea. The Japanese in America. Shinto. Evangelistic Missions.

October:

Moslem Lands. Mohammedanism. Medical Missions. Young Peoples' Work. NOVEMBER:

South America. Frontier Home Missions. Educational Missions. The Greek Church.

DECEMBER:

The Jews. Missionary Literature. Unoccupied Fields. Children's Work for Children.

CONTINENTAL MISSION STATISTICS

N O one can examine our statistical table showing the figures for Protestant Foreign missions of Continental societies without a feeling of sadness. The work of these flourishing and growing societies has been almost paralyzed. The missionaries are cut off from their home base and many are living in an enemy's country. The British government is giving protection, but many are necessarily under surveillance because of the danger of spies. The British missionaries are treating their German brethren as Christian comrades and are ready to offer assistance to any who may be in need.

The work of the German societies shows a distinct gain over last year. The home income increased nearly \$500,000, and 32,000 are added to the total number of communicants reported. French, Netherlands and Scandinavian societies also report a gain over 1913. What will be the report next year? The Continental missions and missionaries should be earnestly remembered in our prayers. Their missionaries are at work in African colonies, in Turkey, Persia, Russia, India, Egypt, Micronesia, and other countries involved in the war.

MISSIONARY "CONFIDENCE MEN"

ANY a good cause suffers because of its goodness, and many a generous giver is imposed upon because of his or her generosity. There are "fakirs" in missionary circles as well as in business, and it is advisable that those whose hearts prompt them to give to the great work of God and the relief of suffering humanity shall investigate

the cause before giving, or shall at least refer to other responsible parties who have investigated.

Many appeals come to the Editor of the REVIEW to help needy and worthy causes, and many inquiries are made concerning those who are collecting money. A good story of "wonderful conversion and remarkable evidences of the power of God," an eloquent tongue or pleading voice, is not sufficient evidence of the worthiness of an object. Oftentimes the more useless the cause the better will be the story—a good story is necessary and does not need to adhere to facts. A few years ago a New Zealander told a wonderful story and obtained large sums of moneywhich he used on himself. man from India told of a remarkable farm which he had made a Christian colony-but he was described as a liar by those missionaries who were his neighbors in India. But of all lands. Syria, Armenia and Persia seem to be most prolific in false money-beggars.

Word has just reached us from Canada that certain Armenians from Asia Minor have been deported (into the United States) for obtaining money under false pretenses. They tell a good story and have collected thousands of dollars. They produce letters from Bishops in Asia Minor and Persia and even from Christian missionaries in America. There are nine of these men engaged in this business who have been deported at one time, but there are hundreds of others who must be guarded against. Their letters are either forged or obtained under false representations, their photographs are unreliable and their "orphanages" are mirages or belong to missions that have given them no authority to collect funds. There is too much need for money in reliable missionary work for Christians to be careless stewards. If unknown men and women call, their stories should be investigated and if found untrue the police should be notified.

STATISTICS OF THE PROTESTANT FOREIGN MISSIONARY SOCIETIES OF THE CONTINENT OF EUROPE, 1914

(Copyright, 1915, by the Missionary Review of the World.)

STATISTICS GATHERED BY PASTOR E. BERLIN, GERMANY

(See page 60)

				Foreign Missionaries Native Workers							KERS								Num Heat					Semi- ools				`			17. W. Secreta	
CONTINENT OF EUROPE Name of Organization (Abbreviated)	Date of Organisation	Total Home Income (Dollars)	Total Income From the Field (Dollars)	Ordained	Маве	Hemale Female	Laymen Wives of	Unmarried Women	Total	Ordained	Other Helpers	Total	Total Force in the Field	Stations	Outstations	Organized Churches	Communicants	Total Number of other Baptized Christians	Other Adherents	Adulis Prest		Catechumens at Close of the Year	Sunday-Schools	pils in Same	teological	Fupus in Same		5	Hospitals	Free Dispensaries	Foreign Countries in which Missions a Sustained and Number of Missions	re
1. Germany	. 1824	\$380,812	\$59,052	118			33 1	13 31	297	31	1,615	1,646	1 043	95	669	58	39,023	34,552	5,620	2,309	3,630	5,620	,		3	295 7:	88 29,	714	2	2 10	504 China, (2), Eastern and Southern Africa.	
Breklum	1	96,325	1,211	25				21 7			166	166	220	15	57	?	4,140	-	7,471	1	1,393	7,471	3	523		ĺ		600			On India, Africa (2 leper asylums).	
Charity in the East	1896	112,524	?	2	1		3	6 34	46		?	?	46	6	3		?	3							1	29 *3	37 3,	400	1	3	Turkey, Asia Minor.	
General Prot. Miss. Union	1884	67,315	5,918	5	1		1	4 3	14	8	21	29	43	3	7	?3	?	?	19	13	• • • •	19	?	3	2 1	154	5	103	2	3 6	Japan, China.	
German Baptist	1	59,496	2,367	17				16 6	39	7	60	67	106	6	49	9	?	3,124		312	••••	?	8	1,643	1	6		i	•••	2	German West Africa.	
German East Africa German Orient	1	62,860 32,359	3,432	1			25 ?	30 6	80	3	104	104	184	16	62	3	1,278	990	571	218	109	571	?	?	1	? 10	1	850 290	1		German East Africa. 72 Bulgaria, Turkey, Persia, Russia.	
Gossner	1	99,926	5,122 14,154	i	1	1		37 9	101	-	1,010	1,053	1,154	30	507	36	34,538	66,371	12,125	1,541	4.872	12,125	459	8,873	4	66 34		106	_		Bulgaria, Turkey, Persia, Russia.(2 asylums for lepers), India (3), German	West Africa
Hermannsburg	1 1	134,923	35,867					55 3	119	4	356	360	479	59	220	?	34,945	1	1 '	1,353	2,933	1,769			-	43 28	'	0.67		ĺ	(Asylum for lepers), India, South Africa,	
Jerusalem Union	. 1852	32,554					3	1 2	6	3	22	25	31	1	4	2	?	?	?			?	5	?		1	2	926			Palestine.	
Kaiserswerth	1836	?	?					128	128			••••	128	8			••••				••••		3	67	1	6	5	474	4	7	Egypt, Syria, Palestine, Asia Minor, Turke	у.
Leipsic	11899	225,636	9,937	56			7	? 17	81	23	148	171	252	39	287	5	11,132	12,034	717	924	904	717	?	?	3 2	30 35	'	İ	1	26	India, British and German East Africa.	
Leibenzell		61,233	524	29				19 29	78	••••	96	96	174	7	37	?	3,015	?	*437	*78	• • • •	*437	?	3	i i	*3	1	i		2	Micronesia (China, see China Inland Missi	
Moravians ‡	1	325,789 *52.291	255,688	142				72 12	367		2,122 50	2,170	100	156	187	?	35,238	1	1	660	3,793	1,535		25,375		56 44			4	?	India, South and Central Africa, West Central America, Australia, Indians, E New Guinea, Queensland.	Indies, South and kimos.
Neuendettelsau Neukirchen		*52,381 43,519	473 630	26 33			8 2	22 2	58 43	••••	129	129	108 172	17 21	38	?	2,718	1,260 3,111	1	364 161	154 84	311	15	253	1	20 4	1	523 442		7 31		
North German		128,579	11,448	21			5	16 9	51	6	245	251	302	9	164	,	4,955	6,386		628	907	406				87 18	-	224			83 Java, British and German East Africa German and British West Africa.	
Rhenish	1 1	312,488	77,645	171	.	i I		65 25	385		2,881	- 1	,306	117	683	?	102,622		ł	}	16,891	23,625	!	43,624	i	277 83	'	- 1		6 83		1.
Eight Other Societies	1 1	217,864	17,018	68	3		87 ?:	27 27	212	2	144	146	358	49	42	?	4,752		742	205	287	614	3	?	1	10 8	7 6,	108	1	4)	-
Total		2,446,583	500,486	840	16	2	43 70	363	2,166	218	9,169	9,387 1	,553	659	3,048	?108	278,356	368,276	62,954	19,336	35,957	56,856	755	80,358	54 1,6	3,63	0 190,	434	26	29 197	556	
0 6 -:											Ī	Ī																		!		
2. Switzerland Basel Society	1815	483,242	127,685	214	5	1:	25 19	0 33	567	57 2	2,039	2,096	,663	73	816	39	41,166	30,435	5.346	3,450	3,501	5,346	?	5,640	12 2	61 85	3 56.	611	6	8 65	India, China, German (2) and British West	Africa.
Mission Romande	1	69,125	12,866	18		l i	10 2	24 21	77		108	108	185	13	82	?	2,529	?	2,994	151	18	2,994	3	3	2	68 10	1 3,	191	3		South Africa, Portuguese East Africa.	
Total (incl. one other society)		555,390	140,551	232	9		38 21	16 59	654	57 2	2,147	2,204	,858	86	898	39	43,695	30,435	8,340	3,601	3,519	8,340	?	5,640	14 3	29 95	4 59,	802		8 65	14	
3. France							_																						-	= =	_	
Paris Society	1822	200,175	†65,938	58	1			71 22		†89	•	873	,052		†361	?	?	?	†10,836	†1,401	†1,377	10,836	?	?	. 1	= =	? †24,0			?		
4. Netherlands														!-																	_	
Neth. Mennonite Union	1847	25,536	1,490	7	1		2	3 2	15		?16	16	31	6	5		645	1,541	?	44		?			1	40 1	6 1,0	000	2	2 38	00 Dutch East Indies (2).	
Neth. Missionary Union	1858	*27,209	*3,007	12			4	? 3	19		80	80	99	10	20		1,408	1,358	?	64	79	?			1 .	33 3	0 1,0	511	4	3 24	51 Dutch East Indies.	
Netherland Society	1797	80,565	?	19	3	1	8	8	39	,	159	15 9	198	15	159		?	18,503	?	911	1,061	?	?	?	2	32 12	6 10,	B45	2	2 61	•	
Utrecht Union	1859	51,655	?	18				?	18	• • • •	153	153	171	16	146	• • • •	?	7,647	?	506	649	3	••••	••••	1	33 12	8 4,	567	1		Dutch East Indies (2), Dutch New Guinea.	
Four Other Societies	:	59,286	?			<u></u>		24 4	-	···· _	?83		141		50		1,177	1,410		**113	····		?1	?		6	-1				·	
Total	<u> </u>	244,251	4,497	86	4	1	14 2	27 17	149	· · · · ·	491	491	640	67	380	••••	3,230	30,459	?	1,638	1,789	3	1	3	5 1	38 36	0 21,0	023	15	7 123,	38	
5. Scandinavia				İ								1													İ							
Danish Society	1821	119,885	?	32	6	1	1 2	26 21	86	7	263	270	356	20	42	7	1,032	1,613	?	286	136	?	3	3		6	3,0	35	3	3 83,	91 India, China.	
Seven Other Danish Societies		53,000	782	7				10 12		••••	25	25	59	7	?	?	3	?	?	?	?	?	1	55 .	ı		-	360		3	l	
Norwegian Luth. China Mission	1 1	68,942	131	19		i i	1	9		164	89		135	11	27	?	716			176	30	?	?	? 265		18 1	- 1			1	China.	
Norwegian Miss. Society	1044	248,925 28,115	6,679 193	*68				6 7	*160 21		?127	1,561 1	153	49 7	7114	883	30,301 1,378	57,633 2,269	'	329	3,956	5,680 657	813	-	7 2		1 .	989 276		İ	50 South Africa, Madagascar (2), China (2 as	yrams for lepers).
Church of Sweden Miss	1874	88,907	4,775	24	1			20 22	69	5	266		340	18	92	?	3,420	4,246	1,573	395	301	1,573			ļ.	20 11		1		1	India, Ceylon, South Africa.	
Swedish Missionary Union	1 1	123,637	1,422	56				10 30	107		297	- 1	424	20	201	12	3,394	?	?	422	20	?	?		İ	40 23				1 13,		ch Kongo, Russia.
Swedish National Society	1 1	98,080	3,909	29	1 1		8 2	35	98	5	234	239	337	24	31	?	1,661	2,077	?	197	?	?	14	1,512	2 2	20 10		- 1	1	13,		
Seven Other Swedish Societies		134,006	?1,033	20	1	3	37 4	6 44	148	1	259	260	408	36	?65	16	2,551	?	?	?	?	?	?	? .		., 60	1,5	00	1	8		
Finnish Miss. Society	1859	66,894	1,752	27		2	2	25 17	71		141	141	212	12	63	?	1,848	1,675	?	284	150	7		1	2 6	66 6	3,7	15	2	2 8,	German Southwest Africa, China.	
Lutheran Finnish Society	1873	16,033					_	2 3			7	7	18	4 _		?		?50			2	?	9	350		2	-1	<u> </u>	_	—I —	-	
Total (incl. one small society)	-	1,053,174	20,676	292	16	5 =	57 27	4 242	888	124 3	= =	3,298 4	186	212	709	918	46,301	69,908	7,910	4,789	4,736	7,910	837	25,282 =	17 40	94	32,9	= =	16 2	22 145,	22 =-	
6. Belgium																			.													
Société Belge des Miss. Prot. au Kongo*	1910	4,310	No	Report	Rece	ived			ļ									İ													Belgian Kongo.	
Total Continent of Europe (1914							= ===	= ==	== =	= =	== =	===	== =	== =	====			===		===			===	===	= =	= ====	-	= =		= ==		
Reports)	· -	3 812 360		1,508	46			2 703										499,078							 -		-			56 531,	→	
Total 1913 Reports		3,812,369	UO/,7/3	1,435	1 71	o _[37	0 1,08	1 057	3,002	14 עטר	,007	13,330 19	128]	,002	3,707	176	330,094	623,791	080,وه	31,403	03,938	01,747	1,021 1	41,101	2,18 Z,18	3,45	0 301,3	00 (va 3	36 567,	סטן	-



THE WORK AND THE WORLD

God's Search for Man

THER religions have risen out of man's search for God, but Christianity is God's search for man. And we dare not interrupt it-we who have received only to give. It came to us when we were savage and comfortless, and has made us what we are, and from us it must go to the old and new peoples of the earth. Asia, Africa, and these islands that sleep in the lap of the Pacific are pleading, 'We would Jesus,"

"'Oh, where is He that trod the sea? 'Tis only He can save.'"

Who Will Go?

N the United States there is one ordained minister to every 594 people; in Africa there is one to every 82,152 people; in Korea there is one to every 123.711 people; in Japan there is one to every 172,538 people; in India there is one to every 321,448 people; in China there is one to every 476,462 people. There are 1,557 principal cities in China unoccupied by missionaries. The vastness of the call seems to be beyond our powers of comprehension. Certainly it is beyond any adequate response on our part as yet.

The Profits for God

R. H. Z. DUKE, a Baptist of Texas, M is giving to the cause of religion the proceeds of his twenty-one "nickel" (five cents or 21/2d. per article) stores. He and his wife agreed with their conscience four years ago to turn the earnings of these stores to the use of Christianity, when his savings should amount to a hundred thousand dollars. Over a

year ago, the sum he named was com-Every penny earned will be used in Christian work. "These stores will support missionaries, they will pay the salaries of ministers, they will comfort the needy, they will furnish the lessons of Christianity to the untaught." Mr. Duke is sixty years of age, and has been a member of a Baptist church for twenty-five years. Since his young manhood he has given a tenth of his earnings to Christian work.

The Missionary Physician

N OT long ago a missionary who studied theology and medicine was believed to be doubly equipped for the foreign field; now, concentration and not diffusion is the word. Nevertheless, the idea that the missionary should be doubly equipped has been conserved, inasmuch as the spiritually minded missionary physician can do the work of the physician and the evangelist.

The missionary physician has marvelously unique opportunities which make possible his being a doubly equipped man. His point of sympathetic contact, physical disease, is assured from the very start. Further, if the doctor shall inspire his nurses and helpers with the evangelistic spirit to the extent of creating an evangelistic atmosphere, one can scarcely imagine conditions more suited to the winning of men to the In addition to all this the hospital may send out its nurses through a city and find the distrest who would gladly come to the hospital-haven if only they could, and so may actually bring help and heal them. The ordinary evangelist must go to the mountain, hard and obdurate with prejudice while the physician evangelist stands in his lot, beckons, and lo! the mountain comes to him, and truth-seeds are sent back for planting in the homes and villages of the country.—Korea Mission Field.

Perils in the Every-Member Canvass

- 1. Unprepared church for the canvass.
- 2. Untrained leadership.
- 3. Unprepared canvassers.
- 4. Overemphasis on either budget for current expenses or missions.
- 5. The canvass is made an end, not a means.
- 6. Inefficient check-up.
- 7. Not followed up quarterly.
- 8. No missionary treasurer.
- 9. All done by the preacher.
- 10. Not made annually.

NORTH AMERICA

American Roman Catholics and Missions

R OMAN Catholics of the United States are steadily advancing to first place in support of the missions of their communion, and supplanting France in that respect. Ten years ago the French Church gave \$815,000; five years ago, \$675,000; and last year, according to reports just made public, \$590,000. years ago the United States Roman Catholics gave \$45,000 a year, and last year, according to the same report, \$440,000. The headquarters of the one great Roman Missionary Society are at Lyons, with considerable offices in Paris and Rome. The Society's income last year was \$1,622,996. It was the largest in its history, but the total is far smaller than that of a dozen Protestant societies in America. The great givers to Roman Catholic missions are, among American dioceses: New York, with gifts last year amounting to \$157,000; Boston, \$57,000; Philadelphia, \$53,000; Cleveland, \$7,800, and Baltimore, \$7,100. Not a city in Roman countries, like Austria, Italy, Belgium and Spain, comes anywhere near the gifts of these generous Roman Catholic Americans.—The Churchman.

Disciples of Christ

M EN and millions: these were the key words of the sixty-fourth annual convention of the American Christian missionary societies of the Disciples of Christ, held in Atlanta, Ga. The attendance at several sessions of the convention numbered 10,000, including Thirty-eight States 3,000 delegates. were represented. Less than a year ago A. E. Cory of Cincinnati, then a missionary in China, was sent back to America by his fellow missionaries to plead for a quarter of a million dollars for missions. When he landed it was with the determination to raise \$1,000,ooo. The Board of Missions had even greater faith and after much praying and planning the sum of \$6,300,000 was decided upon for enlargement of missionary and educational work at home and abroad. R. A. Long of Kansas City gave \$1,000,000, and the second million is already nearly raised.

The movement also has definite plans for securing 1,000 young college men and women for missionary fields and is adopting the "Every-Member Canvass" plan, giving each and every member of the denomination an opportunity to participate in the maintenance or extension of its missionary, educational and benevolent interests.

Methodist Finances and War Relief

N spite of the European war and business depression the regular receipts of the Board of Foreign Missions of the Methodist Episcopal Church for 1914 were \$1,170,258.97. This shows an increase of \$12,789.57 over 1913, which had held the record as banner year.

There was received in February from a friend whose name for the present is witheld from the public, securities, the market value of which at that time was estimated at \$175,000. The money was to be used for the erection of a building at Budapest, Hungary, and another at Petrograd, Russia, and for the benefit of the William Nast College at Kiukiang.

China; \$50,000 was to be set aside for the Permanent Fund of the Board.

The retired missionaries fund which was begun last year by a gift of \$75,000 was increased by a gift of \$50,000.

At the November meeting of the General Committee of the Methodist Board, the effect of the war upon mission work was carefully considered. The loss of ministers and men in the belligerent countries and in neutral states under military mobilization; the depression of business in Italy, Scandinavia and Switzerland; the war rates of exchange in the trasmission of funds; the rise of prices, even in South America, the Philippines and Korea; the demoralization of Mexico and the poignant hurt of Belgium were cited. A strong committee recommended an appeal to the Church to raise by special collections at least \$225,500 for war relief.

Missionary Exhibits Accessible

THE Missionary Education Movement has organized a department to act as an interdenominational agency for the supply of material which may be rented for missionary exhibits, entertainments, plays, and meetings.

It has issued a "Catalog of Exposition and Exhibit Material," in which are announced costumes, scenery, curios, and other accessories used in dramatic presentation in connection with missionary education. This material is illustrative of the life, customs, and religions of nearly all non-Christian peoples and of several phases of Home Mission work. The catalog may be procured from any of the Home or Foreign Mission Boards or Societies, or direct from the Missionary Education Movement, New York.

How Dartmouth Students Did It

A MISSIONARY finance campaign at Dartmouth College, Hanover, New Hampshire, in the interests of the work at Mardin, Turkey, raised \$712, in contrast to the \$35 that Dartmouth has here-

tofore given to Turkey. Successful results imply careful preparations, and the plans for this campaign included an illustrated and clever circular addrest to all undergraduates, another circular to all the alumni, a group of forty canvassers representing dormitories, "frats" and clubs, wide advertisement by posters in dormitories and prominent points on the campus, an outside speaker to present the conditions in Turkey, a public meeting where subscription cards were passed and signed, followed by a canvass of all the dormitories begun immediately on Sunday night following the meeting. On this night they reached 30 per cent. of the college and the next night the attempt was made to complete the list.

Chinese Women Students in America

NE of the most significant pieces of work carried on by the Foreign Department of the National Board of Young Women's Christian Associations is the hold which it has obtained upon Oriental young women studying in America. · Association leaders brought them, as far as possible, into close touch with the best American home life, and the generosity of one friend has made it possible for every Oriental woman student in the United States to be invited each year to one of the summer conferences conducted by the National Board in various parts of the country. It is appropriate, therefore. that the Association should concern itself with the coming of ten Chinese girls, the first to be sent on the American Indemnity Fund, tho China has sent numbers of young men in the last five years. It is a striking fact that they are all Christians, and eight of them are daughters of Chinese Christian clergymen. They were chosen by competitive examinations held in English in Peking. All the way from China officers of the Y. W. C. A. have had friendly oversight of the girls, and the National Board in New York will assist in selecting the schools they will attend. It is a challenge to the Christian Church of the United States, in whatever institutions or communities these young women may find their home, to put about them the strongest Christian influences and to see that these women from far-off Chinese churches shall be so matured in their Christian life that they may go back to become leaders in the vital development of the womanhood of China.

Orientals at Services in California

T is worthy of note that when the crypt of the new cathedral in San Francisco was dedicated this year, "From Greenland's Icy Mountains" was sung by a choir from the Japanese mission, and "Jesus shall Reign where'er the Sun," by a Chinese choir. Addresses were also given by Chinese and Japan-Fifteen hundred and ese clergymen. fifty-three Bibles and New Testaments were presented to the officers and men of two Japanese cruisers in San Fran-Representatives of the Bible Society, of the Federation of Churches and of the Japanese-American evangelization society, Dendo Dan, participated in the formal presentation which took place on the afterdeck of Admiral Kuroi's flagship, the Asama. The flagship's band played the national airs of the two countries, and in addition, "I love you, California," which, in view of Californian legislation, indicates a reasonable spirit of forgiveness on the part of the visitors.-Record of Christian Work.

CANADA

Missionary Giving in Toronto

SEVEN years ago, the combined givings of the Protestant churches in Toronto to missionary objects amounted to about \$150,000. In November, 1907, the Laymen's Missionary Movement, at its inaugural meeting, decided to make the objective for the ensuing year, \$350,000. That objective was attained; and now the objective for the current year has been made no less than

\$750,000. Last year those churches and organizations which are reckoned in the tabulation of missionary offerings contributed \$604,895, being \$42,794 in excess of the previous year; so that it seems probable that the larger amount, \$750,000, will be contributed. All this is heartening, in view of the hundred and one demands made upon Christian individuals and churches; in view of the business depression that has prevailed; and in view of the many, Christians and others, who are not enthusiastic in the matter of missionary operations. When three hundred and fifty busy Christian men gather at a banquet at such a time as this, and resolve to go forward in this matter of advancing the Kingdom of God, it may be expected that, by the blessing of God, the end will be achieved. -Canadian Baptist.

LATIN AMERICA

Improvement in Porto Rico

EV. C. J. RYDER, who went to R Porto Rico in 1902 to open the Congregational mission, has recently visited the island, and writes in The Advance of the marked progress in these twelve years along industrial, educational, ethical, and religious lines, He says: "The sanctity of the home has been emphasized by the Protestant churches that have been established. The public school system developed by the superintendent of education of the United States is excellent and compre-It includes kindergarten, industrial training and high-school work in many of its schools. An excellent university has been erected at Rio Piedras that would be an honor to any country. The percentage of illiteracy has been reduced and bright, energetic students are being trained in these different institutions." Industrially, the most striking feature is the gradual development of a middle class, which did not exist when Spain surrendered the island.

The Opportunity in Mexico

LARGE number of former pupils A of the People's Institute, a school conducted by the Disciples of Christ at Piedras Negras, are now occupying positions of influence in the government of Mexico, or in its army. It was of this school that Carranza, when he was president of Coahuila, said that twentyfive such institutions would permanently cure Mexico of revolutions. Rev. S. C. Inman, the Principal, writes that the wonderful opportunities in Mexico presented to the Evangelical churches today, make it difficult to be patient until peace is assured before the great body of missionaries return to Mexico. Every community is disorganized. The Roman Catholic churches and the public schools are still closed, and rich families who generally lead in the community life have not yet returned from the United States. This is a time for manifesting some of the old heroic spirit of missions. Mr. Inman asks: "Has our missionary science and carefulness brought us to the point where we are willing to walk only by sight? How much longer will the whole Evangelical Church in North America stand in an attitude of watchful waiting while these people are neglected at the time they most need our help and our message."

Missionary Cooperation in Chile

THE last three or four years have seen considerable advance in cooperation among the American and English evangelical forces in Chile. In the southern part of the country an interdenominational Sunday-school Association holds a successful annual convention, in which workers of the Church of England, the Methodist Episcopal and Presbyterian Churches of the United States and of the Christian and Missionary Alliance work together harmoniously.

In Santiago, the capital of Chile, a

local Evangelical Alliance has been in successful operation for several years. The membership is made up of representatives of the same four organizations. It holds monthly meetings for its members, and has carried through several union evangelistic efforts. This year it is holding a monthly union prayer-meeting which itinerates from one church to another in widely separated parts of the city.—Wm. B. Boomer in Assembly Herald.

Disciples' Commission on Latin America

R ECOGNIZING the great part Latin America is to play in the world's life in the twentieth century and the great need of the Christian forces of North America to contribute in the broadest and most scientific way to the development of this life, a Commission on Latin America has been named to represent the Disciples of Christ in the new movement toward our neighboring republics of the South, which is being felt in all parts of North America. Commercial and political relationships between the two continents will not be solved save by a uniting in spiritual relationships. To bring about the latter means a more thorough study of the history and philosophy of life of the people of South America, and a deeper appreciation of them than the North American has so far been willing to accord. It is the aim of the Commission to contribute as far as possible to the formation of broad and sure foundations for the future friendship of the peoples of the two continents.

Earl Taylor on South America

DR. S. EARL TAYLOR, of the Methodist Board of Foreign Missions, who has recently returned from a trip through South America, reports that: "There are many chances for missionary work in Panama, and cooperation between missionaries laboring in the northern part of South America and in

Mexico is likely eventually to solve many problems."

Ecuador is the only country in South America from which Protestant missionaries have ever been expelled. "In other countries of South America," he said, "a number of the churches, particularly the Protestant Episcopal, have been instrumental in securing civil liberty. Conditions are excellent in Bolivia and Peru. The government of Bolivia subscribes to the support of the Methodist Chile contains the Episcopal school. 'Yankees' of South America. Argentine is growing as our West did in the early days, and with this difference, that her pioneer towns are according to the standards of new towns that are developing in a state like Ohio, for instance. There are great opportunities in Peru and Chile."

EUROPE

Difficulties of Bible Work

IN the continental countries which are now at war the British and Foreign Bible Society's normal work is largely at a standstill. Indeed, many of its colporteurs-who number nearly 200 in those countries-have been called out to serve with the colors, and are now in some cases fighting against each other. The mobilization authorities in Turkey have even laid hands on the Society's workers in places as remote as Port Said, Bagdad and Mosul. Since hostilities began, however, it has been found possible to distribute 130,000 Testaments and Gospels among the German and Austrian soldiers; while the Society's agents in Russia have been authorized to distribute Gospels as far as practicable among the Russian armies. Within the British Empire, the Society has already supplied 300,000 New Testaments and Gospels for distribution among the troops proceeding to the front-recruits, refugees, prisoners of war, and wounded soldiers-in the various languages required.

England and the Continental Missions

M. LE PASTEUR BIANQUIS (Secretary of the Paris Missionary Society) in writing a letter of thanks to the London Missionary Society, for certain services rendered to his Society says:

"I have already told you how touched I was by the tokens of Christian fraternity which your Society has given us. We do not believe that our country will be subjected to a defeat, but we believe the victory will be very hard to win, and that it will leave us exhausted for many years."-L. M. S. Chronicle.

War and the McAll Mission

OST of the leaders in the McAll Mission are now in the trenches on the battle lines in northern France, and the work of the Mission is being kept up for the most part by the wives and children of the workers who are in the

Five of the Paris mission halls have been converted into workrooms for women whom the war has rendered destitute. Two meals a day are provided, and a small sum of money is given to each woman. The Mission workers are on half-pay, which is entirely insufficient. and if the war lasts more than three months it is a question how the workers can live.

Meanwhile the work of the Mission is more necessary than ever. Part of its work has been conducted on two boats that went up and down the little rivers of northern France running through the terrible battlefields. One of these boats was at Meaux, on the Marne, when the war broke out. With the approach of the Germans toward Paris it was a military necessity to sink all the boats that could help the invaders across the river, and a Mission boat, Le Bon Messager, on whose wide decks in days of peace the Gospel was so often preached, was sunk by a detachment of English troops.

The War and Strong Drink

I was in 1899, in October of which year the South African war broke out, that the drink bill of England reached its highest point—namely 186 millions. From this it gradually fell in ten years to 155 millions, rising again to 166 millions last year. The principal combatants in the present struggle appear to have no faith in the fortifying properties of alcohol. From the press we learn that Lord Kitchener has intimated that "No presents of cases of wine or spirits can be accepted for the troops at the front, and no consignments of this nature will be forwarded to them."

Germany.—"There is absolutely no alcoholic liquor being sold. The sale has evidently been forbidden."

France.—"The manufacture of absinthe has been suspended."

Russia—"The drink shops throughout the Empire have been closed since the mobilization began, and Russia is now more sober than the State of Maine."

In various parts of England some reduction is proposed in the hours for the sale of drink, but such petty reforms will never meet the case.

A Good Word for Germans

N these days when so much criticism is being exprest toward Germany, it is well for us to remember that in the midst of that people are many godly saints to whom the world owes an unpayable debt of obligation and gratitude. Not all German theologians are higher critics, and not a few are deeply evan-Also, many of our best devotional writers are Germans. Also, the German misionary spirit is a strong one. In former days, Gutslaff-one of the pioneer missionaries in China-was the example and inspirer of Mr. Hudson Taylor, and thus, in a sense, he was the founder of the China Inland Mission. In the present days, some twenty-six missionary societies. having a total membership of 2,115 foreign and 8,766 native

workers, and having 246,690 communicants, carry on active service in the regions beyond. In our own Mission, over 100 Germans are united with us in evangelizing China, and they are a most devoted body of men and women. These are facts which are not to be forgotten, and we should beware of any spirit of generalization which leaves them out of account. In our prayer and praise then let us be sure to remember all of the German Christians as "brethren beloved."—China's Millions.

Spiritual Quickening in Spain

HE leader of the Presbyterian churches in Spain, Senor Don Cipriano Tornos, was, as a young man, a Catholic and court preacher to Queen Isabella II. He was converted to evangelical Christianity by study of the Bible when preparing for a debate against Protestantism. For many years he has been one of the ablest leaders of the Reformation in Spain. The largest Protestant Church in Madrid, with a membership of over 200, occupies a building which has also been converted from Catholicism. It is a gloomy structure in a narrow street and was once the residence of a leading Inquisitor. Subterranean passages lead to torture chambers. For many years the building was occupied by the dêpot of the Bible Society. Now it resounds with the voices of Sunday-school children.

MOSLEM LANDS

Missionaries Safe in Turkey

THE American Board received, November 10th, through the State Department at Washington the following dispatch from W. W. Peet of Constantinople, treasurer of all the Board's Turkish missions:

"American Ambassador with hearty cooperation of Turkish officials has situation completely in hand. Missionaries and their work fully safeguarded. Everything proceeding as though normal conditions prevailed. You may safely reassure all friends."

This means that the American Board's 174 misionaries at twenty centers all over the Turkish Empire, together with their homes, their schools, their seven colleges and nine hospitals are not only safe from injury, but are proceeding with their work as the Turkey were not at war. Great credit is due to Ambassador Morgenthau for his skill and enterprise in conserving their manifold interests. The dispatch also gives gratifying evidence that the Turkish Government appreciates the worth of the American missionary enterprise among its people.—Congregationalist.

The Situation in Palestine

MISSIONARIES of the Christian and Misionary Alliance in Palestine report as follows:

"Most of the English and Scotch missionaries have left Palestine and much of the German Mission work as well as the French Roman Catholic activity is suspended.

Our mission intends to prosecute our work in so far as possible. American institutions hold vantage ground just now, but even they are facing serious Local opposition to our difficulties. work in Beersheba has again been manifested by the officials there, and we may be compelled to withdraw our staff for The Scotch Mission Hospital a time. in Hebron is closed, and it may be found advisable to shut up our mission house there. Itineration is impossible. are thankful that we are still unhindered in Jerusalem, and only an unprecedented upheaval would make work and residence here impossible. We have sent notices to our Boarding-school students that if they will bring their full fee when they come, we hope to be able to open both schools as well as the Bible Training School. We do this in the hope that all promised help from America will be forthcoming. The church services are

particularly vitalizing just now and the Jewish work is not interfered with."

Arab Against Arab

MISSIONARY writes home: A "The day Dr. and Mrs. A. K. Bennett left for Bagdad there was a little disturbance that threatened to turn into rather serious trouble between some Muntefib Arabs and the head of the Arabs here. For a few days the most wild-looking Arabs from all around Busrah came in to fight for their leader, but I think they have all returned to their villages. Miss Holzhauser had planned to stay on her side of the creek at night, because she wanted to be near the hospital, but during the disturbance she slept here. But she has gone back again, and the dispenser and his wife are staying with her so she is not alone."

The Situation in Persia

T present the population of Persia A is nearly 10,000,000, 9,500,000 of which are Mohammedans. There are eleven Provinces, the capital is Teheran. Altho the Shah is the nominal ruler he has little real authority. The southern part of Persia is under the influence of Great Britain, and the northern part is under Russian influence. The Persians are making an effort to build up their own government, but they are gradually growing weaker, and Persia seems destined to be swallowed up by her neighbors. They have no funds to keep a standing army.

While nearly all the inhabitants are Mohammedan, there are many sects.

Most of these sects believe in the Koran, but some do not believe in its inspiration. There are also fifty or sixty thousand fire worshipers, or Parsees; 70,000 nominal Christians, the Armenians and Nestorians; and about 40,000 Jews.

Several Protestant denominations have missionaries in Persia and the Roman Catholics have a school for boys in Urumia, with 70 to 90 students being trained for the priesthood. They also have a girls' school where 60 girls are being taught. Most of the 20 or more priests are married and have children. They have church buildings in Tabriz and in Teheran and other places, but their congregations are small. The American Presbyterians have a school for Christian children and another one for Mohammedan boys, and have four self-supporting churches—between twenty and thirty small congregations with about 1,400 members. They also have some small schools.

The work of the Russian Greek Church is successful at present, as it is under the control of the Russian Government. Many nominal Christians join their church for personal protection. They have a school, where boys are trained for the priesthood. There is also a girls' school, and a press.

INDIA

The Present Problem in India

M. RABINDRA NATH TAGORE, in a stirring message to the Hindustan Association of America, states what he considers to be the present problem of India:

"The present problem of India is not political. We shall never be able to fit ourselves for higher privileges unless we can do away with the narrowness of our mind and the weakness of our character. All the poison of ignorance, indifference and disunion that are in the very marrow of our society are standing in the way of our fullest development. Our warfare is with these. We have to train ourselves to extend our vision from the family to wider circles and to eradicate the hedges of effete customs. We need the training of mixing with the outside world. Following the beaten track of the drudgery of governmental clerkship, we have become disgracefully worthless. Shake our country to its very foundation at this point, and teach our countrymen to walk in pursuit of modern scientific

and industrial knowledge to modernize our ancient and glorious land."

A Great Ingathering

T Bulandshahr, ninety miles north of Agra on the Delhi Meerut road, the Rev. I. S. C. Banerii, after three years' steady work and patient teaching, is beginning to see a mass movement. On August 27th some 80 Chamars were bap-These people are the leather workers of India, and though not so low in caste as the sweepers, yet they are outcastes, part of the great "submerged tenth" of India. In the Rev. L. Perfumi's district of Meerut there is already a large and flourishing Christian congregation drawn from this caste. Once begun, the ties of caste and marriage prove a great source of evangelism. The baptismal service took place on the banks of the Ganges canal.

Work Among Lepers

HE Rev. E. Cannon, chairman of the Calcutta Church Council, among his many other duties has the supervision of the work at the Gobra leper asylum. He writes: There are about fifty Christian lepers in the asylum, and there have been four adult baptisms and six infant baptisms during the year. Leah, an old leper woman who has been in the asylum for over eleven years, was under instruction for two and a half years. Her greatest joy was kneeling down in prayer to God. Without prayer she found no true happiness. She only survived two months after her baptism, and just before her end she said, "I have waited for baptism a long time, and now I am going to Jesus' bosom." One old Christian woman, Martha, who is blind, preaches the Gospel every day to the non-Christian lepers. And if, for any reason, she is unable to preach, she can not eat her food. She seems always full of joy, and has a real love for the people around her. She is led about by another Christian woman, Mary, who helps her to preach sometimes. For the first time, I

have taken the communion service in Hindustani there, as very few know Bengali.

German Missions in India

THE Gossner Mission of Berlin (says the Bombay Guardian) has a staff of 50 Europeans in Chota Nagpur and Bihar. Its Secretary, Rev. Paul Wagner, has received the Kaiser-i-Hind Gold Medal. The situation of the Mission is critical. The Bishop of Chota Nagpur, and others, are dealing with the need. The Schleswig Holstein Mission, with more than 40 European missionaries working in the Vizagapatam District of Madras and the Jeypore Agency, has already taken drastic action; 275 Indian agents have been dismissed, 150 more put on half-pay, and a seminary of 78 students closed. The Leipzig Lutheran Mission works in the Tanjore, Madura, and Ramnad Districts of the Madras Presidency and in Trichinopoly. monthly expenditure has been very large, and is obtained by monthly remittances. Since the war broke out nothing has been received. Schools have been disbanded and children sent home. The Indian educational staff alone numbers 580. Similar facts with slight variation are reported from other German Missions. Continental Missions other than German are also in hardship. The strain of the present crisis is upon them, and the prospect is still more serious. The National Missionary Council of India has been facing the situation. The Bishop of Chota Nagpur has proposed that there should be a personal appeal to every English and American missionary to subscribe Rs. 10 a month while the need lasts.

A Ruler of Promise

THE Maharaja Holkar of Indore bids fair to become a ruler of whom India may well be proud. He is twentyfour years of age, having attained to full sovereignty in his State three years ago. At the end of his first year Lord Hardinge visited the State, and on the

occasion of a banquet in his honor the young ruler made a speech in which he said: "It is now twelve months since I was invested with ruling powers; during this time I have devoted myself to getting a grasp of the details of administration, and have only been able to make a beginning with a few important reforms, which, God willing, should produce beneficent results time." The regulation of the age of marriage for girls, education, and the opening of public libraries in all the important centers; the improvement of the capital of the State with a view to the prevention of plague, and also looking to increasing the beauty and comfort of the city; the foundations of municipal government under the guidance of British officers, and experiments in the introduction of silk culture: these are the reforms desired by the Maharaja. The young ruler has fitted himself by study and travel for his difficult post-difficult if successfully filled.—Indian Witness.

Great Strides in Siam

M ISS MARGARET McCORD writes home from Bangkok:

"In the year that has passed, Siam has made great strides along some lines. The railroad in the Malay peninsula, that will in time join Bangkok to Singapore and open to travelers the great beauty of the Malaya, is nearing completion. Toward the north the railroad is slowly creeping nearer to Chieng Mai. Some three years ago, three Siamese young men were sent to France to learn the mysteries of the aeroplane. A few months ago, these men returned and brought with them the fruit of their labors. Several days ago, we heard a great shout from the children and a strange humming, buzzing sound over our heads, and there passed three aeroplanes on their way to visit his Majesty, who has been spending a few weeks in his palace in the little city of Prapatome. The journey, by these airships,

was successfully made in forty minutes. It takes our railroad train an hour and a half to make it. We hear that Siam is bringing five more airships into this country, and the military activity is taking precedence over every other department of State. For many years the water supply of Bangkok has been the river and the canals that act as the sewerage of the city; but a system of supplying the city with well-filtered water is fast nearing completion. There is also an extensive scheme for irrigation being planned, with the hope that this fertile land may produce the utmost from well-watered fields.

CHINESE REPUBLIC

The Flavor of the Gospel

A CHINESE evangelist in Shantung discovered a truly remarkable person in a village seldom visited by missionary preachers. About five years ago this old man had by some means secured a large-print Gospel of St. John. When the evangelist arrived, the old man showed that he understood the message: "I know that Jesus came down from God, from Heaven. I have the book that tells about Him, Yo-han Ju-yin ('John's Good News'). I read it constantly." He was told that St. John's was only one of many sacred writings; he replied: "I do not care for any others; this flavor is excellent; I read this constantly, and ten parts (i.e., perfectly), believe in Jesus. You need not exhort me to trust in Him. For nearly five years I have read about Him in this book, and want nothing better." The evangelist then taught the old man to pray, and urged him to become acquainted with the communities of Christians near him, with whom he might have fellowship. The nearest missionary says: "We have sent him a large-print New Testament, and invited him to visit us. This man knows no church, no ordinances, no fellowship, no teacher, save Jesus' book, and the Holy Spirit, who reveals the deep things of this simplest, profoundest Gospel."

Work in Chinese Cities

THE Mission, China Council, and the Presbyterian Foreign Board have sent Rev. Charles E. Scott, of Shantung. home to work up the "China Cities Evangelization Plan." The great and ancient walled cities of China are now open to the Gospel for the first time. There is a feeling on the field that relatively too much emphasis has been put on the school work at the expense of the evangelistic work. This proposition seeks to correct the emphasis, in so far as we can. Seventeen hundred great walled cities, with thousands of smaller administrative centers are now open for the first time to the missionaries, a marvelous condition of affairs. This is due to a series of international events in the Far East. which have made the Chinese leaders dissatisfied with their religion, realizing their impotence. If we do not quickly meet this opportunity and give them the Gospel, for what they have given up, the tide will turn, and we will lose our opportunity, as it was lost in Japan. General Li Yuan Hung, Vice-President of the Chinese Republic, himself a Christian, has urged the missionaries to press this upon the home church. "Five years hence will be too late."

Morals Taught in Chinese Schools

INDER the caption "Will Teach Morals in Chinese Schools" the Philadelphia Public Ledger of recent date devoted a column to an account of the system of ethics and religious training just authorized by the Chinese minister of education, Mr. Tang Hua-lung, for the public schools of the Chinese Republic. "Mr. Tang," says the Ledger, "holds that morality and right living are as much a part of the educational equipment of China's youth as are mathematics, reading and writing. He has approved a plan which, without interfering with the constitutional declaration assuring complete religious liberty and freedom of belief in the Chinese Republic, will admit as part of the curriculum in the primary schools principles of morality and right living enunciated by China's great sage, Confucius, and essential Christian principles." This is only a step, but it is a step in the right direction. Christian missions must supplement this teaching with the message of the "Glorious Gospel of the Blessed God."

The End of "White Wolf"

A LL who remember the reports that have come from time to time of the attacks on life and property committed by the company of Chinese bandits led by the notorious "White Wolf" will read with especial interest the following item from a letter written by Mr. James Stark, of the China Inland Mission:

"The White Wolf' was, some time ago, reported as having been killed in Honan, and the payment of the reward offered for his head authorized by the Central Government, but in some quarters doubt has since been exprest as to whether or not the announcement has foundation in fact. In any case, the activity of this lawless leader and his followers has ceased, and the provinces which principally suffered at their hands now enjoy quiet. The Szechwan soldiers, whose presence and reputation on the Shensi border did much to save the situation in the Hanchung plain, have been recalled."—China's Millions.

Public Institutions in Peking

A T the Y. M. C. A. student conference in North China this past summer, the general topic was "Social Service and the Christian Message." As a part of the preparation for this, a group of students representing three of the colleges in and near Peking spent ten days in the metropolis studying its institutions of a public nature, and at the conference they made reports upon all the institutions visited. These included poorhouses, orphanages,

hospitals, free schools, public lecture halls, prisons, a Door of Hope and one insane asylum. The very existence of these institutions under Chinese management is itself a proof of the leavening influence of Christian ideas, and a prophecy of the power that will come to the nation when the spirit that is behind such enterprises fully controls the people.

The institution showing the greatest development of a really scientific solution of a social problem was the industrial prison, completed about a year and a half ago, the superintendent of which traveled all through Japan and Europe studying prison construction and discipline.

Sunday-Schools in Heathen Temples

HE decay of heathenism and the advance of Christianity is evidenced in the new opportunities for Sunday-school work in the Far East. These are especially noticeable China. This progress was manifest to members of the World's Sunday-school Association Oriental Commission, when the party visited Kiukiang, on the Yangtse river, a city of 82,000, and the center of a populous district of 5,000,000 souls. They were very much imprest by the work being done there by Miss Jennie F. Hughes, a Methodist misionary and an enthusiastic Sundayschool worker. Her "Bible Women's Training-school" is turning out numbers of Sunday-school teachers, and everyday-school in her district is a Sunday-school as well. Over 2,000 boys and girls are enrolled in these district schools. Old picture post cards are given as a reward for attendance, red paper bearing a Bible verse in Chinese having been pasted over the address. There are seven Sunday-schools in the city, with an attendance of 1,500 pupils, and the city authorities have thrown open the Confucian and Buddhist temples for free use as Sunday-schools.

Chinese School for the Deaf

PRESBYTERIAN elder in Hang-A chow (Province of Chefoo) had a deaf son whom he sent to the mission school for the deaf at Chefoo. When the boy graduated he quickly secured a position at the Commercial Press, Shanghai. This so pleased the father that a second son, not deaf, was sent to take the same training. With this son as a teacher, the father has now opened a school for the deaf in his own home at Hangchow. The mother, Mrs. Tse, is matron, and there are already six pupils in residence. Tse has interested 20 of the leading Christians belonging to the five missions in Hangchow, who have organized a society, "The Founders of the Hangchow School for the Deaf." They purpose to finance the school without the aid of foreign funds. This is a characteristic instance of the budding of institutional life in the Church of China.—Record of Christian Work.

A Live Y. M. C. A.

THE Y. M. C. A. of Peking, which is supported by the students and alumni of Princeton University has at the central building a membership of about 1,300 young Chinese men, drawn from the student and business classes of the Chinese capital, who enjoy just such privileges in their building as do the members of similar institutions in American cities.

The various educational institutions in Peking have under their instruction not less than 7,000 young men upward of 16 years of age. To them the Association appeals not merely with advantages for themselves, but with many challenges for service. A social service club of students from both government and missionary colleges now has a membership of over 200 men from thirteen different institutions.

The association exercises likewise a large influence over the students through

direction and advice for their athletics. Over 500 students are organized in Bible classes, and the efficiency of the association's leaders in their behalf is indicated by the fact that 125 joined various churches during last year as an acknowledgment of the truth of what they had been taught from the Bible. All students in Peking are really Confucianists or Christians.

JAPAN-KOREA

Protestant Missions in Japan

THE Rev. H. Loomis gives the statistics of Protestant Missions in Japan for 1913 as follows, the figures for 1912 being in parentheses: Adult baptisms. (6089); communicants, 80,383 6848 (73,226); Church-members, 98,325 (90,469); organized Churches, (831); self-supporting Churches, 182 (186); partly self-supporting Churches. 675 (645); preaching places, 1256 (1280); ordained Japanese ministers, 728 (702); unordained Japanese ministers and helpers, 732 (652); Sundayschool scholars and teachers, 108,495 (106,580); amount of Japanese contributions (in yen), 374,538 (318,693). The increase in adult baptisms and communicants is remarkable.

A Government Christian Lecture Hall

A GOSPEL hall was opened in Ueno A Park, Tokyo, on the grounds of the great Taisha exposition in which all Japan and many foreign lands participated. At the dedicatory services the Mayor of Tokyo, Baron Sakatani. abandoned his MSS. to speak in warm extemporized words of the special value which he placed on this building and its work. "It seemed," he said, "insignificant in comparison with the imposing structures about it; yet, in his opinion, it was the center of the most profound reality and value of the whole exposition. It alone represented spiritual achievement; all the rest referred to material things only." Such sentiments seem not uncommon among

the leaders of present-day Japan. During the Sei Kokwai week 61 meetings were held, and over 7,000 persons came in and stayed through the services, 384 responding to invitations to after-meetings. Seventy thousand tracts were given out in a single week. Divinity school students and lay Christians cooperated actively in the work of literature distribution.

Christian Business Men in Japan

THE evangelistic meeting held in Saga, described by the Rev. H. V. S. Peeke, show strikingly the recent drift of public favor toward Christianity. the meeting greetings were read from the Governor of the Province, the Mayor of the City, and from a Christian official at the head of the Kyushu Railway Department. After the sermon addresses were made by Madame Hirouka, the wealthy business woman, sixty-six years of age, whose recent acceptance of Christianity has been referred to before, and by Mr. Morimura, an octogenarian business man of great wealth and influence, who has found Christ in his old age. Subsequent upon the recent exposures of graft in high places, this Mr. Morimura established a fund for the development of a plan to promote business morality. He offered \$100,000 and Baron Shibusawa added \$25,000 to the fund.

Travelers' Aid in Japan

THE Y.W.C.A. of Tokyo initiated a Travelers' Aid work at the Ueno station in that city. Two women are employed to meet the trains from five o'clock in the morning to ten at night, in order to assist friendless women. A large number of extraordinarily interesting and needy cases have come within the purview of the two matrons. Those in need of temporary lodgings are cared for in a hired house in the Hongo quarter. One result of this undertaking has been a religious quickening among the station officials at observing Christianity in action in their immediate environment.—Record of Christian Work.

Statistics from Korea

THE Missionary Survey gives the following statistical summary of the situation in Korea:--"The Northern Presbyterian Mission is responsible for the evangelization of a population of 4,785,000; the Methodist Episcopal Church Mission for 3,000,000; Southern Presbyterian Mission for 2,291,000, and the Southern Methodist Mission for 1,113,000; both the Australian and Canadian Presbyterian Missions are responsible for more than a million each. .The extent to which these forces have succeeded in their respective fields may be approximately indicated by the following figures: The Northern Presbyterian Mission has one adherent for every 49 of the population, the Southern Presbyterian Mission has one for every 150; the Northern Methodist Mission one for every 63; while the Southern Methodists have one for every 115. The Australian and Canadian Missions have approximately one for every 120 of the population. We cannot claim for these figures any degree of absolute accuracy, yet they suffice to indicate somewhat the force and its distribution, as well as its effectiveness in the respective fields."

Buddhist Propaganda in Korea

RECENT issue of the Zen, a A Buddhist magazine, says that the priests of the Myoshinji sect have been hard at work engaged in the propagation of their religion in the Saghalien Island, Manchuria, Korea, and In Korea results extra-Formosa. ordinarily large have been obtained. In Pyeng Yang a building, tho small, was erected a few years ago, dedicated to the diffusion of the doctrines of the Myoshinji sect. A large temple has recently been established, and negotiations are now going on between this new temple and the main temple at

Kyoto for the dispatch of a venerable and learned priest to become the chief priest of the new temple. The abbot, in Kyoto, desired to send out twenty-five priests at once. So he dispatched urgent circulars to various temples and thereby obtained a greater number of priests than was needed who exprest a willingness to go to Korea. The priests selected are expected to sail the last of June for Korea and to set to work propagating the teaching of the Zen sect. This undertaking will be the first organized work of Zen Buddhism in Korea.

AFRICA /

The Task and the Toilers'

ON the whole continent there are 3,244 missionaries, each with a parish of 3,614 square miles and 46,239 people. In the heart of Africa there are 50,000,000 of people—almost one-third of the continent—not only unreached but without any existing agency having their evangelization in contemplation so far as any actual projected plans and hopes are concerned. There are unoccupied areas, the smallest of which is four times the size of the State of New York.

Appeal From a Christian Sudanese

MY Fathers: Hear ye the account of my greeting which I make to you in the Lord; receive it with patience and the faithfulness of the Lord:—I am Samuila.

Very well, What I beseech the Christ for, give ye to me. My heart is kindling me, kindling me all the time. Behold the reason. The Lord hears my earnest crying to Him.—Be pleased to give life to the people of my country.—If there is help, I am here to guide to the place where I was born. There are very, very many people, and different languages in my country which I understand—Filani, Kanuri, Maka, Bola, Bura, Habe, Fika

and Hausa also; these are the languages I understand. The name of my country is Gongola. There are cattle there, and horses, and many things, and health as well. If you please, I want an answer from you. This is my crying. I am, Samuila.—Translated in the Sudan United Mission.

Hindered by the European War

THE missionaries of the West Africa Mission of the Presbyterian Board who were due to leave Africa on furlough, early in August, did not leave until August 20th, on account of the war. This party, numbering 16 persons. was unable to leave because they could get no funds from the bank for their passage money, but on Dr. Weber's presenting the case to the Colonial Governor of Kamerun, he very courteously furnished the party with a small steamer which took them to Fernando Po, a neutral port. The Governor, because he had postponed orders of the mission which the Government could not pay on account of the war, gave an order to Dr. Weber on the German consul at Fernando Po for the amount necessary to honor these orders, but the German consul had no government The consul then telegraphed to the Governor of Kamerun for instructions, and the German Colonial Governor asked the Spanish Colonial Governor of Fernando Po to advance money with which to pay the passage, which he did.

A Christian man in Fernando Po, and the superintendent of the English Primitive Methodist mission, planned among themselves to raise the funds to send the party on its way if no other provision was made. Special note should be made of the extreme courtesy and kindness of this superintendent. As one of the party said, "Words would fail to express the gratitude and appreciation of his hospitality."

The Berlin Mission in Africa

THE Berlin Mission has been severely hit by the storm which is devastating Europe and other lands. Before the war broke out there was especial occasion for thankfulness because the financial troubles of the mission had been greatly alleviated. In German East Africa the number of schools had also increased from 89 schools, with 3,395 pupils two years ago to 301 with 14,384 pupils. This great mission opportunity aroused hope that this largest German colony might be saved from Islam into which it was drifting.

In South Africa about 6,000 baptisms took place among the Zulus of Natal, and in other territories of the mission during the past year, a much larger number than ever before.

Nine Years' Progress

ISHOP TUGWELL writes from Bishor we have paid our first visit to Owerri, and have been greatly imprest by all we have seen. developments which have taken place in the last five years are remarable. Starting from Ebu-Owerri as the center, there have sprung up, under the inspiration and leadership of Archdeacon Dennis, thirty outlying congregations, all self-supporting. The average attendance on Sunday in connection with these congregations during the first six months of the year exceeds 6,500. Schools have also been opened in nearly every station.

"Before leaving Ebu-Owerri, I confirmed on Sunday fifty persons in the presence of a congregation of over 900. Eight years ago, I sat one Sunday morning on a log near the site of the present church, and, addressing a crowd of naked heathen, asked them if they would welcome the coming of a Christian teacher. They immediately responded that they would. That was in the year 1906."

Better Off, but Not Better

MR. DAN CRAWFORD'S stories from Africa laid hold of the imagination of the American churches as they did in England. Speaking of the natives of Central Africa, he said: "They have copyrighted a phrase. They say: 'The victory of Golgotha.' which was seemingly a colossal defeat. they call a victory!" The retort of the African native regarding material greatness was as much relished in America as in Britain. It will be remembered that the African, after hearing of the wonderful achievements and acquirements of the white man, stolidly remarked: "To be better-off is not to be better." Whereupon Mr. Crawford comments: "Build a castle or build a cottage—it is only a tent. We are only traveling through; and the bigger the pile you pile up, the harder to leave it."

War Scenes in Central Africa

HELL is let loose, and no one can tell what is going to happen," writes Dr. H. E. Wareham, of the London Missionary Society, from Ka-"The Germans wimbe, Central Africa. have enrolled the natives by hundreds. and encourage them to burn and kill, The result is, that tho authorities here have done all they could to keep the natives of the country out of it, they have been compelled to call our people out. The Amambwa and Awemba have been told to come to the aid of the English, and are flocking in, delighted to get a chance to burn and kill.

"The chief of this part arrived in great form, looking forward to carrying 'fire and sword' into German East Africa. This is the method he and his people were going to adopt: kill all males above puberty—take the women, cut off noses, lips, or ears, and use them (the women) as they liked, and kill all the children.

"Kyakonta, this chief, is a very decent

man, but this is what war raises in him and his people."

Malaysia and the Islands

THE recently published 84th annual report of the Rheinische Missions Gesellschaft, a society which has work in German South Africa, China and Sumatra, states that 219,000 Christians are enrolled in its various missions, and adds: It took 76 years to reach the first hundred thousand, and 7 years for the second hundred thousand! Sumatra has far more than half of the total number.

Humanly speaking, the Batakland would be Mohammedan to-day but for the Rheinish Mission, and now there are 150,000 Batak united in a Christian There is a so-called Hollandchurch. ish school, where instruction is given in the Dutch language for the education of civil employees. Many young Batak have great ambition, and want to study. It is good, therefore, when these progressive young men remain under Christian influence. In Sumatra also are two trade-schools. In them the following trades are taught: carpentry, locksmith, boatbuilding, bookbinding. watchmaking, and even dentistry. With one of the trade-schools there is also a printing plant connected, where an everincreasing literature is printed.

A large hospital with branches and with a training-school for native medical students and a leper asylum, accommodating several hundred inmates, are among the other activities of this mission in Sumatra, many of which must be seriously curtailed by the war.

America's Gift to the Filipinos

A MONG the many advantages that have come to the inhabitants of the Philippines through American rule, none are greater than the establishment of Protestant missions. The Christian Advocate tells us that twelve years ago there was formed an Evangelical Union of the Philippine Islands, "an organiza-

tion for the purpose of securing economy, comity and efficiency in the service of God in this archipelago." The Union has made marked progress, and Mr. L. Wilbur Messer, of Chicago, who has just returned from the islands, gives the following report: "There are 160 evangelical missionaries, and a large number of Filipino helpers. 200 young men are in the schools preparing for Christian work. There are six mission schools exclusively for women: 4 boarding schools for boys; 6 mission printing plants; and 20 student dormi-There are 75,000 evangelical tories. church members, and as many adherents. There is a Young Men's Christian Association building for Americans; and one has been erected for Filipinos, and another is assured for Filipino students. There is also a very successful army branch at Fort McKinley. There are 2 orphanages, 8 hospitals and 20 dispensaries in the islands, operated by the evangelical missions. There are 6 evangelical churches for Filipinos and for Chinese, and 4 for Americans in Manila. The American and the British and Foreign Bible Societies distributed over 100,000 Bibles and Testaments last year, printed in more than 20 languages and dialects."

CALENDAR OF MEETINGS AND CONVENTIONS

January to August, 1915

January 3 to 4—Laymen's Missionary Movement, Baton Rouge, La.

January 5 to 6—Laymen's Missionary Movement, Crowley, La.

January 7 to 8—Laymen's Missionary Movement, Lake Charles, La.

January 8 (10.30-12.30)—International Day of Prayer for F. M. Federation of Women's Boards, 1 West 48th St., N. Y.
 January 10 to 11—Laymen's Missionary Movement, Beaumont, Texas.

January 12 to 13—Laymen's Missionary Movement, Galveston, Texas.

January 12 to 14 — Foreign Missions Boards' Conference, Garden City, L. I. January 12 to 14—Home Mission Council New York.

January 14 to 15—Laymen's Missionary Movement, Taylor, Texas.

January 15, 16—Triennial Conference of Women's F. M. Boards, Collegiate Reformed Church. N. Y.

January 17 to 18—Laymen's Missionary Movement, Austin, Texas.

January 17—Mass Meeting, World Peace and Missions, Central Presbyterian Church, N. Y. 4.30 p. m.

January 17—Missionary Mass. Meeting, Carnegie Hall, New York.

January 19 to 20—Laymen's Missionary Movement, Temple, Texas.

January 21-22—Laymen's Missionary Movement, Cameron, Texas.

January 24-25—Laymen's Missionary Movement, Waco, Texas.

January 26-27—Laymen's Missionary Movement, Corsicana, Texas.

February 16-18 — Laymen's Missionary Movement (Presbyterian Church, South), Charlotte, N. C.

February 23-25 — Laymen's Missionary Movement, Dallas, Texas.

June 4-14—Y. M. C. A. Student Conference, Blue Ridge, N. C.

June 18-28—Y. W. C. A. Student Conference, Silver Bay, N. Y.

June 23-July 2—Y. W. C. A. Student Conference, Eagles Mere, Pa.

June 25-July 4—Missionary Education Movement, Blue Ridge, N. C.

July 2-11—Missionary Education Movement, Asilomar, Cal.

July 9-18—Missionary Education Movement, Silver Bay, N. Y.

July 16-25—Missionary Education Movement, Estes Park, Colo.

July 20-30—Y. W. C. A. City Conference, Silver Bay, N. Y.

July 21-31—Y. W. C. A. City Conference, Blue Ridge, N. C.

July 22-30—Missionary Education Movement, Ocean Park, Me.

August 6-15—Missionary Education Movement, Lake Geneva, Wis.

August 6-16—Y. W. C. A. Student Conference, Asilomar, Cal.

August 14-23—Y. W. C. A. City Conference, Lake Geneva, Wis.

August 13-23—Y. W. C. A. City Conference, Estes Park, Colo.

August 16-25—City Conference, Asilomar, Cal.

August 24-September 3—Y. W. C. A. Conference, Lake Geneva, Wis.

August 24-September 3—Y. W. C. A. Student Conference, Estes Park, Colo.

OBITUARY

Miss Mary Sharp of Liberia

CABLE message from Dr. J. B. A Coleman received at New York, announces the death of Miss Mary A. Sharp of Monrovia, for more than 35 years an outstanding figure in African missionary work. As an independent worker among the Kroo people, she had her own church and school at suburb of Krootown. a Monrovia. Without stated compensation, she gave her entire time to the task of Christianizing and educating the natives of that region, her interest centering in the boys and girls, with whom she was especially successful. Her own church at Mansfield, Pa., voted her a local preacher's license and she was accustomed not only to preach, but in the absence of the presiding bishop, often baptized her converts. Given in her own words is the story of the church she had built. "I went to Krootown and engaged some men to put me up a bamboo church. It was to cost \$10. and included not only a bamboo frame. but a thatched roof made of palm leaves, benches of withed-bamboo and a ground floor. After it was done, I paid the laborers promptly the sum agreed upon: For some time thereafter whenever I met anyone who could speak English I was greeted with the words: 'Tank you mammy. Tank you plenty. You did dem Kroo boys fine.' I had asked the President's wife what they meant. 'Oh,' was the reply, 'they expected to be cheated. They thought of course, that you would give them only a few yards of cheap calico."



Life of H. Roswell Bates. By S. Ralph Barlow. Illustrated. 12mo. 159 pp. \$1.00. Fleming H. Revell Co., New York, 1914.

Here is a stirring and inspiring tribute to a beloved and self-sacrificing young minister who devoted the last few years of his brief life to the making of Christ real in the neighborhood of Spring Street Presbyterian Church, New York City. Mr. Bates was a very lovable and noble human, and his life story is a very human document. He was also a devoted Christian worker and this brief biography gives many valuable glimpses of his Christlike social service in the church which he rescued from death and established as a strong neighborhood center. Two other features of his work are worthy of notice-his influence on the college men and women who came to work at Spring Street, and the abiding results of his personal touch on students at Northfield Conferences and elsewhere. Mr. Barlow shows his hero at work and at play, his humor and his sympathy. The life was one that continues.

The New Home Missions. By Harlan Paul Douglas. Illustrated. 12mo. 266 pp. 60 cents, cloth. 40 cents, paper. Missionary Education Movement, New York, 1914.

The principal argument, with any element of truth, that can be urged against extensive foreign mission work is the fact that America is still so far from Christian. It is not a valid argument but the amount of work still to be done in America before the foreigners, the negroes, the mountaineers, the lumbermen, the slum dwellers, and others are brought into vital relationship with Christ is great enough to

make the 30,000,000 Christians of our churches ashamed of themselves.

Mr. Douglas has written a thoughtful, tho not a popular, study book, dealing with the past, present, and future home missionary problems of the American churches. He believes in the social aim and program for social betterment, and from this viewpoint studies the foreigners, the race problems, and the social conditions and country districts, with the various forces and methods at the command of the churches. It is a restatement of the home missionary needs and aims that is worthy of careful study.

To our mind too much emphasis can not be placed on the need for social reform and reconstruction, but too little is often placed on individual regeneration. The former may temporarily take place without the latter but the latter must produce the former.

From the Bread Line to the Pulpit. By Frederic C. Baylis. 12mo, 43 pp. 25 cents. Fleming H. Revell Co., 1914.

The stories of "twice-born men" are always of compelling interest. Here is the short account of a man born in Stratford-on-Avon, educated in the school made famous by William Shakespeare, ruined by strong drink, rescued in the Bowery Mission, New York, a "cowboy preacher," and now a Methodist minister. It is a good book for young men.

Battling and Building Amongst the Bhils. Illustrated, 12mo., 95 pp. 1s., net. Church Missionary Society, London, 1914. The mission to the aboriginal tribes of Bhils in India is on the borderland of Rajputana. The anonymous author

has given here a view of the peculiarities of this tribe and an excellent account of Christian progress among them.

The New Life in China. By Edward W. Wallace, B.D. Illustrated, 12mo., paper. 1s. net. United Council for Missionary Education, London, 1914.

This bright, up-to-date picture of New China makes an excellent popular introduction to the study of the country, the people, the religions, and the missions. There is a real human interest in the presentation. No one alive to the forces and opportunities of the present can fail to be stirred by this story of the present situation in New China.

The Regeneration of New China. By Nelson Bitton. Illustrated, 12mo., 282 pp. 2s., net. United Council for Missionary Education, London, 1914.

Mr. Bitton, formerly Assistant Editor of the *Chinese Recorder*, has given us a valuable study of the conditions and problems in China to-day. Emphasis is placed on the problems of the Chinese youth, the religious problem, the social problems, the reform movements and the trend toward Christian unity, training of Chinese leaders, and the problem of Chinese Communism.

NEW BOOKS

Wild Woods and Waterways. By William Chalmers Covert. Illustrated, 12mo. 245 pp. \$1.35 net. Westminster Press, Philadelphia. 1914.

Philadelphia, 1914.

Sight to the Blind. A Story. By Lucy Furman. Illustrated. 12mo. 92 pp. \$1.00, net. Macmillan Co., New York, 1914.

Prince and Uncle Billy. A First Reader in Home Missions. By Charles Lincoln White. Illustrated. 12mo. 146 pp. 75 cents, net. Fleming H. Revell Co., New York, 1914. The Making of Christianity. An Exhibit

The Making of Christianity. An Exhibit of Hebrew and Christian Messianic Apocalyptical Philosophy and Literature. By John C. C. Clarke, D.D. 12mo. 423 pp. The Associated Authors, New York, 1914.

A Man and His Money. By Harvey Reeves Calkins. 12mo. 367 pp. \$1.00, net. Methodist Book Concern, New York, 1914.

By-Products of the Rural Sundayschool. By J. M. Somerndike. 12mo. 169 pp. 60 cents, net. Westminster Press, Philadelphia, 1914.

The Modernizing of the Orient. By Clayton Sedgwick Cooper. Illustrated. 8vo. 353 pp. \$2.00, net. McBride, Nast & Co., New York, 1914.

The Individual and the Social Gospel. By Shailer Mathews. 16mo. 84 pp. 25 cents, postpaid. Missionary Education Movement, New York, 1914. Though War Should Rise. By Mrs.

Though War Should Rise. By Mrs. Howard Taylor. 16mo. 64 pp. China Inland Mission, London, 1914.

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 Duncan Black Macdonald. Crown 8vo. 3s. 6d. net (\$1.15). Oxford University Press. London, 1914.

The New Life in China. By E. W. Wallace. 1s. net. United Council for Missionary Education, London, 1914.

The "Welcome" Photographic Exposure Record and Diary, 1915. Burrough Welcome & Co., New York, 1914.

PAMPHLETS

Karen Folk-Lore. An Unwritten Bible. Collected and Annotated by Ko San Lone, a Christian Karen. Translated into English by H. M. N. Armstrong. 31 pp. 3d. A.B.F.M.S., Rangoon, Burma, 1914.

Annual Report of the Board of Foreign Missions of the United Presbyterian Church of North America, 1914. Containing the 55th Annual Report of the Board, Presented to the General Assembly at New Castle, Pa.; Report of the Women's Board to the General Assembly; The 59th Annual Report of the Mission in Egypt; the 58th Annual Report of the Mission in India; The 13th Annual Report of the Sudan Mission; General Statement of Receipts and Payments, etc., etc. 292 pp. Board of Foreign Missions of the United Presbyterian Church, Philadelphia, 1914.

Our World-Wide Work. A Survey of the Field of the Woman's Board of Missions. Illustrated. 180 pp. Congregational House, Boston, 1914.

Isles Afar Off. An Illustrated Handbook to the Missions of the London Missionary Society in Polynesia. By Rev. George Cousins. 104 pp. 6d. net. London Missionary Society, London, 1914.

Pioneers. Being Studies in Christian Biography. Edited for the use of Study Circles in Schools and Colleges. By K. J. Saunders. 164 pp. Association Press (India), Calcutta, 1914.

The Nemesis of Armaments. By Charles Edward Jefferson, D.D. 14 pp. Church Peace Union, 70 Fifth Avenue, New York, 1914.



FUEL FOR MISSIONARY FIRES



- 1. The Christian spirit of German soldiers at the front is seen in the fact that some have sent part of their meager pay to help meet the needs of the missionary societies. (See page 105.)
- 2. A successful business man recently gave this pointer to 700 ministers: "If you ask a man for ten dollars for missions when he is accustomed to do business in tens of thousands for his own benefit, he despises the smallness of the enterprise. It is belittling to the Kingdom of God." (See page 119.)
- 3. A remarkable fact is that the Christians of "heathen" China have recently observed a day of prayer for the warring "Christian" nations of Europe. Chinese government officials were present at many of these services. (See page 81.)
- 4. "By one of the great providences of God," says Mr. Basil Mathews, of London, "Dr. John R. Mott, the Chairman of the Continuation Committee of the World Missionary Conference, is an American, a neutral, and is one of the greatest reconciling personalities in the world to-day." (See page 100.)
- 5. The pastors of nearly half of the Protestant churches in France are now in the army. (See page 152.)
- 6. The same notice boards in Changsha, China, which a few years ago held edicts proclaiming death to the "foreign devils," recently displayed posters advertizing Mr. Eddy's evangelistic meetings. (See page 82.)
- 7. The wild, warlike Waziris on the northwest frontier of India have told the British government to take away its troops as they will be responsible for the present for the peace of that part of the world. (See page 149.)
- 8. A Peking shop displays this sign every Sunday "To-day is worship day." This silent message proclaims a new idea to passers-by, who have always worked seven days in the week. Sunday is now observed as a day of rest in Chinese government offices and colleges. (See pages 82 and 94.)
- 9. More than half of the population of the United States now live under prohibition laws. (See page 86.)
- 10. The Constitutionalist government in Yucatan, Mexico, has issued decrees closing all saloons, under penalty of death, suppressing cock-fights, lotteries and gambling, and freeing all slaves. (See page 85.)
- 11. The zeal of South African Christians converted in Johannesburg, is shown by the fact that, without missionary help, they have established churches in the interior and have erected chapels. (See page 84.)
- 12. The British government in India has invited American missionaries to take charge of a settlement of robbers in the Madura district, and offers to meet most of the expense. (See page 148.)



REV. DING LI MEI—THE CHINESE STUDENT EVANGELIST (See the sketch of Mr. Ding's life on page 130)

THE

MISSIONARY REVIEW



OF THE WORLD



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CHINESE PRAYER FOR EUROPE

SECOND time the officials of the Chinese Republic have called upon the Christian churches the land for a season of special prayer. On April 27, 1913, prayer was sought for China, to-day it is for those suffering from the terrible war in Europe. By the advice or invitation of President Yuan Shi Kai, Sunday, October 18, 1914, was set aside as such a day of prayer for Europe, and representatives of the Republic were present at many of the In Amoy, for instance, there were present the Taotai Wang Shou Chen; the Su-beng Magistrate, Lai Ju Lin; also Hsin Kuei Fang, the second in command of the Amoy Forts; Wang Ch'en Chang, Chief of Police; and Chen Ngen Tao, Diplomatic Officer of Amov. The Taotai spoke in part as follows:

"We meet here this afternoon to pray for peace, and I am exceedingly glad to have a part in these exercises. As I see it there is not a man that does not desire happiness—not a man that does not desire to see peace reigning everywhere throughout the world. This war, the result of militarism, has torn the world to pieces. The President of the United States tried his best to act as peacemaker but adverse forces were too strong. And now man having reached the limit of his resources, we come and pray for help from Heaven.

"The Book of Odes tells us that the great God rules all under Heaven, and with splendid power influences the nations of the world for peace. The Historical Classic says: 'Heaven pities the people and most certainly hears their cry in the time of need...' Heaven does not want strife, and will assuredly understand your purpose. Washington was a man of prayer and in the time of the Revolution a portion of every day was

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

spent in prayer. Lincoln also, during the Civil War in America, spent much time in prayer, and at such time as the present we do well to remember his words and manner of prayer. He did not pray especially for the success of his own armies—not that his soldiers might prove victorious, but, that war might cease and the whole world be at peace.

"Recently President Wilson called for a day of universal prayer in behalf of the struggle in Europe; we are thus but following his example in meeting here this afternoon to pray that war may cease and universal peace be established throughout the entire world. And so to-day unitedly and with one voice in unison with this whole nation, we lift our hearts in prayer. God is not afar off. He is at all times near—in reciprocal relation—and so will hear and bestow peace in answer to prayer—prayer of unbounded, unlimited power."

Much has been said about Confucianism becoming the national religion, but such a spectacle recorded has not the appearance of China's adoption of Confucianism. The religion of Jesus Christ has taken a mighty hold on the Chinese officials and people. May the day soon come when they shall be fully convinced that Christ is the only Savior, and that His is the one religion that China needs.

CHRISTIAN LEADERS IN CHINA

THE influence of Christian men and women is being felt in many commercial centers in China to-day. In one of the busiest streets of Peking this sign is hung out every Sunday: "To-day is worship day." This is striking to the Chinese, who for forty centuries have worked without ceasing, bartering and selling every day in the year. The President of the Government Normal

School in Peking is an officer in one of the Methodist churches, and a prominent member of the Board of Communications is Superintendent of the Sunday-school.

Similar leaders for the next generation are being trained in mission schools to-day. Within the past four years the principal of the Peking Intermediate School, Mr. W. W. Davis, has built it up from 80 pupils to 571. Starting with a few small Chinese buildings, his space equipment has been rapidly enlarged so that many hundreds of students are now lodged in half a dozen Chinese compounds or courts, and spread their bedding on any available spot. During chapel services part of the students in this school are forced to stand under a Chinese mat in the open court. Equipped with a modern dormitory and recitation hall the school would be self-supporting.

TRANSFORMATION OF HUNAN

THE province that was longest closed to Christianity is to-day one of the most open to the teaching of the Gospel.

Changsha, Hunan province, where the Yale Mission is located, Mr. Eddy had remarkably successful A thousand Confucian meetings. students asked to join Bible classes. This is the capital city which long rigorously excluded Christian missionaries. In October of last year posters announcing the evangelistic meetings were hung on the same notice boards that a few years ago held edicts proclaiming death to the "foreign devils." Fifteen years ago mobs would have driven out the evangelists; to-day three thousand gathered thrice each day to hear the

Gospel message. To-day the missionaries were welcomed at the gate by the same man who in 1898 was thrice driven from the city and beaten by angry mobs. Those who then shouted "kill the foreigner" were, in October, replaced by the throngs of students who struggled for tickets of admission to the Gospel meetings. 1900 Dr. Frank Keller, of Yale, narrowly escaped from Changsha with his life while his property was looted. Here in 1902 two China Inland missionaries were murdered and only four years ago riots occurred that compelled foreigners to flee while their churches were burned.

The wonderful contrast to-day can only be accounted for by the power of God. The ground on which the pavilion was erected for the evangelistic meetings was given by the governor himself, who sent a message of welcome. The governor's band was in attendance, and after the meeting played, "God be with you till we meet again." Fifteen Confucian principals of schools had joined in inviting the evangelists, and the editors of local papers sympathetically reported the meetings.

The three thousand students who attended welcomed the most earnest, outspoken Christian messages and the pavilion was crowded a half hour before the time to begin. The claims of Jesus Christ were presented as the only hope for China and for the individual Chinese. A thousand students responded to the invitation to study further the Christian religion.

The interpreter at these meetings was the son of a former governor of four provinces and a nephew of a former Chinese minister to Great Britain. This young man was, four

years ago, a Confucian Atheist, and a hater of Christianity. At his father's death-bed the young man asked Dr. Hume, of the Yale Mission, to pray for him, and last year when face to face with death in a prison cell during the revolution, he prayed to God as his Heavenly Father. He was baptized last Christmas (1913), and to-day stands boldly before throngs of students to proclaim Christ as his own Savior and the only hope of China.

This is only a sample of how God is calling out the new leaders to witness for Him in China as he called forth Paul, the Apostle, nineteen centuries ago, to witness for Him in Asia Minor and Europe.

EVIL AND GOOD IN NORTH AFRICA

CHRISTIANS at home have some difficulty in realizing the dangers that confront residents of such Moslem communities as those found in North Africa-in territory controlled by France and Italy. A private letter from Tangier, Morocco, describes the disturbances there due to the war. The letter, quoted in North Africa, reads in part: "Recently there was a great panic-all the shops and houses closed; troops evervwhere. The Moors and the French surrounded the German and Austrian Legations, and took the ministers and their whole staff prisoners, and marched them on board the French warship. The mountain tribes have been incited to come and raid Tangier."

In the midst of turmoil, such as has interrupted Christian missionary work in most Moslem lands, the North African Mission of the American Methodist Church has held a

conference at Algiers. Encouraging progress came of Bishop every station. Hartzell. who has since proceeded South Africa, writes: "At Constantine two very important legal decisions have been rendered, one by a French judge and the other by a native Arab Cadi. Each of these gives the right to a Mohammedan guardian to place a boy or girl in our Christian hostels. In one case, a father protested, but was unworthy of trust, and the judge threatened him with imprisonment if he did not leave the child alone.

"A great forward step has been taken in the publication of literature in the vernacular languages, both Arab and Kabyle, including hymnbooks, the catechism, and popular tracts on religious subjects. Bible stories have been put into popular rhyme, to be committed to memory and sung by the Moslem children."

Those who are interested in the work recently begun by the World's Sunday-school Association for Moslem children will recognize the importance of this last sentence. Rev. Stephen Trowbridge and his wife, who are assigned to the work for Moslem children in the Levant, have recently begun their labors in Cairo. The Moslem "Holy War" is conducted with swords and guns to exterminate the infidel. The Christian "Holy War" is conducted with loving words and deeds to regenerate the infidel. This method must win.

AN AFRICAN "MEN AND RELIGION MOVEMENT"

R EV. F. B. BRIDGMAN, a well-known missionary of the American Board, describes the evangelizing work done by men converted in

Johannesburg, who have gone back to their homes in the Transvaal and still further into the interior. At one place this, "an indigenous African Men and Religion Movement," was begun by a man named Fezi, who on returning home after his conversion in Johannesburg nine years ago, first brought his own brother to Christ. Four years ago several baptisms took place in the community, and these people have now built six chapels over a belt eighty miles long. The church membership is 140, and there is not a single mission station in the district which has a population of at least fifty thousand.

Mr. Bridgman is doing heroic work in the Zulu Missions. He is a missionary, statesman, teacher, and executive as well as preacher. The Zulu mission runs its work departmentally: (1) The churches, 26 of them with 240 outstations; (2) primary schools with 5,600 pupils; (3) higher schools for boys and girls, besides a theological seminary, with a total of 411 students; (4) publications, nearly seven million pages being issued last year; and (5) the medical work, ministering to some 5,000 patients annually. In connection with ail this, the mission handles about \$82,000 a year, of which \$60,000 is raised in South Africa.

REFORMERS IN YUCATAN

W HILE the elimination of Huerta from the Mexican tangle has not yet brought peace and prosperity, the new constitutional government has issued some important decrees that indicate higher moral and political standards. In Yucatan, the far eastern province of Mexico, to which reference was made in our November

number, a decree was issued closing all saloons, and imposing a death penalty on all who violate the decree. Two days later cock fighting was supprest, lotteries and gambling were prohibited, and all slaves were emancipated.

How successfully these decrees can be carried out time only can tell, but they indicate the intention of the constitutionalist movement. Those who have lived in Mexico know how strongly the lottery and gambling instinct has taken hold of the people. Indian peons have now been given absolute liberty to serve where it suits them best, and to change their residence without having to pay debts which have hitherto kept them the slaves of their employers. This liberty to the debt slave is a blow to the haciendado who must now give better treatment to laborers if they are to be willing to work for him.

On November 13th "A decree was issued prohibiting the kissing of images in the churches, and ordering all fonts of holy water to be taken from the churches. Rules were also made for the conduct of services. All foreign priests have been expelled from the State of Yucatan."

Under the Huerta régime the Protestant mission worker at Muna was compelled to leave the town because of persecution, but now, writer Rev. Charles Petran of the Presbyterian mission:

"The Presbyterian congregations in the States of Yucatan and Campeche and Tabasco held their annual Sunday-school and Christian Endeavor convention at Muna, November 5th to 8th, with an attendance of 1,000 to 1,500 present. The con-

vention was a great inspiration and encouragement to the Christians."

CHRISTIAN ENDEAVORERS UNITE FOR PEACE

THE various international Christian organizations have a special opportunity and responsibility for promoting peace and good-will. Another of these organizations, the Young People's Society of Christian Endeavor, which has branches almost every country in the world. has started another world-wile peace movement. The trustees of the United Society have voted to establish a distinct department of Christian Endeavor for the promotion of Peace. Appropriate topics will be provided every year in the list of prayer-meeting topics used by 80,000 societies throughout the world, and special Peace literature adapted to Christian Endeavor societies will be prepared. A Christian Endeavor International Peace Union has also been organized, to which any one is eligible who will sign the following pledge:

"As a follower of the Prince of Peace I will seek to promote goodwill among men and peace on earth: I will work as I have opportunity toward the abolition of war, and will endeavor to cement the fellowship of people of all nations and denominations throughout the world."

A MILLION TESTAMENTS FOR SOLDIERS

THE American section of the World's Sunday-school Association is attempting to raise a fund of \$50,000 by "nickels" from a million Sunday-school scholars, to put a million Gospels or Testaments in the hands of a million soldiers in armies

now engaged in war. Each book is to contain the inscription, "Presented by an American Sunday-school scholar."

A stream of Testaments and Gospels in various languages flows steadily, day by day, from the Bible House, New York, to Red Cross organizations, field hospitals, and other helpers of the sick and wounded, regardless of nationality. These books go out as free gifts from the Bible Society, and great numbers of special khaki editions are supplied to friends who distribute them among the troops. The London society has also sent a half million more copies of the Scripture to the troops.

The Scripture Gift Mission of England has already sent out 1,750-000 Gospels and Testaments, nearly half of them to British and Territorial soldiers and sailors. About a quarter of a million Gospels have been distributed among the French troops and the German prisoners of war. The way in which the books have been welcomed by the men of all nationalities indicates an unusually receptive mood. The Empress Russia took twenty thousand copies with her when she went to the front. Reports tell of copies of a gospel being passed along the trenches where the men have nothing else to read. Bible readings and prayer-meetings are held in the bomb shelters; and there are many true conversions in the fighting line.

THE MOVEMENT AGAINST INTOXICANTS

THE way in which the movement against alcohol is spreading, not only through the United States, but over the world, is one of the marvels

of our day. This has been a remarkable feature, so far, of the European war. Russia at the outbreak of war put a stop to the sale of vodka all through the vast empire, with results so surprizingly beneficial that it is said the change will be made a permanent one. France stopt the sale of absinthe, and prominent French writers are now advocating the prohibition of all forms of alcoholic drinks. Lord Kitchener has prescribed no liquor for the English Army while it is on the Continent.

One of the most significant events in America is the great student convention which was recently held in Topeka, Kansas, under the auspices of the Intercollegiate Prohibition Association. One thousand students were present. These men, and those whom they represent, are the leaders of tomorrow, and it is their convictions which will largely shape the policies of the country.

During the past two months five States have voted out the sale of within their borders-Virliquor ginia, Oregon, Colorado, Washington, and Arizona. There are now fourteen States in the Union that are dry territory. Alabama Idaho also have elected legislatures pledged to prohibition, and legislative enactment to that effect is expected soon to follow. About 75 cent. of the area per ofthe United States is now dry territory, while 52,000,000 of the people, more than half the total population, now live under prohibition laws. In the recent elections in Ohio 77 counties out of 88 voted dry, but the liquor vote in the "swamps" of Cleveland and Cincinnati carried the State.



COMING EVENTS



February

8th—Death of Alexander Mackay, 1890, 25th anniversary.

16th to 18th-Laymens' Missionary Movement (Presbyterian Church, South), Charlotte, N. C.

23rd to 25th-Laymens' Missionary Movement (Presbyterian Church, South), Dallas, Texas.

26th—First anti-Christian edicts in Madagascar, 1835, 80th anniversary. 26th—Samuel N. Lapsley sailed to found Kongo Missions (South Presbyterian), 1890, 25th anniversary.

13th—Birth of James C. Hepburn, 1815, 100th anniversary. 29th—Birth of Isabella Thoburn, 1840, 75th anniversary.

April

1st—Birth of William C. Burns, 1815, 100th anniversary.

May

12th to 17th—Southern Baptist Convention, Houston, Texas. 20th—Death of John Eliot, 1690, 225th anniversary. 29th—Founding of the Basel Miss. Society, 1815, 100th anniversary.

June

4th—Birth of George L. Pilkington, 1865, 50th anniversary. 4th to 14th-Y. W. C. A. Student Conference, Blue Ridge, N. C. 18th to 28th-Y. W. C. A. Student Conference, Silver Bay, N. Y. 25th-Jubilee of the China Inland Mission, founded 1865. 23rd to July 2nd-Y. W. C. A. Student Conference, Eagles Mere, Pa. 25th to July 4th-Missionary Education Movement, Blue Ridge, N. C. 30th-Martyrdom of Raymond Lull, 1315, 600th anniversary.

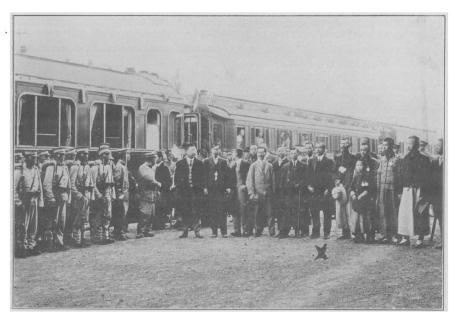
and to 11th-Missionary Education Movement Conf., Asilomar, Cal. 6th-Five hundredth Anniversary of Martyrdom of John Hus. 7th to 12th—Fifth World Christian Endeavor Convention, Chicago, Ill. 9th—Martyrdom of nine Malagasy Christians, 1840, 75th anniversary. 9th to 18th-Missionary Education Movement Conf., Silver Bay, N. Y. 16th to 25th-Missionary Education Movement Conf., Estes Park, Colo. 20th to 30th-Y. W. C. A. City Conference, Silver Bay, N. Y. 21st to 31st-Y. W. C. A. City Conference, Blue Ridge, N. C. 22nd to 30th—Missionary Education Movement Conf., Ocean Park, Me. 23rd—Baptism of Africaner, 1815, 100th anniversary.

August

6th to 16th-Y. W. C. A. Student Conference, Asilomar, Cal. 6th to 15th-Missionary Education Movement Conference, Lake Geneva. 13th to 23rd—Y. W. C. A. City Conference, Lake Geneva. 13th to 23rd-Y. W. C. A. City Conference, Estes Park, Colo.



A MISSIONARY'S MULE-LITTER CROSSING A BRIDGELESS RIVER



DR. SUN YAT SEN AT A MODERN RAILROAD STATION, TSINANFU

TRAVEL IN CHINA-ANCIENT AND MODERN

The Transformation of China

BY REV. R. C. FORSYTH, TSINANFU, SHANTUNG, CHINA
Missionary of the English Baptist Mission



HE Chinese nation has an authentic history of some four thousand years, and yet more changes have occurred within the last fifty

years than in all the previous mil-

Thirty years ago I made a journey of about 250 miles in eight days by hard travel, twelve hours a day. rough mule litter was my "palace car," and had only a covering of reed matting to keep out the cold or The mules walked tandem with the "shentzu" (litter) slung between them. The peculiar jerk and roll as if on the ocean instead of on dry land, made some people sick. The equilibrium was sufficiently precarious to warrant great care, as a sudden swerve of the animals would upset the whole structure, with some danger to life or limb or, at least, the disagreeable experience of being plunged into a quagmire.

To-day, however, a journey of equal length can be made by railway with comfort in about nine hours. The beginning of railroads in China was made in 1876, when a line of twelve miles was built from Shanghai to Woosung, at the mouth of the Huang-pu river. This undertaking was so strenuously resisted by the Chinese, and caused so much excitement among the populace, that the Government was compelled to buy the line and transport the rails to the island of Formosa, where they rust away unused. The building of

great trunk lines is now the settled The lines policy of the Government. from Peking to Hankow, Peking to Shanghai, and Tsingtau to Tsinanfu are in daily operation. The journey on the Peking-Hankow line, in either direction, occupies about two days of continuous travel, with sleeping accommodation and all other modern conveniences. Already over 5,000 miles of railroad is being operated in China, and in a few years this mileage will be more than doubled. Nearly all the railways are owned by the Government and are controlled and operated with profit by Chinese.

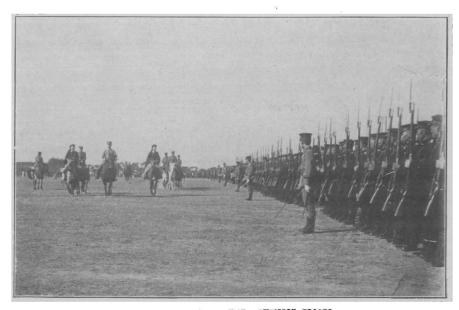
The Postal System

The European postal system is now in use in all parts of China. When I landed in China in 1884 the mails for the interior had to be received by agents at the coast port and sent overland by foot messenger, who made the journey of about 250 miles in seven or eight days. Letters and papers were sent and received once in a fortnight, and the mails from London took about two months to reach the destination. Now in all the important towns, especially those connected with the coast by rail, deliveries are made at least once a day and in some Provincial capitals four or five times a day. Letters are conveyed from London to Tsinanfu in fourteen days, and before long will be delivered in even less time.

To most of the inland towns letters, papers and parcels must still be con-



OLD-TIME CHINESE SOLDIERS PRACTISING ARCHERY



MODERN FOREIGN-DRILLED CHINESE TROOPS FIGHTING IN CHINA-ANCIENT AND MODERN

1915]

veyed by foot messengers, and so the carriage of parcels is expensive, yet postcards can be sent all over China for one cent each and letters for three cents. Considering how short a time this system has been in operation it is astonishing how much has been accomplished and with what ease and accuracy the system is now being worked throughout Probably no European country is more cheaply or efficiently served than China, until recently, the most backward of all countries. system is at present being worked at a loss owing to the expensive use of foot messengers, but with the extension of the railways the postal department will be an increasing source of revenue.

Steam Communication

On sea coast, lakes, and rivers of China some steam boats have traveled for many years, tho the fares are still very high. The passenger and freight traffic is enormous. When Hongkong was ceded to the British Government in 1841, the island had no traffic, and was merely a barren rock. It has now a place in the shipping world next to that of New York. By far the largest share of this traffic is conveyed by British vessels, and the number of foreigners in China who are of British nationality exceeds that of all other countries combined.

Changes in Manners and Customs

Chinese society has been revolutionized within the last twenty years. In clothing, for instance, the loose flowing robe is being rapidly replaced by the tight-fitting European style of garment, a less picturesque, but more convenient costume. The transition

stage is evidenced by the number who wear ordinary Chinese clothing with European hats and shoes. queue, which was forced upon the Chinese men by their Manchu conquerors in 1644, is now being rapidly discarded. When the Manchus tried to compel the women to unbind their feet, they utterly failed; but now the women are more and more coming to realize the beauty and convenience of natural feet as God made them. It is quite common now among the younger women and girls to discard the cruel and hideous custom of foot binding.

Another conspicuous change is seen in the uniform and accoutrements of the soldiery. In 1885 I found the Manchu soldiers armed with bows and arrows and drest in ill-fitting garments; some of the foot soldiers were armed with matchlock muskets, and other obsolete weapons, while some had only spears and shields. Now, under European military instructors, the entire army has been remodeled, all the soldiers carry modern rifles. and are drest in soldierly uniforms suited to the seasons of the year. Barracks are built and furnished as in Europe. The men are chosen from a better class than formerly, and are better paid. They have proved their efficiency by putting down in the short space of two months a most formidable rebellion having its center in Nanking.

Changes in the Large Cities

In the year 1900 all thought of adopting western ideas was scouted by the Chinese and the people seemed possest with the idea of resisting everything foreign, and adhering rigidly to their ancient customs. Today all this is changed. Some of the Provincial capitals are now lighted, at least in their main streets, with electricity, and are vigilantly patroled by policemen in uniform. The streets in Peking have been gradually transformed. Main lines of traffic of



THE FORMER FEMALE BONDAGE
Typical Woman with Bound Feet

ample width traverse the entire city. These are macadamized, frequently watered by hand to prevent raising the dust, are lined with trees and lighted with rows of electric lamps. They are worthy of the capital of the great Republic. The officials now dress in European costume and drive to and from their residences in handsomely appointed broughams, instead of the old-time, rough, springless carts or sedan chairs borne on the shoulders by carriers.

Foreign style in government build-

ings and residences is now largely adopted and it is becoming more and The electric telemore common. graph is in daily use in all large cities, and in most of the important towns messages may be sent in English to all parts of the world. The telephone is also in common use and even Marconigrams can be transmitted from Peking to various centers in the Provinces. The native city of Hankow, which was for the most part destroyed by fire during the late revolution, is now to be rebuilt. in modern style with all the conveniences of modern civilization.

In some cities public parks and open spaces are being reserved for the public, model prisons are being built, and large halls for the transaction of public business are now formed in all the provincial capitals.

The entire remodeling of the judicial system is one of the many reforms to which the officials of China are now committed. Until this is accomplished no first-class European powers will be willing to allow their nationals to submit to her tribunals. Soon China, like Japan, will rise to the position of other great powers and will impose her laws impartially on all who live within her jurisdiction.

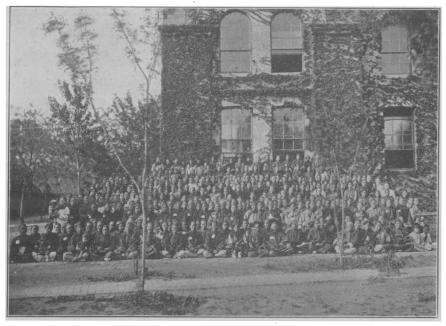
The New Republican Government

This is, perhaps, the greatest of all the recent changes in China. The ease, completeness, and celerity with which this enormous change has been made is the more astounding the more it is understood. Those who know China best, were as much surprized and confounded as were any others. The change seemed utterly at variance with all that any one

acquainted with the people, would have predicted. From what one knows of the habits and customs of this ancient people, of their almost universal reverence and respect for the past and rigid adherence to customs rooted in their remote and venerable history and daily practise, none could have believed that their

dynasty. Now, in their turn, the Manchus have been put aside as utterly incompetent, and have been compelled to retire without bloodshed. This is a remarkable instance of wisdom, discretion and toleration on both sides, especially on the side of the Republican leaders.

The reasons for this sudden change



THE NEW FREEDOM FOR WOMEN IN CHINA

A Christian Woman's Conference at Weihsien, May, 1913. Three hundred Chinese delegates attended, 25 of whom traveled on foot an average of 27 miles. Nine of these were over 70 years of age

entire thought and system could have been so completely altered and in so short a time. The transition from an Imperial Government to a modern Republic is one which would have been beyond belief a few years ago.

The Manchu dynasty has disappeared as suddenly as it arose, nearly three centuries ago, when the hardy band of warriors from Manchuria seized the reins of government from the worthless rulers of the Ming

are, perhaps, not difficult to find. There had been gradual preparation for it during many years. The scholarly classes from whom, for many centuries, the rulers of the nation have been almost exclusively chosen, came to realize that unless radical reforms were speedily instituted, the nation would soon cease to exist. The object lesson of Japan, once controlled by China, rapidly transformed from the position of an

inferior race to that of a first-class power, was brought home to the thoughtful and influential student class when the Japanese fleet utterly destroyed the Chinese navy and forts in Wei-hai-wei. The lesson was further enforced by the victory over Russia. This was a most startling America, brought back new ideas and put their talents at the service of their country. All the noted reformers were men of this type.

The influence of Christian literature also and of Christian missions has been very marked and is becoming more and more recognized.



THE ANCIENT CHINESE "COURT OF RIGHTEOUS (?) JUDGMENT".

These have now been replaced with modern courts modeled after those of Europe and America

revelation to the Chinese. Western education and other sources of enlightenment had also been at work for some time. The Government had chosen able men to represent it in Europe and America, and these brought back new ideas which bore fruit. Veteran statesmen like H. E. Li Hung Chang visited the great powers of the West. Young men of ability, who were sent by the government to study in Europe and

Christian men have been placed in prominent positions in the government service and have not found that their frank avowal of belief in the Christian faith has hindered them from attaining the rank even of Cabinet ministers.

The First President

Perhaps the greatest individual element in the change to the present form of government is in the person

of H. E. Yuan Shih Kai, the first President of the Republic. He distinguished himself first as an officer in the Chinese army, when fighting the Japanese on the banks of the Yalu river. Subsequently he became the Governor of Shantung, in place of the notorious Yu Hsien, who massacred so many missionaries in Tai vuan fu. Yuan was then transferred to Tientsin, as Vicerov of the Province of Chihli, and gained the good will of the foreign community by his lavish hospitality. When called to the support of the tottering Manchu Government he found the forces in opposition too strong for him, and he was suddenly thrown out of office. He retired to his ancestral home in the Province of Honan and quietly awaited the démouement. After four years the Manchu Government recalled him when the revolution broke out, and by consummate skill and patience he persuaded the Manchus to retire and to accept the new republic.

President Yuan has succeeded beyond all expectation. This is freely admitted by all who are able to take a just estimate of the difficulties to be faced and overcome and the large measure of success already attained. That the new Republic, tho now only two years old, has been able to put down a very formidable rebellion is a very notable instance of its virility. Loans have been negotiated with the Quintuple group representing the leading financiers of Europe, and these have been secured on fairly equal terms, and without loss of dignity on the part of the Republican Government. The rebellious soldiers have been quelled and brought to obedience, and the rule of China is

still acknowledged in at least parts of Mongolia and Tibet.

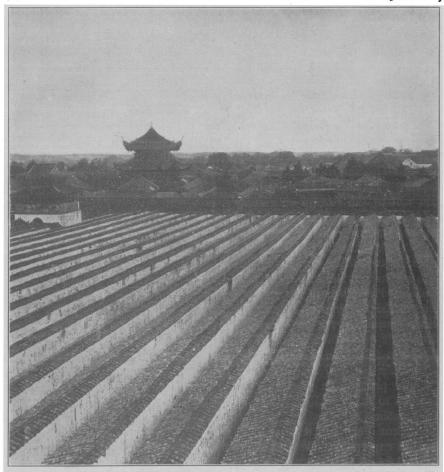
One of the most astounding changes of recent times has been the summary suppression of opium growing and opium traffic throughout China. The government practically forced the British and Indian governments to discontinue this infamous traffic, and has thus brought to a close what



PRESIDENT YUAN SHI-KAI The Modern Ruler of China

has been for so long a disgrace to the British nation.

Equally drastic measures have been taken against rebellion and incompetence in the Parliament. Four hundred members were summarily expelled and the remainder were left powerless to act. Careful selections



THE ANCIENT EDUCATIONAL SYSTEM OF CHINA

Rows of old Examination Stalls, used for Civil Service examinations based on the writings of Confucius.

These have now been torn down to make way for modern universities

will have to be made in the provinces if the Parliament is to work harmoniously with the Executive for the best interests of the country.

Religious Changes

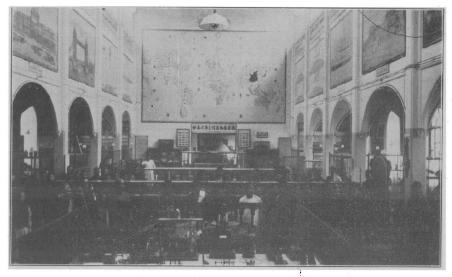
Another very significant evidence of change is the attitude of government and people toward Christianity. Heathen practises and superstitions have largely lost their hold on the minds of the people. Idolatry is fast becoming obsolete, especially among

the westernized student class in the government service. These young men exercise a wide influence in the various parts of the country from which they come. Sunday is now observed as a rest day in all the government offices and colleges, and all students are free from class attendance on that day. The temples are largely forsaken by intelligent people, and those who frequent them are in the main the peasantry, the largest proportion of them old women.

One instance of the decline in idolatrous practises is that the pilgrimages made to the sacred mountain of T'ai Shan, in Shantung, are reduced very considerably in recent years. This mountain is the most famous of the five sacred mountains of China, on whose heights Yao and Shun, the ancient kings, worshiped, and where Confucius himself bowed

and girls are being brought up to despise the idols in the temples and to worship the only true God. In the surrounding country are found thousands of Christians, and the chair coolies, who carry visitors up the mountain side, are Mohammedans.

Christian schools, Christian literature, evangelistic preaching, and



MODERN SCIENTIFIC EDUCATION IN CHINA
The main hall of the Christian Institute at Tsinanfu, Shantung

down. The pilgrims to the temples and shrines on T'ai Shan used to come from all parts of China and her dependencies, and were said to number over a million persons from all ranks and classes. In 1912 I found the road up the mountain almost deserted and no one seemed to be in any of the temples. One of the priests confest that in receive years the attendance had largely declined. Three missions are represented in the city of Taian, at the foot of the sacred mountain. In the mission schools hundreds of boys

patient, persistent teaching in every large city and in many villages have brought idolatry into general disrepute.

In the city of Tsinanfu, where I am now residing, immense changes have taken place in recent years. In the year 1900, at the time of the Boxer troubles, the inhabitants of this city were in intense excitement, so much so that all foreigners had to retire to the coast. Now there are hundreds of foreigners peacefully residing in the city, attending their various vocations. Their lives have

been carefully preserved through all the recent revolutions. Preaching is daily and nightly carried on to hundreds, and at times even to thousands of interested hearers. There are here three Protestant places of worship and two Roman Catholic Museum would do great credit to any town or city in England or America, and is unique as being wholly devoted to the Christian propaganda. This building is visited by hundreds of thousands of persons of all ranks and classes annually, and



ANCIENT SUPERSTITIOUS RELIGIOUS OBSERVANCES IN CHINA

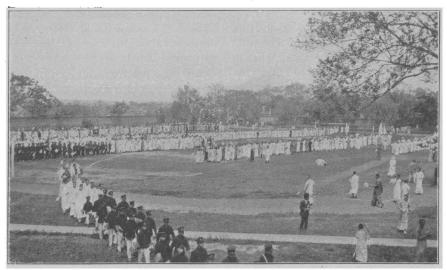
The family engaged in the worship of ancestors

cathedrals, with thousands of worshipers in constant attendance. There is a Christian Institute,* whose doors are open every day of the week and often at night. The Institute

*There is an Institute building, designed for the use of the soldiers of the garrison, numbering some thousands of men, the only Chinese Soldiers' Institute in China. There is a Y. M. C. A. for the young men and students; a kindergarten, with 200 pupils; five Sunday-schools, with hundreds in attendance. A medical college, with some 50 students, and a hospital, with 100 beds, will soon be attached to it. The Arts College, from Weihsien, and the Theological College and Normal School, from Tsingehoufu, in connection with the Shantung Christian University, are to be removed, and are planned to be built outside the south suburb wall, close to the Institute and Medical College in Tsinanfu.

all who come get some knowledge of the Gospel of salvation.

All this progress has been made within the last few years, and the triumphs already achieved are but a foretaste of the still more wonderful advance which we may venture to prophesy will be accomplished in the near future in this thoroughly awakened, the fast-changing China. "These are days when we witness the birth of a new civilization in one of the greatest nations on earth."



MODERN CHINA EXEMPLIFIED IN NANKING CHRISTIAN UNIVERSITY

Students of Nanking University marching to celebrate the first anniversary of the establishment of the Chinese Republic

A Notable Union Work in China

THE INTERDENOMINATIONAL UNIVERSITY OF NANKING

BY PRESIDENT A. J. BOWEN, NANKING, CHINA



ANKING offers the most striking illustration of thoroughgoing and successful union work in China. It is, however, only typical,

for similar union educational work is carried on with great success in half a dozen other large centers, and cooperation in a lesser way is practised in many smaller centers. Union effort is not limited to educational work, for most of the translation, printing, and distribution of Christian books in Chinese is done by interdenominational societies.

Evangelistic work is permeated by a very large spirit of cooperation and federation, and nearly all of the eighteen provinces have now provincial evangelistic associations, in which Chinese and foreigners unite to make their work more effective. The unifying power of a great and common task is breaking down denominational barriers, as the real object of our task is more clearly realized—the winning of men and of nations to allegiance to Jesus Christ.

The Growth of Union Work in Nanking

The union work in Nanking had its origin in prayer and in deep searching of heart. The missionaries did not sit down and, in their wisdom, reason out that union was sensible and best. Neither did they drift into cooperative relationships. All are profoundly convinced that God Himself has been leading them. Prayer and heart-searching have brought greater

faith and trust in His leadership, and have made all eager to follow His will.

Nanking has been benefited, also, in the spirit of fellowship that has marked its missionary history from its earliest days. The union institutions there are a tribute to the pioneer missionaries, who so imprest their spirit upon the standards and ideals of mission work that obtain in Nanking.

Union educational work was first undertaken by northern and southern Presbyterian churches, who joined in conducting a Union Theological Seminary in 1906. Later, the Disciples and the northern and southern Methodists entered into the plan to form the Bible Training-School and the Affiliated Schools of Theology. was thought best to work together a few years before completing the formal organization, and merging the property. Five Chinese Christians act with an equal number of foreigners on the Board of Management, and on the faculty. Two courses of instruction are offered, one for men with college preparation, and the other for men with less preliminary About one hundred stutraining. dents are now enrolled, and the institution has the warmest support of the Chinese in all of the churches of that region. The theological partment is entirely independent of the University, tho there is close cooperation between faculties and students.

The Union Nurses' Training-School was founded in 1908 to train young Chinese women as nurses in homes and hospitals. Seven denominations are supporting the institution, and its graduates are in great demand. This offers a splendid field for the newly

awakened Chinese young women who desire a larger life and service. The management is in the hands of a local Board of Directors representing the missions participating.

Dr. Tsao, a very efficient Chinese physician, is in charge, and carries forward successfully the work begun by the late Dr. Lucy Gaynor.

The University of Nanking began its actual work in February, 1910, by combining the higher educational work of the Presbyterian, Disciples, and Methodist missions in Nanking. About a year previous to this, the Presbyterian and the Disciples had effected a union, and these, with the Methodist school, form the present institution. The work illustrates many of the advantages and possibilities of union enterprise.

In the spring of 1911 the East China Union Medical College was organized and located in Nanking, including the three missions in the University, the northern and southern Baptists, the southern Presbyterians, and the southern Methodists. At first this Medical College had a separate board of managers, was on an independent financial basis, and in all respects independent of the University. Each mission was to furnish a physician on the teaching staff, \$2,000 for property, and an annual grant of \$300 for running expenses. Having no buildings or adequate equipment in the beginning, its students lived in the University dormitories, and used its class-rooms and laboratories. As vet only two classes of students are under instruction, a beginning class, and those who were studying medicine in the various mission hospitals.

The Union Bible Training-School for Women was organized in 1910,

but did not begin work until two years later. Seven societies are supporting this school, and its students are chosen from the various mission Bible training-schools and from the girls' high-schools. It aims to give only advanced courses of study.

During the summer of 1913 a Union Women's College for the Yangtse Valley was projected, to be located in Nanking, but actual work has not yet been started. Some ten or twelve women's societies are interested in this enterprise, and it may fill a growing need and occupy a large place in the future development of "young China."

A Typical Union University

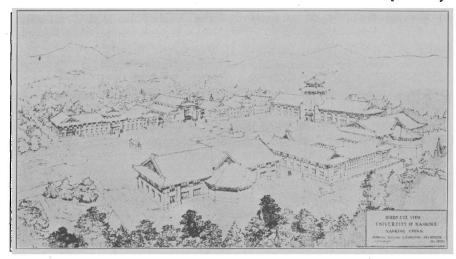
The development of the University may be taken as an example of union educational possibilities in China. What has taken place in Nanking is also taking place, in general, in five or six other centers in the Republic. The basis of union is that each fully cooperating mission shall provide \$40,-000 in property or money, support four teachers, and make an annual grant of \$3,000 for current expenses. All property, even that originally owned by the Missions' Boards, has been turned over to a Board of Trustees in America, who are elected by the Mission Boards. It is not an affiliation or a federation, but an organic union, that can acquire and hold property in its own right. It is incorporated under the laws of the State of New York, whose Regents pass upon candidates for degrees. On the field the missions appoint members on a Board of Managers to represent the Trustees and the missions. and to have general direction of the institution.

The East China Union Medical College became the Medical Department of the University in 1912, and came under its Board of Managers and Board of Trustees. Eight physicians, with the highest qualifications, are on the staff of this department. It is acquiring its own hospital, and is erecting an operating pavilion at the cost of \$5,000. The University staff of physicians, together with the other physicians in the city, and the Nurses Training-School, will operate a small hospital for foreign patient that has been built recently in Nanking.

About a year ago representatives of the Hangchow Medical College, conducted by the Church Missionary Society, met with the authorities of the University, and worked out a satisfactory basis of affiliation. This medical school for thirty years has been doing very effective medical teaching under the able direction of Dr. Duncan Main.

In the winter of 1911, when the revolution began, most of the missionaries were obliged to leave the interior, and a very successful Language School was conducted in Twenty-seven Shanghai. societies were represented among its students and teachers. This experiment led to the expression of a strong desire for a permanent language school connected with the University. The first year of this new department (1912) was successful beyond our highest expectations, and its second year opened with about fifty in attendance. It is expected that this Language School will render very large service to the whole missionary community of central China.

A Teacher-Training Department



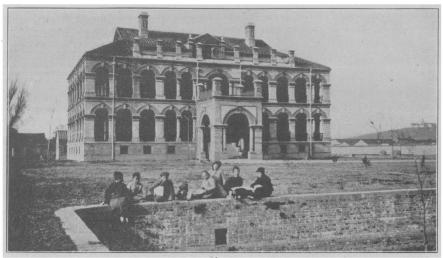
THE PLAN OF THE QUADRANGLE OF NANKING UNIVERSITY

was opened in 1912, and rendered very effective service when the revolt of 1913 closed all government and private elementary schools in Nanking. Many of the old classics teachers were out of employment and destitute, and all of their movable possessions had been taken by the soldiers. They had no western learning, such as must be taught in government schools, and their lot was a hard one. As a means of affording relief, seventy-five of these old classics teachers, selected upon examination from nearly three hundred applicants, were received into the training departments, and were given a short course in the elements of western education, and some modern ideas of effective methods of teaching. The Relief Committee has given the University some financial aid to make it possible to take in these men at velittle cost to themselves, for they had little to give in the way of fees.

The need for trained teachers to man the government, private, and mission schools is so pressing that this department is one of very great importance.

University Relief Work

The very distressing famine of 1911-12 in the regions north of the river from Nanking sent thousands of refugee families south seeking relief, and Mr. Joseph Bailie, one of the University staff, was set aside to help distribute foods and supervise relief work. He was so instrumental in interesting the Chinese in more permanent forms of relief work that the University has been glad to have him devote all of his time since then to two lines of work for the poor, which give splendid promise of great usefulness to China. The one is the conducting of experimental work in planting tens of thousands of trees on one of the barren mountains just outside of Nanking, where nearly a thousand acres of mountain-side has been acquired. The other is an experiment in colonization work, where families from the famine regions are enabled to settle on the large tracts



THE NORMAL SCHOOL BUILDING AT NANKING UNIVERSITY

of waste land thirty to forty miles north of the city. In this region large areas lie waste, which, before the Tai Ping rebellion, were cultivated and populous. The Chinese gentry and officials have turned over nearly ten thousand acres of this land near Lai An-hsien to Mr. Bailie's Colonization Association, which is composed of representative Chinese officials, merchants, and scholars, and foreigners. Refugee families who have proved themselves worthy are being located on this tract of land. When another serious famine comes, a group of six or eight destitute families will be settled about this already established family, and will be taught by them how to make this land productive enough for self-support.

Through this kind of work the University hopes to demonstrate to the Chinese that the barren hills and unproductive wastes can be made to support life and yield a fair income.

The Union University is not only seeking to render varied service to the community in which it is situ-

ated, but it is also entering into larger relationships with the four provinces of east central China. Plans are being perfected for the closest possible coordination and affiliation of all of the educational work of these provinces, with their population of nearly one hundred million. Nanking is looked to as the center for the university work of this part of China, and most of the neighboring colleges are discussing a basis of union or affiliation with the University. aim of those engaged in educational work in east central China is to develop a unified system of education for that region, with practically uniform courses, leading from primary schools through the University.

Some Advantages of Union

Many advantages result from this union work at Nanking. It has broadened the vision, as well as the scope, of our possibilities. Enterprises are being successfully carried forward that never would have occurred to any one mission or church to try single-handed. Union has made an adequate educational program not only desirable but possible and essential.

Again, union in Nanking is demonstrating to the missions and to

Moreover, this union work is placing before a rapidly growing Chinese church the right ideals of Christian life and fellowship. The Chinese will surely find it more difficult to believe that the Father sent our Lord into the world if we carry into our work



SOME RECENT GRADUATES OF NANKING UNIVERSITY

churches in the home lands that differences in doctrine, government, and practises are not of sufficient importance to keep the most diverse bodies apart when they realize the greatness of the task before them, and the opportunities pressing on every side. Practical, effective, Christian union is possible in China. The question will arise, with ever-increasing frequency, and with more and more insistence in the home lands, "Is not greater union and cooperation at home as advisable and as imperative as it is in non-Christian China?"

for them the dissensions that apparently so often actuate Christian people in America. It is a commendable effort to answer our Lord's prayer "that they may be one that the world might believe." We, who by our very profession claim to be teachers of the glorious Gospel of Christ, the Gospel of love and of humble service for others, must exemplify its spirit in all of our relationships with other Christians. These union enterprises put us in a relationship of the largest possible service to those whom it is our duty to serve.

The War and German Missions

BY M. SCHLUNK, INSPECTOR OF MISSIONS, HAMBURG, GERMANY



HE war has descended like a dreadful fatality. For years its shadow had repeatedly darkened the horizon, but thanks to the efforts of

our Government, together with the strong will of our Emperor, the evil has again and again been removed. This time, however, it was not to be. Indeed, only one opinion prevails among the whole German nation, that the Emperor and the Government had used every possible means consistent with German honor, patience and forbearance, to prevent the catastrophe. Finally, however, as our enemies continued their armaments the whole German nation, regardless of political parties, recognized that war for the defense of the fatherland was inevitable. Millions of Germans left their homes, their families, and their work; high and low hurried to take up arms to defend the existence and the honor of their native land, or else to devote themselves to the work of Christ behind the battle-scenes, under the sign of the Red Cross of Geneva. The whole German nation is united in a desire that by conquest we may obtain a warrant for a lasting, honorable peace.

The tide of national enthusiasm engendered a wave of religious awakening and deepening, for which many have long been wishing. We are all aware that great sacrifices must be made, sacrifices of noble lives, sacrifices of strength, health

and money. Unspeakable privations and an iron will are requisite to success, but we are firmly convinced that it could not be the will of God that the crime of Seraiewo should remain unavenged and truth and justice be disgraced. Thousands have learned to pray again, the church services have been visited more than ever, and behind the fighting army stands a praying nation.

We have also felt the war to be a The whole nation is iudement. bowed before God in earnest penitence; it is willing to accept whatever punishment God considers necessary. We can not believe that we are responsible for the war, for we feel, with our Emperor, that we are acting in self-defense. Russia was joined by France, France by Great Britain, and these by Japan. were surrounded by arms on sides. The deep earnestness of our nation grew and our watchword remained: God is still our mighty and safe stronghold. The enemy can not overpower us.

Effect on Missions

One must be aware of the feelings of the German nation in order to comprehend the effects which the war has had on our missionary work. At the moment when mobilization began, missionary work at home came to a standstill. The missions at Basle, Barmen, Berlin, Niesky, and other centers, were obliged to close their seminaries at once, because nearly every able-bodied pupil hastened to report for military or

sanitary service. The teachers of the missionaries volunteered for pastoral work or other service. Thus the work at home decreased considerably. Missionary festivals were also stopt in the first weeks, not only because all railroads were placed at the disposal of the Army, but also because the general interest was so absorbed by the war that nobody could give a thought to such festivals.

The effect was also immediately felt in the missionary income, which for a short time entirely ceased, so that it appeared as if the war would cause the missions the greatest financial difficulties. This would have been all the more fatal, as many German societies were in a very critical situation. The Moravian Mission had not given up their work in Unyamwezi, German East Africa, notwithstanding great difficulties; the Berlin Missionary Society had begun a very successful campaign against the ever-returning deficit, and hoped at last to balance their accounts without new debts. The North German Missionary Society saw its debts growing in an alarming Thus the most disastrous catastrophes were threatened.

Great Britain's share in the war disturbed the world's traffic and rendered matters more alarming. Missionaries on the way from the mission fields to their homes might become prisoners of war and communication with the missions would become impossible. England has captured German missionaries who were outward bound, and by the disturbance of facilities for exchange has prevented the German missions in the British territory from receiving the necessary means for their existence.

Several mission boards, however, managed to remit the most necessary amounts at the beginning of hostili-The missionaries in all the foreign fields have been obliged to attempt a new organization of their work, in order that they might maintain it independently, spiritually as well as economically, with a reduced staff of European workers. refers chiefly to the numerous missions in British colonies. The minds of all have been somewhat eased by the British authorities allowing a continuation of our work under certain conditions. It has been possible also to maintain a slight connection between the leaders at home and the mission fields by way of neutral countries.

The greatest uneasiness, however, has been aroused by the opening of hostilities in the German protectorates. Samoa and Togoland, West Africa, were first attacked, then the Japanese attacked Kiau-chau, and at last nearly all the German protectorates have been drawn into the fight. This has caused great difficulties to the German missionary societies. First of all it has compelled the German Governor, because of the number of defenders, to call also the missionaries capable of military service to take up arms, notwithstanding their ordination. By these means the North German mission in Togoland was robbed of almost half of its small number of workers, and the messengers of peace fought for life, against white and black soldiers. In the same manner the missions of the Berlin, Barmen, and Basle socities in China, Province of Canton. were robbed of a large percentage of their workers, because the Governor

needed them for the defense of Kiauchau. The missions in Kamerun, German East Africa, and in the Pacific Islands, from which no news has been received, have doubtless had a similar experience.

The great cause of regret is that the missions have become the scenes of conflict. How insignificant are these exterior obstacles and disturbances in comparison with the fact that, in a decisive hour, the leading nations of Europe that conduct these Christian missions, are engaged in this war which involves the destruction of the work of missions.

This war of the world renders the mission fields. designated by Edinburgh conference as most important, a prey to the ravages of war and incites heathen against Christians. We feel that this is the greatest blow that could have been struck at the missions of the world at the present The nations which had represented Christianity so much all over the world should do everything in their power to extend the Kingdom of God, and to prevent such immeasurable damage. The natives in these heathen lands ought not to see the horrors of a war between the leading evangelical nations of Europe. The blow to Christian ideals and standards is of far greater consequence than the financial difficulties due to the disruption of commerce through the war.

Immediately after the first excitement had subsided following the breaking out of the war, it became evident that there was no present danger of financial damage to German missions. We have been put to shame by the way in which the evangelical churches have shown their

devotion to mission congregations. In answer to appeals sent out the Boards have received from known and unknown friends large and small gifts. Soldiers at the front have sent remittances from their pay. Letters as well as personal interviews have proved that the religious wave which has caught the whole nation has also reached the missions, and has deepened the devotion to the missionary cause. This explains why some of the German missions have had even higher receipts than last year. If the receipts of other missions have decreased and keep on decreasing during war time, it must be accepted as inevitable, considering the many gifts for the alleviation of the suffering engendered by the war. will be no permanent loss to German financial power, nor is there any danger of a famine, rumors of which have been spread abroad. There is no fear of lasting financial damage to the German missions.

In view of these facts, which have become apparent during the first months of the war, the leaders of the German missions have declined to accept help from British as well as from neutral parties. When British friends of the missions offered to help our German missionaries abroad. we begged them to transmit this aid to the French Protestant mission. which is in great straits. Fraternal aid was asked only for the missionaries on the battlefield in case of need; so far as financial aid is concerned, we reserve the right to refund the money advanced. German missions have also willingly received the aid of neutral friends, to keep in some touch with the mission fields abroad.

We confide in the financial power and the warm-heartedness of the German Christians, without the slightest doubt that they will readily give all that is needed to pay the debts incurred during the war, as well as for the continuation of the tasks imposed upon us by God.

There rests upon us a heavy sense of responsibility and anxiety as to the future cooperation and unity with British Christians. The German nation feels keenly the war as a wrong that has been caused by England. This feeling is increased by the many false and, for the greater part, senseless reports, that are being spread abroad, and the attempts to

prevent the truth from being known in neutral countries. We can only pray that the British nation will learn the truth with reference to Germany, since an understanding and confidence can only be based upon truth.

As to the tasks which await us after the war only one thing is certain: no matter which way the scales are turned, only a Christian nation, ready for any sacrifice to God, will be able to solve the problems which will confront us after the war. Therefore, our earnest prayer is that God may purify His people in Germany by the hardships and the judgment of the war, and will thus make them more worthy of His service.

British Christianity and the War

BY BASIL MATHEWS, LONDON, ENGLAND Author of "Livingstone, the Pathfinder," etc.



N all the "far-flung battle line" of modern missions, wherever the Gospel has been preached (outside the Americas), the boom of

cannon and the crack of rifle have been heard. The beacons of war have blazed from Tsing-tau to Madras, from Penang to Paris, from Samoa and the islands off Papua to the Orkneys and the Baltic, from Zanzibar through Central (where one of our missionaries tells "Hell is let loose") Kamerun country; from the South of Africa (where Moffat and Livingstone pioneered for peace) to Salonica and the Gulf of Smyrna, where Paul proclaimed the Gospel of Reconciliation. Of both war and missions, we can say, they have their center in Europe, but their circumference is everywhere.

Even as I write Turkish soldiers bent on war are rolling down the railway line from Damascus to Arabia and passing the little station where you get the glorious vista of the blue waters of Galilee, and where the good news of Christ's missionary kingdom was first preached.

Is it true, then—as we have been told by Professor Cramb—that "Corsica has conquered Galilee?" Has the "decisive hour" of Christian missions been lost, never to return? Has Nietzsche (whose disciples are not confined to Germany) thrust the "Pale Galilean" from His throne?

Has the Church of the West left the harvest of the East to rot in the fields while she beats her sickles into swords? Is the name of our God blasphemed in the East because of us? Will the brooding East at the dawn of her new life declare, "We can not listen to the claims of a creed of love whose followers hurl their whole energy of mind, body and spirit into a wild Armageddon of slaughter?"

Our answer to the questions reposes on two great evidences—first, the reality of our faith that Christ is actually King, secondly the recorded effects of war on missions in the East.

Effects of the War at Home

But, first, I would like to illustrate in a personal way the depth (as we have already shown the geographical breadth) of the effect of war on the home field of cooperation in missions.

It was in a little restaurant in Edinburgh, that I first met that chief among the modern historians of world-missionary enterprise—Dr. Julius Richter—the Professor of the Chair of Missions in the University of Berlin. His eyes, through his spectacles, gleamed with enthusiasm as we talked of the amazing promise which the World Conference, at which we were then present, held within it for the future of the world.

Then we walked back together to the great hall and stood at the top of the great stone steps that lead up from the iron gateway and the flagged courtyard into the Assembly Hall. The sight, unique in all human history, seemed to authenticate our hopes. Up the steps came the most wonderfully varied body of men and women ever gathered together— French and German, Dutch and American, Japanese and Indian, British and Chinese, Negro and Norwegian. When we had entered the hall we joined in that great prayer beginning "Our Father!"

Then we faced together the leap of Japan into her place among the Powers, the awakening of China, the giant of the East who shook the world as she rose from slumber, the seething unrest of renascent India, the onrush of Islam in Africa, the impact of our traders in every island of the Pacific, the most amazing synchronization of opportunities and necessities for world-evangelization that Christianity has ever witnessed.

To-day, however, in the hour of opportunity, we have hurled all our forces, not into seizing it unitedly, but into destroying one another. day Dr. Richter and Herr Axenfeldt (that other great German missionary leader, who, not two months before the war broke out, moved the missionary secretaries in England profoundly with a great exhortation on "Love") are in Berlin, and we are in England. Our nations are hurling shell and shrapnel at one another till the very foundations of the walls of the citadel of God which were laid at Edinburgh are shattered. From sky and land and sea, with bomb · and shell, torpedo and mine, the labors of our love are being blasted to pieces.

Yet even here happy qualifications are needed. On the side of international cooperation as between the British and the great German societies, which have over eight hundred German missionaries on British ter-

ritory in South India and South Africa, cooperation is, for the time, smashed! But a fraternal letter received in December by the London Missionary Society from the German Ausschuss, a Committee equivalent to the North American conference of Boards, in answer to a message of fraternal greeting from our directors, reveals the opening already of a new era of possibly deeper understanding than ever.

"Missions-Sekretariat, Basel, "18th November, 1914.

"To the Secretaries of the London Missionary Society.

"DEAR FRIENDS,

"We have received, through the Rev. F. Würz, two precious documents from your Society.

"The one was the Resolution passed by the Directors of your Society on September 29th, regarding the War and Continental Missions, and expressing to Continental Missionary Societies, both French and German, their deep Christian sympathy in the serious difficulties entailed upon them by the present disastrous war.

"The other was an extract from the Minutes of your South India District Committee, dealing with the trying condition of German missionaries in that part of India, with copy of a most kind letter of sympathy addrest to them.

"Both documents have been brought to the knowledge of the German Missions-Ausschuss, while the resolution of your Directors, which you kindly sent us in several copies for distribution, was handed over to the leaders of German societies.

"On behalf of the German Missions-Ausschuss I would ask you to convey our sincerest thanks, both to the Directors of your Mission and to the South India District Committee, for these expressions of their fraternal love

and sympathy, and for their readiness to render any possible assistance to German missions which may be in distress.

"It is a great thing for us and for our isolated missionaries in the field that our common faith in our Lord Jesus Christ, and the commission entrusted to us by Him, is a bond of unity which links together those who are widely differing in political conviction and national feeling and makes them ready to help and serve each other.

"As the war is going on and pressing more and more severely upon all conditions of life nearly all over the world, many opportunities will arise for the mutual exercise of such Christian fellowship, and in many cases German missionaries will be among those who need this comfort most, owing to the difficulty of communication between their home-country and nearly all their fields of labor. We wish to assure you that every act of kindness and every encouragement shown to our brothers and sisters in the field by their British fellow-workers, will be gratefully appreciated, both by them and by us, and if, in the course of events, British missionaries should be in distress for whatever reason, we trust that they would find in their German brothers the same fraternal spirit which now characterizes their own actions.

"May it please God in His mercy soon to restore peace between the two Protestant sister-nations which have such an immense common task in the non-Christian world, and may they be drawn together even more closely than before in the service of our Lord Jesus Christ.

'With warm regards, I remain, dear friends,

"Yours sincerely,

"(Signed) DR. TH. ŒHLER, "Chairman of the Missions-Ausschuss."

By one of the great providences of God, the chairman of the International Continuation Committee of the Edinburgh Conference is American, a neutral; and is one of the greatest reconciling personalities in the world to-day. British and Germans may not talk to one another through the smoke of war, but we can talk with Dr. John R. Mott. Indeed, he who has been thrice invited by President Wilson to become the American Ambassador in Peking, knows the men of leading in London, Berlin, Vienna, Petrograd, Constantinople, and Tokyo, and commands the confidence of four continents, may easily become a factor of supreme importance when the hour for peace approaches.

War and Missions in History

If this is the situation to-day, what is the story that history has to tell of the relation of war and missions. The story is as full of radiant and steadying cheer as it is of apparent paradox.

The first modern missionary society, the Society for the Propagation of the Gospel, was founded in 1701, during a period in which we were at war with France, when a French invasion was threatened, and seriously contemplated. The great epoch of foreign missionary advance from 1790 to 1815, when most of the great societies were formed and when the Society for the Propagation of the Gospel itself took on a more specially foreign missionary character, was one of devastating war accompanied by terrible domestic scarcity.

It was thus, in the Revolutionary and Napoleonic era, when Britain was at war on the Continent, and when the Colossus of Napoleon straddled over Europe, that modern missionary movement had its period of greatest growth. The Baptist Missionary Society, founded in 1792, the London Missionary Society in 1795, the Church Missionary Society in 1799, the Religious Tract Society in 1800, and the British and Foreign Bible Society in 1804, with the Wesleyan Methodist Missionary Society in 1813, started their world enterprise for the kingdom without frontiers.

It was when bread was is. 5d. a quartern and 3 per cent. stock fell to 54½; when King George was hooted as he opened Parliament and assailed throughout the streets with yells of "Give us bread"; it was when all England trembled at the vision of Napoleon sailing from Calais to invade our shores, that our intrepid forefathers, while successfully holding their own at home, launched out on their great campaigns of peace abroad.

Not only have missions been initiated in war time, but in subsequent wars have carried on their campaigns with extraordinary vigor. The Crimean War in 1854-55, with the war with China and the Indian Mutiny following hard on its heels, strained the resources of Britain. But the story of the Society for the Propagation of the Gospel, the London Missionary Society, Baptist Missionary Society, and Church Missionary Society, indeed of all the great societies during these years, is one of advance. The facts of the Franco-Prussian war years also reinforce strongly the evidence that war, by some strange quickening of sympathies, stimulates the support of the missionary enterprise.

The experience of all the missionary societies during the months following the British declaration of war on August 4, 1914, gives precisely the same impression. In nearly every case the societies find their funds in a better position than they stood in twelve months earlier. Intimate day-to-day contact with the correspondence coming into one of the British missionary societies shows me that a large body of the supporters of Christian missions are resolved that, tho it may involve drastic sacrifice on their part, the great work of spreading the Gospel of Reconciliation among races and nations shall not flag in time of war.

The fact is that the British people, whatever war-drain may have fallen upon their financial resources, are richer in spiritual assets than they were last July. Those fatal legacies of prosperity, the frivolous flippancy and cynicism of spirit, the growing grossness and the sensuous preoccupations, the querulous carping divisions among our people, have been scorched up in a flame of devotion. In every street in Britain today, the essential missionary characteristic of Christianity-sacrifice, carelessness of personal safety devotion to a common cause, the surrender of trivial differences for a great unifying aim, simplicity of life, forgetfulness of social and racial barriers, endurance, generosity-all these are more vital and active than they have been in the lifetime of any of us.

When men are declaring on all hands that this must be the "War that will end war," the men with the greatest vision are seeing that you simply can not end war even by the united will of Europe. Plans have been made for a great armament factory in Peking—a Krupp or a Creusot for China. There can be no peace apart from Asia. In a word, the cause of war is a great paganism of heart, and the only hope of lasting and glorious peace in all the world is the universal reign of the spirit of Christthe establishment in all lands of the Kingdom of God.

I am filled with an unquenchable exhilaration and hope even in the face of this new hell, which, indeed, cries out for a new heaven and a new earth.

Corsica may have momentarily eclipsed Galilee, but Corsica ended in St. Helena, while Galilee, after the dark hour of Crucifixion, blazed into the immortal glory of Resurrection and the conquering progress of the enduring dominion of Christ. A light we never expected to see comes to-day from Christ's strange apocalyptic "When you hear of wars and the rumors of wars . . . then they shall see the Son of Man coming in power." With Christianity apparent defeat has always been the gate of life, the Cross the prelude of Resurrection. With the follower of Christ it is always true that:

> . . . We fall to rise Are baffled to fight better Sleep to wake.

A Pastor's Missionary Conference

MINISTERS OF WESTERN NEW YORK MEET TO STUDY EFFICIENCY

BY DELAVAN L. PIERSON



HE fratricidal strife in Europe is but another proof that the religion of Jesus Christ is an absolute necessity to the human race," said

Col. E. W. Halford in his opening address at Rochester. Creeds and forms will not save the world. The power of Christ must be exprest in the lives of His followers in order that men may know what Christianity really is. It is time for the Church to reveal Christ or to get out of the way.

"My people are destroyed for lack of knowledge," said God in the days of Hosea, the prophet, and the people of America and of the world perish to-day for the same reason. They lack true knowledge of God, of the world and its needs, of the marvelous work God is doing in the world, and of the power and methods that have made modern miracles possible.

Who is responsible for this lack of knowledge and for the consequent destruction? In the olden days the priests and false prophets were charged with the neglect of duty. Can the pastors escape responsibility for too often misleading their flocks and for failure to feed them with the right food?

How may sickly churches and church-members be revived?

How may idle and selfish Christians be led into sacrificial service?

How may local congregations be made a power to transform the community?

How may the message and power of Christ be taken to the regions beyond so as to enrich foreign fields without impoverishing the parish at home?

These are some of the problems that confront every pastor, and the solutions, were convincingly presented in the recent convention of ministers at Rochester. The general comprehensive theme discust was "The Church at work for the Community, the Nation and the World," and seven hundred ministers of the various evangelical communions in Western New York met for a three-days' session (December 7th to 9th). They represented churches with a combined membership of 150,000, and many of the pastors received a new conception of the function and power of the ministry, a new realization of their vital relation to Christ, and a new vision of their responsibility and opportunity in leadership.

The program was unique. It was planned and carried out by the Laymen's Missionary Movement and only those who had a message born of practical experience were asked to take part. Each speaker revealed simply what God had wrought in him and through him. He spoke as a prophet, and the power to speak had cost him much in sacrificial service.

The Foundations

The foundations, on which the subsequent constructive work was built, were laid in the address by Mr. Charles G. Trumbull, of the Sunday School Times in his simple narrative of how he had learned the great secret of efficiency—letting Christ live in him and work His will through him.¹ This young man had seen visions that had become realities, and many men before him saw clearly the causes of their failures and the pathway to success. Among other things Mr. Trumbull said:

"There is only one life that wins and that is the life of Jesus Christ. Every man may have that life; every man may live that life."

"The resources of the Christian life are just Jesus Christ."

"If we would only step out upon Christ in more daring faith, He could do so much more for us."

"I'had always known that Christ was my Savior, but I had looked upon Him as an external Savior, one who did a saving work for me from the outside; one who was ready to come close along side and stay by me, helping me in all that I needed, giving me power and strength and salvation. But now I know something better; I realize that Jesus Christ is actually and literally within me; and even more than that, He has constituted Himself my very being (save only my resistance to Him), my body, soul and spirit."

"This life that wins is the life of Jesus Christ; it may be our life for the asking—in absolute, unconditional surrender of ourselves to Him, our wills to His will, making Him master of our lives as well as our Savior—we let Him enter in, occupy us, overwhelm us with Himself, yea fill us with Himself unto all the fulness of God."

"By this the three great lacks or needs of my life have been miracuously met:

- (1) "There has been fellowship with God . . .
- (2) "There has been victory over certain besetting sins. . . .
- (3) "The spiritual results in service have given me such a sharing of the joy of Heaven as I never knew was possible on earth."

The Rev. Hugh Burleson, the honored Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, followed with a powerful address on the "Test of Discipleship."

He said: "Are we points of contact between the world and Christ or points of resistance? Do we hinder or transmit His life and Power?"

"Are you seeking power for yourself or sharing it?"

The Tests of Discipleship are:

- (I) "A realization of Jesus Christ and of our responsibility. The crisis of missions is found not in the situation in foreign lands but in the conditions existing in pulpit and pew."
- (2) "A practise of brotherhood, not patronage. What shall we think of the condescension of those who think that it is a great benefaction for them to give their brothers the things that their Father left to them in His will?

"You can not keep your Christianity unless you are giving it away.

(3) "Peace for the world. Give Christianity a chance. Men have said that education or science or international intercourse, or world commerce or great armaments would bring peace. They have failed. Only

¹ See "The Life That Wins," Sunday-School Times, Philadelphia, 2c. each.

Christ's message of world brotherhood will avail. The golden rule must be infused into national ethics."

The Problem of Wealth

The place of money in a man's life and in church work was forcefully presented by two business men, Mr. A. A. Hyde of Wichita, Kansas, and by Mr. George Inness of Philadelphia. These men have known the temptations and power of wealth and have experienced also the joy and satisfaction of surrender of their wealth for the larger work of the They mercilessly brought Kingdom. home to the ministers their cowardice in failing to preach against the sin of covetousness and their responsibility for leading wealthy parishioners to know the blessings of stewardship. Mr. Hyde, whose address will be published here later, related from his experience the ruin that had threatened his family through wealth, the that had come blessing through reverses, and the new opportunities return of prosperity had brought when money was wholly consecrated to God. He said:

"The imperative message of the pulpit to the rich is the curse of material wealth selfishly used."

"As men's bank accounts and bonds and material investments increase, their souls shrivel."

One well-known philanthropist wrote: "This money I have given away (about 30 per cent.) is the investment that gives me most pleasure."

Mr. George Inness² was a banker, a hardware and a lumber merchant and had large investments in Canadian wheat lands. Money was

² See "Why I Am Glad I Stopt Getting Rich," etc. Laymen's Missionary Movement, N. Y.

causing his soul to shrivel, but he awoke to the danger and took a trip to the mission fields. When the sight of real heathenism struck him, avarice left him and he determined to leave money-getting and devote himself to the business of missions. For some years he has given his services to the United Presbyterian Board of Foreign Missions and is now engaged in promoting the Cairo Christian University. Mr Inness said:

"Ninety per cent. of the laymen can not defend their program of life."

"Giving the Gospel to the man who never knew it is the essential part of the layman's business."

"Never have I met a non-Christian man in America who has not at some time consciously turned Christ down. The heathen have never had the chance."

"When you cut the nerve of opulence, you will have no trouble in securing ministers and missionaries."

"Until you have seen heathenism you can never really know why Christ came."

"When a soul is lost that's awful; but when a whole nation is lost that is more awful."

"The sin of unbelief took away Christ's life, but the sin of covetousness has for 2,000 years deprived Him of His Kingdom."

"When a man tips God with a gratuity as he tips a colored porter on the train, the minister has a right to hold him over perdition until he makes him give up."

"It is the covetous rascal in the pews that makes the administration of the mission boards cost so much."

"The life of the missionary abroad constitutes a challenge to you and to

me to live the same kind of a life of service and sacrifice at home."

"The world will be redeemed when the manhood of the Church is ready to walk with Christ to Calvary."

Work, Study and Prayer

The organized work of the Laymen's Movement and the purpose, methods and results of the Every Member Canvass were convincingly presented by the Chairman of the Executive Committee, Mr. James M. Speers, and by Mr. J. Campbell and White, Executive Secretary Chairman of this Conference.3 practical value of study and prayer in the promotion of intelligent interest was set forth with power by Mr. W. E. Doughty, Educational Secretary, who said:

"Now abideth information, obligation, continuation, but the first of these in importance is information."

"Facts are the fuel that keep missionary fires burning. If there is an iceberg in your church, then you haven't been giving them the facts."

"We need a program of education, of prayer, and of enlistment for service in every church."

"Great impulses will die out into whitened ashes unless we put them into a practical program."

"I was led to devote my life to the missionary cause by contact with living missionaries, and by the study of missions. At not one point in the development of my missionary passion was there a pastor at any focal point to grasp my life and thrust me out into service."

"If we are to develop missionary interest in a local church we must have (1) a program of intensive and extensive education; (2) a program of prayer to include the whole world."

"The greatest human reality in the lives of constructive Christian leadership of all times has been intercession. The New Testament reveals only one activity of Jesus Christ since the resurrection—He ever liveth to make intercession—therefore He is able to save unto the uttermost."

"The climax of the spiritual equipment of the battling saint is intercession—Take the whole armor of God . . . and over all prayer."

Preachers and their Work

Dr. Charles H. Patton, Home Department Secretary of the American Board, offered some very practical suggestions on "The Science and Art of Missionary Preaching." and Rev. J. C. Robbins, Candidate Secretary of the Student Volunteer Movement, told of practical ways in which recruits may be obtained for Christian leadership.

Among the most helpful addresses were those that revealed the definite experience of ministers and laymen in the city and country parishes. Mr. Hyde narrated the remarkable experiences of the organized "Gospel teams" in Kansas and Oklahoma; Dr. Worth M. Tippy described the successful work of Epworth Memorial Church in Cleveland in making the church a community force; and Dr. Harlow S. Mills thrilled his audience as he pictured the way in which the narrow, apparently dying work of a country parish was revived

³ The literature on these subjects is available from the headquarters of the Movement in New York.

⁴ To be printed later in the REVIEW.

⁵ See "The Church a Community Force," Missionary Education Movement, New York.

and made to serve the country and the world.6

Foreign missions were a vital part of the program and after the addresses of Robert E. Speer Professor Sam. Higginbottom⁷ and Dr. W. F. Oldham, no pastor could return to his field indifferent to the call of the world or unconscious of the value of a world-wide vision and service to bring life and power even to the local work of the church. Dr. F. H. Divine, secretary of the American Baptist Home Mission Society, rendered a like service in presenting the "Divine Program of Home Missions."

Two sets of resolutions were passed as one result of the interest awakened. One series was adopted by the conference as a whole, and the other, somewhat shorter, was adopted as a policy by the 250 Baptist ministers present. This latter we give below, as it indicates the practical results looked for by them from the Convention.

"We believe this to have been the mightiest Missionary Conference in the history of New York.

"The compelling facts and the inspiration of the Holy Spirit of God have uplifted us all. We can not be satisfied with our past ideals and achievements as ministers, or with those of our churches. We have seen, as in the presence of God, the appealing need of the non-Christian world, the unchristian destructiveness of War and the preparation for War, the smallness and inadequacy of the church's present propaganda of her Lord's Kingdom, both at home and abroad.

"We, therefore, earnestly indorse for ourselves and urge upon the consideration of our fellow ministers, the following policy:

"I. That in private and public ministry we will strive conscientiously to represent the Prince of Peace in His love for enemies in overcoming of evil with good, and His sacrifice rather than violence. That we will neither justify War, nor advocate preparation for it.

"2. That we will ever strive to cultivate a spirit of understanding and goodwill with ministers of all other communions, in order that we may intelligently cooperate in our common task of Christianizing the world.

"3. As pastors, we recognize our responsibility for leadership in the whole world program of Christ, and pledge ourselves to a more intelligent and serious endeavor to that end.

"4. That our people may be saved from the sin of covetousness and that they may enjoy the supreme privileges of partnership with Christ in some worthy degree, we pledge ourselves to a more serious study and promotion of Christian stewardship of both life and possessions.

"5. We solemnly pledge ourselves anew to the intercessory life, and, as God's appointed leaders of the churches, we will do our utmost to get our church members to give themselves to the life of intercession. We will also strive to form intercessory prayer groups among our members and among pastors of our communities with definite objectives.

"6. We agree to aid our members in undertaking a definite plan of soul reinning.

"7. We promise to report the message of this Conference to our churches, and we hereby agree to do our part to bring the same message to every Baptist church in western New York."

A similar set of resolutions, in even more elaborate form were adopted by the convention.

⁶ See "A Country Parish," Missionary Education Movement.

⁷ To appear later in the Review.

Some Pastors' Testimonies

The last two hours of the Convention were marked by a calm but powerful overflow of heartfelt thanksgiving and purpose, exprest in brief sentences by the ministerial delegates. Those who had been accustomed to move multitudes of hearers had themselves been moved in the deep springs of their lives. Prayer, Bible study, lifting up of Christ, personal work, a new missionary emphasis in preaching, were the impressions made. Here are a few samples:

"I have received a clearer vision of the Cross and its meaning than ever before and have determined, with God's help, to practise more intercessory prayer and to do better work for the Master."

* * *

"This has been the greatest experience in my life. Christ has been more clearly revealed to me, so that I have forgotten about myself, and have more love for His church and my fellow ministers. The other pastors of our town have agreed with me to enter upon a united campaign to reach the whole community."

"I have seen here that my own life must first be transformed before I can be used to transform the community."

"I feel that I have sinned against God and my people in not giving them a better vision of the worldwide work of God and our duty toward it."

* * *

"The Bible has been illuminated for me in this conference, and I feel that I am going back to my work a new man." "In the past I find that I have been trying to please men, now I am going back to lift up Christ before my people and to please Him."

* * *

"This Conference has revealed to me my mistakes. I am going back with a new note and power in my preaching."

"I have caught the passion of Christ for the rescue of His Other Sheep."

"I came here discouraged, with the feeling that God had forsaken me; I go back to my field with new strength and courage."

"As a result of this Conference I expect that God will enable me to bring things to pass in my own parish and to lead my people to a new sense of their responsibility for

the world."

"The possibility of Christ living in me has come with new power, and I have a purpose to render sacrificial service."

"I have learned to think in worldwide terms, and as a result have a larger vision of God's program and my part in it."

"I have a new idea of what God can do through consecrated man and am determined that He shall have an opportunity to use me."

"I have come to see that all Christians are one in Christ. The differences do not count. Christ is all in all."

A Business Man's Investments*

BY MR. A. A. HYDE, WICHITA, KANSAS



ANY of us go through life, and, after seeking the material things of life, come to the conclusion reached by King Solomon of old:

"Vanity of vanities, all is vanity."

John the Baptist came preaching: "The Kingdom of Heaven is at hand." Then Christ came preaching: "The Kingdom of Heaven is at hand"; and when he gave instructions to his disciples and apostles, he said, "Go and preach, saying the Kingdom of Heaven is at hand." This was nineteen hundred years ago, and what do we find to-day? Is the Kingdom of Heaven here? Is this terrible war and those sixteen-inch guns-which the armies can not afford to fire unless they destroy a great number of men-bringing the Kingdom of Heaven? Yet, I believe that the Kingdom of Heaven is nearer to-day than it ever was before.

In God's sight, is the American nation doing any more to bring the Kingdom of Heaven to this earth than are the Kaiser and the King and the Czar?

When I was seventeen I went West to take a clerical position in a bank in Kansas. After ten years I was married, and the Lord blest us with three girls and six boys. I was brought up in a Christian family in New England, where I joined the church in my boyhood, and, afterward, was usually considered a fairly

good member, as members go, in outward forms of religion and morality.

The Lord blest me also in a material way, until I came to be worth \$100,000-a pretty fair sum for a man in the West; but the thought that their father had plenty of money did not have a good influence on my I think such knowledge always tends to have a bad influence on children. Mine were given to pleasures, and some of them started on the downward grade. If anything wrings the heartstrings of a man or woman it is when their children are on the road to ruin. Then the Lord saw fit to take away the money, and, within three or four years, I found myself with \$100,000 or more indebtedness.

That was the greatest blessing to me and my children. They woke up to the realization that it was not too late for them to mend their ways. We passed through a few years of the bitter experiences of poverty, and yet we always had enough bread and butter, and could buy a soup bone occasionally or some cheap meat. The father and mother, as well as the children, learned something of what life meant during those years.

Then I went into another business, and the Lord prospered me so that money began to come in still greater abundance than before. I began to wonder whether I was going to have the same experiences again. Instead of taking so much time for the daily

^{*} From an address at the Ministers' Convention in Rochester, December 7-9, 1914.

newspaper, I made a practise every morning of taking a half-hour alone with God's Word, with the door shut. Thus I fed on God's Word, and asked Him that we might not make the mistakes of our early days, but that we might train those children to experience the true satisfactions of life.

The teachings of the Sermon on the Mount in regard to accumulated wealth came to me as a revelation, altho I had read them from my boyhood, and knew them by heart.

"Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal."

I had had experience with thieves breaking through and stealing accumulated wealth, with banks failing, and with stock worth \$200 a share or more being declared worthless. number of enterprises that promised large returns failed to materialize because of poor management, because of miscalculation in various ways, because of change of circumstances. And, after worrying over these material enterprises for years, and attending directors' meetings and having my life shortened by anxiety over these investments, I saw that laying up material wealth in this world did not bring satisfaction, but brought, instead, distrust of my fellow man. I realized that accumulated wealth was a source of worry, a shortening of life, and deleterious to character, and that the time spent worrying or these investments and in attending directors' meetings and looking over reports, might be put to much better advantage for my own satisfaction, for the good of my family, and for the benefit of the community.

A few years ago I secured the

names of four or five hundred wealthy men and sent each one a letter asking about the satisfaction they received from material investments, and from what they were giving away for the upbuilding of God's Kingdom. I received nearly one hundred answers—one of the most striking came from a philanthropic, well-known man of wealth, who wrote as follows:

"Those investments which have turned out well have troubled me more than the losses. It is the dollars I possess that keep me anxious; my permanent investments have not made me a good man. I do not think money ever helps a man morally, and he is a splendid man who can keep money from hurting him. As for money given for philanthropic causes, the best investments I have ever made are the investments for common good. I generally give away about 30 per cent of my net income. These are the only investments I have made that really make me happy. The causes of need to which I have turned deaf ears hurt like a wound. Money is a cancer, and if we let it go it will kill us. Inherited money is a curse to our children. There is a joy in making money by giving society value received. No man should bar his children from that privilege."

That man's experience agrees with the teachings of the Scriptures, and if we would take part of the time every morning that we waste on the newspaper and would study God's Word we would know what is worth while in life. Such knowledge of the Bible is the great lack of the Christian Church to-day. We are soldiers of the Cross, and do not

know God's "Book of Tactics." nor the plan of campaign it teaches us, nor how to obtain the true satisfactions of life. We go through life as babes in Christ, and reach Heaven, if we reach it at all, as stunted souls, because we have not God's Word in our hearts.

When I awoke to a realization that my own experiences bore out the teaching in the Bible, that accumulated wealth was a curse, I next took the second part, "but lay up for yourselves treasures in heaven." Most men who look for good investments in this world are always ready to listen to any man who has a firstclass investment that will pay 10 or 20 per cent. profit. At first I was willing to listen to such men, but after a while I began to look around with the same enthusiasm for the Lord's investments. Most of us turn these opportunities down, on the plea that we have so many obligations, and must look after our credit. We put money into material things, and when God's causes come we turn them down. How many are there who seek God's investments first? One of the greatest mistakes that ministers make to-day is in their ministry to the rich. Nine times out of ten, a man of wealth, when well along in life, has learned that material investments are not satisfying, are a curse to his children, and are shortening his life. Most men of means are not as helpful to society as before they became rich. Ministers should go to men who are able to give largely, and ask them for large things.

One minister wanted to start a campaign for foreign missions, and invited about one hundred of the best men of his church to a good dinner. I spoke to the best of my ability, and, afterward, stopt for a moment before going to the train, to listen to what the pastor said. Here it is: "Men, you have listened to this talk by Mr. Hyde. This church has not been doing its duty in regard to foreign missions. Our amount in the church records is very small. Some of you men here could give ten dollars a year to foreign missions just as well as not."

There were bankers there who could have given \$1,000 as easy as \$10.00. It is a sin to deliver such a message to men who are being curst by the devil. God says: "Ye can not serve God and mammon," and these men are serving mammon. is the responsibility of the minister to preach this truth to them, and it will do them good. If you ask a man for ten dollars when he is used to doing business in tens of thousands for his own benefit, he despises the smallness of the enterprise. is belittling to the Kingdom of God, and he knows it. If God has given a Christian man the ability and the opportunity to make money, He will hold that man responsible for the way he uses his money, just as He will hold the minister responsible for the way he uses his brains and his opportunities to preach the Gospel. Ministers have a right to say to any man, "Your money is becoming a curse to you. The Kingdom of God is calling for money as never before, and never were the opportunities so great as to-day for building up the Kingdom of God. Consecrated men are ready to give their lives in God's service, but they have not the means of support, and it is the wealthy men

of our churches who are to blame." God has poured out His wealth to church-members in the United States as never before, and the means for advancing the Kingdom of God ar in every city, and are in evidence all over this country.

Since I learned this lesson I have made it my business to seek opportunities for doing God's work, and always try to have something on hand for emergencies. Many opportunities are offered to me to make material investments, but I always have one answer to all: "My friends, I have a better investment than you coffer to me if you search the whole world over." They usually open their eyes, and wonder what that is, so that I get an opportunity to preach the Gospel to them.

I have had some wonderful experiences. It is a pleasure to help when men are at their wit's ends and are on their knees praying that God will in some way further His work in which they are interested.

About three years ago, one Saturday, at noon, a young man came to my office and handed me a letter of introduction from a man in Denver. I read: "This will introduce to you Mr. F. B. Gillette, Secretary of the Young Men's Christian Association in Seoul, Korea. He will tell his story better than I can in pen and ink."

Then the young man stated his case as follows: "The International Committee have given me permission to come to the West to raise \$10,000 for the equipment of our new building in Seoul. One man in New York will give \$5,000 if I will raise \$5,000 more, and unless at midnight tonight I have \$5,000 raised the option

is forfeited. I have only raised \$4,000, and the gentleman who wrote that letter said that he knew a man in Wichita, Kansas, who usually had money on hand for the Lord's causes, and he gave me that letter to you."

I put Mr. Gillette through a pretty close examination as to his work, for I thought that possibly the letter might have been found by him. Then he showed me a letter from Dr. Howard Agnew Johnston, of Colorado Springs, that read about like this: "On my recent missionary trip around the world, I had the pleasure of visiting the Association in Seoul, Korea, and can safely say that it is a worthy investment for any one who has money to invest. I have given Mr. Gillette some money, and only regret I can not give him more."

I turned to Mr. Gillette, and said: "That is a good letter; you can have your \$1,000."

Tears came into his eyes, and his lips began to tremble, as he asked me if he could pray. That prayer brought tears to my eyes, and the memory of that day will last as long as I live. I know what it is to receive good dividends from investments, to cut coupons, etc., but the satisfaction that comes from such an experience as that is a thousand times more satisfying than the laying up of millions of dollars in this world. The trouble with men who lay up earthly treasures is that their treasures increase but their souls shrivel, and their characters are jeopardized. are very few fortunes accumulated these days without stepping beyond the bonds of brotherhood.

God help us that we may know how to use God's money so that God's Kingdom may be built up thereby.



PASTORS STUDYING HOME MISSIONS AS A SOCIAL FORCE
Maryland Ministers studying country-life problems at the State Agricultural College, in August, 1914

Home Missions as a Social Force

BY REV. CHARLES L. THOMPSON, D.D., LL.D.



O rapid has been the development of social forces in mission work that there is some danger lest they hold too large a place on the

stage of Christian activities. This emphasis on social force is of recent growth. One need not go very far back in the history of missions to discover an almost radical change of emphasis and perspective.

Slowly at first, but steadily, the history of home missions in America has been a history of the broadening of its contents and meaning from the individual to the community. The first missionary enterprises of the country were exclusively individualistic. It was the *man* the missionary sought—the man in his relations to eternity but separated from relations to the community in which he lived.

The Jesuit missions along the northern borders of the United States were a crusade for individual salvation—but that salvation meant only the deliverance of the soul from future penalties. As a result of those missions, which were heroic in the highest degree, nothing of permanent value remained to another genera-

tion. Indeed, nothing of permanent value could remain because the eternal values of the future life were the only ones considered.

There is scarcely even a ruin to tell where the feet of those early missionaries trod. The record of their labors is found in the volume of the historian, but never along the path of their missionary enterprises. The wilderness, a generation after their labors, was empty of any sign that ever they had preached and toiled.

Individual Evangelism

The evangelical missions of a hundred years or more ago were also conducted almost wholly from the standpoint of the individual. evangelists in the mountains of Kentucky and Tennessee gathered great multitudes around them, preached a gospel of personal salvation, wakened whole States to the call for the surrender of individual will to the will of the Master, but made little appeal that was calculated to reform communities where those converts lived. At times social immorality even flourished side by side with revival activities.

The same may be said of the cir-

cuit riders in the Central West. There are no finer examples of Christian heroism and the devotion of men who left eastern homes or went out from eastern seminaries at the call of scattered settlers throughout the vast regions of the Mississippi valley. They were burdened with one great message,—the appeal for personal salvation, and the meaning of salvation itself centered largely. sometimes exclusively, around the idea of preparation for death and readiness for Heaven. Such work, when successful, was marked by revivals of religion which had a marked effect on the moral tone of communi-Multitudes profest faith in Christ; they were enrolled as members in churches which grew, with the growth of the neighborhood, to be important factors in the spiritual tone of those regions.

This individualistic meaning home missions continued far on to recent times. It marked all the western home mission development. Under its influence churches were founded, membership was increased, and church ordinances were observed in thousands of western communities. This work of the home missionary is responsible for any thing of high moral tone now to be found in the villages, towns and cities of the West. Senator Hoar of Massachusetts, not long before his death, said on the floor of the United States Senate that he who would make record of the rapid advance of western civilization must take the home missionary into first account.

I recall the signal home mission achievements of Wisconsin as they were fifty years ago. A band of half a dozen Princeton graduates sought that territory, and pledged themselves to missionary service for its redemption. They were splendid men of large intellectual caliber, of unsurpassed spirit and devotion. Wisconsin is a State of high moral ideals to-day largely because those men and others like them put the stamp of their devotion upon it in the early days. Their work was largely individualistic. In new and scattered communities it is almost necessarily so. The social forces had scarce found themselves. The individual, the family, the church—these comprize the moral life of small hamlets and scattered communities. With this limited impact on the growing life of the State it was quite natural that the minister should find the limiting of his field and of his responsibility.

It was scarcely, therefore, a matter for surprize that the social forces of evil suddenly or slowly springing up around him awakened the missionary to the fact that his ministry had not met all the needs of the people to whom he was giving his message. Moral and religious forces were not adequately organized, and, with unorganized Christian elements, he was conducting a battle against evils entrenched and growing strong almost before he was aware of their exist-These evil forces were so ence. thoroughly organized that he was not able to meet them on equal terms. Or, perhaps, seeing the enemy gaining, and realizing that his message was not equipping good people for successful battle, he has declined the fight, and has gone on preparing people for death and Heaven, scarce knowing that this was not wholly fulfilling the command of the Mas-



AN EXAMPLE OF HOME MISSIONS AS A SOCIAL FORCE Italians studying English in classes at the Green Street Church, San Francisco

ter when He said, "Go and evangelize all nations."

We would not undervalue these early individualistic missionary labors—because always the individual tells on the community for good or ill. A good man is, as Christ said, preservative salt and informing light. Character tells far beyond any conscious intent. God has ordained that the Gospel of the Kingdom should act by contact; and whether men will it or no, what they are becomes a force to make others like them.

· Confronting Social Problems

But the social force of home missions has a wider and more definite meaning; a meaning prest on the consciousness of the Church by the trend of modern events. Problems

are emerging and confronting all good men which can not be dealt with by passive goodness. Christianity is coming to a battle line which she did not elect-but which she can not decline. It is not too much to say that a spirit of intellectual unrest, regarding the province and capacity of our religion to deal with life in its social relations has come over earnest minds—an which is turning many people for the time being away from the Church, and making them inquire whether there is not some better way to meet the troubles of society than any which the Church can suggest and supply.

Socialism is the concrete expression of that unrest. The Church has not accomplished what she was founded for—has not incarnated the spirit of her Master—has not carried out His program. Therefore, those who hold these views seek for something else. They will not find it. The panacea for human ills, individual or corporate, is not in denying or ignoring the power resident in the Church, but in awakening its activity and giving direction to that power.

The present time is full of signs that the Church must arise to her responsibility as the one efficient moral and spiritual force of the world, or she must lose her influence. More is at stake than her orthodoxy. Her right to moral leadership is at stake. A few generations ago such a statement would have been cause for alarm, for not only was the Church not doing her full duty toward the social life of the world, she was not even conscious of her failure, because no attack that threatened her life was made upon her. Creeds were questioned, and she defended herself bravely and successfully. She held her own dogmatically. truth was hers-and hers was the logic by which she could maintain it.

But the attack has shifted. Men are not so much concerned about the propositions in which the truth is formulated. They are now questioning the life the Church is living under the banner of those truths. Is she squaring herself with her doctrines? In many past ages this question would have had piercing power. It still has edge and point. But the one hopeful and assuring sign is in the fact that the question is no longer wholly from The the outside. Church herself is raising it more sharply than her enemies. That she has failed to fully interpret her own

gospel and rully meet her duties—not to individual men, but to men in various corporate relations—this is her confession and the signal of her awaking strength. Nor is it to her discredit that a battle call has forced her awaking. Ever in all centuries she has matched the occasions. She has been resourceful to meet what the times demanded. She has known for what time she has been called to the Kingdom.

The time has now fully come when the Church must address herself to meet and repair the wrongs of society, to which she has long been measurably indifferent. At the best, she has been complaisant where she should have been antagonistic and uncompromising. If any say that so we will lose hold on or fail in emphasis for the necessity of personal salvation it must be said that only by maintaining that emphasis can there be any good hope for a successful social battle. Only the men and women who by personal faith and consecration have taken hold of the hand of God-only they will be fit or efficient in the broader struggle for the redemption of men.

Modern Methods

Let us now glance at the lines along which the Church is trying to meet her social obligations in the home mission enterprises. When the missionary was preaching only to scattered settlers on frontier farms, his personal message may have seemed to comprise his duty. To tell the man on the farm to be a good man, a good son, husband, father, and perhaps once a year to vote an honest ticket, may have measured his duty. But quicker than he could

realize, the settlement became a community, the village became a town, perhaps a city. Then came the attritions of life. People were thrown against each other—were bruised, beaten, enraged. Then came social alienations, conflicts—classes ranged on this side and that. Injustice came in, and with it came reprisals, and before the preacher knew it he was in the midst of a battle. Civilization was bringing on its problems. Life was no longer simple. It was complicated and difficult and dangerous.

Now what had the preacher to say! Men were at war with each other, and it was neither satisfying nor commanding to tell them to be good and they would go to Heaven when they die. It is said it is no use to talk peace just now to the contending hosts in Europe. They must first fight it out. And so it is not enough to speak eternal peace to men in an economic or industrial fight. They must first settle the battle on hand. Show them the way to a right kind of a victory in that battle and they will be ready for the next message.

So the gravest home mission problem to-day is a social problem, and if the Gospel has any social force now is the time to bring it out. Unless the missionary in the mining camps of Colorado has conceived his message in these ampler terms he is having a hard time of it. He will preach eternal hope to dull ears of those whose earthly life seems to them an eternal despair. The Gospel came to build God's Kingdom among men by establishing relations of justice, charity and brotherhood. Kingdom has not yet been built. Not only so-too often the Church, the great builder, has declined the mediation she alone can effectively give or has thrown her power with worldly powers that were increasing human burdens and postponing human brotherhood.

The hopeful sign is that a change is coming—has come. The Church, too slowly for her own good, but at last, is taking her leadership in social reconstruction. That leadership was slipping away from her. Other and less competent hands were reaching for it. Now the missionary forces feel they must come to close quarters with social troubles and heal them or be beaten in their chief commission.

Take the questions of class antagonism with all that goes with them. The Church was on the verge of losing the people—and losing the people would mean defeat. Not 10 per cent. of the working classes attended church. More than that, a feeling of hostility was growing up which boded no good for either Church or society. Working men in London while cheering the name of Christ were anathematizing the Church. Something must be done. Within the last decade something has been done.

First, the Presbyterian Church—and in swift succession the Episcopal, Methodist, Baptist, Congregational, and other churches, have addrest themselves to a social gospel for the meeting of social questions on the basis of Christian truth and the winning of alienated or indifferent people back to the Church—the best friend of the working man.

The success of these efforts has attested the willingness of people to yield to the highest appeals and to acknowledge the old-time power of the Gospel over all classes and conditions of mankind. It were too

much to say that full success has been achieved until the Church becomes courageous enough to claim her right to speak to both sides in the conflicts between labor and capital, and to speak with equal emphasis. She must not only be kind and considerate to the one class, she must dare to impeach the other class with its serious wrongdoing, with its greed and lust for power, and ambition for conquest. It is easy for the missionary in the slums of New York to open chapel doors and give welcome to over-burdened men and women. It is not so easy for the preacher on the avenue to arraign capital for its merciless grip on those over-burdened people. But until pity and courage shall go hand in hand the missionary has a hopeless task.

It is to be feared the equal emphasis is still lacking. Missionary organizations are fairly well equipped to meet the social needs growing out of poverty and the wrong industrial conditions which make poverty. They have given themselves with hopeful enthusiasm to the task of making the unchurched masses feel that the Church is their friend and can be their savior. But the work will lag. and the fruits of it fail until the message and the missionary efforts cease to be one-sided. There must be a repetition of the messages of the old prophets denouncing extortion and oppression, and making it plain that those who persist in such things must count on the uncompromising opposition and arraignment of the Church of Jesus Christ.

In this view of duty to society it is manifest that home missions is not an enterprise of the West only. It has a special call to the more crowded communities of the East. Indeed, the crowding largely makes the mission field—certainly in its social aspects. Hence New York is the greatest home mission field in the country. There the greatest extremes meet, and there is the collision between classes, acknowledged or supprest, the sharpest and most threatening.

It is further accentuated by the race question also in its most acute form in the metropolis. And of the immigration question it may truly be said the social gospel is the only effective solution. Unless Christian truth can be brought to bear on our vast amalgam of races, all educational and philanthropic movements will largely fail. These aliens-not the off-scouring, but for the most part the best of the races, whence they come, the people with vision and longing and hope—need many things at our hands; but nothing so much as a gospel not only of personal salvation but of social power which shall teach them how to live among strangers in brotherhood and helpfulness -how to have a share in the moral upbuilding of the community.

In yet another direction does the social force of home missions strikingly appear. I refer to the upbuilding of rural communities. That there is any problem in country life is a new idea. Of all regions the country was supposed to be free from problems. Life there was simple, direct, comfortable, healthful and independent. What occasion had the farmers for knitting their brows over social conditions? Their only trouble was an occasional failure of crops; but, granted full garners, all the rest was easy.

But students of economic, indus-

trial and moral conditions in the country have reached very different conclusions. They have sounded notes of warning which in the last few years have sharply turned the attention of missionary societies to the missionary call of rural communities. Some of the facts challenging this attention are changes of population from owners to renters; from American to foreign elements: desertion of farms in many sections; inefficient school system; decline of values, unproductive farming methods, and decline of morals. So effectively have these and other causes of country decline operated that thousands of churches have been abandoned or closed.

1915]

The call on home mission organization is to resist the whole order of this deterioration and to establish a new order which will bring thrift, intelligence and morality. It shall not be enough that the Gospel be faithfully preached. The country minister must know conditions-must be resourceful to meet them. It is sometimes said it is not a minister's business to teach farming. To which it may be replied-if he is not broad enough to see when farming is badly done, he is not observant enough to be helpful at any point of country construction.

One of the finest signs of the times is in the fact that so many young preachers see their chance; so many young and older preachers are avail-

ing themselves of country institutes to learn the science of rural upbuilding; so many who had fallen into the ruts of country ministerial life, are shaking themselves out of them and are springing with avidity to the new calling of vitalizing the moral and religious life of farming communities.

Did our young preachers but know it, here is the best post-graduate course available to those who want to get intelligently to the springs of American life; the finest clinic to learn how to deal with the broken body of community life.

With such purpose and power are the missionary societies giving themselves to meet this problem before, in northern sections, it becomes as acute as it is in some sections of the South. one may easily prophesy that soon our beautiful country regions will recover some of that charm-social and intellectual-which entranced preachers like Ionathan Edwards and Horace Bushnell in generations past. Then the country will once more become the fountain of civic life, and by its flow to the cities save them from the industrial, social, and political iniquity which now abound.

Our civilization is bringing many perils in its train. Society is staggering under them. But let us cheer up. Let the social power of the Gospel once be fully let loose upon these perils and they will lose their In their stead will come the righteousness which exalts the nation.

KEEPING UP TO DATE

In all lines of business to-day men read their trade journals. Doctors read their medical papers, lawyers the law journals, and preachers a great many things: every man reads something bearing on his line of work. Every Christian should be engaged in the business of the Kingdom of God, and it should be the primary duty of each one to be informed about the progress of events connected with this Kingdom. No man can escape this responsibility for intelligent interest and information. Many ways may be suggested for keeping abreast of the present-day events, but we must read missionary papers.

Disintegration of the Old Religions in Japan*



HEN that which is perfect is come, that which is in part shall be done away!" With these words the Rev. T. Watase, a Japanese

Congregational minister laboring in Korea, concludes his interesting and original discussion of "The Process of Disintegration in Existing Religions," in the *Shinjin* magazine.

This writer holds that each of the great religions of Japan, considered as a historical phenomenon, is of a composite character, containing, besides the strictly religious elements, also elements related to civil government, education, and philosophy. Upon such a mass the new thought that is flooding Japan acts much as an acid might attack a mineral, with the result that disintegration takes place. The separate elements, no longer held together as a system, either attach themselves to those elements in the new civilization to which they have affinity or are altogether lost.

This thought, applied to Confucianism, works out as follows: "Among religions, if it may be called a religion, Confucianism is the first to yield to the process of disintegration. Analyzed, it is seen that the parts which make up the system are mainly rules for government, and these again appear as essentials in education, but little is taught about pure ethics, and still less about pure religion.

"Now, while life-force dwelt in Confucianism, other things, as questions of government, law, and economy, were all subordinated or appended to it.

But forty years ago, when the influence of Western civilization came in like a flood and overflowed our land, the learning of the West, political, legal, and economic, was perceived to be far more minute and solid than the teaching of Confucianism. Gradually this became clear, and students numerous; and when a constitutional government was established Confucianism lost its political importance. the same time the political teachings contained in Confucianism became detached and distinct. That which had the force of political maxims, adapted to the use of a modern government, was appropriated and the rest was rejected. Then, too, the new educational spirit and policy were to raise the intelligence of the people. It took an interest in cultivating the dignity and power of man as a human being, and so natursystem that ally diverged from a merely aims ultimately to make men rulers. What in the old was in harmony with the modern system of education was selected and adopted: so on this side also Confucianism was disintegrated."

Now about Buddhism? "The historical Buddhism of Japan—the Buddhism of the 'Greater Vehicle'—is a philosophical system rather than a religion. When this is subjected to the analytical or disintegrating process, the philosophy is brought into the light; and then, when this is compared with the approved philosophy of the world, the result for this form of Buddhism is as disastrous as that which has overtaken Confucianism."

Discussion of this kind has been

^{*} Prepared under the auspices of the Christian Literature Committee of the Conference of Federated

very much stimulated this year by the action of Mr. Tokonami, Vice-Minister of Home Affairs, in calling a conference of representatives of Buddhism, Shintoism, and Christianity at Tokyo in February. It is not easy to estimate the success or failure of this conference, but at least it has stimulated interest in discussions related to religion and its problems. In general, the Protestant press welcomed the conference, the Roman Catholic journal looked upon it with suspicion, the Buddhists condemned it, and the freethinkers ridiculed it. However, not even the Protestants were unanimously in favor. One of the smaller journals, the Sambi no Tomo, in an editorial entitled, "Are our Leaders Crazy?" declared vigorously that for the Christians to attend such a conference was to debase the Savior and to confuse Him with what is low and vulgar. It considers the words of the resolution adopted to be boastful, as if to make Christ the patron deity of the Imperial House. "If God purposes to bless the Imperial House," says the editor, "He will do so, but it is not for us to be so condescending as to put Christ in the list with civil government, education, Buddhism, and Shintoism, and to offer His blessing."

From many quarters come reports that since the conference the interest in Christian preaching is deeper and that the audiences are larger. On the other hand, the Kirisuto Kyo Sekai, (Congregational) recently said that the conference had also helped to strengthen and extend the idea that Christianity and Buddhism were, after all, not so different, but that they might be easily harmonized. Such an idea no doubt exists more or less among non-Christians, but we have found no trace of it in the Christian press. To be sure, Dr. G. Kato says in the Unitarian organ, the Rikugo Zasshi: "I think that it is not impossible to harmonize

Christianity and Buddhism. I believe that I am a Christian and a Buddhist at the same time," but then, Dr. Kato is not a professing Christian.

The Rev. D. Ebina is not reckoned among the conservatives. He belongs admittedly to the liberal wing of the (Congrgeational) body. may be inferred, therefore, that the general position of the Christians is at least as strong as his when he says in the Shinjin, of which he is the editor-in-chief: "Those who plan to blend Confucianism and Christianity. or Confucianism, Buddhism and Christianity, or Buddhism and Christianity, or Shintoism and Christianity, do not know the real nature of Christianity. Not only so, they must be called persons who do not understand the history of religion, and who will bequeath not a little misfortune to future generations." Such a disposition to blend religions is most agreeable to the mind of Japan to-day, but after all it is only temporizing.

Comparatively weak as Christianity still is in Japan, the Christian writers feel in themselves already the calm assurance that they are the heirs of the future, that they have no need of anything the old systems have to contribute, and that there is no occasion for compromise. Certain people in America or Europe, may write with respect, not unmingled with awe, of "Bushido," but a Japanese writer in the Fukuin Shimpo (Presbyterian and Reformed) does not hesitate to call it "a modern Don Quixote."

This attitude came out prominently in the discussion of a project to erect a Shinto shrine to the memory of the late Emperor. To the educated this would be simply a monument, but the common people would regard it as a place in which to pay divine honors to the spirit of His Majesty, and the Christian press opposed it. The Shinto religion will some day be only a memory.

A Remarkable Chinese Christian

(See Frontispiece Portrait)

DING LI MEI is one of the most remarkable fruits of Christianity in China. He was born in Shantung Province, and is a Christian of the third generation. In his early young manhood he decided to enter the ministry, and went into a theological school. When twenty-eight years of age he became a pastor, just at the beginning of the Boxer uprising; he was tortured by the Boxers in the magistrate's yamen, being beaten with heavy bludgeons and bamboo staffs. After five hundred blows, during which he had stedfastly refused to deny Christ, he was put into a foul dungeon, where, after regaining consciousness he began to preach Christ to his fellow prisoners. The Boxers planned to continue his torture later, but Christians were praying for Ding, as they prayed for Peter in the days of Herod. Before his enemies could carry out their intention a German officer, who had been incensed at the magistrate's refusal to receive him, brought his soldiers into the city, seized the magistrate, and set free the prisoner. After the close of the Boxer rebellion, Pastor Ding took charge of a self-supporting church in Tsingtau, but a few years later was released to take up evangelistic work among students. In the spring of 1910, when he visited the Union College at Weishien, none of the students had decided for the Christian ministry, and the religious life was very low. A short time after Pastor Ding began his work there the students began to pray, and, one by one, they volunteered for the Christian ministry, until one hundred and sixty men—the best in the college, including a gifted Chinese professor-had renounced their earthly ambitions, to enter the service of Christ.

He is one of the most respected and successful Chinese Christian workers in China. At I Chou fu 1,400 inquirers came out in response to Pastor Ding's evangelistic work. In 1907 he was sent as a delegate to the World's Christian Student Federation Conference in Tokyo, Japan, and later attended the Japan-China Presbyterian Union at Shanghai. In 1908 he was elected President of the Federation of Missions in Shantung, and in 1909 was a delegate to the National Christian Endeavor Convention at Nanking.

In spite of all his success, Pastor Ding is a man of very modest and quiet demeanor, is a thorough Christian gentleman, and a man of unusual power. He is preeminently a man of prayer, and on his prayer-list are the names of hundreds of Christian leaders, not only in China, but in other lands, and for each of these he prays daily. Every place that Evangelist Ding Li Mei visits feels the power of his personality and message; many young men turn to Christ, and large numbers enter the Christian ministry. He is the founder of the Chinese Student Volunteer Movement for the ministry, which has been organized to include students in various provinces of China. He was the first Traveling Secretary of this Movement.

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

UNIFYING WOMAN'S WORK IN THE LOCAL CHURCH



REAT as the results of Woman's Work have been, some leaders seem to think it should be conducted along broader lines and with greater

unity than at present.

In some churches the viewpoint is narrow. Women work for Home and Foreign Missions in separate societies that have little fellowship; and too often there is friction between them and the societies whose activities are entirely local. The missionary women take little interest in the local work and the "Ladies' Aiders" care nothing for mis-The Best Methods editor was amazed to learn, not long ago, of churches where the spirit of rivalry runs so high that when a new woman comes to the church (especially if she be the wife of a new pastor) she is "rushed" by the different societies after the order of college fraternities!

Yet the work is all one. The terms city, home, and foreign, as applied to missions, can not be found in the Bible. They are human inventions, and through a broadening of vision and better comprehension of the scope of missions will eventually pass away. Home missionary societies are finding their work largely with foreign peoples, and foreign missionary workers are coming to realize that they have a duty to the Blacks in America as well as in Africa, and that a Chinese in the United States is as well worth saving as his brother in the Celestial Empire. "At one of our meetings we prayed for the Chinese," said a

worker at a conference in New York. "Going out, I passed one on the street. It struck me as queer that while we had prayed for Chinamen in a missionary meeting, I had never yet thought of doing anything for one in my own town. Altho he had passed before I got thus far in my thinking, I turned and called to him. Thus began an acquaintance; now we have organized a Chinese work in our church with a regular class. We had never thought of it before."

A Suggested Remedy

In view of the oneness of the work and the need of cooperation, some leaders have come to feel that it would be well if all the women's societies in a local church could be merged into one organization with many departments—"omnibus societies," some one has called them. Others equally alive to the situation do not favor this.

Such union societies are called in some churches "Woman's Associations"; in others, "Woman's Unions," or "Woman's Guilds." The plan of organization is practically the same in all. It includes the following points:

- I. A central set of officers in control of the entire body.
- 2. As many departments as there are lines of work.
- 3. A small membership fee, payment of which makes a woman a member of the Association and all its departments.
- 4. Voluntary offerings payable either to the department treasurers for their special work or to the Association treasurer to be divided according to some

previously agreed upon scale of percentages.

5. One day in each week set apart as "Woman's Day" on which the departments hold their meetings in rotation.

A Model Woman's Association

The practical workings of a Woman's Association can be best understood by a Through the kindconcrete example. ness of Mrs. Everett E. Kent, the president, we are able to give the following account of the Woman's Association in Eliot Congregational Church, Newton, Mass., which has had a long and successful experience.

The Association is manned by seven officers-president, two vice-presidents, recording and corresponding secretaries, treasurer and auditor. There are three departments, Home Missionary, Foreign Missionary, and Church and Home, each with its own officers, and there are eight standing committees-Finance, Hospitality, Relief, Library, Entertainment, House, Literary and Work. With the exception of the Eliot Guild, a young woman's organization, all the junior societies are departments under the Association, their leaders being appointed by it. The officers of the Association with the officers of the departments, chairman of the standing committees, and leaders of the junior work constitute an executive board which meets before the monthly business meetings and at other times at the call of the president.

The annual membership fee is 25 cents, payable to the Association treasurer, who also receives gifts for the Church and Home Department. Contributions to Home and Foreign Missions are paid directly to the treasurers of these departments.

Tuesday is "Woman's Day" in the church and during a given month a woman may have a part in all its varied activities. The schedule is as follows:

First Tuesday:

9.30 A.M.—Sewing meeting. 10.30 A.M.—Business meeting. Second Tuesday: 3.00 P.M.—Home Missionary Department.

Third Tuesday:

9.30 A.M.—Sewing meeting. 11.00 A.M.—Church and Home Department.

12.30, A.M.—Basket Lunch. Fourth Tuesday:

3.00 P.M.-Foreign Missionary Department.

The controlling aim of the Association as stated in its handbook is to draw within its circle every woman in the Eliot congregation, the ideal being, not large gifts and arduous labors from the few, but gifts of money and of service from each according to her ability.

"I am glad to testify," says Mrs. Kent, "to the advantage of uniting the women in any church, thereby doing away with the petty rivalries and one-sided viewpoints which have, I believe, had a considerable place in church life. Association was formed seventeen years ago by Mrs. William H. Davis, wife of Dr. Davis, at that time our There were then the usual Home and Foreign Missionary Societies, the Sewing Circle, etc. I can not speak of conditions then, as I was too young to have a part in them; but I do know that in other churches the women who belonged to the 'Ladies' Aid' had no interest in the Missionary Society and vice versa, and that any sense of the largeness of the work of the church was greatly lack-For years we stood among the pioneers, but to-day the movement is spreading fast.

"Next year we hope to have a Home League; and are planning ways to bring in shut-ins and business women and busy mothers to share in the work through study of the text-books, interesting Board literature and exhibit boxes."

The Attitude of the Boards

In order to get the attitude of the various Women's Boards on the unification of woman's work in the local church. the following questions were sent to

eleven organizations representing nine denominations:

- 1. Do you favor the merging of all the women's societies in a local church, including the Ladies' Aid, into one organization?
- 2. If so, what steps are you taking to induce your auxiliaries to make the change?
- 3. What proportion of your auxiliaries are so organized?
- 4. Do you put out any literature on the subject?

The answers reveal a wide difference, both in opinion and practise. Two organizations, the Baptist Woman's Foreign Missionary Society and the Southern Presbyterian Woman's Auxiliary, are decidedly in favor of the union idea; four are decidedly opposed to it; three exprest no preference whatever; one favors it only under certain circumstances; one is divided on the question, some of its officers opposing, same favoring it under certain conditions, and some regarding it as ideal.

One board reported that so far as known not a single one of its auxiliaries was organized on the union plan; nine were unable to give the exact number so organized; one, the Woman's Congregational Board of Missions, reports that more than 200 of its 1,200 auxiliaries are Woman's Associations or Unions.

Only one organization, the Southern Presbyterian Woman's Auxiliary, is making any effort to induce its societies to become unions, and it alone puts out any literature on the subject, tho the Baptists are agitating it through their magazine, Missions.

The reason for the opposition of so many of the Woman's Boards is well exprest by the president of one of them as follows: "We do not favor the formation of Woman's Associations in which all the women's societies in the local church are merged into one organization. We have comparatively few societies so organized, and I may say that

we have found that where the plan has been tried the foreign missionary interests have suffered. The merging serves to strengthen the local work of the Ladies' Aid at the expense of the work farther afield."

There are, however, many individual officers who are greatly in favor of unification, even in Boards which are opposed to it. "In the multiplicity of engagements that confront the women of our churches to-day these union organizations are bound to increase," says the secretary of a board whose officers are not heartily in favor of it: "and we must see to it that our missionary work is conserved by having the right kind of organization. The wrong kind was brought to my attention by a caller yesterday morning from a church where they have a Woman's Union meeting once a month. The meeting begins at eleven o'clock. From eleven to twelve once in three months they have a foreign missionary meeting; once in three months a home missionary meeting; and once in three months the meeting is devoted to their local church work. After this they have luncheon and in the afternoon a speaker on some popular (!) subject such as suffrage, anti-suffrage, etc.

"This shows why our missionary societies do not favor such organizations, for they often mean much less time devoted to the study of missions. But they are bound to come, and the thing for us to do is to suggest an ideal plan and steer those churches contemplating such unions away from their objectionable features."

The following letter from another secretary whose Board reported against unification contains many strong points and is worthy of careful study: "I do not happen to know of many societies organized in this way," she says, "but in regard to those I am familiar with, I can say that they are a tremendous success. I should advise by all means in starting a new church to organize the

women as one society, with different departments, for not only does it make impossible the deplorable divisions of the women, but I believe on the whole that the missionary department would receive greater attention and greater interest, surely, by the larger number. This, however, would depend to a great extent upon the leaders in the church.

"When it comes to reorganizing a society which has been running a long time in the old way, there might be difficulty unless there was in evidence a real spirit of unity and a desire for better methods. This, however, has been done in the last few years with a large degree of success in the First Congregational Church, which is the mother church of the town. They are delighted with it and a number of other churches have reorganized their women's societies as a result.

"The First Presbyterian Woman's Society has never known any other form of organization and they are very confident that there is no method to compare with it. Our church, the Second Presbyterian, followed the plan of the First Church, and we know nothing else. Of course, as we never have suppers or bazaars or entertainments for raising money we do not have the Ladies' Aid problem. Our women sew for the various charities of the city. All the women's societies here meet twice a month, and generally for all-day meetings with luncheon. In societies where there is a strong Ladies' Aid, an hour could easily be found for transacting such business, and they could sew for their church instead of for charity, but all would be present for the missionary program.

"My arguments are (1) it unifies the work, doing away with the old divisions and consequent ill-feeling and jealousies; (2) all the women of the church listen to the program or take part in it. I have seen wonderful development of the women as they have come in contact

with the world fields and gained a wider vision—women whose interests formerly had been wholly in the local work; (3) the work is presented as one big whole—local, city, country, the world. This is broadening, to say the least.

"Perhaps there is some danger that such a society will enter too many fields. Our women are called upon to support the Associated Charities in our city, to have a representative in the Y.M.C.A. Auxiliary, the Presbyterian Hospital, etc. Then there is the question of how far we should go into civic questions in a woman's society, but I am not prepared to say that this is a danger, so long as the bigness of the work abroad and its vital importance is held aloft. growing to feel that the bigger we are at home, the bigger we will be to undertake the big problems of the foreign field."

It is a significant fact, that has no little bearing on the present discussion, that in August, 1912, when the Southern Presbyterian Church, which is taking such advance steps for missions, organized its Woman's Auxiliary, it recommended that in every church all the women's societies, together with organized women's Bible classes, be united in one organization with different departments. The latest of the evangelical denominations to organize its Woman's Work, this action was taken after a thorough investigation of the forms of organization in use in other churches. "Enlisting all the women of the Church in all the work of Church," is their aim and ambition.

Under the efficient direction of Mrs. W. C. Winsborough, superintendent of the Woman's Auxiliary, many churches have already reorganized their work on these lines, and tho the new order of things has been in operation less than three years, the beneficent results are already being felt. Attendance at the meetings is larger, the gifts to all causes have greatly increased, and the interest

in missions is growing deeper all the while.

A Unique Wedding Ceremony

When societies have been in existence for half a century or more it costs something to change the form of organization. even tho the members recognize the wisdom of it and believe it to be best. "When a society dating back in organization to 1848, and having a prestige of sixty years of varied and unbroken service, was, with others, merged into a united whole," says a Southern Presbyterian worker. "every man woman possessing any sentiment felt as tho a great tree in the forest had been felled. But the sort of faith Paul eulogizes gave strength and courage to 'forget the things that are behind and press forward toward the mark."

At Silver Bay last summer the Best Methods editor heard of a wealthy and aristocratic church in a New York suburb, where the women shed many tears when their beloved missionary society was merged with others into a Woman's Association. Yet, believing it to be best, they heroically made the sacrifice.

In a Southern Methodist Church in Northern Alabama, where the women had been working for Home and Foreign Missions in separate societies, it was decided, after much thought and prayer, to consolidate the two. Each had had a long and successful history and it seemed hard to see them go, yet the members decided to make the consummation of the union a joyous and happy occasion. This took the form of a unique "wedding" held at the parsonage, the contracting parties being the presidents of the two societies. The following account of it is reprinted from *The Missionary Voice*:

The large number of guests were received by the hostess, Mrs. Ira F. Hawkins. The Presidents and Vice-Presidents assembled in the dining-room adjoining; and to the strains of "Onward, Christian Soldiers," the six Vice-Presidents passed into the parlor and stood on each side of a table, behind which stood Mrs. Bettie Waters. The chords of this grand old hymn soon merged into Mendelssohn's "Wedding March," under the deft fingers of Miss Boddie, our church organist.

Mrs. E. B. Wright, President of the Home Mission Society, acting as bride, and Mrs. M. I. Hoskins of the Foreign Missionary Society, as groom, marched slowly forward and stood directly in front of the table. Mrs. Waters, whose name has been closely allied with the woman's missionary work of North Alabama for thirty years or more, was chosen to officiate on this occasion, being a charter member of both societies, having assisted in the organization of each. She gave a short history of the societies, of their many struggles in the past, and exprest much joy at their having reached the happy day of union. Her words of encouragement and cheer were an uplift to all present. After the unification address, the members of both societies joined hands and sang, "Blest Be the Tie That Binds."

A Woman's Year Book

Five or six years ago, at the suggestion of the Rev. John Clark Hill, D.D. (at that time the pastor), the various organizations of women in the First Presbyterian Church, Springfield, Ohio, united in the publication of a "Woman's Year Book," which proved such a help that it has been issued annually ever since. It includes the Woman's Missionary Society, the Local Aid Society, the Oakland Local Aid and Mothers' Club, the Young Woman's Study Club, the Girls' Club and the Cradle Roll Ten, and gives the officers of each organization, together with the dates of all the meetings, the reports of the several treasurers, and the members and monthly programs of the Missionary Society.

The little booklet (3½ x 5½ inches) contains 24 pages, and is a model of wise arrangement and concise statement. It not only affords a convenient directory of all the women's societies, but binds

them together and unifies their work, to some extent at least. There is no pooling of funds and no central control, but once a year, at the annual meeting of the Missionary Society, they all come together and give complete reports of their work.

In churches where it does not seem

wise or possible to merge all the societies into one organization, this is an excellent plan. It does much to foster the spirit of harmony and cooperation, and in churches where the ultimate unification of woman's work is desired but must be accomplished by slow degrees, it might serve as a first step toward that end.

A PHYSICIAN'S CHART OF FOUR SOCIETIES

SYMPTOMS	DIAGNOSIS	REMEDY
CHURCH OF LONGVIEW Church-Membership	Lack of balanced rations; Long distance vision only; Inability to see clearly objects close at hand.	Supplement present diet with Home Mission food. This varied menu will attract all classes of women and growth in membership and increased interest will result in both Home and Foreign Mission work.
		1
CHURCH OF SLOW VALLEY Missionary Society of 60 members Average attendance	Spiritual Anemia; Mal-Nutrition; Slow Starvation; Dwarfed Development.	Appoint wide awake Program and Social Committees; Secur- at least 30 subscriptions to the Survey; Place 30 or more Praver Colendars; Organize a Study Class.
Ladies' Aid of Busy Town 25 Members. Work hard six months to prepare for Bazaar, by which \$25.00 is made for Mountain School.	Near sighted vision. Wasted time, and Poor Arith- metic.	Let each member earn part o her dollar at home, and spen some of the society time ir study and prayer for WORLD WIDE Missions.
CHURCH OF PROGRESS HILL Church-Membership	Growth Steady; Pulse Normal; Vision Perfect; Circulation Natural; Splendidly Healthful.	Continue same diet, exercise and outlook. Long life and much fruit is uncertain.

-From the Missionary Survey.

How the Bands Solved a Schenectady Problem

Three years ago the Woman's Missionary Society of Emmanuel Baptist Church, Schenectady, N. Y., found itself with 100 members on the roll—not a bad showing, most societies would think. But the devoted workers in the church were far from satisfied. There were more

than 200 women in the congregation, and less than half of them in the society. How to win every woman—they aimed at nothing less—was a much-discust question. Many things had been tried, but as yet nothing had solved the problem.

At last one woman had an inspiration. Why not divide the society into groups and put a leader over each? The executive committee liked the suggestion and after much prayerful consideration formulated the following plans and put them into execution:

- 1. The society was divided into ten bands and a captain was appointed for each. The division was largely, but not wholly, along geographical lines, women in one neighborhood generally being grouped together.
- 2. No rules were laid down for the conduct of the bands, the captains being left unhampered in their work. They might hold meetings or not as seemed best, try any new plans or methods that promised to be helpful, and take up any line of missionary work that specially appealed to them.
- 3. The following system of credits was devised, and each captain asked to keep a careful record of the work accomplished by her band:

4. At the end of the year when the reports were all in, the band that made the best showing was to be entertained by the defeated nine.

Under the efficient leadership of the president, Mrs. F. K. Taylor, and an unusually devoted corps of helpers, the bands worked wonders in Emmanuel Church. At the end of the first year the society had made large gains in membership (the winning band alone reported twenty-five new members), a number of new subscriptions to the magazines had been secured, and the increase in interest had been very great. It was found possible to do away with collectors, as each band looked after its own offerings, and the president found her work somewhat lightened. Whenever any special

work came up for consideration all she had to do was to call a meeting of the captains and they at once took it up with their bands.

The plan does not seem to deteriorate with time. The Best Methods editor had the privilege of being present at the annual meeting last March and listened with pleasure to the fine reports of the officers and the captains of the bands. She was also present by special invitation at the entertainment given in honor of the winning band.

The following points concerning the work of the bands are reprinted from an article written for *The Helping Hand* by Mrs. Jones at the request of its editor, Mrs. Helen Barrett Montgomery:

"As a rule the bands hold meetings in their homes. In many cases the women bring their sewing and spend the afternoon, tea and sandwiches being furnished by the hostess. Some of the bands have a prearranged program. In others the captains are prepared with clippings from the magazines or some topic that will start a discussion. At one meeting all sorts of objections to missions were brought in, one member having been appointed to answer them. It was a fine meeting.

"Several of the bands have 'adopted' a missionary, and many a little gift such as a pretty little new-style neckpiece or a dainty apron has found its way to the sister on the field. Several Christmas boxes were sent out, and one band had a different member write a letter each month to their missionary on the foreign field. The letters in response were wonderfully helpful. Some who were lukewarm became quite interested through the personal touch.

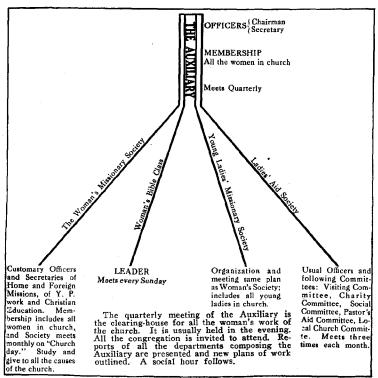
"The second year a number of young women who had joined, but were employed during the day and could not attend the meetings, were formed into a separate band. They grew rapidly in numbers and held their meetings in the evening. They easily 'won out' the

second year and were rewarded with a Progressive-information Supper. Our membership at the end of the second year was about 180.

"In summer, when so many band members are away that there are too few to hold a meeting, two or three bands meet together, each band receiving a credit. One band has appointed two of its members as a special lookout committee. Their work is to greet each new woman member of the church when she receives the right hand of fellowship, tell her about the society and invite her to join. They are provided with printed programs of the society, together with small insets prepared by their band setting forth the general facts in regard to the society and the bands. What goes in at the ear is liable to be forgotten, while the written

or printed page is good for reference in the future. When a woman joins this band she is given a letter describing more in detail the work that is being attempted. It is a regular follow-up system.

"Once a year the bands disorganize and are reformed, bringing together a new set of women. This increases the circle of acquaintance besides giving each one an opportunity to find the right groove. We work primarily for the missionary cause, secondly for the society. The bands are merely incidental—a means to an end. The rivalry is entirely friendly, and by the meetings in one another's homes, sociability is promoted. But the entertainment in the homes must be kept very simple. The more simple, the less formal, the better."



WOMAN'S WORK IN THE LOCAL CHURCH

PREPARED BY MRS. W. C. WINSBOROUGH, ATLANTA, GEORGIA Superintendent of the Woman's Auxiliary, Presb yterian Church, U. S.



WHAT NON-CHRISTIANS SAY OF THE WAR

NTELLIGENT non-Christians recognize the difference between real and nominal Christianity, between the Christ ideal and the defective realization of that ideal in national and personal life. It is nevertheless true that the masses of mankind do not think deeply and there is naturally a grave danger that the present European war may be used as an argument against the effectiveness of Christianity.

Bishop Montgomery, the secretary of the Society for the Propagation of the Gospel, at a recent meeting of the Anglican Board of Missions, discust the effect of the war upon missions abroad. He quoted the Peking Gasette, which remarked: "The sight of eighteen to twenty millions of men engaged in the brutish work of slaughter in the filth of blood is indeed a terrible commentary upon the influence of Christianity in Europe during the last 1,200 years."

The attitude of the non-Christian races, the Bishop thinks, will eventually be determined by the way in which the war is prosecuted from a moral point of view, and by the manner in which peace is finally established. It must not be a war of aggrandizement for more territory, or for a big indemnity. Nothing will arrest the attention of non-Christians more than such an attitude.

The sympathetic brotherliness of British and German missionaries on the field will be taken as a true evidence of the power of Christ. It will be of great advantage if everywhere in non-Christian lands the truth is emphasized that this war is in no sense a com-

mentary on the effectiveness of Christianity, but is the result of failure to put into practise the teachings of Jesus Christ.

THE NEED FOR INTERCESSORY PRAYER

R. JOHN R. MOTT writes in the International Review of Missions: "There is greater need to-day than ever before of relating the limitless power of united intercession to the missionary enterprise. A time of unexampled opportunity and crisis like the present is one of grave danger. There have been times when in certain parts of the world the situation confronting the Church was as serious and as inspiring as it is to-day; but has there ever been a time when simultaneously in so many non-Christian lands the facts of need and opportunity presented such a remarkable appeal to Christendom now?

"We should be on our guard lest we devote a disproportionate amount of time and thought to investigation and to discussion and to plans for the utilization of available human forces, and not enough of attention to what is immeasurably more important-the relating of what we do personally and corporately to the fountain of divine life and energy. The Christian world has the right to expect from the leaders of the missionary forces not only a more thorough handling of the facts and methods, but also a larger discovery of superhuman resources and a greater irradiation of spiritual power."

The Bishop of Upsala, Sweden, has joined with the Bishops of Finland, Hungary and Norway, the Archbishop of Denmark and pastors of Lutheran and Reformed churches in Holland and Switzerland to ask the Christian churches in America to pray for peace.

A STUDENT DAY OF PRAYER

R. MOTT has just sent out a new call for the observance of the Universal Day of Prayer for Students called by the World's Student Christian Federation. Enclosed with this call was a reprint of Mr. Beaver's article, which we published in our January number, on "The War and the Way Out." It was sent. with a personal letter, to every Student Christian Association, in order to emphasize the unusual urgency of adequate preparation for this Day of Prayer. Dr. Mott says: "The present world situation constitutes the most powerful call to prayer ever extended to North American students. It is a time for penitence and true searching of heart to discover wherein we may be responsible for unbrotherly relations, such as have involved our fellow students of Europe in the testing and temptations of war. A majority of the students in the belligerent nations have enlisted; thousands have been slain and wounded. But international fellowships when all seemed to be breaking, the leaders and members of our Christian Federation were held together by the bonds of prayer. Shall we not, therefore, pray in confidence that the self-sacrificing devotion of European students to their country may inspire the students of North America with more intense devotion to Christ's greater work of reconstruction?"

Students and friends are asked to observe Sunday, February 28th, as this Day of Prayer.

THE PERIL OF FALSE MISSIONARY MOTIVES

D. R. WARNECK of Germany has written in the Allgemeine Missions-Zeitschrift, on the temptations of missionary workers, and shows that one of the greatest perils that besets the mis-

sionary movement is the danger of seeking to secure for missions wider recognition by laying stress on secondary considerations in place of the primary motive of obedience to the will of Christ. The temptation is strong in the advocacy of missions to place in the forefront the contribution which they make to civilization and culture, and to appeal on this ground for increased support. The contribution is real, but it is only an incidental result of missionary work. To enlarge upon it may interest thoughtful people, but wholehearted and enthusiastic workers for the cause can be won only by directing attention to the heart and inner spring of the movement. There is no vitalizing energy in secondary motives. No support of missions that comes from some other way than that of the Cross is worth having.

FROM A MISSIONARY VIEWPOINT

Nour January number we suggested that generous friends might cooperate in the way of sending the Review to missionaries on the frontier. Many letters that have come to us from these advance guards of the Church indicate how greatly such a gift would be prized and how valuable it would prove in their intellectual and spiritual life and work. We quote from one of these letters just received from a medical missionary of the Presbyterian Church (South) to Korea. He says:

"I most heartily second your appeal for the Review to be sent to mission-aries at their stations. Some years ago, Mr. Louis Huggins, an elder of the First Church of St. Joseph, Missouri, asked the missionaries at different stations what magazines they would like for the coming year. I named the Missionary Review, and the Journal of the American Medical Association, and for several years he sent these two. I can not tell the immense benefit they have been to me. They have added greatly to my efficiency as a mis-

sionary and have given me a greater knowledge of the missionary problems and how to solve them. . . . I believe the Boards could well afford to include the Missionary Review as a necessary part of the missionary's outfit. . . . It would also add largely to the solution of the Home Base question if the REVIEW could be put in the hands of every pastor. The minister is the key to the whole problem. If the missionary committee would start their work by seeing that the pastor is supplied with the REVIEW, that would be a long start to success in enlisting that particular Church in missions. . . .

"Then there is a great body of other Christians to be reached with the inspiring messages that make the Review a power. Is there not some way in which this clientele can be largely increased? . . . This would, I believe, soon result in a deeper, more prayerful, more sacrificial interest in the evangelization of the world."

"FUEL FOR MISSIONARY FIRES"

A TTENTION is called to the new feature which first appeared in the January number of the Review, back of the Frontispiece-in "Fuel for Missionary Fires." This fuel consists of striking facts that may be found in the pages of the current number, and that are there elaborated. These facts are suitable for Church Calendars and quotation in the pulpit, or in missionary meetings. When a church or an individual has no interest in missions. it is either because there is a lack of Christianity or a lack of information. It is a duty and a privilege for pastors and other Christians, with the missionary spirit and vision, to furnish the facts and so kindle and keep alive the mission fires. We hope that a large use will be made of these "fagots" selected from the monthly store furnished by the REVIEW.

POWER AND MACHINERY

earnest workers M power and machinery. Some discredit emphasis on one, some neglect the other. We have heard missionary advocates uphold the principle securing and sending out spirit filled men and women without any special emphasis on intellectual equipment or organized work. Others have put so much stress on the need of intellectual attainments, of sufficient money and proper organization that the spiritual life and power necessary seemed to be overlooked. Both machinery and power are necessary for the most effective but the greatest and irreparable loss is felt when men fail to put first the dependence on God's Spirit for abiding results. Dr. John Timothy Stone, of Chicago, recently said:

"The world has comparatively few extraordinary tasks to perform, but it has countless ordinary tasks. There are few extraordinary men, but the world is filled with ordinary men whom God can use if they will let Him. We need the vision of the Most High. We need a fuller realization of the presence of our God to solve the problems, local and general, individual and collective, the problems within the local church and the problems within the church at large."

THREE PRINCIPLES OF GIVING

THE members of a negro church in Jamaica resolved to give money for the support of a native evangelist, who would preach the gospel to their yet unsaved brethren. They elected a treasurer (so says Frauen Missions Blatt), and appointed a day for receiving the money. When all were present the treasurer, an aged man, proposed three principles which were unanimously accepted:

All will give something.

Each will give as much as he or she is able.

Each will give cheerfully.

After several had brought forward their gifts, an old negro, who was known to be rich, stept up and laid \$2 on the table. The treasurer returned it and said, "Dis gif' may be accordin' to de furst princ'ple, but, brudder, it is not accordin' to de second." The negro took back his money and returned to his seat. After a moment he returned and threw down \$20 on the table, as he remarked sullenly, "Hyar, maybe dat is enough." Quietly the old treasurer replied: returned his money, and "Brudder, dis may be accordin' to de first and second princ'ples, but it am not accordin' to de third." Again the negro took his money, and, full of wrath, sat down in a corner of the church. After a time, however, he returned, and smilingly approaching the table, gently placed on it one hundred dollars with the words: "I give dis gif' cheerfully in de name of de Lord Jesus." Then the old treasurer jumped up and taking both hands of the negro, cried out: "Dis is all right, brudder, it agrees with all three princ'ples!"

Would it not be well if each of us would consider these three principles in our giving?

PRAYER AND CONFERENCE ON MISSIONS

ONE effect of the crisis brought on by the world war has been to send Christians everywhere to their knees. In England, France, Germany and America there are many signs of increased earnestness; churches are more largely attended; prayer meetings are increasingly intense and revivals have been reported both among soldiers in camps and among civilians at home. Prayer has also even a larger place than usual in the conferences of the Home and Foreign Mission Boards of North America, which meet in New York and in Garden City, Long Island, January 12th to 14th.*

An interdenominational prayer service was held on Friday, January 8th, in the Church of St. Nicholas, New York, under the auspices of the Woman's Missionary Continuation Committee. On Sunday, January 10th, the afternoon and evening were given over to special prayer meetings in preparation for the Home and Foreign Mission Conferences, and joint noonday prayer services were held on subsequent days. It is not surprizing that the conferences this year were marked by unusual power and by an even greater spirit of fellowship and cooperation among the various boards and societies.

The Home Mission Council, which met in New York, January 12th to 14th, made definite progress in their discussion of work for American Indians, immigration problems, a denominational program for missionary education, the country church, and interdenominational problems.

The Foreign Missions Conference at Garden City, January 13th and 14th, faced squarely many questions of pressing importance. The address by Dr. John R. Mott on "The War and Missions" was a masterly and stirring review of the situation. Other timely topics discust were the native Church and its autonomy, missionary finances, interboard work, and United Mission campaigns.

These union conferences in America, England, Germany, and the mission fields are exerting an increasing influence and promise larger things for the Kingdom of God.

^{*}A fuller report of these conferences will be given in March.

THE CHINESE REPUBLIC

Statistics of Missions

HE latest statistics of evangelical Church membership in the republic of China give 470,000. There are 546 ordained Chinese pastors and 5,364 unordained workers; 4,712 Chinese Christian school-teachers, 1,789 Bible women, and 496 native assistants in the hospitals. Chinese Protestant Christians contributed last year \$320,000 for Christian work. There are 85,241 Chinese boys and girls in the primary and day mission schools and 31,384 students in the intermediate high schools and colleges maintained by the evangelical church. The hospitals number 235, with 200 dispensaries, where 1,322,802 patients were treated last year.

Revival in a Chinese School

R. J. B. WOLFE, a missionary of M the American Board, writes of a revival in the boys' high school at Taiku, Shansi. This school is supported by the students of Oberlin, a college that has erected a memorial to the alumni who perished in the Boxer uprising. A series of revival meetings was conducted last spring by Tseng Kuo Chih, pastor of the Methodist church in Tientsin. Many boys had come into the school during the past year from government schools and had heard very little about Christianity. Many pupils had taken the first steps in church membership but had become cold. There was also a large nucleus of students hungry for a spiritual blessing, and these began to pray that a revival might come. A large number of friends, both Chinese and foreign, heard about the proposed meetings, and were praying that a spiritual awakening might come to the school. From the first meeting there was a profound interest, and altho most of the boys had never experienced a revival of this sort, as soon as the invitation was given to come to the front and seek God's forgiveness, a great number came forward, many with tears confessing their sins.

Out of a school of one hundred and twenty-five students, fifty-eight acknowledged conversion, seven of whom are from government schools. Twenty-eight made pledges to give their lives to the preaching of the Gospel, including one of the teachers. Twenty-nine took the first step in joining the Church at the morning preaching service on the last day of the meetings, and a number gave their names as desiring to take further steps. They are anxious to select leaders to go to the out-station schools and conduct three-day revival meetings.

Evangelization of Chinese Cities

THE Presbyterian Board of Foreign Missions and the China Council and the Shantung Mission have undertaken a new evangelistic enterprise called the China Cities Evangelization Plan. Dr. Charles Ernest Scott, one of the most active missionaries of the Board, is endeavoring to raise funds for this work in the province of Shantung. The main lines of the work are to be in the hands of the Chinese native leaders. ancient walled cities, with other centers, which have heretofore been inaccessible, are now open to missionary work. Mr. Scott says: "If we do not quickly meet this opportunity, and give them the Gospel, to take the place of what they have given up, the tide will turn, and we shall lose our opportunity. General Li Yuan Hung, Vice-President of the Chinese Republic, himself a Christian, has urged the missionaries to press this upon the Home Church. Five years hence it will be too late. The task, as outlined, involves an expenditure of \$100,000—the biggest single task that has ever confronted the Christian Church."

Chinese in Mission Councils

THE North China Mission after fifty years spent in laying foundations and in training Christian workers has come to an epoch-making time, reorganizing so as to give the Chinese equal share in its councils. Mr. Stanley and Pastor Li are the two chairmen. Seats in the chapel at Tungchou are arranged so that the men face the women. Each has a special seat, one Chinese woman with one foreign lady. The summary of "needs" that this new, energetic and democratic body compiled included this statement: "Lintsing station presses its request for a man physician. . . . The China Medical Conference held in Peking, in 1913, emphatically affirmed the principle that no medical work in hospitals should be left in charge of a single physician, and this was afterward strongly affirmed by the National Conference in Shanghai."

The Chinese Y. M. C. A.

IN a recent Sunday School Times, Professor H. P. Beach pictures the marvelous advance of this society since its beginning in 1885. There are now 68 secretaries employed, all Americans. The members in Shanghai number 1,140 in the educational department, a number greater than in any other foreign association. In Shanghai also, the first boys' building has been begun, which is to have accommodation for 1,500, classrooms for 500, and a dormitory for 100. The Nanking Association's building has enrolled 151 bachelors of arts, 6 masters,

and 35 who have been officials. Canton Christian College Association cares, through Bible classes, for the spiritual needs of 250 men who are working on the campus, and publishes a newspaper.

A Leader of New China

THE three missionaries of the Foreign Christian Missionary Society stationed in Nantungchow, China, have a great opportunity to cooperate with Chang Chien, president of Yuan Shi Kai's cabinet, and one of the greatest men of China. He has his great mills there and is making Nantungchow and district a model for China. He has opened schools in the city, village, and country, in the temples, setting the idols in the alcoves at the side and using the main part for modern schools. To train teachers he has built with his own money a normal school for 480 men, and one for 300 women, and istrying to train leaders for this great work as best he can. He has asked the Mission to help him and has presented them with the finest piece of land in the city for their own school. He has built a hospital and has asked them to provide direction for it through a medical man. He has built an orphanage which has 500 boys and girls in it, and has asked that one of the missionaries take full charge while he supports it, and has said that he would be glad to have Christianity taught in it. He has built a great museum, an agricultural school, and a hotel to accommodate an occasional foreigner who comes.

Christ in a Chinese Prison

M ORE than one report has come of the Christian work carried on in a prison in China, the name of which is withheld, lest the desire of those in charge to do the best for all the prisoners might possibly result in the withdrawal of the privileges.

Every Sunday morning four or five foreigners or Chinese go to this prison

and hold a service in the different wards, being welcomed very warmly both by those in charge and by the convicts.

Many confess Christ as their Savior, and ask God's blessing when they have their food. The coming day will declare the results of the work.

The Colporteur and the Doctor

COLPORTEUR CHING, of the American Bible Society, left his home in South China a few months ago, to visit a famous market town in the interior, hoping to put his gospels, as ne said, "into the hands of men there who quite unconsciously would become unpaid colporteurs, and carry the books into villages and hamlets that no news of salvation has reached yet."

In a ten days' journey, Ching made the acquaintance of an itinerant native doctor, bound for the same town, to sell his plasters—believed by the Chinese to be a remedy for almost every ailment. Ching preached Christ so effectively that before they had arrived at their destination the doctor had yielded to His claims.

The two Chinamen put up at the same inn and selected a spot in the market where they could stand beside each other and display their wares. This was a satisfaction to both Ching and the doctor.

When the former made a sale, he called attention to the efficacy of his neighbor's plasters, and the doctor would say to his purchasers: 'If you want to find the way to happiness, buy one of the books that the preacher is selling. I know what I am saying. I have studied them, and have found peace."

A Christian Chinese Business House

A MAGNIFICENT illustration of Christian business progress is the Commercial Press, Ltd., of Shanghai, which was established in 1897 by three young Christian Chinese, two of them employes of the Presbyterian Mis-

sion Press. The demand for school books, which came with the intro-Western learning, duction οf their opportunity, and Commercial Press forged to the front as producers of just what the new China was requiring. In 1906 the printers were incorporated as one of the earliest companies formed under the modern commercial law of China. The Christianity of the company is everywhere apparent. Spacious. well-ventilated workrooms present a marked contrast to the stuffy apartments in which other printers in China must spend long hours. Clean and comfortable blocks of dwellings, for rent at moderate prices, have been erected especially for the employes. School privileges, from kindergarten to highschool, are maintained for the children of the work people. A small hospital has been opened by the company for employes sick or injured. A work-day limited to nine hours, with a Sunday holiday-this, too, is a feature almost never found in a Chinese workshop. The employes are all well paid; a bonus in proportion to the record and importance of their work is given, and a certain sum is set apart as a pension fund for retired workmen or the families of those who have died in the service. Heathen rhina never before witnessed such a sight as this.

Why the Sunday-school is Needed in China

THERE are 100,000,000 children under ten years of age in China. In the near future they may be taught almost entirely under a government system of education, and will be less accessible to the Christian day-school. The Sunday-school must give them religious education.

The Chinese Christian churches generally lack young men and maidens. Congregations are 80 per cent. adults, and many *little* children, but few youths between 15 and 25 years of age. They

must be won and held for Christ by the placing of a new emphasis upon the departments of the Sunday-school which minister to this age.

The youth of the boarding-schools and colleges need to be trained in voluntary Christian service. The training of leaders from among the promising young people for the work of the local church falls naturally to the Sundayschool.

The laymen of the churches need a wide field for expressional activity in real Christian service. The Sunday-school offers this field.

More Opium Used in Shanghai

D.R. ARNOLD FOSTER, for 42 years missionary of the London Missionary Society, has appealed to the chairman of the Council of the Shanghai Municipality on the question of opium licenses. He points out that in October, 1907, there were 87 licensed shops in the International Settlement; in May, 1914, there were 663 of such shops. In 1907 the average monthly revenue from opium licenses, "dens," and shops combined, was Taels 5,450. In May, 1914, the revenue from licenses to opium shops alone was Taels 10,995.

Superstition and Riots

REAT as has been the advance of European civilization in China, such stories as the following, told in China's Millions, remind us of the ignorance and superstition which still hold sway in many minds. A census of children under 14 years of age had been taken at the instance of the Board of Education in the district of Kinhwa, Chekiang. This gave rise to a report that foreigners were building a bridge, and, for the support of the foundations, the spirits of children were wanted. As the result, many government schools were destroyed, and some missions were threatened; but the civil and military authorities took prompt and vigorous action for the suppression of lawlessness.

JAPAN-KOREA

Emperor Yoshihito's Gift

THE Japanese themselves value the work of the American missionaries in Japan, as is strikingly shown in the recent gift by the Emperor of 50,000 yen (\$25,000) toward the equipping of St. Luke's International Hospital in To-A Japanese National Council is associated with the foreigners in the control of this institution, which has grown out of the work of the Protestant Episcopal Mission. Count Okuma, the Premier, is its president, and made the announcement of the imperial contribution at a luncheon on November 9th, when several representatives of the government were present.

The chief significance of this gift lies not in the amount given, but in the fact of the gift. It is said to be without precedent, and marks the desire of the Emperor to pay just tribute to a work well done on behalf of his nation, and also to cement more closely the ties which bind Japan and America.

Sunday-school Work in Japan

M. MOODY once said that if we can save one generation we will put the devil out of business. To save this generation by training the youth in morals and religion is what the World's Sunday-School Association is trying to The value of this work is being realized by national leaders in the Orient, especially in Japan, where the national association, organized seven years ago, now affiliates over 1,600 schools, with an enrolment of over 100,-000. About 20 books for teachers and workers have since been written in Japanese or translated. Great conventions have been held annually, and in Tokio Sunday-school children were gathered in one Sunday-school parade. That gathering sent a great Sundayschool balloon over the city, from which hung a streamer, "God is love," and thousands saw this balloon with its message. But this is only the beginning, and great results may be expected from the World's Sunday-School Convention, which is to be held in Japan in 1916.

A Protest from Japan

B ISHOP McKIM of Tokio has forwarded to President Wilson the following resolutions, passed by the American Episcopal missionaries in Japan:

Whereas, it has been reported that in the coming elections in the State of California, candidates for election to the Legislature have been asked to pledge support to a bill or bills deliberately depriving Japanese residents in that State of their rights to lease land for any purpose whatever; and

Whereas, in our opinion, such legislation would be in direct contravention of the purpose of the treaties between the two countries, and would offend a truly friendly and intensely patriotic people;

Therefore, be it resolved, that as such action would appear an act of manifest injustice . . . we appeal, in the strongest terms possible, to the bishops and fellow members of our American church to do their utmost, by all legitimate means, to discourage such action until the diplomatic authorities of the two countries shall have had time to solve the problem by peaceful means. —The Spirit of Missions.

A Christian Korean View

"WE may go to heathen lands to get a clear, straight view of some things. Several ministers were recently discussing the war in Europe, one of the group being the Rev. William B. Hunt, of Korea. Somebody remarked: Well, I suppose our poor missionaries will be up against it now, for these people in Asia will be saying, "Look at these Christian nations in Europe flying at each other's throats. What does Christianity amount to, anyhow?"' Mr. Hunt looked up in surprize, and said: 'Do you think so really? I am sure this will not be the case in Korea. The Korean Christians will say at once: "You see, brethren, they have some Christians who are real Christians, and some Christians who are so only in name over there, just as we have here in Korea." And the Korean Christian who believes the Bible, as they all do, will have scripture proof for his statement in less than five minutes. Christianity in Korea is on too firm a basis to be shaken by this war or by anything else.' That is the land where soul-winning is made a condition of church-membership. What a blessing if 'Christendom' would stand boldly on the heights with converted heathenism."-Sunday-School Times.

"Scripture Listening" in Siam

UNIQUE feature of Christian wor-A ship among the Laos is the "scripture listening," much used in the Buddhist services, and supposed to be meritorious. It consists of the reading of considerable portions of the Bible by one person, the congregation listening. Many have the books and follow the reader with the eye as well as the ear. Rev. Robert Irvin, agent of the Bible Society in Siam and Laos, writes: "I am convinced that this is the proper method for this people. By it not only the monks, but many of the common people, commit to memory large portions of the Buddhist Scriptures, even entire books and sets of books. Our Christians are not as intelligent in our Scriptures, nor as interested in them, as they ought to be. Our preaching is Western, and as foreign to the people as we are. At our service yesterday I read the entire Thessalonians with only a few words of explanation here and there to make clear something they could not understand."

charge.

INDIA

Government Appeal to Missionaries OVERNMENT officials in Madura, J South India, have approached representatives of the American Board with the proposition that they take charge of a criminal settlement to be made up of the robber caste of Kellarsa strong, manly people, tho lawless and notorious robbers. There are nearly of these Kellars 200,000 scattered through the Madura district. The American Board missionaries have been so successful among some small villages of the caste that the government desires to place the whole responsibility for them in the hands of the mission. authorities offer to set aside a large tract of land, which would be used in teaching the people improved agricultural methods and give a place for schools and for improved homes. Indian government will put up the necessary buildings and pay all expenses ex-

Baptist Work in Danger

cept the salary of the missionary in

I N India the world war is embarrassing the work of the foreign missions. For some years the American Baptists have been supporting three stations in the Telugu country, in cooperation with the Mennonites of South Russia.

Since Russia became involved in war, however, the Mennonites have been able to send almost nothing for this work. Unless the American Baptists can assume these obligations—about \$4,500 annually—the field work represented by sixty-four native preachers must cease, schools will have to stop, and the entire work will be so seriously crippled that one or more of the stations may have to be entirely closed.

Bombay Council of Missions

THE meetings in India under the auspices of the Edinburgh Continuation Committee demonstrated the value of representative interdenominational

councils. The twenty-eight different missions working in the Bombay Presidency organized a council over a year ago, which has been doing effective work.

The Educational Board of the Council has been occupied largely with plans for a Christian Woman's College in Bombay. The Council has approved of securing a half-time literature missionary for work in the Marathi language, and another in Gujarati. The Council has been responsible also for a successful language school, and a missionary survey of the Presidency is assigned to another committee.

Canadian Baptists in India

ANADIAN Baptists are celebrating, this year, the 40th anniversary of the founding of their Telugu Mission in India. In March, 1874, Rev. John McLaurin and wife landed in the city of Cocanada to lay the foundations of what is now a flourishing mission. The progress made is revealed by the fact that there are now twenty-two mission stations, 89 missionaries, 64 churches, 9,792 communicant members, and 20,000 adherents. Since the opening of the mission over 16,000 converts have been baptized on profession of faith. Nothing approaching the "mass movements" that have visited other missions has been experienced in Cocanada, but every year the missionaries have had the joy of welcoming a goodly number of new converts. native churches are making strides in self-government and selfextension: the three associations uniting during the past year to form the "Baptist Convention of the Northern Circars," the first president being Rev. Nicodemus Abraham, of the McLaurin High School staff. Already a number of the churches are entirely self-supporting, which includes not only the support of a pastor but of evangelists and teachers for the mission school.

The past forty years have witnessed great changes, perhaps the greatest of which has been the "conversion of attitude" on the part of the people. At first they were bigoted, suspicious and opposed to the Gospel, and the caste people were determined to root out the "new religion" wherever it appeared. Now all is changed, and tho there are still instances of petty persecution, on the whole the attitude of the people is cordial and appreciative.

Plague in Picture Cards

S ME young native workers from the Methodist training school in Ballia, Northwest Provinces, India, had an unusual interruption in their work one day when, after preaching in one of the villages, they proceeded to distribute picture cards to the children. Just at that moment a hostile Brahman landowner passed by. Stepping up, he cried out, in a voice of authority, "Fools! Don't you know that those cards contain plague and cholera germs, and that the teachers are sent here by the missionary to scatter them!"

That was enough. Superstitious, ignorant and full of fear, the people believed the Brahman and instantly dropt their cards. They knew that cholera had broken out in their village since these men began to visit them, and believed that the young men had been sent by the Government to wipe out the district and thus to prevent another mutiny!

Bannu in War Times

I N the January number of Mercy and Truth, Dr. R. J. H. Cox, of the Baptist medical mission on the Northwest Frontier of India, writes: "We seem to be more united now in India, and the thought of the Punjabi and the Pathan rubbing shoulders with the British and French breaks down many barriers. The war will do untold good in the end, and, by bringing in this spirit

of unity and concord, and of self-denying devotion, must prepare the way of the Prince of Peace. The Waziris (one of the most turbulent of the frontier tribes) have told the government that they may take away all their troops from the frontier here, for they (the Waziris) will be responsible for the peace of this part of the world."

MOSLEM LANDS

Work in Palestine Suffers

THE C.M.S. Palestine Mission has been seriously hampered by the war. So threatening was Turkey's attitude during the first outbreak of hostilities that steps were taken, in cooperation with the London Jews Society, to withdraw many of the missionaries. The shepherding of the 2,300 native Christians in the mission happily can be committed to the nine Palestinian pastors, but all the schools have been closed, and the beneficent work of the hospitals at Jaffa, Nablous, Gaza, and Salt has for a time been brought to an end.

A letter from Nazareth, dated October 28th, states that that village had been converted into a garrison town, with over three thousand soldiers in the barracks. Food was exceedingly scarce in Jerusalem, and all gold was locked up in the Ottoman Bank, and outside the city were three large camps where thousands of men were drilled hard by German non-commissioned officers. Christians liable for military service had to forfeit £36 if they did not go up.

Dangerous Cathedral Canons

I T is reported from Cairo that Turkish officers in Jerusalem, having learned from a frightened lad who knew only a smattering of English that two "Canons" were attached to St. George's Cathedral Church, and refusing to accept the assurances that those Canons had nothing to do with artillery, tore

up the floor of the edifice and destroyed part of the Communion Table.

AFRICA

Egypt a British Colony

REAT BRITAIN took formal pos-Session of Egypt as one of the protected provinces of the empire December 18th, deposing the Khedive, Abbas Hilma, who has come out openly on the side of the Germans. Impressive military ceremonies in the principal cities of Egypt marked the transfer of sovereignty from the Sultan of Turkey to the monarch of Britain. Prince Hussein Kemal, an uncle of the deposed Khedive and a favorite son of the late Ismail Pasha, has been appointed Abbas Hilma's stead. Khedive in Prince Hussein was educated in England, and is in appearance and sympathies more of an Englishman than a Turk.

Trustees for Cairo University

TWO hundred thousand dollars has been promised for the Christian University in Cairo, as a part of the endowment fund of two million which it is estimated will be needed. A Board of trustees has been organized in New York City, with Dr. J. K. McClurkin of Pittsburgh as president; E. E. Olcott, president of the Hudson Bay line, treasurer; Dr. Charles R. Watson and George Innes of the United Presbyterian Board as secretaries. Among the members are Professor George L. Robinson of McCormick Seminary. Ralph W. Harbison of Pittsburgh, Professor Harlan P. Beach of Yale and Professor W. B. Hill of Vassar.

Progress in Liberia

B ISHOP FERGUSON of Liberia, under date of October 12th, writes telling of the difficulties encountered because of the war. Owing to the lack of provisions it had become necessary to suspend the operation of

some large mission schools. The supply of rice, a staple upon which they depend for food, was exhausted. The schools of the county in which Monrovia is situated are still in operation, altho there is some scarcity. The military attaché of the United States Government has made inquiries as to what quantity of rice will keep the schools going for the next three months, and the bishop made request for twenty-three tons. There is a possibility that the United States may try to arrange a shipment for that purpose.

A Christian African Chief

THE Congregational missionaries in Chiyuka, West Africa, have been greatly helped by the faithful Christian chief Kanjundu. His newly elected' successor is also a Christian. Rev. John T. Tucker writes of this new leader, Chikosi, as follows: "Chikosi is an Elder of the church, and a very fine preacher; he has a commanding presence and a splendid type of face. He fills his position with dignity and judgment and is determined to help forward the work. He never hesitates to preach when on journeys, thus exerting a really great influence over other chiefs who may hesitate before surrendering what they deem to be all the dignities of their office, viz., polygamy, slavery and beer drinking. Of this last Chikosi replied to some villagers who wished permission to brew beer: 'Everybody knows that beer makes the people err and swerve from the "white" path, the path of righteousness. No! I will not permit beer drinks in my district.'

"On another occasion he said: 'Just as Kanjundu caused "the words" to go forward so do I desire. The teachers were his advisers and he loved and honored them. I am in the hands of the teachers like my predecessor. My greatest desire is to see all the people serve God and believe in the Lord Jesus Christ."

Uganda in War Time

THERE has been some fighting in British East Africa, the Germans having crossed the frontier at several places. But the general course of life has not been much changed by this, and the Church Missionary Society secretaries hear that missionary work at Mombasa has been given new opportunities by the war. About 3,000 natives of Kavirondo and 1,000 of Bunyoro, in the Uganda Protectorate, have gone to Mombasa, and the missionaries are allowed to work among them.

In Uganda all the Church Missionary Society missionaries have put themselves at the disposal of the government to give any help they can, the clergymen as interpreters and chaplains, and in working among the wounded, and the doctors and nurses in carrying on the hospital at Mengo, which on the outbreak of war was offered to the government as a base hospital for any wounded Africans, Indians, or Europeans. The government accepted the offer, and one hundred beds were put at the immediate disposal of the military authorities. The boys of the Church Missionary Society schools at the capital are very anxious to help. Two squads of them have been chosen for service at once. One. of cyclists, has been sent off to carry dispatches, and another, of forty boys, is being trained for ambulance work.

French Missions in South Africa

THE outbreak of War has placed the Protestant missionaries of the Paris Evangelical Missionary Society, now at work in British South Africa, in a serious position. For over eighty years these missionaries have carried on their work in Basutoland, and for twenty-five years they have been at work in Barotsiland, on the upper Zambesi. Tho both territories have passed under the British flag, the Paris

Society has continued to maintain the missions. British friends of the missions are now undertaking to raise an emergency fund for the work of the Paris Society in the French colonies.

The Curse of Alcohol in Africa

PAUL RAMSEYER of the Basuto mission in South Africa describes the advancing danger from among the South African blacks: "Many Boers are carrying on a profitable illicit trade among them. Fines of from £300 to £350 make no great impression, so lucrative is the traffic. The natives sell their cattle to get drink. When these are gone they have recourse to theft. On Sunday I went to see the prisoners at Matatiele. There were twenty-one, twelve of them being Basutos. Six were condemned for assault, a dozen for theft of sheep or goats. All had committed these crimes under the influence of alcohol. Alcohol is the black's worst enemy. Those who sell it are the vilest men on They should not be punished with fines, but with terms of from ten to twelve years' hard labor. The blacks can not refrain from drinking. are the merest children."

A distinguished missionary, Mr. Donald Fraser of Nyassaland, describes beer "as the greatest enemy of the economic and moral welfare of the Nvassa natives." General Gorgas, who has been invited to the Rand to advise with the great mining corporations as to the hygienic improvement of the Rand mines, is equally explicit: "On the subject of alcohol for the native I believe that it is an unmitigated evil. It is in no way necessary for his health; in fact, is always hurtful. In the Panama zone prohibition has increased the efficiency of our working force so much that generally the men in charge of the laborers in the different districts have asked to have their districts included within the prohibited area. I believe

that it would be best for the native on the Rand to have no alcohol at all."

Better Feeling in Madagascar

HE hope that one result of the war would be the more friendly relations between the French Administration and the British missionaries in Madagascar are being realized. Two years ago the government tried to suppress the half-yearly meetings of the Isan-Enim-Bolana on the ground that it was an illegal association. Last autumn a deputation of missionaries waited upon the Administrator to obtain the views of the government as to holding the gathering of this great organization, which is a kind of blend of the National Free Church Council, the Congregational Union, and the Church Congress. The government strongly encouraged the missionaries to hold the gatherings, and begged them not to interfere in the slightest degree with the usual program. The meetings were held accordingly.

EUROPE—GREAT BRITAIN

Bibles for the Soldiers

THE British and Foreign Bible So-I ciety has been carrying out a careful and comprehensive distribution of the Scriptures among our sailors and soldiers. A lady giving away Gospels, writes from the Soldiers' Home, Aldershot: "If the Bible Society's Committee could only see the men taking the Gospels, they would feel they were well worth giving. The openings among these crowds of new recruits are unprecedented, and their eagerness to receive the Gospels wonderful. I have never, in all my many years in this work, known anything like the spiritual awakening among the men." Testimony similar to this is received day by day from camps and hospitals and recruiting centers all over the country.

Special provision has also been made

for the loyal contingents of troops arriving from various parts of the British Empire. Arrangements have been carried out by the Bible Society to present Testaments to each member of these contingents from Canada and Newfoundland, from the States of Australia, from New Zealand, and from the over-seas colonies and protectorates.

During the mobilization in Central Europe, 130,000 Gospels were distributed among German and Austrian soldiers; 160,000 Gospels have been given away in the French army; while the Society's agents have circulated immense numbers of Russian Gospels among the troops of the Czar.

French Protestants and the War

N OWHERE, perhaps, among the Allied Nations has there been such a response to their country's call as among the Protestants of France. Of the 450 pastors who form the National Union of the Reformed Church of France about 200 are already in the army, and about 200 churches are without a pastor. The spiritual needs of their soldiers are not forgotten. They have one Chaplain with each of the twenty-one army corps, one at each of twelve great French fortresses, one with the Mediterranean Fleet, and over fifty at the various hospitals throughout France, to which the wounded and sick soldiers are being sent. The Religious Tract Society of Paris has been doing what it can to provide the Chaplains with literature, but it is difficult to get any printing done in France at the present time, and they have appealed to England for help. The Committee of the R.T.S. in London had sent by the end of October 33,000 booklets free to the Paris Tract Society for use among the French troops. For the same purpose about 5,000 French booklets were sent free to M. le Pasteur Hirsch, and to Monsieur le

Pasteur Guex, of the McAll Mission, Paris.

Waldensians and the War

THE American Waldensian Aid Society, of which Bishop Greer of New York is president, reports that the Waldensian Church in Italy is in desperate financial straits as a consequence of the European war. usual income of \$50,000 which has been contributed yearly to the support of the Waldensian missions by England. Scotland, Ireland, Germany, Switzerland. Holland. Sweden Denmark, has been almost entirely cut In consequence of this, pastors, evangelists, teachers and colporteurs are threatened with starvation and their work with a disastrous reduction in its extension and intensity. During centuries of persecution, endured for the sake of faith and freedom, the Waldenses have trusted in God and in their Christian brethren of all Protestant churches for aid in maintaining their work, which has always been attended with great difficulties, and they have not trusted in vain. In the present crisis the Waldensians look to the American Aid Society as the one source of help that is so imperatively needed.

The Albanian Situation

REV. C. T. ERICKSON, who was in America last year, has been kept from returning to Elbasan by the distracted political conditions there, and is now in Italy. Passports into Albania were refused him in Rome, and, indeed, Italy has taken off all her steamers on the Adriatic. Mr. Erickson is staying at a small place on the Adriatic about opposite Durazzo, watching events, working among Albanian refugees and studying the past history of the Albanian nation.

While in Rome, he managed to get information as to recent events in Albania and writes:

"The better elements, both Mohammedan and Christian, are driven from the country. The reactionary elements. engineered by young Turks and Austrians, are in control.

"It looks almost certain that nothing will be settled in Albania until after the war, whenever that may be."

NORTH AMERICA

Student Volunteer Gatherings

CTUDENTS have found inspiration Ofrom large missionary conventions and have been arranging similar gatherings on a smaller scale. The Connecticut Valley Missionary Union, which met at Smith College the first of November, brought together a finely representative body of students from the colleges of that section. The Student Volunteer Conference held at Geneva, New York. early in December at Hobart and William Smith Colleges, assembled over two hundred and fifty delegates from twenty-five out of town institutions.

A Woman's Missionary Day

THE women of New York City and vicinity held an interdenominational missionary day on November 7th, when the principal speaker was Mrs. Helen Barrett Montgomery. The Triennial Conference was held in the same city, January 15-16.

Work of the Federal Council

THE Executive Committee of the Federal Council of the Churches Federal Council of the Churches of Christ in America at its meeting in Richmond in December, took action on a number of important matters, among which were the following: The President, Professor Shailer Mathews, and Dr. Gulick were appointed as ambassadors to the churches of Japan, to sail January 9, 1915. The Administrative Committee was instructed to communicate with the various ecumenical organizations and the constituent bodies of the Council relative to a World Congress on matters of general interest to the Christian churches of the world.

Measures were adopted for the organization of the churches in local communities in the interest of International Peace, and approving the preparation and publication of a book by Sidney L. Gulick to be placed in the hands of all the pastors of the nation in this A new Commission was created, entitled "Commission on the Church and Country Life," with Gifford Pinchot as Chairman and Rev. Charles O. Gill as Field Investigator, its first work to be a state-wide survey of Ohio, with headquarters at Columbus, Ohio.

Medical Mission Survey

THE International Health Commis-THE International Transfer (Rockefeller Foundation) is making a thorough investigation of the medical missions of the world by correspondence. The commission is seeking to learn the nature and equipment of medical missions in order to determine their ability to cooperate in the extermination of the book-worm disease. Later a similar investigation is under consideration with reference to leprosy.

Southern Interest in Negroes

D.R. WEATHERFORD, who is working for a better ing for a better understanding between the white and the black populations of the South, reports a new, genuine interest among the whites in negro problems.

"I make bold to assert that there have been more volumes on the negro read by Southern white people in the last five years than were read in all the fifty years preceding. Two thousand copies of our books were placed in the hands of some of the busiest people in a certain section. Within two months. more than 1,600 wrote in reply that the book had been read with eager interest. Fifteen thousand college students have read and studied a book on this subject in three years. Scores of county superintendents of education are holding institutes for colored teachers with the same enthusiasm they expend on white They are visiting negro schools as they have never been visited before; are helping to provide funds for industrial supervising teachers and giving care and attention to the proper construction of new school buildings."

Missionaries at Union Seminary

THE Board of Directors of Union I Theological Seminary voted in May, 1914, to establish as soon as the necessary funds could be secured, a Department of Foreign Service, whose purpose, to quote the resolution, "shall be to provide adequate training for intending missionaries, and courses useful and appropriate for such missionaries on furlough as may desire them."

In order to carry out this plan, the Board has appointed the Rev. Daniel Johnson Fleming, M.A., M.Sc., Organizing Director of the Department of Foreign Service. Mr. Fleming, who for ten years has been a missionary in Lahore, India, was to begin his work about January 15, 1915, and while he will give certain lectures on foreign missionary subjects, he will devote himself especially, at the outset, to the preparation of a complete plan of the proposed department. It is hoped that a full announcement may be made within a few months, and that the active work of the department may begin not later than the autumn of 1915.

Medical Missionary Conference

THE successful interdenominational conference of medical missionaries held in December, at Battle Creek, Michigan, brought together 200 missionary workers-almost all physicians who have seen service on the foreign field-representing practically every missionary denomination in this country. As usual, the delegates were entertained by Dr. J. H. Kellogg at his sanitarium.

Upon recommendation of the committee on resolutions, whose chairman

was John R. Hague, field secretary of the African Inland Mission, the conference voted to petition the various American mission boards to take some concerted action to provide a union medical college for women in south India.

A plan for teaching Bible women in missionary fields the elementary principles of nursing was voted practicable and useful, and a general increase of medical missionaries in connection with all principal stations was urged.—The Continent.

The Diocese of the North Pole

"M Y diocese is at least famous for one thing, and that is—it contains the North Pole!" This is the way the Bishop of Mackenzie River speaks of his huge diocese of land and river with only 6,000 inhabitants. people, chiefly Indians and Esquimaux, with here and there a white man engaged in the work of a fur trapper, are scattered about all up and down the country, and journeys of enormous length and many perils have to be undertaken to reach them. The Bishop has labored in this country for twentythree years. It is said of the Esquimaux that they are an intelligent race, who are not only quick to assimilate all the truths which are taught them. but themselves act as missionaries. eager to pass on to others of their tribes the good news which has so changed their own lives.-The Churchman.

Tested by Fire

THE morning after St. John's Church, Jersey City Heights, N. J., was destroyed by fire, the rector, Rev. George D. Hadley, announced organization of a committee to canvass the parish, in which enlisted 193 callers to visit the entire communicant list. They were to secure support:

1. For missions and charities so that our own trouble might make us think first of others worse off.

- 2. For the support of this parish so its great work need not be crippled by debt and deficiencies, even tho the building be in ruins.
- 3. For a Restoration Fund so that we may rebuild our beautiful church home and equip it for worship and work, for services and for service.

This was the order in which this congregation who had been "tested by fire" rated its own responsibilities, placing missions first, current expenses second, and the restoration of their burned church home last. As a result they secured pledges for nearly \$33,000. Of this was pledged for missions, \$4,854 -an increase of \$2,001 over the preceding year. - Spirit of Missions.

LATIN AMERICA

Sunday-school Workers Visit South America

CRANK L. BROWN, of Brooklyn, Ioint General Secretary of the World's Sunday-school Association, and others, who are to tour South America on the Kroonland in the interests of Sunday-school work, sailed from New York on January 21st. After stopping at Havana and Kingston, and passing through the Panama Canal, they will visit the chief cities of South America, holding conferences with missionaries and native workers.

The "Instituto Ingles"

THE boarding department of the Presbyterian Mission's School for Boys at Santiago de Chile is, as usual, full to overflowing in the school year of 1914. This is in spite of the keen competition by the Church and State schools, which are the best in Latin America, and also in spite of the great financial depression through Chile is passing. The total matriculation of the school in 1914 will be around 275. Of this number the majority, of course, are Chileans, but there are representatives of all the neighboring republics. The desire on

the part of parents to educate their sons in the Instituto Ingles is due not only to the fact that good instruction is given, but, in an increasing degree, to the fact that the students are not only instructed but also educated morally and spiritually. The Christian work in the Instituto is well organized. Prayers are held every morning, and each boy must have a copy of the New Testament and use it in the responsive readings.—Assembly Herald.

THE ISLAND WORLD

The Flag and the Cross

THE presence of the American government in the Philippines is a help to the missionaries in many ways. Dr. Maurice A. Rader, superintendent of the Methodist work in Manila, pointed out, in a recent address, the value of the government educational system. In other mission fields, ninetenths of the missionaries are in schoolrooms, and the American government has freed the Church from this work in the Islands. Such progress has been made in training teachers, that to-day instead of the 11,000 American teachers, there are less than 700, and 5,000 Filipinos are now teaching in the English language, and progress has been made along all lines. He says also that God has planted the American flag in the Philippines to demonstrate to the Orient what democracy can do for an Eastern race.

Mr. Roy H. Brown, of the Presbyterian Board, calls attention to the ease of communication secured by the government roads and the inter-island steamers. As Roman roads and the Greek language made possible the rapid spread of the Gospel in apostolic days, so the advantages of American government and the use of the English tongue are helping the cause of Christ in the Philippines to-day.

OBITUARY NOTICES

Earl Roberts on Missions

THE recent death of Earl Roberts makes it appropriate to recall a letter that he once addrest to Army officers on the subject of missions, in which he said: "You will most certainly come into contact with the representatives of various Christian missionary societies, whose special work it is to show to non-Christian peoples the love of the Christ whom we profess to We commend these missionaries to you as a body of men and women who are working helpfully with the government, and contributing to the elevation of the people in a way impossible to official action. We would suggest that you use all opportunities of making yourself personally acquainted with the work they are doing, and the character of the converts. Most missions will bear looking into, and we are convinced that if you will do this. you will never afterward condemn or belittle them."

Admiral Mahan

THE death, on December 1st, of Rear-Admiral Alfred Thayer Mahan, U. S. N., was recognized as an incident not only of national but of international importance, for his works upon naval strategy were authorities throughout the civilized world. Yet, tho by profession a man of war, he was by practise a man of peace-a devoted and faithful follower of Jesus Christ. Far less widely known than his books on naval tactics were his writings upon ecclesiastical and devotional subjects. Few laymen have equaled him in this particular. In 1900 he was elected to the Episcopal Board of Missions, and he served continuously until its reorganization in 1910. His wide experience in foreign affairs made him a most useful member,



The Education of Women in Japan. By Margaret E. Burton. Illustrated. With bibliography. 12mo, 268 pp. \$1.25 net. Fleming H. Revell Company, New York, 1914.

To Miss Burton we have learned to look for clear and adequate treatment of the important theme of woman's education in mission lands. Without exuberance of style, but with directness and sympathy she gives the results of her careful studies, made at close range. Especially timely is the discussion of the educational problem of Japan. "All Asia is the ship, Japan is the rudder," was a saying of Joseph Cook, which is even more significant now than when he made it. The influence of woman, moreover, is a more potent factor in the Sunrise Kingdom than we have realized. Miss Tsuda, who is herself an illustration of her words, has said: "The women of Japan are powerful to a degree which you can not understand. They have always had a hand in everything in Japan." Miss Burton tells us that, tho Japanese women in theory have been powerless, in reality they have greatly influenced the currents of life of their people. Their authority within the household is absolute, so that in some respects it has no counterpart among Western women.

Especially interesting is Miss Burton's history of that brilliant period between the sixth and twelfth centuries when the intellectual life of Japan received great impetus from the culture of China and "female education took its rise almost spontaneously." In the earlier part of that period there was "no limit to the activities of women," in religion, in philanthropy, in literature, and even in politics and war.

The foundation of modern education in Japan was laid by Christian missionaries. Unlike China and India. Japan from the first sent the children of the higher social grades to mission schools. Upon the foundations since 1872 the government has been building worthy structures of its own. present difficulty of Christian schools to keep pace with those of the government because of inadequate funds—the firm, but reasonable requirements for government recognition, now received by but one-third of the Christian schools—the necessity of Christian higher education, if Japan is to be won for Christ-these topics are well argued and illustrated.

The book culminates in the earnest plea for the speedy consummation of the plan for a Union Christian College for Women in Tokyo—a plan which has become urgent and definite in Japan and now awaits the final approval of the Mission Boards for its opening in 1016.

"The Education of Women in Japan" is a valuable book for reference, as it supplies an essential chapter in the history of education and of the progress of Christ's kingdom.

The Call of the East. By Thurlow Fraser. Illustrated. 12mo. 351 pp. \$1.25, net. Fleming H. Revell Co., New York, 1914. Formosa is a "Beautiful Isle" of unusual fascination, and with a unique missionary history. It is here made the scene of a romance that captures the reader's attention, contains much valuable information, and must convince many doubters as to the real character and value of Christian missions. The story contains love and ad-

venture, wit and pathos. Dr. George Leslie Mackay, the picturesque apostle to Formosa is one of the heroes, and a few of the other characters are drawn from life. In his power to describe exciting experiences with graphic pen Mr. Fraser reminds us of Ralph Connor; in character delineation and humorous touches, of James S. Gale; and in the forceful presentation of the case for missions he vies with Harold Begbie. This is an excellent story to put into the hands of young people and of ignorant objectors to foreign missions.

A Revelation of the Chinese Revolution. By John J. Mullowney. Illustrated, 12mo, 142 pp. 75 cents, net. Fleming H. Revell Co, 1915.

A Chinese compatriot is the author, and Dr. Mullowney the editor, of this picture of General Hwang Hsing, the "real" leader of the Chinese Revolution. The author is opposed to Yuan Shi Kai and his methods, and his views are from this standpoint.

Bamboo: Tales of the Orient Born. By Lyon Sharman. 8vo, 81 pp. \$1.00, net. Paul Elder & Co, San Francisco, 1914.

This book of varied tales brings us nearer to the heart of the Chinese for it is written sympathetically by one who lived there in the impressionable years of childhood. The information is limited, but the missionary spirit is evident.

The Individual and the Social Gospel. By Shailer Mathews. 16mo, 84 pp. 25 cents. Missionary Education Movement, 1914.

Social Christianity is to-day a popular study. It has been too much neglected and may now be over emphasized. Dr. Mathews here gives some brief practical studies in the work that Christianity does in transforming the individual, the home, the school and society.

The Church—a Community Force. By Dr. Worth M. Tippy. 12mo, 80 pp. 50 cents. Missionary Education Movement, 1914.

Dr. Tippy has done a remarkable

work in Cleveland, and here describes the methods used with such success. Other city pastors will do well to study his work.

The Making of a Country Parish. By Harlow S. Mills. 12mo, 126 pp. 50 cents, net. Missionary Education Movement, 1914.

What Dr. Tippy has done for the city Dr. Mills has done for the country parish. He has shown how God can enable a man to make the Church a power even in the most discouraging field—city or country. Rural pastors will find invaluable help in Dr. Mills' experience.

By-Products of the Rural Sundayschool. By J. M. Somerndike. 12mo, 169 pp. 60 cents, net. The Westminster Press, Philadelphia, 1914.

The Sunday-school is both a missionary agency and a missionary training school. These chapters show how the school may be made more efficient in both—especially in rural districts.

Mary Webb and the Mother Society. By Albert L. Vail. 8vo, 110 pp. 50 cents net. American Baptist Publication Society, 1914.

Mary Webb was a cripple in body, but not in spirit, and was closely identified with the founding of American Baptist missions. Her life story is beautifully told and may well prove an inspiration to others. The reading of a sermon by Dr. Emmons gave her a passion for missions.

Pioneers—Studies in Christian Biography. By K. J. Saunders. Paper. 8 annas. Association Press, Calcutta, India. These excellent brief sketches of Martyn, Chalmers, Bannerji, Neesima, Ibrahim, and others, are well fitted for school and college study circles.

Though Wars Should Arise. By Mrs. Howard Taylor. 16mo. 6d., net. Morgan and Scott, London, 1914; 30 cents. China Inland Mission, Philadelphia and Toronto.

This is a spiritual message for the present crisis in missions and Christianity. It will be welcomed by many a heart that is shadowed by the war clouds.

159

Sun Children and Moon Children. By T. 8vo. is. Church Missionary So-

ciety, London, 1914.

The text and illustrations are both very attractive to children of eight to twelve years. The Sun Babies of India and the Moon Babies of England become friends.

A Highway for God. Annual Report of the Sudan United Mission, 1914.

The pictures and charts make this report unique. It is a work of art.

THE WORLD OUTLOOK

This new popular monthly is something new in missionary magazines, and does great credit to the artistic and editorial ability of Dr. S. Earl Taylor and his associates, of the Board of Foreign Missions of the Methodist Episcopal Church. The articles are of fascinating originality and interest and the illustrations are superb. The first number (January, 1915) is devoted to North Africa and is decidedly "popular" in its literary articles and pictorial features. "What I expect to see in North Africa" (a humorous sketch), and "What I saw in North Africa" (a report by the editor), are in striking contrast. The three-color cover is a work of art.

The aim of the World Outlook is to reach the uninterested and compel missionary interest and sympathy. price is \$1.50 per year, but we take pleasure in offering it in combination with the Missionary Review of the World for the price of the Review, \$2.50 (to new Subscribers only). Send for the January number and you will have a pleasing surprize.

NEW BOOKS

The Present World Situation. By John R. Mott. 8vo. Student Volunteer Move-

ment, New York, 1915.

Samuel B. Capen. By Chauncey J. Hawkins. Illus., 8vo. \$1.25, net. Pilgrim kins. Illus., 8vo. Press, Boston, 1914.

The Layman Revato. A Story of a Restless Mind in Buddhist India at the time of Greek Influence. 4to, 105 pp. By Edward P. Buffet, 804 Bergen Avenue, Jersey City, N. J., 1914.

Jesus the Missionary. Studies in the life of Jesus as the Master, the Model, the Prototype for all missionaries. On many Scriptures, interpretations are given which have been worked out on the mission field. By Rev. Hugh W. White. 16mo, 140 pp. Presbyteria Press, Shanghai, China, 1914. Presbyterian Mission

The Growth of the Christian Church. By Robert Hastings Nichols. 2 volumes, 12mo, pp. 163, 224. \$2.00, net. Presbyterian Board of Publication, Philadelphia,

The New Life in China. By Edward Wilson Wallace. Illustrated, 12mo, pp. 114. 1s., net. United Council for Missionary Education, London, 1914.

Trail Tales of Western Canada. By F. A. Robinson, B.A. 3s. 6d., net. Marshall Bros., London, 1914.

The Missionary Speaker and Reader.

1s., net. Carey Press, London, 1914.

Thirty Years in Moukden. By Rev. Dr. Dugald Christie, C.M.F. 8s. 61., net. Foreign Mission Office, Edinburgh, 1914.

The Gospel in Futuna. By Rev. Dr. William Gunn. 6s., net. Foreign Mission Office, Edinburgh, 1914.

Jaya: Which Means Victory. . By Beatrice M. Harband. 6s. Marshall Brothers, London, 1914.

Bible Illustrations from Persia of Today. By the Rev. Edward J. Clifton. 3s. 6d., net. Marshall Brothers, London,

Judson, The Hero of Burma. By Jesse Page, F.R.G.S. 2s. 6d. Seeley, Service

& Co., London, 1914.

A Congo Pathfinder: W. Holman Hunt Among African Savages. By John H. Weeks. 2s. Religious Tract Society, London, 1914.

On Trail and Rapid by Dog-Sled and Canoe. By the Rev. H. A. Cody, M.A. 2s. 6d., net. Seeley, Service & Co., London, 1914.

A Missionary's Life in the Land of the Gods. By Rev. Isaac Dooman. \$2.00, net. Richard G. Badger, Boston, 1914.

The Gospel and the Mala. By Frederick Lamb. 120 pp. 1s. Wesleyan Mission Press, London, 1913.

The Village of Hope. By Kheroth Mohini Bose. 131 pp. 1s. 6d. Marshall Brothers, London, 1914.

Cecil Robertson of Sianfu. By F. B. Meyer, D.D. Illustrated, 168 pp. Cloth, 2s., net; paper, 1s. 6d., net. Carey Press, London, 1913.

Unknown Mongolia. A Record of Travel and Exploration in North-West Mongothers. Foreword by the Right Hon. Earl Curzon of Kedleston. 2 vols., illustrated. 688 pp. 28s., net. Hutchinson, London, 1913.

Beyond the Pir Panjal. By Ernest F. Neve. 8vo, 178 pp. 2s. 6d., net. Church Missionary Society, London, 1914.

Tales of the Arabs. By M. E. Hume Griffith. Illustrated, 179 pp. 1s. 6d., net. R. T. S., London, 1914.

Veiled Women. By Marmaduke Pickthall. 16mo, 320 pp. G. Bell & Sons, London, 1913.

In Far New Guinea. By Henry Newton. Illustrated, 304 pp. 16s., net. Seeley, London, 1914.

Greeks in America. By Thomas Burges. Illustrated, 256 pp. \$1.35, net. Sherman, French & Co., Boston, 1914.

The Prob-The Kingdom and the Farm. lem of the Country Church. By Harlan L. Freeman. 75 cents, net. Revell Co., New York, 1914.

Old Andy, the Moonshiner. By Martha S. Gielow. Illustrated, 12mo. Boards, 50 cents, net. Fleming H. Revell Co., New

York, 1914.

History of the American Baptist Foreign Mission Society. By Thomas S. Barbour. American Baptist Foreign Mission Society, Philadelphia, 1914.

Our World Family. A Study for Juniors. By Helen Douglas Billings. 96 pp. Central Committee on the United Study of Foreign Missions, West Medford, Mass.

The Immigrant Gateway. A Missionary Demonstration. Being the Representation of the Entrance of Immigrants Into the United States, and of the Examination Conducted by Officials of the Immigration Service to Determine Their Fitness to Enter. By Reuben L. Breed. Missionary Education Movement, 156 Fifth Avenue, New York, 1913.

From the Bread Line to the Pulpit.
The Story of How I "Came Back."
By Frederic J. Baylis. With an introduction by John H. Wyburn. 16mo.
43 pp. Fleming H. Revell Co., New

York, 1914.

The Cross in Japan. A Study of Achievement and Opportunity. By Fred Eugene Hagin. Illustrated 12mo. 367 pp. \$1.50, net. Fleming H. Revell

Co., New York, 1914. The Ban of the Bori. Demons and

Demon Dancing in West and North Africa. By Major A. J. N. Tremearne. Illustrated, 497 pp., 21s. net. Heath, Cranton & Cusely, London, 1914.

Missionary Travels in Central Africa. By F. S. Arnot, F. R. G. S. Introduction by W. H. Bennet, xix., 159 pp., 25 Helmost London, 1014.

2s. Holness, London, 1914.

The Women of Egypt. By Elizabeth Cooper. Illustrated, 300 pp., 6s. Hurst

& Blackett, London, 1914.

A Central African Parish. By Egbert C. Hudson. Illustrated, 96 pp., 1s. net. Simpkin, Marshall, London, 1914.

Our Opportunity in the West Indies. By Benjamin G. O'Rorke. Illustrated, 136 pp., 1s. net. S. P. G., London, 1913.

Native Tribes of the Northern Territory of Australia. By Baldwin Spencer, C.M.G., F.R.S. Illustrated, ix., 516 pp. Macmillan, London, 1914.

Church Unity in Japan. By William Imbrie. 53 pp. Kyobunkwan, Tokyo,

1914.

The Gods of Northern Buddhism, Their History, Iconography, and Progressive Evolution through the Northern Budd-Countries. By Alice Getty. hist General Introduction on Buddhism, translated from the French of J. Deniker. £3 3s. net. Clarendon Press. London, 1914.

PAMPHLETS

Is Church Attendance Worth While? By Bergen D. Stelle. 10 cents per copy. P. D. Stelle, Upland, Pa., 1914.

Money and Missions. By a Business Man. 5 cents per copy. Laymen's Missionary Movement, New York, 1911.

White Heroines in Africa. By Constance E. Padwick. 63 pp. 4d. United Council for Missionary Education, London, 1914.

A Part of the World Program. A Manual for the Use of the Superintendent of Missionary Education of the County Sunday-school Association. By Elizabeth D. Paxton. 66 pp., 20 cents. Missionary Education Movement, New York, 1914.

Report of the Work of the Bureau of Education for the Natives of Alaska, 1912-13. United States Bureau of Education, Bulletin, 1914, No. 31, Whole Number 605. Government Printing Office, Washington, D.C., 1914.

The Student Christian Movement at Work. Being the Report of the General Committee of the Movement for the College, year 1913-14. Pp. 77, 6d., net. Student Christian Movement, London, 1914.

Negro Year Book. An Annual Encyclopedia of the Negro. 1914-15. Monroe N. Work, Editor. 25 cents, 446 pp. Negro Year Book Publishing Co., Tuskegee Institute, Ala., 1914.

The Folly of Federation Between the Church and the World. By R. E. Neighbour. 64 pp., 10 cents. Charles C. Cook, New York, 1914.

The Evangelical Union. Report of the Churches and Organizations Constituting the Union. 1914 Annual Meeting and Missionary Directory. Evangelical Union, Box 436, Manila, P.I., 1914.

The Italians. A Study of the Countrymen of Columbus, Dante, and Michael Angelo. (Immigrants in the Making Series.) By Sarah Gertrude Pomeroy, A.M. Illustrated. 61 pp. 25 cents, net. Fleming H. -Revell Co., New York, 1914.



FUEL FOR MISSIONARY FIRES



- I. In the period since William Carey went to India, the population of the entire world has increased 50 per cent., and the number of Christians 150 per cent. (See page 238.)
- 2. An American diplomat who is a Hebrew, a great American business corporation, and a Mohammedan religious organization recently cooperated to relieve the financial troubles of the Christian missionaries in Turkey. (See page 187.)
- 3. Marriage laws enacted in Cuba during the first American intervention and the influence of Protestant missionaries to replace concubinage by marriage have done much to purify the home life in Cuba. (See page 179.)
- 4. Korean churches have been competing for banners awarded to the ones doing the most preaching per capita, selling the most gospels, and gaining the most new members. (See page 235.)
- 5. The "Peyote worship," which is spreading among American Indians, includes the use of a harmful drug which they call the "Holy Ghost." The results are degrading and disastrous. (See page 201.)
- 6. The school and church property of the Methodist mission in Queretaro, Mexico, was recently defended from the attacks of a mob by Mexican citizens, the majority of whom were Roman Catholics. (See page 195.)
- 7. The Chinese Secretary of State in Hangchow accepted Christ and was baptized during the Eddy meetings, and at once started Bible classes among his officials and household servants. (See page 170.)
- 8. The income of the foreign mission boards of the United States and Canada has increased from \$7,800,000 in 1904 to \$17,160,000 in 1914. Last year native Christians in mission fields contributed \$4,243,000 to the work. (See page 225.)
- 9. Bibles have been placed in 160,000 American hotel rooms by the Gideons, an organization of Christian commercial travelers. (See page 225.)
- 10. A negro student in Tuskegee was the successful one among nine thousand competitors in a popular magazine essay contest on "What We Have Learned About Rum." (See page 226.)
- 11. More than ten thousand British soldiers on Salisbury Plain have promised to carry a New Testament with them, and to read a chapter every day. (See page 227.)
- 12. The report is circulated in Turkey that the German nation has been converted to Islam, and that the Kaiser is a descendant of Mohammed and is to make the pilgrimage to Mecca. (See page 230.)
- 13. Poor Siamese lepers, at Chiengmai, have again this year made a generous contribution to the work of the American Bible Society. (See page 232.)
- 14. A Chinese Commissioner of Education has asked for one thousand Christian Chinese teachers for his province. (See page 233.)



SOME OF THE OPEN MINDS IN CHINA-EVANGELISTIC MEETING IN HANGCHOW

A part of audience in theater at Hangehow listening to Mr. Sherwood Eddy's evangelistic address, October, 1914. There were 2,500 inside and 2,000 more outside, waiting for a second meeting. The use of the theater was given free of charge

THE

MISSIONARY REVIEW



OF THE WORLD



Vol. XXXVIII, No. 3

MARCH, 1915

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SIGNS-OF-THE-TIMES

INCREASED INTEREST IN LATIN AMERICA

THE opening of the Panama Canal, the increasing trade with our Sister Republics, and the Panama Exposition are attracting the attention of Christians all over the world to the opportunities and problems in Latin America. In February, 1916, it is proposed to hold a Latin-American Missionary Conference at Panama, organized by a Committee under the chairmanship of Dr. Robert E. Speer, of the Presbyterian Board of Foreign Missions. The Edinburgh Conference, for reasons that seemed to be sufficient to the General Committee, omitted from their program the work in Roman Catholic and Greek Catholic countries. This was due in part to the desire to win the cooperation of members of the Anglican Church, and in part to the fact that many of the problems in these mission fields are unique and

the questions to be considered in connection with non-Christian countries were large enough to occupy the undivided attention of the Conference. It is possible that the omission of Catholic countries from discussion at Edinburgh has proved a blessing in disguise since now they are to receive special consideration by a strong body of men and women to study the peculiar problems involved in the work in some of these lands.

In preparation for the coming representative Conference at Panama. a number of commissions have been appointed to make an investigation of Latin America (including Mexico. Central America, the West Indies, and South America), and to present reports on their findings as to the fields occupied and unoccupied, and other phases of the work. These commissions are designated as follows: (I) Survey and Occupation.

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

(2) Message and Method. (3) Education. (4) Literature. (5) Women's Work. (6) The Church in the Field. (7) The Home Base. (8) Cooperation and Union.

Practically all the Protestant societies of North America have signified their approval and their readiness to cooperate in this Conference. A special Executive Secretary has been secured in Mr. S. G. Inman, formerly of the People's Institute at Piedras Negras, Mexico.

Following the Conference in Panama, it is proposed to send two deputations to visit the mission stations in Latin America, and to hold post-conferences in western eastern South America and in Havana and Mexico. The Interdenominational Committee on Mission Study is also planning to prepare mission study courses on the Two Americas for 1916. Thus attention will be focussed on the needs and opportunities in these important countries. It is expected that at least 300 delegates will meet together in Panama, representing all the Protestant Mission Boards conducting work in Latin America. Possibly as large and permanent results will come from their deliberations as have followed the Edinburgh Conference. Christians in every land are asked to remember this proposed conference and its various committees in prayer.

THE PROGRAM FOR MEXICO

THE hoped-for solution of Mexico's internal troubles has not yet been discovered, or at least the remedy has not taken visible effect. Missionary work by foreign agents is practically at a standstill and the

plans for a redivision of the territory among the Protestant societies can not be put into effect until some degree of peace and order have been restored. In spite of the dangers and difficulties some of the missionaries have remained at their posts, and a few are planning to return in the near future.

Practically all of the societies participating in the Mexico Missionary Conference in Cincinnati last June have reported in favor of some or all of the proposed plans of action.* The American Baptist Home Missionary Society expresses their sympathy with the spirit and aim of the Conference and approves of the plan to establish a joint depository for Christian publications in the City of Mexico, and for a consolidation of the present church papers. They question the advisability of establishing a joint training-school for Christian workers, but recognize the desirability of uniting in other educational work. They agree to the general recommendations for the division of territory, but do not approve of the adoption of a common name (the Evangelical Churches of Mexico) for all Protestant Mexican churches.

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church expresses its satisfaction in the spirit of cooperation proposed, but can not act on the question of division of territory since this is determined by the General Convention and the work is committed to the bishops elected for the field. For similar reasons they find it difficult to cooperate in the plans for union educational institutions.

^{*}See REVIEW for September, page 641.

163

Bishop Aves has exprest his interest in the proposals of the Conference and has promised to take up the matter with missionaries of other churches in Mexico.

There is every reason to believe that with the establishment of peace in this distracted country and the return of the missionaries there will be a great advance in many directions. Native pastors and other Christian workers have, so far as possible, kept up the work in the absence of the missionaries, and if a just and strong government is established the hindrances to evangelical work, which have prevented great progress in the past, will largely be removed.

THE OUTLOOK IN PALESTINE

THE recent attack on the Suez Canal has directed particular attention to Palestine and the vexed political problem there. That the attack has actually been made has surprized missionaries and others who have recently been in Egypt and Palestine. It is another proof that Turkey is stumbling to a fall. Nothing but an Egyptian insurrection, of which there is no sign, or a miracle of war, can give success to such an invasion by the Turks. Their little army may easily be enveloped in the desert they are seeking to cross, and their retreat may be cut off by a comparatively small force of British or French landed in Palestine. A British conquest of Palestine is far more probable than a Turkish victory at the Canal.

British diplomats deny that they have any territorial designs on Palestine, but events may precipitate an unexpected program. In the event

of German-Austrian defeat, or the request of Turkey for peace, France may ask to work out her ambition in Syria, and an international commission may take control of the Holy City and the Holy Land. Meanwhile, the balances of war are possibly waiting the hour when the Jewish purse will decisively turn the scales. Palestine and the Jewish purse are now inseparable, and the price of peace for the Turk may be the long-looked-for restitution of political freedom to the Jew in the land that God gave to his fathers.

If such an event takes place, what will be the result for Christian missions? Will the door be closed? By no means. Liberty must first be guaranteed to Jew, Moslem, and Christian on equal terms. When the Jews recover the Holy Land then look for other fulfilments of prophecy.

Whatever the immediate issue, Mohammedan intolerance and Turkish exclusiveness can never again hold unhindered sway in Palestine. Neither Jew nor Christian will consent to this. When Turkey took Italy's place in the Triple Alliance that question was settled. The gilded bait caught the Moslem fish, with the usual result to the fish, and the angler may not be able to retain undisputed possession.

There was a remarkable awakening in the Moslem mind in Palestine just before the war, but that openmindedness suddenly turned to a flame of passionate hatred against everything foreign. There will, no doubt, be a reaction when peace returns. That will be the day of opportunity for Christian missions. There will be then no time for prep-

aration; the Church must be ready for immediate action. If advantage can be taken of the opportunity that will undoubtedly be presented after the war, days will show greater progress than months in the lagging past. Why may not Palestine yet become a new center, as in the days of the Apostles, for the evangelism of Turkey and Russia, Western Asia, Arabia, and Africa?

AMERICAN WORK FOR MOSLEMS

LITTLE over twenty-five years ago two young men, Samuel M. Zwemer and James Cantine, with rare courage, dedicated their lives to the work of preaching the Gospel to Moslems. They selected Arabia as the most neglected and difficult of all the Mohammedan lands and set out to plant a Christian lighthouse on the East coast of that Peninsula. American missionaries had gone to Moslem lands before and were at work in Egypt and Turkey, in Persia and India, but since these young men became champions of the cause, interest in this difficult work has steadily increased. The campaign is better organized and the conversion of Mohammedans seems less hopeless.

Ten years ago the Nile Mission Press was started for the purpose of printing and distributing Christian Literature to Moslems. The Executive Committee is in Great Britain, while the Press is located in Cairo. About four years ago Dr. Zwemer was called from Arabia to devote a portion of his time to the preparation of this literature and to assist in the direction of the Press. At the same time a New York committee was formed as an auxiliary to the London committee. Since

then the work has grown, a new building has been purchased in Cairo, and the publication and distribution of Khutbas (sermonic tracts) and other volumes has increased to over fifty thousand copies, and these have gone into nearly forty different countries where Moslems reside.

Some thirty thousand dollars was contributed from America for the new premises and about three thousand dollars a year is sent by the New York committee for publication work. Friends have increased in number and have recently organized an "American Christian Literature Society for Moslems." in order that they may increase their activities and range of service. The ' Directors include Dr. Robert E. Speer, of the Presbyterian Board, Dr. James L. Barton. of the American Board, Dr. Frank Mason North, of the Methodist Board, and Dr. Charles R. Watson, of the United Presbyterian Board. The Treasurer is Mrs. E. E. Olcott. of New York, and the Secretary is Mrs. James M. Montgomery.*

The new Society was successfully launched at a parlor meeting in New York City on January 29th, at the home of Mr. and Mrs. Olcott, and the membership includes over one hundred friends of missions to Moslems, from many evangelical denominations. The Constitution states that the object of the Society is to assist the Nile Mission Press and similar agencies in the preparation, publication, and distribution of Christian literature to Moslems.

^{*}Write to Box 888, New York City, for further information.

GROWTH OF AMERICAN FOREIGN MISSIONS

T WO outstanding addresses at the Foreign Missions Conference of North America, which met at Garden City, January 13th-14th, were Dr. John R. Mott's masterly report of his recent visit to Great Britain. France, and Germany, and Mr. Sherwood Eddy's remarkable story of the recent evangelistic campaign in China. (This latter is printed on another Another unique feature of page.) the Conference was the announcement of a conditional gift of \$50,000 a year for five years from the Rockefeller Foundation for the interdenominational work of the American Foreign Missions and of the Continuation Committee of the Edinburgh Conference. This is something new in large gifts and is only conditioned on the raising of an additional \$20,000 to complete the bud-The Rockefeller gift has enget. abled the interdenominational committees and organizations to establish headquarters at 25 Madison Avenue, New York, to house the Student Volunteer Movement, the various interdenominational committees, and the growing missionary li-The budget of the Student brarv. Volunteer Movement is not included in the \$70,000 toward which the Rockefeller Foundation has made its large gift. After five years the Foundation fund is to be decreased at the rate of \$5,000 a year. Committee of Reference and Council of the Foreign Missions Conference has asked for authority to become incorporated, in order that they may care for these funds satisfactorily.

The growth of American Foreign

Missions is indicated in the valuable statistics prepared by the Home Base Committee of which Dr. F. P. Haggard is chairman. These figures show a large increase in missionary gifts in North America since 1901, when the statistics then available reported \$6,-228,000 (home income). Last year, according to Dr. Haggard, \$17,168,-000 was given for the same purpose -an increase of nearly 300 per cent. This is one million dollars larger than the amount reported last year. and ten million dollars in advance of that given ten years ago. A very noticeable increase in the last ten years has been the amount given by native Christians—an advance from \$1,000,000 to \$4,236,000. Surely the native churches are developing in selfsupport.

The whole number of Protestant missionaries supported by North American churches is nearly 10,000; in 1904 there were only 5,489. The native Christian workers have also doubled in number during the same decade, and now 50,000 are employed in these missions. The total membership of churches connected with American missions is 1,439,000, an increase of nearly 200 per cent. since 1904; 159,000 converts were added last year, three times the number added in 1904.

AMERICAN HOME MISSIONS

THE Home Missions Council, which held its annual meeting in New York, January 12th to 14th, reported important progress in the solution of interdenominational problems. The churches and societies represented in this Council contribute \$12,450,210 a year to home mission work. This includes for:

Church Sustentation	\$2,157,527
General Evangelism	1,638,048
American Indians	944,315
Work for Immigrants	424,334
Work for Mountaineers	319,271
Work for Negroes	702,832
Work for Orientals in U. S. A	129,399
Work for Other Dependent	
Peoples	120,553
Work for Alaska	135,043
Work for Cuba	181,496
Work for Hawaii	62,318
Work for Mexico	104,598
Work for Philippines	83,457
Work for Porto Rico	203,239
Work for Sunday-schools	81,525
Education	959,001
Publication	450,499
Administration	690,893
Specials and Miscellaneous	858,223
<u> </u>	

\$12,450,210

The largest amount is this expended on the support of mission churches, and the next largest on evangelism. The Presbyterian Board of Home Missions represents the largest budget with \$1,490,338, and the Methodist Board is second with \$959,697 (not including the apportionments through annual conferences. The increase in the reported total incomes for the year is nearly two million dollars.

The Council strongly advocated a unified program of Home Missionary Education, to include (1) The church service and pastor; (2) the prayer meeting; (3)the Sunday-school; (4) the women; (5) the young people; (6) Mission Study classes; (7) books; (8) periodicals; (9) enlistment of volunteers, and (10) every - member canvass. This program should have before it the objective to produce conviction as to the need of more efficiency in the local parishes and the nation, to deepen the prayer life, and call forth

larger sacrifice in substance and life.
Cooperation is to be given by the
Boards represented in the Council in
the coming United Campaign of the
Laymen, and in the use of United
Mission Study text-books. Next
year the course is to take up "The
Church and the Nations" (the Native
Church).

Some of the greatest strides in Home Mission work during recent years have been in relation to the immigrant problems. The services of the Rev. J. H. Berry have recently been secured to study how best to reach these incoming millions at the various ports of entry. Plans are being formulated to give various denominations special responsibility for definite concentrated groups of foreigners in America.

WHAT SHALL BE DONE?

"CHALL we all become Christians?" asked caste leaders in a council in an Indian community which includes 210 villages and over These people of the 3,000 souls. United Provinces voted to hold a big council meeting to discuss the subject. Rev. J. T. Robertson, of the Methodist Board of Foreign Missions, asks that this incident be presented to the praying people of America. "If these people decide to become Christians, as we believe that they will—then they must all be taken once while they are willing. or the opportunity will be lost. Then the problem will be to care for them. Last year the Methodists reported 1,158 baptisms in Bulandshahr, and this year the converts in the same district numbered 3,032. Such success is an embarrassment, but it is a sign of the times in India."



COMING EVENTS



March

10th to 14th—Parliament of Churches in Toronto, Canada. 13th—The 100th anniversary of the Birth of James C. Hepburn, 1815. 14th—60th anniversary of United Brethren Foreign Missions. 17th to 19th—Ohio Methodist Men's Convention, Columbus, Ohio. 29th—The 75th anniversary of the Birth of Isabella Thoburn, 1840.

April

1st—The 100th anniversary of the Birth of William C. Burns, 1815.

May

12th to 17th—Southern Baptist Convention, Houston, Texas. 19th to 26th—Northern Baptist Convention, Los Angeles, Cal. 19th-Presbyterian United Movement Conference, Rochester, N. Y. 20th—The 225th anniversary of the Death of John Eliot, 1690. 29th—The 100th anniversary of the Basel Missionary Society, 1815.

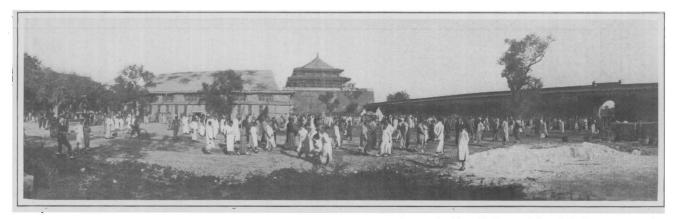
4th—The 50th anniversary of the Birth of George L. Pilkington, 1865. 4th to 14th-Y. W. C. A. Student Conference, Blue Ridge, N. C. 18th to 28th—Y. W. C. A. Student Conference, Silver Bay, N. Y. 23rd to 27th-International Missionary Union, Clifton Springs, N. Y. 23rd to July 2nd-Y. W. C. A. Student Conference, Eagles Mere, Pa. 25th—Jubilee of the China Inland Mission, founded 1865. 25th to July 4th-Missionary Education Movt. Conf., Blue Ridge, N. C. 30th—The 600th anniversary of the Martyrdom of Raymond Lull, 1315.

2nd to 11th-Missionary Education Movement Conf., Asilomar, Cal. 6th—Five hundredth Anniversary of the Martyrdom of John Hus. 7th to 12th—Fifth World Christian Endeavor Convention, Chicago, Ill. 9th—The 75th anniversary of the Martyrdom of nine Malagasy Christians, 1840.

9th to 18th—Missionary Education Movement Conf., Silver Bay, N. Y. 16th to 25th—Missionary Education Movement Conf., Estes Park, Colo. 20th to 30th—Y. W. C. A. City Conference, Silver Bay, N. Y. 21st to 31st-Y. W. C. A. City Conference, Blue Ridge, N. C. 22nd to 30th-Missionary Education Movement Conf., Ocean Park, Me. 23rd—The 100th anniversary of the Baptism of Africaner, 1815.

August

1st to 3rd—World's Bible Congress, San Francisco, Cal. 6th to 15th—Missionary Education Movement Conference, Lake Geneva. 6th to 16th-Y. W. C. A. Student Conference, Asilomar, Cal. 10th to 15th—International Convention of Young People's Alliance of the Evangelical Association, Lomira, Wisconsin. 13th to 23rd—Y. W. C. A. City Conference, Lake Geneva. 13th to 23rd-Y. W. C. A. City Conference, Estes Park, Colo.



Some of the 4,000 students leaving the pavilion erected for the meetings conducted by Mr. Sherwood Eddy, with the permission of the Government, next to the Sacred Altar, where the Emperor formerly worshipped. For the first time in history Christian meetings were conducted within the precincts of the Forbidden City



The Four thousand Chinese students listening to the Gospel at Mr. Eddy's opening meeting in the specially erected pavilion in Peking CHRISTIAN EVANGELISTIC MEETINGS INSIDE THE FORBIDDEN CITY, PEKING, CHINA, SEPTEMBER, 1914



THE NEW OPEN DOORS IN CHINA

Educated Chinese outside the theater in Hangchow, waiting for an opportunity to hear the Gospel at the Eddy Evangelistic Meetings

The Wide-Open Door in China

BY MR. GEORGE SHERWOOD EDDY*
Secretary for Asia—Foreign Department of the International Y. M. C. A.



T would be wrong to suppose that the wonderful responsiveness of the students of China in the Evangelistic campaign this

year was accidental or wholly spontaneous. It followed the most careful preparation and organization on the part of the Christian leaders in China, who combined prayer and pains, faith and works, with dependence on God and the best human organization. Then, again, we must not think of it as the work of any one man or group of men, nor of any organizations. It represented the united

Christian forces in every city and province where meetings were conducted. Nor do I wish to give the impression that the work was easy, or that the victory has been won, for it bristles with unsolved problems and difficulties.

During the last few months in China we visited thirteen cities. Beginning at Tientsin, we went thence to Peking, then to Pao-ting-fu, then to the city of Chang-sha, in Hunan Province; thence to Wu-chang, Soochow, and Hangchow, down the coast to Foochow, Amoy, Hong Kong, and Canton—thirteen provincial capitals and metropolitan cities.

Without stopping to tell of the

^{*}From an address at Garden City, L. I., January 14, 1915; with extracts from letters.

work in all these cities, I will take only four that are typical. The results may not be as great in some of these four as in other places, but they stand as illustrations of four different types.

We began work in Peking in September, where I had a most enjoyable half-hour with President Yuan Shih Kai. He is China's strong man to-day, and exprest an interest in the meetings. He does not profess to be either a Christian or a Confucianist; he is a practical man of affairs. China has not thus far made Confucianism the state religion, and while the President, the Governors, and certain officials worship Heaven or Confucius, it is never obligatory. The President, altho not a deeply religious man, sees the alarming growth of immorality, with the breakof old standards new ones have been formed, and he believes in supporting morality or any religion that will uphold the State. The Vice-President also received us very cordially, and gave us an opportunity to present Christianity to him.

The change in Pekin, compared with fourteen years ago, is striking. In 1900 the Boxers were killing our Christians, and attempting to drive foreigners out of China. This year, for the first time, the Chinese officials opened the Forbidden City, where the foot of the "foreign devil" was formerly never permitted to rest, and gave us a site for our tabernacle right near the palaces of the boy Emperor, and close to the sacred altar where the Emperor annually worshipped. Four thousand students assembled in this tabernacle to hear the Gospel, and some six hundred men

were enrolled in Bible classes in twelve churches in different parts of the city.*

It is a great problem how to lead the educated Chinese, composed of officials, modern Government students, and commercial men, into the churches, which are generally made up of the lower classes. But twelve churches are in line in their efforts to reach those literati, and to maintain Bible classes for them.

More than two thousand inquirers in Peking exprest their desire to study the Bible in groups. Last year, with far less preparation, five hundred non-Christians were in Bible classes and more than 150 of these were later received by the churches. The results this year will be far greater. The response of the officials and leaders of China was most notable in the capital city, which has long been the most conservative center of China. At one meeting for inquirers who were deemed near the point of decision for the Christian life there were present one former governor, two generals, private secretary to the President, the director of China's national bank. prominent officials, and a young non-Christian philanthropist who has given this year \$12,000 to Christian work. My interpreter was a young man recently converted in prison. father was the governor of four provinces, his uncle the celebrated Marquis Tsun, China's minister to England and Russia, his grandfather China's greatest statesman, Tsen Ouo Fan. Tho a recent convert, he has become a bold witness for Christ. In this small group there were three men of prominent official position

^{*}See account on page 5 (January).

who had all been baptized and become earnest Christian workers during the year. Probably in no other country in the world to-day are the officials so accessible to Christianity as in China.

When we reached Hangchow, we went from the railway station to the modern theater which had been secured for the meeting. The Confucian owners of the theater had can-

as they were convinced that His claims were just.

Four years ago, immediately after the meetings in Hangchow, the principals and teachers of the government colleges strictly forbade the attendance of the students at Bible classes and opposed our work. This year, however, these same principals invited us to a banquet, thanked us for helping them in their work for the students,



THE EVANGELISTIC MEETING FOR WOMEN IN HANGCHOW, OCTOBER, 1914

celled an entertainment scheduled there, and gave us the use of the theater free of charge, which would have been twelve hundred dollars. The Governor granted a half-holiday, in order that the students might attend the meetings, and they all came. When we arrived at the theater, we found twenty-five hundred students. officials, and business men, filling every seat up to the top gallery, and two thousand were waiting outside. The same thing was repeated the next day. About a thousand of these men signed cards, promising to study the life of Christ and follow Him so far and received cordially an address in which we asked for the opening of the government schools to voluntary Bible classes. One is deeply imprest, in going from city to city, with the open-mindedness of the Chinese leaders to-day. Our interpreter at these meetings was Mr. C. T. Wang, the young Christian statesman of China, formerly a member of Yuan's Cabinet and Vice-President of the National Senate. He is now National Secretary of the Y. M. C. A.

The Governor of the province asked us to a banquet, at which were present many young progressives who



THE SPECIAL MAT SHED ERECTED FOR THE EVANGELISTIC MEETINGS IN CHANGSHA

had made a fight for righteousness and against opium. The young interpreter and I went from our knees to that meeting with the Governor.

For an hour we presented Jesus Christ to that Governor and Secretary of State, Mr. S. T. Wen. Finally, I said to the Secretary, as I took out my Testament: "Mr. Wen, when the eunuch had heard the Gospel that Philip preached to him, he said:

"'What doth hinder me to be baptized?' What hinders you from becoming a Christian here and now?" Mr. Wen replied:

"Mr. Eddy, some day I will; but now it would complicate my official position. Some day I will retire from political life and go into private life and become a Christian."

"Why not do it now?" I urged. "We need Christian leaders now. Will you not do it now?"

He answered: "I will." Then we shook hands, and I said: "Mr. Wen, when will you do it?"

"Next Sunday," he replied. At

first he asked for private baptism, but I said, "Let us be plain; we must be courageous, and work for the glory of Jesus Christ. Will you go down to the little church and be baptized in public?"

"I will," he said. The following day this fearless man took the chair at the meeting and stated publicly that he had decided to become a Christian. Even the non-Christian students broke into applause. The next Sunday he went down and gave his testimony before the people in the little church. He said, "I may lose my official position, but I take my stand to-day once for all for Jesus Christ." Over a thousand young men had signed as inquirers in the theater meetings, and Mr. Wen said, "I can not ask them to join the church if I ' do not lead the way." He immediately started Bible classes among his household servants and officials; and on the last day of meetings in China, when illness prevented me from conducting the meetings as scheduled, Mr. Wen came down and carried

them on with Mr. C. T. Wang. I have seldom seen a man more instantly trnsformed in his character than was that man, a witness known of all men.

We went to Foochow, at the invitation of the Governor, the Chamber of Commerce, and all of the Confucian College presidents. (It was there that eleven missionaries were torn limb from limb by the angry mob twenty years ago.) Now, when I went to the Guild Hall, I found two thousand inside, and fifteen hundred more outside waited there an hour to get in and hear the Gospel. The same thing took place the next day. Sitting on the platform was the

Sitting on the platform was the aged Archdeacon Wolfe. When he arrived in China fifty-two years ago

there were but four Christians in this part of the empire. He himself was driven out of the city by the mob. To-day, practically every student in the city was attending the meetings, as well as the leaders of every section of the community. More than sixteen hundred students and young men enrolled themselves as inquirers to join Bible classes to study the four Gospels.

The Governor asked us to dine with him and other officials. I had some charts that showed the material bankruptcy of China caused by her moral bankruptcy, which was in turn caused by her spiritual bankruptcy, because she had left God out of account. After explaining this I presented Jesus Christ as the only hope of



CHINESE OFFICIALS AT EVANGELISTIC MEETINGS IN FOOCHOW

In the front row are Mr. Sherwood Eddy and (on his right) the Governor-General and other officials of Fukien Province, at a special lecture by Professor Robertson, in connection with the evangelistic campaign, October, 1914

China. We had an open hearing for Jesus Christ that night, before the Governor and his officials, and I presented the Governor with a Bible. An official who was present is to be baptized within two months.

Two days after the meetings the Governor subscribed several thousand dollars toward the purchase of a site for a new Y.M.C.A. building in the student quarter. Some forty educators and college principals, with the Minister of Education, gave us a banquet on another evening and said to us in an address: "Confucianism alone can not save China. We need the moral dynamic and principle of progress which Christianity can give. Christianity has long appealed to the lower classes, but has not the time now come for you to appeal to the leaders and educated men of the nation?" Several of these college principals exprest a desire to study the life of Christ, and a number offered us the privilege of opening Bible classes in the government colleges themselves. The Chamber of Commerce invited us to address them on two successive evenings. More than a hundred of these men promised to join Bible classes to make a study of the New Testament. A few years ago there was no Chamber of Commerce here and these men would have been deeply hostile to Christianity.

But the significant thing about that province was the new plan of a province-wide campaign in which all the Christians were united. Six hundred Chinese pastors, laymen, and leaders were called together for a week's training conference at Foochow and Amoy. After they had attended the central meetings we

sent men out into the province in teams of two, one Chinese and one foreigner. The results in those secondary cities were proportionately greater than in the larger cities. In one place three Buddhist priests joined a Bible class.

The darkest and hardest city was Canton-the center of new revolutions against the Government. day that we arrived a bomb was thrown that killed twelve men. battle had been fought within seven miles of the city. All public meetings of every nature were forbidden, and the great shed that had been erected for our meetings was taken down before we arrived. What could be done? On our arrival the Governor called together all of the college principals of the city and gave us an opportunity to present the Gospel message first to them. they invited us to the colleges: there was no law against that, so that for the first time in history many colleges in Canton opened to the missionary message. Their great law school alone has seven hundred students. We could only take about five colleges a day, and held one meeting in a church, where five hundred and thirty Confucianists signed as inquirers and bought Bibles. The next Sunday seventy-five men were baptized. The terms of baptism were always fixt by the local church bodies.

A hundred and fifty non-Christian students in Canton decided to enter the Christian life, including sixty medical students. One college principal writes: "We are full to overflowing with joy. On Sunday we received into the church forty-two students and sixteen others. I have never seen anything like it in this

school." Even more important was the Training Conference for Christian workers. We found gathered here a thousand Christians and workers of all denominations, including a hundred and fifty from outlying cities and towns who had come in to attend this training conference in preparation for a province-wide campaign next year for the Kwangtung Province, which numbers thirty-seven millions of inhabitants.

In Canton a thousand Christians gathered for a training conference, many coming from other centers. They are now preparing for a province-wide campaign for next year. In fact, other provinces are asking for these province-wide campaigns.

Some of the Results

Our campaign this year was quite different from that held last year in many respects. First, there was a larger hearing on the part of the students. Last year the student audiences averaged about two thousand a night; this year they averaged over three thousand every night at the public meetings.

Second: for the first time also this year the officials were ready to give an honest hearing to the Gospel of Jesus Christ. The President, the Vice-President, members of the Cabinet, and the Governors of almost every province that we visited, either erected pavilions for the meetings or gave the students half-holidays, or invited us to a banquet, with an opportunity to address the officials.

Third: a beginning was made not only with the students but with the merchant class, who are harder to reach than the students. We tested this in the great port city of Amoy.

When we arrived there we found that the Lieutenant-Governor had sent out his proclamation announcing meetings to such an extent that they did not dare give out tickets for the meeting. All of these audiences were not people admitted from the streets; they were picked audiences of those three classes, officials, students, and business men. In order to gain admission to the evangelistic meetings men were compelled to go to a certain place and sign written applications. Eight thousand men came in advance and signed those applica-The opening night five thousand gathered—the place only held two thousand, and had to be filled three The next day it rained, and as in China they don't go out in the rain, I did not expect that a meeting would be held. I was taking dinner at six o'clock, when I was summoned by a messenger to come at once. Three thousand men had come, and they sat while the rain dript down, some of them wiping the rain from the seats. For one hour they listened as we talked about sin, their sins-gambling, graft, and the sins that are honeycombing the life of China. One business man who signed a card got ten others to join his class. Men said, "Wherever there is Christian to teach you can classes all over the city."

Some New Problems

The work this year also raised new problems. I will mention only three in passing. The revival of Confucianism is very sure to come in this decade. The door will not forever remain open to Christianity as at present. The movement toward Confucianism is not united, it is not self-conscious yet, but it is growing. One

party is trying to promote a materialistic movement, but a far larger party is trying to strengthen the religious element in Confucianism. It reminds me of an old watch that has run down, into which they are going to put a new mainspring, the mainspring of patriotism and nationalism, so that the old watch will not only keep time, but will go faster than the normal. I no longer dread that movement, however, after what I have seen.

As in the war in Europe, every time there is a change on the part of the enemy, there must be a new alignment by the other side; so the churches must form a new alignment to meet these new conditions. some places the Chinese churches have been so long accustomed to deal with the lower classes, that they do not know how to go out and meet with warm hand these men of the upper classes. Then there are not enough trained Bible teachers to meet them and shepherd the inquirers. The wonderful growth of the Christians, however, is encouraging.

The Christian forces are many times as effective as they were four years Then, after the meetings, the inquirers would slip right through our fingers; but now the Christians are growing in the thoroughness and devotion of their follow-up work. It is inspiring to see three or four hundred Christians praying pleading with inquirers, and grappling with a great situation. That is bound to lift their Christian life. We do not go into any city or province unless all the church bodies unite. and set apart local leaders to follow up the work, with Bible-class leaders. None the less, the great problem is the Chinese churches.

Lastly, we have to face the problem raised by this war. Not only is the Chinese Government seriously embarassed, but our home base is threatened at a time that calls for advance and not retreat. I expected that this war would cripple the meetings far more than was the case. For instance, in Shanghai I was introduced to the late Premier, and I said to him: "Will you accept Jesus Christ?" He replied: "When I see Europe drenched in the blood of your so-called Christians, and when I see the foreign city of Shanghai flowing free with opium, six hundred shops, to curse our nation, I do not want to put my foot in that mess that you people have made of Christianity."

I hung my head with shame. I expected that this would be the attitude of the students; but it was not. They hardly know that war is wrong. They are ready to listen to the claims of Christ and are ready to join Bible classes by thousands, and to join the church by hundreds.

When was there a time when the leaders of a nation of over four hundred millions, one-quarter of the human race, after four thousand years of preparation, after a hundred years of missionary work, were so open to the Gospel of Christ as in China today? Will you call for retreat or for the crippling of forces to-day? Not only in those few cities, but in all parts of China, not only for the upper classes, but for all classes, the Church ought to advance. church in America ought to support the work for a great evangelistic ad-The door is wide open, but the opportunity may pass.



A RECENT PUBLIC IMPROVEMENT IN CUBA

The Central Railway Station, opened in 1913, cost \$5,000,000. There are fifty trains a day each way

Fifteen Years in Cuba

RESULTS AND PRESENT STATUS OF PROTESTANT MISSIONS IN CUBA

BY REV. J. MILTON GREENE, D.D., HAVANA, CUBA Superintendent of the Presbyterian (North) Mission



N article on "Protestant Missions in Cuba," written by Richard Sumerle Maher, and published in the Catholic World of Novem-

ber 19, 1914, makes statements so strangely and glaringly aside from the truth that I feel impelled to give the real facts of the case concerning the need, the fruits, and present status of evangelical work in the island. For thirteen years I have been in closest touch with these activities, and have been at pains to verify at first hand the data contained in this article.

The blessing of God upon our work in Cuba has been so marked and the response to our efforts has been so hearty on the part of increasing thousands, that we are at a loss to account for the basis of the statements in Mr. Maher's article. They seem to have been born of the imagination. When I recall, for example, an experience last year, when I organized two churches, one of 58 members and another of 14, baptizing them all, and marrying, in the first case, 7 couples, all of whom were parents, and several of them grandparents, all but one having been born out of wedlock, and all being Cubans,



UNDER THE OLD RÉGIME IN CUBA

The Malecon (driveway) as it was before the first intervention by the United States

I am imprest anew with the need for Protestant mission work, as seen in social conditions.

It also appears how important and vital are the reconstructive influences which proceed from Protestant mis-Another instance, that ocsions. curred last year, was the reception in our Vedado congregation of four married couples and their children. Hundreds of youth of both sexes in our Bible Classes and Endeavor Societies have had their ideals of life elevated and purified and their moral nature strengthened under the influence of an open Bible and the simple These young people are Gospel. to-day enthusiastic champions of a patriotism free from the trammels of ignorance, superstition and immorality. They are conspicuous in their various communities, for civic righteousness and social rectitude.

Nor can I forget the immense advantage of a spirit of investigation

and tolerance of the opinions of others. The Protestant missions have taught the people to examine all things and to hold fast that which is Thus while able to give a reason for the hope that is in them, and with the moral courage of their intelligent convictions, they have a larger charity for those who differ from them in religious belief. was sorely needed in Cuba to supplant the hatred which formerly prevailed so extensively. The quickening of intellectual life, the purification of domestic conditions, the inculcation of industry as a religious virtue, the condemnation of the lottery and other forms of gambling, all these and other similar influences have created an atmosphere which we are wont to consider the indirect result of Protestantism.

Remembering the American intervention for Cuban independence and the disinterested attitude of the Am-



UNDER THE NEW RÉGIME IN CUBA

The Malecon (driveway) as it was improved after the first intervention by the United States

erican Government, the masses of the Cuban people are quick to discern in all this the outworking of Protestant principles in contrast with the four centuries that preceded. The result is a predisposition to receive gratefully whatever of good we have to offer them. This is also very frequently recognized by Roman Catholic friends. Scarcely a day passes that we are not invited to open work in new centers. On every hand are many sympathizers who say frankly that we may count on their moral support, altho for personal and domestic reasons they can not yet openly affiliate with us. This means, in most cases, that the wives, mothers, or sweethearts oppose their joining the Protestant Church.

Two other beneficial effects of Protestant work may be mentioned. The first is the noticeable change in the few sermons preached by the Roman Catholic priests. From personal observation and from the testimony of Catholic friends we judge that Protestant example has stimulated the priests to a higher moral and evangelical tone in their pulpit utterances. They have also been stirred up to repair their dingy church edifices and to furnish them with pews instead of leaving the faithful, as formerly, to stand, kneel or sit upon the cold stone floors.

The other noticeable effect is the very marked decrease in ten years of the number living in concubinage. Wherever Protestant influence extends, marriage is insisted upon as an ordinance of God, and concubinage is set forth as a sin. Our clergy are always ready to solemnize marriages without any charge, thus lifting from the people the heavy yoke formerly imposed upon them in the excessive marriage fees demanded by the priests.

In order to appreciate the results of Protestant missionary work in

Cuba one must bear in mind the physical, intellectual, social and religious environment existing in the island at the close of the Spanish war. It is a type of civilization which may justly be termed unique and is essentially what was found in all the former Spanish colonies. It is a civilization hobbled, handicapped, represt, cast in the mold of an inveterate traditionalism and saturated

census showed the number of those living in confused concubinage to be 168,000.

In religion almost every one was labelled a Roman Catholic, having been baptized as such in infancy, but with at least 90 per cent. of the male population there was no evidence in daily life of a fear of God, obedience to His commandments or devotion to the Savior. For wholesale worldli-



ONE OF THE NATURAL PRODUCTS OF CUBA Children in Havana growing up uneducated and indifferent to responsibilities

with Jesuitical principles. Here were found the two extremes of wealth and poverty, culture and ignorance, morality and laxity, churchliness and indifference—with the second element in each case overwhelmingly in the ascendancy. In a country well-nigh unparalleled for fertility, poverty was widespread and the conditions of life for the masses could hardly have been worse from a hygienic standpoint. From 60 to 80 per cent. of the people were illiterate. In 1899 the official

ness and sinful indulgence no other day was equal to the Sabbath. Except on festal occasions the many cathedrals and churches were very sparsely attended. Nine-tenths of those who frequented the Mass were women. Many of the church edifices were in a deplorable state of repair, so that the impression made upon a visitor was that for the great majority of the men at least Roman Catholicism as a religion in Cuba was in a decadent condition, the existing

Church having lost the confidence of the people. It is undeniable that the priests, as a class, with some noble exceptions, are treated by the majority of Cubans with cold indifference. This is due to their lack of culture, and in too many cases to their social laxity.

More and more the masses are turning to the Protestant ministers for marriage. My own list has flict with the marriage laws enacted during the first American intervention with the express object of lessening the number of illicit unions and of illegitimate children. From 1885 to 1900 the Judicial district in Havana registered the largest number of marriages, filling seven books, each book composed of 400 leaves and each marriage occuping two leaves. From 1900 to the present



A CULTIVATED PRODUCT OF CUBA

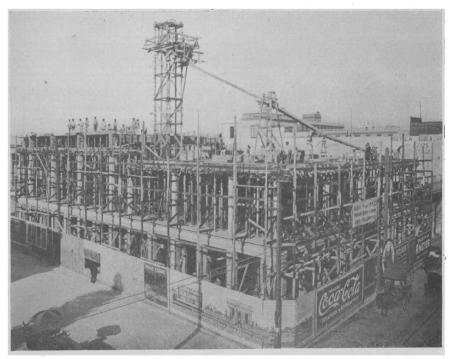
Children of the Presbyterian Sabbath School at San Antonio, delos Baños

reached a total of 175 and that of one associate 3,200. In many cases the pastor has also paid the registry fee of one dollar, and in not a few instances it was necessary to secure the inscription in the civil registry of those whose parents had failed to report their birth.

It is worth while to note that three years ago, Sr. Carlos Ortiz y Coffigiu, Secretary of Justice, issued a circular to the municipal judges of the island, urging upon them to put no obstacles in the way of registering the marriages celebrated by Protestant ministers, as such action would be in con-

time the district which has registered the least number of marriages has filled seventeen books of 600 pages each, assigning to every marriage one page and a quarter. In the Southern Judicial district of Havana the number of matrimonial inscriptions from 1910 to 1913 reached a total of 1,579. Of these 982 were Protestant, 418 were Roman Catholic and 179 were civil.

What we found in Cuba may be summed up in general terms, and speaking of the masses, as follows—stagnant intellect, enfeebled will, perverted conscience and irreligious life.



ONE OF THE NEW CHRISTIAN INSTITUTIONS OF CUBA
The new Y. M. C. A. Building to be completed in April, 1915

The people did not know how to think, and were afraid to investigate. They were like animated machines, manipulated from without and accepting what was told them or what they had inherited as truth. They delegated their decisions on moral questions to others, knowing nothing of the right of private judgment. Conscience with them had been so misguided in their education that moral distinctions were sadly confused. Men had lost the native instincts of right and wrong in obedience to an artificial code of morals. They worried about sins that were no sins and they had lost the consciousness that men may be sinners even when they are obedient sons of the Church. There was consequently no public conscience to be relied upon as a last resort, and men did what for the time being seemed to serve their own interests. The idea that the end justifies the means made itself felt most disastrously in the matter of truthfulness, honesty, chastity and even of friendship and matrimony. This explains to a great extent why Cuba well-nigh leads the world in the number of her suicides, ravishments, robberies and graft.

Certainly what has been written will suffice to justify the presence of Protestant missionaries in Cuba. Some of the statements made in the article in *The Catholic World* stand in marked contrast to the facts which can not be refuted.

Statements in the "Catholic World"

"Not a single established Protestant congregation of Cubans."

"There are 30 per cent. less missions and 50 per cent. less workers (Protestant) than there were six years ago."

"All over the island men and women are giving up the struggle and coming home."

"The Episcopal Mission has spent \$100,000 yearly in Cuba for salaries and running expenses since 1900."

"It is well below the truth to say that \$400,000 are being spent annually for the (Protestant) conversion of Cuba."

Official Facts of Protestant Work

One hundred and forty-nine organized churches with a membership of 10,975.

Established missions, 290, with 170 ordained missionary workers.

Average gain in the last six years, over 100 per cent. in church-membership.

Protestant Episcopal Mission average expenditure since 1904, \$35,000.

Total average expenditure of all Protestant societies, \$221,429 a year.

The Protestant pastors and their assistants preach the Gospel in 300 pulpits each week. There are over 700 teachers in the Sabbath-schools and 160 teachers in the boarding- and day-schools conducted by the missions. There are five Protestant church papers published, Bibles have

been circulated to the number of 300,000, and millions of tracts have been given away. Surely, from any unprejudiced standpoint, Protestant missions in Cuba have not been a failure and the money given has not been wasted. The manifest blessing of God has rested on the work.

STATISTICAL RESULTS OF PROTESTANT MISSIONS IN CUBA (1889-1914)

Denomination	Established	Average Annual Expenditure	Missions	Organized Charches	Members	Ordained Clergy	Sabbath Schools	Sunday-School Pupils	Day Schools	Day-School Pupils	Membership Increase in Six Years	
Baptists (S.)	1899	\$40,000	29	27	1,900	31	35	2,000	7	200	75%	
Baptists (N.)	1899	40,000	98	37	1,537	33	56	1,640	11	565	100%	(In 10 yrs.)
Protestant Epis.	1904	35,000	32	19	1,677	19	19	1,237	5	669	175%	
Friends	1900	5,714	36	7	467	21	36	621	5	353	75%	
Presbyterian (N.)	1901	33,000	31	20	1,108	20	28	1,788	12	600	20%	
Presbyterian (S.)	1899	13,000	15	9	600	7	9	750	4	500	100%	
Methodist (S.)	1899	54,715	49	30	3,686	39	51	2,597	6	552	40%	
		\$221,429	290	149	10,975	170	234	10,633	50	3,439	100%	



A Key Man at Constantinople

WILLIAM W. PEET, TREASURER OF AMERICAN MISSIONS IN TURKEY

Thirty-four years ago Mr. William W. Peet, then a young man only thirty-one years of age, gave up a responsible position with the railroads of Nebraska to accept appointment as treasurer and general business agent for all the Turkey missions of the American Board of Commissioners for Foreign Missions. It is an important office, the duties of which are manifold, and often perplexing. During the last sixteen years Mr. Peet has also discharged with signal ability the delicate task of representing mission interests at the foreign embassies and at the offices of the Turkish Central Government.

When Miss Ellen M. Stone and Mme. Tsilka and her infant son, born in captivity, were held for ransom by Bulgarian brigands, it was Mr. Peet who, with Dr. House and the dragoman of the American embassy, successfully negotiated their rescue. Turkish officers high and low, civil and military, had been instructed to shadow the rescuers every moment, night and day, to break up their plans for payment of a ransom, and at all hazards to arrest the abductors—their enemies. Mr. Peet was positively assured that the ladies were dead, but he quietly replied, "Then we will visit their graves." For wearisome days and nights he and his two comrades, with \$66,000 in gold coin (250 pounds weight, done up in sacks), sought to elude the vigilance of the Turks, but in vain. Finally one night, while the guard slept, they crept out to the appointed place on the hillside, and successfully delivered the ransom money into the hands of the brigands—assuring the release of the captives. Thus they accomplished the seemingly impossible task.

In the years 1895-97 more than \$1,000,000 for Armenian relief and orphansupport money was distributed through Mr. Peet's office without the loss of a dollar. Again, in the recent utter collapse of banking facilities, due to the European war, Mr. Peet has been able to meet the needs of 200 missionaries all over Turkey, with a minimum of inconvenience and delay.

In the reign of Abdul Hamid, there were many business transactions with the Turkish Government that required both business ability and diplomatic tact of an unusual order. When Mr. Wingate of Talas purchased, as the site for a high-school, an elevation commanding a view of the Caesarea plain, the local government declared: "That is a site for a fort, not for a school," and demanded the return of the property. Mr. Peet, like Antonio, opposed his patience to the Turks' fury, and made use of the Turkish device of postponing any settlement until a more propitious hour. As a result, the Talas High-School building now crowns that eminence.

The success of Mr. Peet is due to certain prominent characteristics.

He masters each case, and when he is sure he is right, he goes ahead.

With imperturbable self-control, he is able to keep an impassive face, never raising his voice even under great provocation.

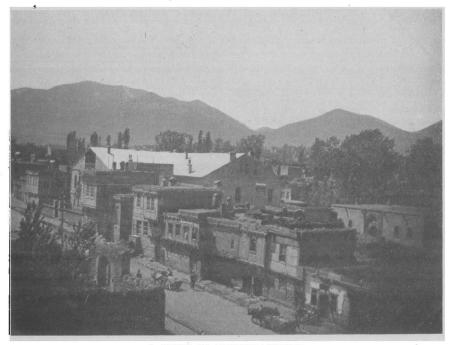
His manifest sincerity, his Christian principles, and his mastery of self and of the matter in hand, inspire confidence with men of every class.

He is a model associate and friend, uniformly considerate of his colleagues and assistants. He is the executive force.

His indomitable will, his calm judgment, his unassuming dignity, his consideration of others, his weighty personality, his years of experience, constitute the solid basis of his success.



EUPHRATES COLLEGE BUILDINGS OF THE AMERICAN MISSION AT HARPUT



A STREET IN ERZERUM, TURKEY

The large building is the Girls' Mission School of the American Board

CENTERS OF AMERICAN MISSION WORK IN TURKEY

The War and Missions in Turkey

BY REV. JAMES L. BARTON, D.D., BOSTON, MASS. Author of "Day Break in Turkey," "The Unfinished Task," etc.



T is a gratifying fact that the present conflict is not a religious war, whatever may be said to the contrary. Roman Catholic and

Protestant countries are in alliance against other Protestant and Roman Catholic countries. Mohammedans, Greek Catholics, and Jews are also fighting upon both sides. It is a war in which religious and class lines are obliterated.

Turkey entered the conflict not from choice but from necessity, and because of pressure from without. From Turkey's standpoint the war against the Allies is not a religious war in the generally accepted meaning of the term. At the same time it was necessary for the Turks, before entering upon formal hostilities, to declare a "holy war," since all Mohammedan wars are supposed to be more or less identified with religion. The unreasonableness of the situation is made apparent from the fact that Turkey is in alliance with nations that are fighting Mohammedans. In fact, they themeselves, if they attempt to invade Egypt, will come into open conflict with their Mohammedan brethren, while, at the same time, their Mohammedan army and navy have Christians in their ranks and are fighting under the leadership ofChristian officers. Clearly, even from the Turkish standpoint, the war is not strictly religious.

The entrance of Turkey into the conflict was evidently not spontaneous, and was without the approval of all Moslem leaders. Their enthusiasm for the conflict is not on the increase, and the Christian populations have never favored it.

The significance of the Turkish factor in the conflict is not due to the addition of 20,000,000 to the number of peoples involved, but is because for half a century or more Turkey has been the storm center of the Near Eastern question. Since Crimean War Russia crowded from the north for influence and territory, while England, France and Germany have skirmished for position and influence in the Balkans, in Asia Minor, and in Mesopotamia. Syria, Arabia and Egypt. Now that the "balance of power" is in the melting-pot. Turkey is thrust into the superheated furnace into which are cast questions of control, sovereignity and supremacy of more than one European nation.

As a missionary land Turkey commands unusual attention because of its Mohammedan Government. It is practically the only country where Christian missionaries labor to-day that is openly and constitutionally Mohammedan. It possesses a great variety of divergent Moslem sects and races besides being the home of some of the most ancient and historic Christian races and churches. For nearly a century this mission field has been occupied, mainly by the

American Board and by the Presbyterian Board of Foreign Missions. In no other field have more conspicuously successful Christian institutions been established than those in Turkey. These include, besides strong, aggressive Protestant churches, a notable list of colleges and seminaries, other schools of all grades, hospitals and dispensaries, printing establishments, industrial enterprises, and many other activities related to organized missionary operations. These institutions are distributed over the country, from the Balkan peninsula on the west, to Russia and Persia on the east, and from the Black Sea on the north to the Indian Ocean on the south. They reach all classes, and during the last three or four years a rapidly increasing number of Moslems have been eager patrons and supporters.

The American Board and the Presbyterian Board, together with some smaller missions, support four or five hundred foreign missionaries. most of whom are connected with the American societies. They represent an investment of more than \$30,000,000, with an annual expenditure of about \$700,000 in gold, and have won the patronage of the leading official classes. There are also French Roman Catholic missions of considerable proportions, many of which have strong institutions and carry on a most commendable work.

At the beginning of November this entire territory, almost without warning, found itself in open war against Russia, England and France. All British and French missionaries were compelled to withdraw, and their institutions were closed, except where kept open by trained natives, As

soon as the British Ambassador withdrew from Constantinople, British subjects were put under the protection of the American Ambassador, Mr. Morgenthau, who at once secured from the Grand Vizier the assurance that all British subjects connected with the work of the American Board (30 or 40 in all) would be undisturbed. So far as we have been able to ascertain, the Turkish Government has carried out this pledge to the letter.

For a brief period one of the alarming effects of the war upon mission work in Turkey arose from the abolition of the "capitulations" that have been in operation in Turkey for centuries. This was accompanied by the declaration that hereafter all foreigners and all foreign institutions would come under the laws of Turkev. There is still some misunderstanding as to how far this proclamation will affect the Armenian, Greek. Protestant and other communities, but assurance has been given Turkish officials that American missions and institutions will not be hindered. The Grand Vizier stated that these institutions are carried on. not under "capitulations," but under the laws of the Empire. proclamation, which went into effect on October 1st, has, so far as we know, not unfavorably reacted upon the missionary work, and the missionaries are hopeful that their work will not permanently be disturbed.

Turkey was most quickly and seriously affected by the financial crisis caused by the outbreak of the war. This was probably due to a lack of confidence in the financial system of that country. As soon as it was known in Constantinople that a gen-



A COMPANY OF TURKISH SOLDIERS ON THE MARCH IN ARMENIA

eral European war had begun, a moratorium of thirty days was de-Later this was extended, and it was impossible to secure money from any of the banks, and merchants refused to transact business on credit. The American Board Treasury at Constantinople alone requires \$600 gold a day, or \$18,000 a month for the support of the regular mission work and the institutions dependent upon it. A dispatch was received at the offices in Boston on August 19th (by way of Naples), stating that the missionaries in Turkey were suffering terribly for want of gold. No bank in Boston, New York, or London, or elsewhere could be found to assume the responsibility for making payments in Constantinople.

Finally, it was arranged, through the State Department, that a limited amount of gold should carried to Turkey by the United States cruisers and paid over to the missionaries. The amount was, however, very inadequate to meet the Ambassador Morgenthau also paid personally to the treasurer of the Board in Constantinople \$17,000, cabling the American Board to put that amount to his credit in Washington. Even this generous help would not meet bills already due, much less provide for the future. The question arose as to whether it would not be necessary to withdraw all the missionaries from Turkey. At this crisis the Standard Oil Company of New York agreed to instruct its agents in Turkey to pay limited

amounts of money into the hands of the institutions and missionary societies there. This plan of cooperation solved the problem of transmitting funds to Constantinople, Smyrna and Beirut.

There was, however, a further difficulty, for it was impossible to transmit the money from the mission treasurers at the seaports into



FAST FREIGHT IN TURKEY

It is over such roads that money must be transported to the missionaries in Armenia

the interior where are located most of the missionaries and institutions. Under normal conditions it is possible to send gold from Constantinople to the remotest interior stations through the mails, but now no company would insure the safe delivery of such remittances, since brigandage was on the increase. Under the panic conditions of the war other means of exchange between Constantinople and the interior were interrupted, so that the salaries of teachers and pastors could not be paid, and there was not even money to buy daily bread.

In this emergency, Mr. W. W. Peet, the treasurer of the American Board missions in Constantinople, sent word to the interior that he would pay full cash value for all drafts on himself sent by the various stations. It soon became apparent to the people that the only way to send money safely from the interior to Constantinople was through the missionaries. It also became noised abroad that the Bible House was the only place in Constantinople where drafts were cashed at their full face value.

Now another method of relief ap-The Mohammedan religious organization, that has endowments scattered throughout the empire, found it impossible to send the income of those endowments to their headquarters in Constantinople, and when they learned that the mission stations offered a safe means of transfer they also paid in this money at the various stations, where it was used for the support of the missionaries, and received in exchange drafts on Treasurer Peet at Constantinople. These drafts were presented at the Bible House by the head of the Mohammedan organization and were cashed at their face value.

In this way a great business corporation in America and the great Mohammedan religious organization in Turkey cooperated to keep missionaries alive and at their posts, and furnished the funds needed for their work. This experience also gave to missions a new reputation of business integrity and ability.

In September there was a serious question as to whether schools could be opened at their regular time. A

protest was, however, raised by all classes in Turkey against any change in the usual program, lest it would throw the people into a panic in fear of some unknown impending disaster. The missionaries, therefore, decided to open the schools as usual. And this was done throughout the country, with an attendance generally

Lessons from the War

The war in Turkey has taught us some lessons of no little value.

First: It has revealed the lack of solidarity among the Mohammedans of Turkey. A short time before Turkey entered the war a sermon was preached in the Mosque of St. Sophia, Constantinople, in which the



AMERICAN MINISTRIES TO TURKISH SUBJECTS

A group of morning patients at the International Hospital in Adana, European Turkey

somewhat smaller than usual on account of the financial distress and the difficulties of travel.

The drastic military mobilization took some teachers from mission schools, and by removing wage-earners and harvesters brought great hardship upon the entire country. Beasts of burden and supplies for feeding the army were also requisitioned to such an extent that many homes were left absolutely stript. By payment of the exemption tax many teachers escaped service in the army, so that American schools have not been seriously crippled.

preacher called upon his great Mohammedan audience to draw the sword and enter into a holy war to exterminate Christians and cause Islam to triumph. The only response was a loud "Amin," after which the audience peacefully scattered to their homes.

Again, when Turkey entered into the war, the Sultan issued a proclamation to his people that they were entering upon a "holy war," and calling upon the Mohammedans throughout the world to rally to the banner of Islam and overthrow the foes of Mohammed. This proclamation also called out no enthusiasm even from the Mohammedans in Turkey. The Kurdish Hamidieh, upon whom Sultan Abdul Hamid relied in his conflicts with the Armenians and Russians, have refused to fight under the flag of the Sultan of Turkey, and it is reported that some have gone over to the Russians. The Arabs, when forced into the army, are also said to be deserting by hundreds and thousands.

This call to a "holy war" from one who claims to be the Caliph of Islam, the successor of Mohammed, has met with little response, and many even of the leading Moslems of Constantinople are arrayed in opposition to it.

Second: This war has revealed the fact that Turkey does not command the following of the Mohammedans of the world. While this, the only remaining strong Mohammedan Government, was issuing a call to arms against the Christians, the Mohammedans of India were giving money, and were offering their services to the British Government. The Egyptians also, nominally a part of Turkey, declared their loyalty to Great Britain, while Turkey and Russia are in conflict.

Third: The Turks themselves are proving their inability to continue as a self-governing nation in the face of the onward march of civilization. Since the days of Mohammed the Turkish army had been, theoretically at least, the main support of Mohammedanism. When, however, the Constitution was proclaimed in 1908, and Christians were admitted into the army on equal terms with Mohammedans, the Turkish army ceased to be one that could be used for the

defense of Islam. Even Turkey would not expect Christian Armenians, Syrians, and Greeks to fight for the defense of Islam or for its extension.

To-day the bringing of officers from a Christian nation to organize and lead the Turkish army and the Turkish navy is a more complete demonstration of the disintegration of Turkey as a Mohammedan military power.

Fourth: The present crisis demonstrates the influence and power of Christian missionary institutions. The Turks have turned to the missionary hospitals as the chief source of medical help for soldiers as well as for civilians. The missionary schools have not only been undisturbed, but local officials, and even Turkish generals have their appreciation and confidence in them, and have given assurance that they would be protected. The Commander-in-Chief of the Fourth Turkish Army Corps, located in Smyrna, and the Civil Governor, have been particularly friendly toward the International College and to President MacLachlan, altho the latter is a British subject.

While friends in America have been alarmed lest the American missionaries should suffer hardship, the missionaries in Turkey have not seemed to be disturbed or anxious. They have confidence in the local government, and believe that when the storm is past, and Turkey is again at peace, all classes will look upon the missionary work as among the most permanent and most worthy of perpetuation of any of the uplifting and civilizing influences and institutions in the Turkish empire.

Religious Toleration in Mexico

BY REV. JOHN W. BUTLER, D.D., LL.D. MEXICO CITY
Missionary of the Methodist Episcopal Church



T is significant that men high in the councils of both Church and State should, at about the same time, appeal to the public

from the pulpit and the press with energetic claims that the revolutionary leaders of Mexico had initiated a campaign of persecution against the Roman Catholic Church of that country. Two Cardinals. several priests, some national representatives and one ex-President of the United States, are among those who tell of "churches confiscated or looted, convents destroyed, priests shot in cold blood, Jesuits, secret orders and clergy sent out of the country, nuns outraged, and other evidences of intolerance." In all lands and at all times Protestants are foremost condemning such wrongs, are the first in demanding equal toleration for all creeds. things, however, should be said about reprehensible intolerance fanatical excesses now being laid at the door of the revolutionary leaders and authorities in Mexico.

The public utterances referred to completely ignore the provisions of the Constitution of 1857, and the Laws of Reform, as well as the long and bitter struggle which a suffering people have endured, with tremendous sacrifices, in order to reach part of the way toward democracy and all those other "inalienable rights" with which they were "endowed by

the Creator." No review of Mexico is complete which ignores this great struggle which began in 1810 and is still in progress.

Most Americans to-day seem to be as lacking in sympathetic patience to-Our distrest brothers Mexico as were their grandfathers some seventy years ago, when Daniel Webster said to a circle of friends: "We have a sister republic on our southern border almost in mortal agony and no one among us seems willing to lend it a helping hand." The truth is that the Mexican people. as a whole, have never had a chance, The few who have had a chance have "made good" and, as a result, many of their professional men. merchants, farmers, mechanics, and others, will compare favorably with their brothers north of the Rio Grande. But the masses have never had what we, in the United States, call "a square deal."

When the accumulated wrongs of three centuries were almost crushing the life out of them and the bitter murmurings which escaped their lips reached the ears of their masters, who came from across the sea to lord it over them, the Viceroy aded fuel to the fire by a proclamation containing the following paragraph: "Let the people of these dominions learn once for all that they were born to be silent and obey and not to discuss nor to have opinions in political affairs."

Under circumstances less afflictive

what did American patriots do in 1776? What did the French people do in 1789? And, going still further back, what did our forefathers do in 1640 and 1688 in order to rescue from the battleground of four hundred years that grand Magna Charta that they might plant it as the Constitution of a free and liberty-loving people? To each of these questions the answer is the same; they revolted, and by so doing set the example to our Mexican brothers as the only possible method open to them for righting their wrongs. Surely, then, no American or Englishman or Frenchman should withhold sympathy from these struggling people. Harsh criticism smacks of apostacy. When that unrighteous proclamation went abroad, in the early days of the nineteenth century, Divine Providence, who created all men equal, raised up leaders among the common people who cried and cried aloud, "We will not lay down our arms till we have wrested the jewel of liberty from the hand of the oppressor."

It has been an uneven struggle against great odds, dragging its weary way through more than a century, but it means for them freedom from Spanish domination, from religious oppression, from serfdom imposed by landlords, and from ignorance. Even now, 80 per cent. are still illiterate, tho nominally under the influence of the historic church for four centuries. A powerful trinity of the privileged classes has been united against the people at every renewal of their effort; for the rulers, the aristocracy (which included military officers), and the high clergy (who were generally

foreigners) have always been against the best interests of the masses.

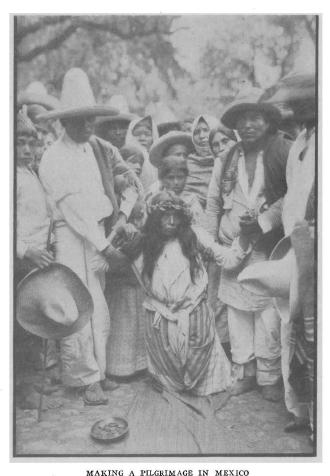
The aristocracy, largely descendants of the conquerers and Spanish grandees, wanted the peons to work on their great estates, and for their purposes they did not wish them educated. Most of the priests from Europe were too worldly, and partook too largely of that "lust of gold" which characterized the early conquerors, to have much concern in the real uplift of the Indians. They, therefore, generally played into the hands of the aristocracy. The ruling class has always sided with the rich as against the poor.

The indigenous people of Mexico had thus been under control since at least a thousand years before the Christian era, and part of them represent a civilization equal, in some cases, to that forced upon them by "military eloquence." These people are compelled to live in ignorance, degradation, and superstition, deprived of the ownership of their own God-given lands, and are then required to till them for masters from over the sea. The native Mexicans are given absolutely no participation in the choice of their rulers, and then, after three hundred years of Christian civilization (?) they are told that they "were born to be silent and obey." Can we wonder that these creatures of God rose up to throw off the voke, and that now the slogan of their revolution is "effective suffrage" and "the return of our lands?" This is the crux of the whole trouble in Mexico. Some American correspondents who go down into the country seek out "sore spots," and returning home are generously paid to write magazine

articles about "Barbarous Mexico." Why do not some of them give more prominence to the mistakes and failures of the past 400 years?

The Christian people of the United States need a more careful con-

press without exaggeration. What has actually taken place in Mexico is bad enough, and at times has rivaled the atrocities of the French Revolution. Wrongdoing is never justifiable, however great the provocation,



A Mexican Roman Catholic devotee making a pilgrimage to a holy shrine on her knees. She collects coins in the pan on the ground in front

sideration of the facts before hastily condemning everything south of the Rio Grande. All the Mexicans are not cut-throats, nor are all the revolutionists bandits. Nor are the accounts appearing in the American and yet the provocation should beget sympathetic consideration. That is all we plead for in the case of poor Mexico in these days of her sore trial. In this spirit let us look at some of the charges to which we refer.

Some of the Charges

The first is that the leaders of the revolution are ruthlessly confiscating church property in Mexico. This is All church property not correct. was confiscated under the Constitution of 1857, and now the Church can not legally hold property as an investment. Mexican historians make clear why such drastic measures were incorporated into the Constitution and emphasized by the reform laws of 1859. It was, as one of them says, "because the Church became a very prominent factor in politics and could upset and establish governments at its pleasure, fomenting the many revolutions which were constantly breaking out." Therefore, it was that the political power of the Church was destroyed by effecting a complete independence of Church and State, and the confiscation of all Church property—from the most magnificent cathedral to the smallest chapel, and from the most expensive convent to the humblest. shrine in the country. All Church property not built in recent years belongs to the government, which, in turn, gives a free lease to the Church of such edifices as are required for public worship. All this was brought to pass by the Liberal Party, most of whose members lived and died in the Roman Catholic fold, tho they were decidedly opposed to the Church as a political institution. Rare, indeed, was the case when a Liberal declared himself opposed to Christianity. Reports of the confiscating of Church property in these days is a mistake-such confiscation occured nearly sixty years ago. As to the destruction of convents, it is only necessary to say

that, according to law, no such convents have existed in Mexico for over fifty years.

Another mistaken charge is that the present leaders of the revolution are expelling Jesuit priests, nuns, and other religious orders from Mexico. The same reason, given above as to the political influence of the Church, applied with special force to secret religious orders. Hence, in 1873, Mexico promulgated additional reform laws, which expelled all such secret societies from the country. this they only did what several countries in Latin America and many countries in Europe had found it necessary to do. If, therefore, Jesuits, nuns, and members of kindred orders have recently, been found in Mexico, they were there against the law, the existence of which they certainly were not ignorant. The present authorities were fully authorized in reminding them of the law.

It has also been asserted that many of the clergy have recently been expelled from the country. The Constitution of 1857 provides not only for the separation of Church and State, but it also guarantees full religious liberty. This means equal toleration for Roman Catholic, Protestant, Mormon, or Jew; and no one has more reason to be grateful for those reasonable and just provisions of the Constitution than the ancient people of God whose descendants in Mexico were, in former times, subjected to much cruel treatment simply for following the faith of their fathers.

It appears to be true that a considerable number of priests have been sent out of the country, but

the revolutionists claim that all such foreigners and had provocation. They claim that many of these left "because of troubled consciences," or for fear that they might be expelled. The famous thirty-third article of the Constitution was framed at a time when these secret orders were giving trouble to the government. powers the authorities to expel from the republic, without process of law, any foreigner found meddling with politics. It is a tremendous power to place in the hands of any man, but the experience of the past called it into existence and it has a special terror for transgressors of the law.

Other evidences of persecution are mentioned, such as the outraging of nuns, the desecration of sacred places, the burning of confessionals. All such acts the Protestants emphatically condemn. Such things are a disgrace wherever and whenever they occur. Good people of all creeds lift their voices against them. In the present case, however, these excesses were not the acts of the authorities or leaders of the revolution, but of irresponsible mobs, among which, at times, may have been found soldiers.

One concrete case will suffice to illustrate our meaning. After the fall of the Huerta Government a mob entered a Roman Catholic Church in the city of Queretaro, brought out a confessional stall, and burned it in the streets. The Constitutional forces which entered the city soon after restored order. A few days later, when these forces evacuated the city, and before the arrival of Gen. Villa's army, another mob sought to wreck revenge on the

Methodist Mission School Church. Every room on the premises but one was looted, two cabinet organs, furniture, books, and clothing were carried out and publicly burned. Then the mob set fire to the building, which would have been utterly destroyed had not the townspeople organized, armed themselves, driven off the mob and extinguished the fire. Probably 90 per cent. of these townspeople were Catholics who have thus incurred our gratitude. An inventory made out by a notary public of Oueretaro puts the damage \$13,800 silver. No complaint has been lodged with the Government at Washington because of this unprovoked attack on the Methodist property, nor for the indignities suffered by both missionaries and native clergy during the past four years.

A few hours after the Queretaro mob had done its work, General Villa and General Gutierrez arrived in the city, and on being informed of what had happened, immediately sent men to repair the buildings. Two of the ringleaders were arrested and would have been shot but for the earnest pleadings of the Methodist pastors, who declared that they sought not revenge but simply the restoration of their property. Protestants Roman Catholics, alike, are suffering the horrors of war in Mexico, and vet, these acts, like similar events in Europe, too awful to narrate, are not be laid at the door of the leaders except in very rare cases. They are committed by degenerate soldiers or irresponsible mobs.

Two other charges have been repeatedly made to the effect that General Huerta was promised "that if

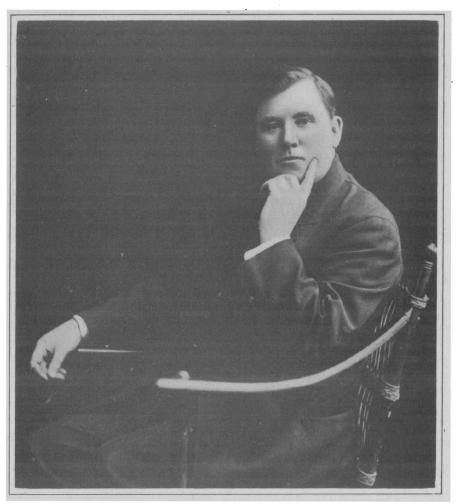
he became a Mason it would secure him election and American recognition." According to the New York Times of December 17th, Father McMahon publicly charged also that "recognition and support offered to Huerta if he would em-Protestantism." The charge is certainly open to doubt. Irregular and irresponsible Masons, of whom there are some in Mexico, may do reprehensible things, but the Masonic Order, as such, would never have done what is alleged in this case. There is no Masonic conspiracy in Mexico.

The second charge is a most surprizing piece of news. I have been the dean of the missionary corps in Mexico City for several years, and intimately associated with the native clergy for a much longer period. No such offer could have been made without my knowledge. Moreover, readers of the Missionary REVIEW will know that no Protestant could ever make such an offer. It is absolutely contrary to the genius of Protestantism, and the man who could offer any worldly or political consideration as a motive for joining his church would be unworthy of membership in any Protestant organization. The only door of entrance is by repentance and faith in Iesus Christ.

All the above has for its object to show two things. First, that our Mexican brothers deserve a more sympathetic hearing on the part of the American public than they have hitherto received. Armed intervention is the last thing that ought to be considered. Secondly, historic Christianity in Mexico needs to be vitalized before it can adequately fulfil its sacred mission among the Mexican people. Historic Christianity, with its splendid cathedrals and religious pageantry alone, in the centers of the country, are not sufficient. Roman Catholics and Protestants alike must go into the towns. hamlets and rural districts in the simplicity of primitive Christianity, and in the spirit of its Divine Head, until every last man woman ofthese 16,000,000 inhas been habitants lifted out of degradation. superstition and idolatry, and has been brought into vital touch with "the God and Father of us all." When that glad day approaches, as the immortal Lincoln declared, "Mexico will rise again," and her people "will learn war no more." Protestant Christianity, with the open Bible, the living Christ, and a liberal education, stands now as always for those forces that will hasten the coming of that glad day.

MODERN CHRISTIANITY

Modern Christianity is rapidly recovering the social impulse of its earliest days. It is glowing once again with the old fire. The fatalist—whether he wear the garments of materialism or of predestination—does not count in the forward march of the Christian army to-day. The Church is convinced that a Christianity which does not go about "doing good" is not the Christianity of Christ. A religion which ignores the healing of the body is not the religion of Him who "took our infirmities, and bore our diseases." A religion which ignores child labor and child mortality is not the religion of Him who took the children in His arms. A religion which has nothing to say about vice and crime in the modern city can not claim kinship with the power that speaks out in the great apostolic letters to Corinth and Rome and Ephesus. A faith that merely hopes the will of God will be done in heaven as it is not on earth, is not the faith of the Lord's Prayer.—W. H. P. Faunce.



FRANK E. HIGGINS-THE LUMBERTACKS' SKY PILOT

The Lumberjacks' Sky Pilot

BY REV. THOMAS D. WHITTLES, NORTH EAST, PENNSYLVANIA

Author of "The Parish of the Pines"



O messenger of religion has left a broader trail in the lumber districts of the United States than Frank Higgins, the well-known Sky

Pilot. For nearly twenty years he was active as a missionary in

the great forests of the north and west, where he blazed the trail, and founded the mission to lumberjacks and riverpigs. The tale of the camps can never be written without telling the story of Higgins. In bunkhouse and byway he delivered his message of regeneration, in city and town he graphically told the narrative until the churches were awakened to participate in his unique labor of love. His message went beyond our national boundaries, and Canada and England listened with responding interest.

Edmund Francis Higgins was born forty-nine years ago in Toronto, Canada, of Irish parentage. boyhood years were passed on a farm north of Toronto, and the great factor that entered into them was the godly spirit of his stepfather, who by life and precept led young Higgins into the presence of the Nazarene. Many times I have heard Frank Higgins declare, "For my religion I am indebted more to my stepfather than to any other person. He pointed to higher things, and led the way."

No sooner had Higgins experienced religion than he began to propagate it, and through his persuasion most of his companions joined the company of believers. A semi-weekly prayer meeting was organized in the school house, Frank Higgins leading the first meeting, and nine of the young men who attended these gatherings afterward became preachers of the Gospel.

Long before he united with the Church the desire to preach possest him, and daily he discoursed to the stumps while laboring in the fields. Once, at the climax of an eloquent sermon, as he vigorously chided the stumps for their inactivity, and with boyish enthusiasm bade them unsheath their swords and possess the promised land, his stepfather and the hired man, who were unsuspected listeners, thrust their heads above the silent audience. So unexpected was

the response that he, who a moment ago had desired to lead an army of stumps to victory, fled to the cover of the forest, pursued by the convulsive laughter of his friends. Years afterward, when commenting on this incident, he said, "You see, it was a sermon to men after all."

Men were always his auditors, and among the stumps of many a far-off pinery he preached with results that caused mothers and angels to laugh in gladness.

He was twenty years old when he returned to Toronto and entered the sixth grade of the city schools. He remained there until he completed his second year in the high school. At twenty-five he returned to Dufferin county and was licensed to preach on the Rosemount Circuit of the Methodist Church. The Methodist brethren found Higgins an unusual propo-He could not, would not, work along the normal conservative lines, but insisted on going his own pace and along new trails. Finally, they decided to dispense with his services for three sufficient reasons -first, he was too old to study for the ministry; second, he was too ignorant; and third, he had no religion.

So it has ever been, the truly great have been misunderstood. To Frank Higgins' religion alone was his greatness due. His love for Christ was the spring of his service. His religious life was too natural, simple and unaffected, however, for the understanding of many, and even in later years some doubted him. But thousands of lumberjacks have reason to thank God for the man who knew no cant, whose life retained the simplicity of childhood, and



FRANK HIGGINS CONDUCTING A CAMP MEETING

whose love for Christ brought him into closer relation with the Ishmaels of humanity.

The opinions of men, however, could not deter Frank Higgins. He was determined to preach, and hearing of the mission needs of Minnesota, he crossed the boundary and was appointed to the Annandale Methodist Church. After two years there he went to Hamline University, supporting himself by preaching on the Sabbaths. The presiding elder found the Irish Canadian a problem hard to solve and two years later Higgins was left without an appointment, and his school-days closed. The man had not yet found himself.

He had been raised a Presbyterian and, when in 1895 the way opened for him to enter the service of the Presbyterian Church at Barnum, Minnesota, he gladly returned to the denomination of his youth. It was at Barnum that he found himself and

his beloved lumberjacks. Here he learned of the roaring "riverpigs" and wilful "timber savages," and the unconventional love of the Higgins heart went out to them with a desire that was stedfast to the end. The unchurched foresters became his hearers, and by the swift-flowing streams and in the low-built bunkhouses, he declared to them Christ's way of reformation and salvation.

From that spring day in Barnum his marriage tie to the lumberjacks was never broken, never strained, and in his after-work at Bemidji he devoted more effort to the camp men than he did to the congregation he had been sent to serve. It was this devotion to the lumberjacks, and the time it took from his studies, that caused his ordination to be so long withheld. The Presbyterians found him as hard to understand as had the



ENTERING A LUMBER CAMP

Methodists, but finally, in 1902, he was ordained by Duluth Presbytery.

In the fall of that year Higgins resigned his position at Bemidji and accepted appointment under the Evangelistic Committee of the Presbyterian Church. His entire time was given to camp work, and the byways of the Minnesota forests have never known a more devoted and persistent traveler than this messenger to the "down and outs." No camp was too far away, no man was too low to reach. He knew no respect of persons, no class, but to millionaire and pauper preached the same unfailing Gospel. The comforts of home, so dear to most of us, were forgotten when the privilege of service presented itself. The rebuffs that discourage weak men found him clad in the armor of hope. He had a message, and with God's help he would deliver it-and the help of God he never doubted.

After the logging camp work was transferred from the Evangelistic Committee to the Home Board it grew from a Minnesota work to one of national dimensions, and at the present time nine states have organized work under the care of the Board. For this increasing work Frank Higgins raised most of the needed money in his appeals to the churches, and few men have experienced a more hearty response.

Higgins grew with his work, broadened mentally and spiritually with his ever-widening view of the vision. Every success made him more lowly, and his constant prayer was "make me more worthy, more useful."

In November, 1913, Higgins fractured his collarbone, but in spite of discomfort he continued to address

churches and to raise funds for the mission. The following while visiting the Montana camps, he received additional injuries in a railroad wreck at Thema. He was carried to Spokane for treatment, and while in the hospital it was discovered that sarcoma had developed at the point of the former fracture, which necessitated an operation. Altho two-thirds of the left collarbone was removed, he recovered quickly and returned to his labors. Then the right collarbone showed evidences of the disease, and on the 1st of October, 1914, he again submitted to the knife. Evidently the bones had been weakened by the packs he had carried from camp to camp.

After the second operation the Sky Pilot gradually lost his great physical strength, but he would not rest. Within four weeks he was again on the rostrum pleading for his "boys" in the woods, and continued to do this until within a month of his death. A few days before Christmas he went to his boyhood home in Shelburne, Ontario, and there, in the afternoon of January 4th, he entered into rest. A wife and daughter and thousands of friends suffer a personal bereavement in his departure.

On January ninth, the body that had so often carried the pack over the long trails, was laid away at Rockford, Minnesota, but the spirit lives in the lives of men made better, in the camp missionaries he inspired, and in the city dwellers who learned through him a new message of brotherhood. The piney trail has led to the heavenly landing, and I doubt not the Divine Scribe entered beside the name of the Lumberjacks' Sky Pilot the sufficient word—Love!

American Indian Peyote Worship

BY MRS, DELAVAN L. PIERSON



HE efforts of St. Paul to rid the Corinthian Church of the excrescences of heathenism which clung to their worship are being

duplicated to-day by a brave company of men and women who are fighting to save the American Indians from the degrading cult of Peyote worship, which has spread its blight from Mexico to Canada within the last fifteen years.



SAMPLES OF THE "MESCAL BUTTONS"

Natural size of the top of the cactus plants used in peyote worship

Growing on the rocky ledges of the hills in Central and Northern Mexico is a diminutive cactus, known in Spanish as the Peyote, but called by the Indians since prehistoric times "the plant of Life," and held sacred by them as a special gift of God to the red man. The blossom, when dried and eaten, intoxicates to delirium, and gives enchanting exaggerations of color, and of sound, and of time. It is popularly known as "mescal."

The early Franciscan fathers found the worship of the peyote so firmly entrenched in the religion of the Mexican Indians that, as a compromise, they transferred its miracle-working powers to a calendar saint—Santa Nina de Peyotes, and in the village of Rosales there stands to-day a little wooden image of Saint Nina as she is said to have suddenly appeared among the peyote plants on the hillside. Around her neck, as a sort of rosary, hangs a chain of the blossoms.

Altho no Indian rites center around that statue now, the pernicious mescal cult or peyote worship spread from that center to the Kiowas and Comanches of Southwestern United States. It has journeyed steadily northward, dropping off its pagan elements and clothing itself with Christian rites, until now it masquerades as the special revelation of Christ for the red man, and the places of meeting are called "God's tent."

The Indians use a decoction of the plant for baptismal and communion services, and account it holy water for purification purposes. They give it in large doses as medicine for all ailments, and pour it into the ears of new-born infants. Many cases of imbecility, insanity, and suicide are directly traceable to its use. They affirm that it is a specific for tuber-

culosis and for certain loathsome diseases.

It is argued by the Indians that the eating of the "mescal bean," or peyote, destroys the taste for liquor -and in a measure this seems to be true. A peyote debauche is never accompanied by acts of violence, so that it is, from the standpoint of the guardians of the law, the lesser evil. Many officials have strongly seconded petitions drawn up by the Indians, and have forwarded to our Government in Washington personal requests that no legislation be considered which would take from the Indians "the peyote button, which they treasure more than their propertv."

This last statement, made by an official in charge of the Kiowas and Comanche Indians, is, alas! only too true. A peyote-eater becomes an idle, worthless member of society, loses all interest in improving his grant of land, and will sacrifice anything, however dear, to obtain the sacred bean. He defies all influences that tend to lift him out of this degraded state.

From the standpoint of the Christian missionary, peyote-eating presents more than a mere physiological problem. It is not alone a "dope" which the pure food laws should legislate into the class with morphine, opium, and cocaine, it is a system of worship inimical to Christianity. has its roots deep in the historic past of the red race, and because of this it makes the strongest kind of an appeal to the Indians. They hail it as a revival of an ancient religion altogether their own, as against the white man's foreign religion, and the mysterious drugging power of the plant is a great asset in the propagation of the "gospel of the bean."

The Indian's Territory

The following are verbatim extracts from documents sent to Washington by leaders of the Winnebago Indian Peyote Church:

"We have adopted a form of worship in which we use the medicine generally referred to as the mescal.* but which is known to us as the "peyote." We feel that we are entitled to exercise one of those first and fundamental principles established in this country-the right to worship God in freedom and according to the dictates of our own consciences. We prize this medicine as highly as we do our farms, our blankets, and our homes. . . . To us, this 'medicine' is a portion of the body of Christ, even as the communion bread is believed by other Christian denominations to be a portion of Christ's body. We read in the Bible where Christ spoke of a Comforter, who was to come. Long ago this Comforter came to the whites, but it never came to the Indians until it was sent by God in the form of this holy medicine. know whereof we speak. We have tasted of God, and our eyes have been opened. It is utter folly for scientists to try and analyze God's body. No white man can understand it. It came from God. It is a part of God's body. God's Holy Spirit is enveloped in it. It was given exclusively to the Indians, and God never intended that white men should understand it. Our ranks are constantly increasing in numbers. . . . It (this religion) will never cease nor falter

^{*&}quot;Mescal," a Mexican term, meaning "booze."

till every Indian within the boundaries of our great country has learned the truth and knows God as God intends they shall know him."

A description by eye-witnesses of the services held weekly in the "mescal" meeting-house will help us to form a just idea of how much the Indians are being helped to "know God" by this method of direct communication through the mouth. one day: 'My friends, I am glad I can be here and worship this medicine with you, and we must organize a new church and have it like the Mormon church.' Whenever they pray in meeting, they put the bean on a white cross or a white napkin on the ground, and they touch the bean first, and they touch their lips, and they hold up their hands, and they rub their breasts, and then pray



AMERICAN INDIANS AT MESCAL-WORSHIP IN A TENT AT WINNEBAGO, NEB.

The mescal, or peyote, is in front of the man in the center

Peyote worship seems to have attained its highest development among the Winnebagoes, and the following description is given by an Indian attendant of that tribe:

"The leader sits in the center of the circle and has twelve apostles, six on each side of him, drest in white. Rattles, gourds, and drums are beating time. They baptize you with a tea made from the peyote. Then you drink some of the tea and they make signs on your forehead with it, and then they take an eagle wing and fan you with it. I heard an educated Indian say in meeting

to the peyote, and then to God. They consecrate themselves to the peyote. They begin taking the medicine along about dark, and when they pass it they ask you how many you want, and urge you to take more. The medicine doesn't work right away, but after it begins to take effect along toward midnight, they begin to cry and sing and pray, and stand and shake all over; and some of them just sit and stare. One of the 'mescal eaters' said: 'I see Jesus' picture in the bean tea.' The women have no part in the mescal meetings, only to eat the beans, and they lie around

the corners of the room like a lot of dogs. They do very bad things, so it is like they lose all their ashamedness."

A mission worker visited the serv-"The meeting ice among the Poncas. place," she writes, "was overcrowded and overheated with the large central altar which is kept constantly burning. I found that the members were composed of the educated young Ponca men, who, tho long past the days of paint and feathers, were decorated with them, and frequently wore a Catholic rosary in their hair. The peyote was served by their leader, formerly assistant carpenter of the Ponca Agency. I was informed by members of the cult that out of the bean, lying on the crescent-shaped altar in the center of the tent, would emerge the body of our Savior, visible only to those who partook of a sufficient number of beans to obtain this concession from Deity. To their wild songs and the incessant beating of the tom-tom was added the deadly narcotic influence of the peyotes, as all eves remained intently fixt upon the altar. At times incense was thrown on the altar, and the fragrance wafted by the leader over the sacred bean. A modern corruption of the historic peace-pipe was passed around in the form of a cigaret, and at midnight the communion cup-peyote tea-was given. I sat between two educated Poncas, one ate fourteen beans, and stated that he could eat forty. limitation is reached when nature rebels and uncontrollable nausea sets The tent at this stage is disgusting in the extreme."

This process is recognized as that of repentance, and the casting out of all sin from the body. The uplifting spiritual visions follow after. Several leaders in the Indian work have taken the drug that they might know the effects, and that these effects might be scientifically noted by physicians.

Effects of the Drug

The following experiences of Indians are told in their own words:*

"After I ate pevote the first time I was kind of afraid of it. It made me feel kind of dizzy and my heart kind of thumping, and I felt like They told me this was becrying. cause of my sins. When I shut my eyes it makes me nervous, because I see things I don't see when my eyes are open. I was sick to my stomach, and trembled all over. After I had taken twelve beans I saw a mountain with roads leading to the top, and people drest in white going up these roads, and I saw all sorts of colors, and arrows began to fly all around I began to perspire freely, and to hear voices just like they came from all around the ceiling. After I ate thirty-six of these pevote I got just like drunk, only more so, and I felt kind of good, but more good than when I drink whisky. I just felt as I could throw my arms out and my arms left me and went off in the air. And I felt I was all going to pieces. Everybody that I saw looked so much larger. Whenever you eat these beans it makes you feel more whatever you are thinking about, and so if any one has passions it makes him feel more so. The leaders tell as an argument, that if you belong to the society you can indulge yourself all you please. The treasurer of the sacred peyote society was sitting

^{*}From a report to the Government gathered by the Commissioner of Indian Affairs of the Department of the Interior.

next to me, and I asked him if he heard young kittens. It sounded as if they was right close to me, and then I sat still a long time. They say that if you eat this bean, it will cure you from whisky drinking, and it makes you saving and a better worker. I know this is not true. I have been to Sioux City with many of the Mescal Society, and got drunk with them on whisky. I am sure that if I had kept on taking the mescal I would have died, because I nearly died as it was."

Another Indian says, "I was sick and I took six big beans of mescal to make me well. They told me to think about the Spirit. After I took the medicine about three hours I began to feel like I was going to be dead. It feels like my blood would stop running and my heart moves very slow. When it nearly stops I began to see things, and I see everything moving around me-snakes and all kinds of animals, just like circus pictures passing me, and many animals I never see before. I see pictures of the devil with red clothes and horns. After this I began to feel good and happy, more so than when I am drunk on whisky. I was happy all night, and I felt like laughing all the time. Something was laying on the floor in the corner of the room, and I was very much afraid of it, but I feel very foolish, and I know something was wrong with my head, because it was my overshoes! When breakfast was cooked I was hungry, but could not eat because my mouth was all covered with that stuff. It seemed like red fleas was walking all over me. I never feel like I could do anything when I eat mescal. It makes me feel

lazy. We have our meetings Saturday night, because we don't work on Sundays. Many are getting blind who use this medicine very much. When I was eating it I just saw flames shooting out from my eyes, and I could not sleep or close my eyes. One man ate seventy-five beans, and it killed him, so they reduced the dose to twenty or thirty. I think I was killing myself, and my mind was going. The Government ought to stop this, because it is worse than whisky."

An Agent's Experiment

One of the agents of the Chevenne and Arapahoe Agency, who experimented with the plant, says: "I do not believe that any person under the influence of this drug could possibly commit murder, for crime seems absolutely foreign to the state of mind which exists. The thoughts are rather along the line of brotherly love. An incident occurred during the test. My physician saw a young bird which had fallen from a tree. He lifted it up to replace it in a nest. This is what he really meant to do, but it seemed to me that he was undertaking to bring about universal brotherhood in the bird kingdom!"

It was hoped that the young Government-educated Indians would revolt from such superstitious rites, and that peyote worship would die out with the old Indians, but it is not doing so. The Government is not sufficiently recognizing it as an evil, and thousands of these peyote buttons are coming unchallenged into our Indian schools, sent by the parents of the children. School-boys run away from school to attend mescal meetings, and always return mentally de-

ficient and incapable of study for several days.

The younger men are attracted to its use, not only because of its pleasurable sensations, but because they can rise to leadership as mescal prophets in these lodges and gain prominence which, under the old regime, was denied them. "Old, ignorant, full-blood Indians," says one who knows, "will part with considerable sums of money and property just for the privilege of shaking the hand of the spiritual leader and receiving his blessing at one of these ceremonial meetings."

A regular missionary propaganda, similar to that of the Mormon church, is carried on by the more established "peyote lodges." Attractive young men are sent out by twos to visit other reservations and encourage their cult.

At present nearly all the buttons come in from Mexico free of duty, and there is no restriction on their sale, unless we call the statutes enacted in Oklahoma in 1909 restrictive. There were no provisions made for the enforcement of this law, and it is a dead letter.

Two organizations, one Christian and the other peyote-users, both composed largely of the younger element of the tribes, presented the following telling statistics:

Christ-worshippers

• •	Per cent.
Self supporting	50
Partially self-supporting	33
Idle2	
Non-able-bodied	10

Pevote-worshippers

	Per ce
Self supporting	21
Partially self-supporting	40
Idle	
Non-able-bodied	26

These statistics were gathered several years ago. To-day's figures would present a still more disturbing comparison.

Many Christian Indian congregations are a sad sight resembling those of the war zone. The aged and the children are there, but the youth who should be the present-day strength of the Church have been lured away by the peyote habit.

The Indian's Appeal

In December, 1911, the Kickapoo Indians of Kansas sent to the Honorable Commissioner of Indian Affairs at Washington the following appealing note:

"We most earnestly petition you to help us keep out the peyote from our people. We realize that it is bad for Indians to indulge in that stuff. It makes them indolent, keeps them from working their farms and taking care of their stock. It makes men and women neglect their families. We think it will be a great calamity for our people to begin to use the stuff. If the Government has any power to keep the people from bringing this stuff on Indian lands, we most earnestly petition you to send superintendent instructions take action against the introduction of peyote on the Kickapoo reservation in Kansas. We urge you to take immediate action before the stuff gets hold of our people."

In the three years that have passed since the letter was sent to Washington, the peyote habit has invaded the Kickapoo Indian Reservation, brought by zealous Cheyenne and Arapahoe delegates from Oklahoma. To whose charge will the guilt be laid? And when will we learn that the King's business requireth haste?

The Test of Discipleship*

BY THE REV. HUGH L. BURLESON, D.D.

Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church



HE story is told of a saintly professor of theology who was met by one of his students and was asked this abrupt question: "Doc-

tor, do you believe in the Incarnation?" His reply was: "My dear fellow, the Incarnation is taking place every day. The Divine life is entering into human relations and the living Christ is coming to dwell in human bodies." Do you not see how this brought the idea down from the realm of dogmatic theology and made it concrete as a matter of personal religious experience? haps it did not categorically answer the question in the student's mind, but it must have answered the cry of his soul. Christ is seeking to be reincarnated in us. He asks us to become his human feet to carry the message, his human hands to minister to his brethren, his human voice to tell the old, old story. This is the test of discipleship.

And what is a disciple? Surely, one who follows a master and learns of him; one who with listening ear and eager heart strives to reproduce that master's message for the world. That, I take it, is the attitude of us all, for I am speaking to those who are in the closest way the sworn disciples of Jesus Christ, and his interpreters to his brethren.

We are indeed disciples, but wherein do we find the test of discipleship? Let me mention briefly three things, which for our present purpose may constitute such a test.

1. The first is responsibility.

Do we not need to ask ourselves, again and again, whether we are really

points of contact between our Master and the souls He is seeking, or whether we may not become centers of interference? I am reminded of one clergyman of our own communion—I am thankful to say he is not representative—who on being reminded that he and his little congregation had, through a space of five years, done nothing to extend the Kingdom of God outside their own borders, sent this brief response:

"My dear Sir: I am very sorry that we can not help your work."

Do you not see where he had arrived? In spite of his sworn discipleship, in spite of his acknowledged responsibility, he had come to think of himself as concerned only with the welfare of a single congregation, while my work was to preach the Gospel in all the world, and he exprest a perfunctory regret that he could not assist me in it! It was very much as the some county in England, on being asked to send troops, should reply to Lord Kitchener: "My dear Sir: We are very sorry that we can not help your war." But it isn't Kitchener's war, and if so. it is doomed to failure from the start. It isn't even the war of the men in the trenches. If it is not England's war, it is worse than useless. I ask, therefore, do we realize, as a test of our discipleship, our responsibility for the entire enterprise? Let me say that the critical place in the mission field is not in the mission field, but in the pews of our churches and in the hearts of our pastors. Our sense of responsibility is a real test of our discipleship.

2. The second test is brotherhood,

Slow as it has been in permeating the human race, the spirit of brother-

^{*}From Men and Missions. Summary of address delivered at the Ministers' Convention in Rochester, N. Y.

hood is the essence of Christ's religion. Yet how perfunctorily and inadequately this sense of brotherhood is sometimes exprest. I confess to a sense of exasperation at the "good works" of some of our Christian congregations. talk about their Master's mission as tho participation in it were a "work of supererogation," to which a special sort of reward should be attached. They conceive of themselves as magnanimously dispensing spiritual riches to benighted and impoverished nations, and therefore as entitled to plaudits and resolutions of gratitude. But the spirit of brotherhood is the spirit of sharing. We are only decently honest if we try to tell our brother of the great riches left for him in our Father's will. To keep silence, while we ourselves enjoy the benefits, would be unthinkable for a true brother. If we are to be real disciples we can not become blind allies of grace. We can no more stop to debate as to whether the yellow, or black or brown brother shall hear about his Father's love for him. than we can about the white brother. Are we pressing this point of view upon our congregations, or are we permitting them to continue, in a sort of spiritual snobbery to patronize the poor heathen so many times a year?

3. The third test of which I wish to speak is the "preparation of the Gospel of Peace."

Since time began there has been no greater responsibility laid upon the ambassadors of Christ than that which exists to-day. The Church faces her greatest opportunity to show herself Christian. We must, I believe, with all our heart and strength try to create public opinion which shall make war

forever impossible, and the means thereto is in the Gospel of Jesus Christ, Other devices have led only to bitter disappointment. They have told us that education would do away with war, and yet the nation which claims the greatest enlightenment throws down the battle-gage. They told us that commerce would do it; that civilization would do it: that armaments would do And all these theories were exploded with the firing of the first gun. About great armaments we ought never to have been deceived. We were asked to believe that elaborate preparations to commit wholesale murder were the best guaranty against murder! brethren, there is only one peace insurance; it is in the hearts of men who have found their Christ, and been found of Him. And that power is strong enough, if we can concentrate and develop it, to influence the future of the world. This of all times is not the time to limit or intermit the worldwide preaching of the Gospel of Peace.

May I press upon you one closing thought? The tests of discipleship might easily be multiplied, but they are all alike in that they each present a wonderful opportunity for us to know our Master. We miss our greatest joy and compensation if we have not looked into His heart of love and recognized His supreme passion. And what is that passion? It is to bring all His Father's children home! Jesus would not have crossed the street of Jerusalem merely to discuss theology with Nicodemus, but He would come so far as from the Throne of Glory to the Cross of Calvary to help Nicodemus understand what His Father is like.

Paganism values power as a means of exercising authority; Christianity values power as a means of rendering service. Nor is this merely an ethical difference. Paganism reveres God because of His power and authority, and is a religion of fear. Christianity reveres God because of His love and His freely offered service to His children, and is a religion of loyalty and hope.

A Bishop's Adventure in Mexico*

It is frequently very exciting, and sometimes expensive, to be an American bishop in Mexico, as illustrated by the following experience through which Bishop Aves and his family recently passed in Guadalajara, as told in a letter dated Christmas eve.



N December 17th, the night of Villa's entry (which was greeted with great demonstrations of rejoicing), at about 10:30, as I was

sitting alone reading—the other members of the family having retired—I heard the chain on the front gate rattle and went to the door, turned on the light in the corridor and asked who was there. The reply came "Please come here." I thought it was the moso (man-servant) from the next door, where an old American lady was ill

I proceeded toward the gate, and when within ten feet I saw some ten or twelve men lined up with their rifles and pistols reaching through the iron pickets of the fence. I was "covered." "Soldiers," I thought, "after some enemy, who have mistaken the house." The leader demanded admission. I protested that I was an American and had no one in hiding.

"Open or we shoot!" was the answer.
"I will get the key," I said, and turned toward the house.

"No! No! Stand, or we will shoot. Call your moso for the key."

I called Fidel, asleep at the rear of the house. The calling awakened the family.

When the gate was unlocked the leader took his position behind me with his pistol pointed over my right shoulder and fifteen men followed to the front door. Eight bandits entered the house. Eight remained in the yard, and as many more kept guard outside, where they put Fidel on his knees and

beat him with their guns to make him tell where his master had his money hidden. They also deprived him of his blanket and shirt.

I tried to reassure the family by saying that they were "soldiers, who had mistaken the house." But the light showed otherwise. They were barewearing only breech-clouts. blankets, sombreros and sandals. When the family and servants (and an Indian boy, who had come from the country to attend our St. Andrew's School, and was passing the night with us) were assembled, and the chief had become assured that no other men were present he ordered his men to point their guns at my head while he said:

"We must have from you at once ten thousand pesos, or we will take you and your son (Henry) with us until it is paid."

To this I replied, with a laugh (rather forced, it must have been), "I have no money for you. We are Americans, as you may see by the flag at the door. You have made a mistake."

"We shall see," said the chief. "Show us the rooms. We must have your money. . . ."

During the next half hour little Mary was with me. She played a splendid and useful part—comedy with a tragic setting. As soon as she joined me I said to her (in English):

"We must play for time. Help will come."

And we did. No key would readily fit the they were grunting "Pronto, pronto!" Mary kept up a constant stream of talk (in Spanish). They

^{*}From The Spirit of Missions (February).

demanded that she should show them at once the safe (caja de fierre).

"Oh yes, the safe! Come this way!" And she led them into the butler's pantry and showed them the *ice-chest*. How greedily they pounced on it! And how the chunk of ice cooled their ardor with its disappointment!

"No, no, dinero puro! Dinero solo! Pronto!"

Next she led them into the storeroom, with its score of locked closets and drawers, which we proceeded (very slowly) to unlock.

"You see, Captain, here is sugar only. And here is only flour. And here—is—coffee," etc.

"No, no, money! Only money!"

"Oh, yes! Well, we will now go to this next room." And we all filed into the kitchen.

At this their patience, I felt, was nearly broken. Poking me with pistol in the back of the neck and using some hard words, they followed us into Mrs. Aves' room. She had preceded us from another room under guard, and we found her trying to divide equally between her two escorts \$71.00 in U. S. bills. Then Henry came under guard and found for them his Christmas savings of \$50.00 in Mexican. Then in answer to Mrs. Aves' pleadings to give them all I had produced from my pocket-book seventy-five dollars-Mexican. This only whetted their greed.

I warned Mary to keep them away from the safe in which was a little jewelry, several hundred pesos and some American money. It was kept in a clothes press between her room and mine. And she did. After conducting them into the bathroom she led the way to my bedroom.

"This, Captain, is my father's room. Here (opening bureau drawers) is where he keeps his clothes. (And they took nearly all.) And in this big chest he keeps his vestments. He is a bishop, you know—an American bishop. See! Here is his cope, and this his chasuble, and this his mitre."

"No, no, shut the box! We want money. Show us the safe!"

"Come this way, Captain." She tripped ahead into her own room, turned up the light and called out, "This is my room, Captain. Come in." (We filed in—past the safe.)

"Don't you think this is a pretty room, Captain? This is where I keep my little jewelry. No, Captain, that bracelet is not solid gold; but take it for your little girl. You have a little girl, Captain? Yes, that little watch is gold; take it. Yes, that little watch is silver. It will not run—but take it; it may please your little girl. No, there is not money in that purse, I am sorry—oh, yes, fifty cents! No, the purse is not silver, but your wife might like it; take it," etc., etc.

The five men helped themselves to everything that looked good, even to clothing. Then they took Mary aside, keeping me away with a pistol at my head, and with four pistols at her face and breast whispered to her. I soon heard her say,

"No Captain, you shall not take away my mother! I am an American; I do not lie. Captain, have you a mother? And would you like to have your mother carried off? No! My father and my brother and I will die, die for her." (You may imagine the desperation of my helpless rage.)

Just then a low whistle sounded outside and the chief said "Vamonos!" We filed out into the parlor. Mrs. Aves was sitting where they had placed her (with Henry near) and her guard (who had shot himself) standing in his pool of blood. With the warning not to leave the house until morning, they stole away.

Fidel came in nearly naked and very cold. He said there were twenty-five besides others surrounding the house. In a very few minutes, with the help of a ladder (the bandits had locked the gate and taken the key) and the Indain boy, we had warned the neighbors. Our material loss, including three gold watches, jewelry, silverware, clothing and money, was not as great as it might have been, and you may be sure we are thankful the affair was not more tragical.

I must tell you of a pretty little sequel. When the family was about to retire the Indian boy said to me aside: "Now, by dear bishop, you have no more money. You are poor. I

have a little and (here he reached in his bosom and drew out a cloth which he unknotted, revealing a few small silver coins) it is yours. And I will pray to God my thanks that your lives are all spared." Of course I took it! So beautiful an act would not be marred and so fine a spirit wounded by a refusal. He had walked from home—thirty miles—to save that money, and he walked back feeling richer than he came. I, too, am richer in heart, with the feeling that not a few of these Indians are good and true and Christlike, and that all can be redeemed.

How to Keep Out of Debt

AN IMAGINARY CONVERSATION IN THE BOARD ROOMS*



HE Traveled Layman entered the office of the Secretary and began at once. "Suppose, of course, you're greatly delighted at raising those debts!" "Yes, indeed, it takes a burden off and makes better work possible." "Well, you're going to plunge right into another debt, aren't you?" "I hope not; but of this year's income we can't be sure till the books are

"Well, I came in to say that if there is another debt I am going to draw out. This isn't business, and I won't stand for it."

"Quite so. I feel that way myself. In fact, I have some proposals ready to make to the Board in connection with the next budget that will go far to correct matters and make debt unlikely."

"Glad to hear that. That sounds new and businesslike. But how are you going to do it? You can't make the people give more than they want to."

"No; that is not the idea. We must not ask them to give so much. In other words, we must cut down our budget."

"That's right. Now you're getting at it. The budget has been swelled above the giving capacity."

"You don't believe that, do you? You mean beyond the willingness to give."

"We won't quarrel about terms—the result is the same. We are spending more than we can get."

"And my proposal is that, since we must cut down somewhere, and we have already pared the missionaries down to the discouraging and distressing point, we simply begin to retrench by dropping our missions in India."

"India! Why, you don't mean the Teluga Mission, the 'Lone Star' field where they baptized 3,000 in a day—where Clough was?"

^{*}From Missions, February, 1915.

"Yes; that is South India."

"Well, I can tell you the denomination wouldn't stand that, not for a minute. Why, that is preposterous."

"Very well, I'll change the proposition. If you think it wiser, I'll propose that we get out of Japan."

"Japan!" in a high voice; "at this time, when we've got to do all we can to keep on friendly terms or find ourselves run out entirely in our trade. Why, of course we can't leave Japan now. We might as well declare war at once, for the missionaries have saved the day for us so far."

"That's true; but what can we do? I have no particular choice, and I'll make it China, then."

"Are you crazy, man? China! Why, I was there myself and saw how the doors are all open to our missionaries, when they are shut to other folks. China is the biggest missionary field in the world to-day, and we ought to have ten times the force we now have there. Don't talk about China, unless you want to take men from somewhere else and put them in there."

"That's the way I used to talk, until you and the others like you said so much about running into debt that I saw it was no use, and we must do instead of talk. We haven't a mission that isn't undermanned at present, and we are working our missionaries to death and denying them aid and the tools needed to work with. I have come to see that it is criminal to let things go on in this way, and that we might far better lop off a whole country and put the balance of our work in proper shape, and keep out of debt. So I don't see but it must be one field or another, and you can take your choice."

"I won't make any choice. The Baptists wouldn't listen to any of these proposals. Just go up to the Convention with a proposal to drop China and see what would happen."

"I know very well; and I know, too, that debate, however impassioned, and resolutions, however strong, will neither raise the money from the churches nor sustain the missions. It is time the Convention and the denomination faced this matter with something besides resolutions. The Board is helpless; it can not make appropriations out of fine sentiments or even indignant protests. What can you suggest? We mustn't go into debt, you say, and we mustn't reduce the appropriations—what on earth can we do?"

"I hadn't seen the thing in just this light, I confess. Debts won't do, I'm as sure of that as ever, because they wear out the people's patience and get on the nerves. But it won't do to talk about cutting off any of our missions either, because the people won't stand that. As a business man, and I hope one of some sense, I can see only one way out—I rather think we've got to hustle around and raise more money. I'll do my share, Mr. Secretary. And, say, don't put in that proposition just yet. Let's put it up to the Convention, and see if we can't organize a League of Individual Underwriters—five hundred or more of our laymen—who will help present this matter in a business way to the churches, and then stand back of the Board and see that there is no debt."

"I think that if you could bring that about, the churches would rally to it, and we could put the extra men in China, and begin to carry on our mission work as tho we realized that it was God's work and the noblest enterprise He has committed to us."



DEPARTMENT



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

OBJECT TALKS AND EXERCISES FOR MISSIONARY RALLIES



CHENECTADY has been trying some of the plans outlined in the Best Methods Department. One of these was a May Missionary Rally

of all the Sunday-schools of Schenectady and vicinity modeled after the Children's Rally at Harrisburg, Pa.* It was held under the auspices of the Missionary Department of the Schenectady County Sunday-school . Association, and was such a success that it is to be held regularly in May of each year.

The program consisted of stories and missionary hymns sung from memory by the children. It was printed in full in The Empire State Sunday-school Leader in July, and the title of one story ("Dollars for Self and Cents for Christ") made such an impression that requests for it have come from such distant points as Nova Scotia and Texas. As it appeared in The Indian Witness more than thirty years ago, and is now inaccessible, we reprint it here, with some changes to bring it up to date. The Best Methods Editor, who told it at the Rally, has used it many times. To make it more effective, the items of expenditure should be written in a little account book, which the children will examine with eager interest at the close. As given here, it is a story for boys; but by changing the names and the expense items it can be made equally effective for girls or young women. The story should be told, not read.

Dollars for Self and Cents for Christ

Three boys were on their way home from Sunday-school one Sunday. Their names were Philip, Thomas, and James. A missionary from Africa had just been telling them some wonderful stories about his work in the great Dark Continent that Livingstone explored. had been very much in earnest, for his heart was overflowing with love for the poor black creatures he was trying to teach about Christ. As he told of the wretched, degraded men who have no hope, either in this life or the life to come, and of the downtrodden women and helpless little children, the sympathies of the boys had been deeply stirred.

They went away with a solemn feeling in their hearts. He had asked them to help, and they wanted to do it. On the way home they talked of what they could

"I always give to missions and everything else," said Phil. "I give something every Sunday, don't you?"

"No," said Tom, "but I give five or ten cents when I think I can spare itwhen I have a good deal of money and don't want it for something special."

"I give whatever father and mother give me for it," said Jim. "Sometimes it's more and sometimes it's less."

"I always give my own money," said "I don't think it's any giving at all unless you do that."

"That's the best way, I'm sure," said "They say it's regular Tom, soberly. giving that counts, don't they?"

"It means that what you give is just so much out of what you would like to

^{*}See Review for February, 1914.

spend on yourself, doesn't it?" asked Jim, thoughtfully.

"Yes," said Phil, feeling very selfdenying and virtuous, "it does."

"I believe I'll try your way," said Tom.
"And I'll keep an account, and see how
much it amounts to."

The missionary had suggested that the Sunday-school children form little societies to study and pray about missions and raise money. So the next afternoon several boys came to Phil's house to talk it all over. They decided to organize a society, and Phil brought down his account-book to take the names. story-teller here produces a small account-book and lays it on the table.] preamble in which there occurred many high-sounding words setting forth their resolves and intentions was composed and written in the book, and underneath the boys signed their names as chartermembers of the society. That evening Phil's Uncle George came in after tea and found the account-book lying on the table.

"What's this, Phil?" he asked, picking it up and turning the pages [the story-teller does likewise].

"That's my account-book, Uncle. I brought it down this afternoon to take the names of the boys and draw up resolutions for our missionary society."

"May I read it? It isn't a secret society, is it?"

"Oh, no. You may read it. I am simply trying to work up the idea of liberal giving to missions among the boys."

"A most excellent idea," said his uncle, trying to conceal his amusement at Phil's rather pompous tone. "Let me see." [Story-teller reads from the account-book.]

August 3rd: Ice cream soda, 10 cents; ball game, 25 cents; peanuts, 25 cents.

August 4th: Baseball bat, 35 cents. August 6th: Candy, 15 cents.

August 7th: Church, 4 cents; Sunday-school, 2 cents—

"Oh, stop, Uncle George; that isn't it! That's when I was at Grandfather's, last summer, and I promised mother I would put down every cent I spent. She gave me \$5.00 for expenses, and wanted me to treat the boys."

But Uncle George did not seem to hear and went on:

August 8th: Baseball cap, 50 cents.

August 10th: Chewing gum, 5 cents; caramels, 20 cents.

August 12th: Shoe mended, 40 cents. August 13th: Bananas, 25 cents.

August 14th: Missions, 5 cents; church, 3 cents—

"Please, Uncle, let me have it."

August 15th: Strawberry sundaes (for the boys), 50 cents.

August 16th: Necktie, 25 cents. August 17th: Doughnuts, 15 cents.

August 18th: Ice cream soda, 10 cents. August 19th: Popcorn, 5 cents.

August 20th: Peanuts, 10 cents; phosphate, 5 cents; marbles, 5 cents.

August 21st: Church, 2 cents; Sunday-school, 1 cent.

August 22nd: Jack knife, 50 cents.

"I'm glad you don't forget your benevolences, Phil," said his uncle giving up the book at last with a suspicion of a smile.

Phil was covered with shame and confusion. He had not thought much about his expenditures, tho he had kept his promise to his mother to keep an account of the money with which she kept him so liberally supplied. Now, in looking over the hasty entries [story-teller looks over the pages], he was astonished.

"Well, well!" he exclaimed, as he added up the items. "Most of it for myself: \$4.25 for eating and play and 17 cents given away. And I bragging to the boys about giving regularly and systematically!"

Phil was a conscientious boy, and he could not help thinking how much this money would have done for missions. If his mother had aimed to teach him a lesson through his account-book, she had

succeeded. Presently he got up and stood before the glass.

"Now, my young man," he said, shaking his fist at the boyish face he saw there [the story-teller does likewise], "this must stop. You know very well that a quarter for peanuts looks as small as a pin's head, and a quarter for giving looks as big as a cart-wheel! It's got to stop, sir! This book isn't going to show any more accounts of dollars for self and cents for the Lord Jesus Christ."

journed to the lawn, where an exercise was given by eleven children—ten girls representing the ten republics of South America and one boy representing the Indians. The children were grouped at the head of the map in a little clump of trees, and came forward one at a time to take their places on the country they represented, and give some information concerning it.

The girls were drest in white, and each carried something typical of the



LAWN MAP OF SOUTH AMERICA AT UNION COLLEGE, SCHENECTADY, N. Y.

A LAWN MAP AT UNION COLLEGE

Another plan tried at Schenectady last year was an exercise with a grass map similar to those made at Birmingham and Rushden, England.*

It was done at a porch meeting on South America, held last August by the Woman's Missionary Society of Union Presbyterian Church, at the residence of the president, Mrs. Warren C. Taylor, on Union College Campus. On the lawn Professor Taylor had outlined in marble-dust, applied with a funnel, a great map of South America, measuring about 24 to 30 feet. At the close of the program on the porch the company ad-

*Described in THE REVIEW in May, 1914.

country. Each had also a broad band across the breast, cut from inexpensive cream-colored cambric, with the name of the country stenciled in black. These were held in place by two knots of colored crêpe paper, one fastened on the right shoulder, the other below the waist on the left side. The colors used were the principal ones in the flags of the different republics.

It was a pretty and profitable exercise and the map, which did not wash away for many weeks, attracted a great deal of attention. Many stopt to examine it—postmen, delivery boys, and workmen as well as chance visitors.

So far as known this is the first time a grass map has been used at a missionary meeting in America. It proved a plan well worth importing. For an indoor meeting the same idea could be used, the map being outlined with string or tape on a large rug or marked in with chalk on the bare floor. The exercise used was as follows:

The Ten Republics of South America*

Argentine [holding a toy sheep]—"I am Argentine. I keep you supplied with sheep, wheat, hides, frozen meat and sugar for the table. I am rather flat and uninteresting compared with the other republics (waves her hands toward them), but I have an interesting city called Buenos Aires, where people of all nations and languages are living. There are a few missionaries at work and many boys and girls in that city are being taught about the Good Shepherd, but we need many more. You owe a debt of gratitude to me. Will you not do something for my people in return? Souls are more precious than sheep and the Bread of Life than wheat that perisheth."

Brazil [a large girl with a bag of coffee]-"I am Brazil, the biggest republic in South America. If I opened my mouth wide enough I could swallow the whole United States and still have room for more! And the greater part of me is unexplored. If it were not for me you would all go short of coffee for breakfast. And think of me every time you crack a Brazil nut! I also supply you with bananas and oranges and rubber for your bicycle and motor tires. If my rubber trees could speak they would tell you stories of cruelty by wicked white men that would make you weep. I am also full of hidden treasure such as gold and diamonds. In the cities and towns my people speak Portuguese, but it is not difficult to learn. We have about 200 missionaries. But in such a

large country we need a great many more. Will you not send them?"

Bolivia [a smaller girl holding something made of silver]-"I am Bolivia. I live next door to Brazil (looking up at her) and feel very small by her side. I, too, supply you with precious metals and rubber. But more precious still are the many souls who live in my bounds without Christ. Argentina and Brazil are more fortunate than I. I have to be mostly content with flying visits from missionaries and colporteurs from the Bible Society. They bring us Gospels and Bibles, but few of my people know how to read. We need missionaries so badly. But they would have to travel on horses and mules, for there are no nice roads for bicycles and motor cars. My country is very hilly for the wonderful Andine Mountains run through me."

Chili [holding a piece of nitrate of soda or a jar of salsoda]—"I am Chili. But my climate is not chilly! I am all squeezed up by the side of Argentina and they tease me about being 'two thousand miles long and two inches wide.' I was looked upon as a barren country until some clever person discovered that I am full of nitrates. I have coal, too, and petroleum. So, tho I am long and narrow, I am very rich—richest of all in precious souls who need the message of the Cross."

Colombia [holding a piece of raw rubber or something made of rubber]—
"My name is Colombia. I, too, grow rubber in my territory. I wish I could grow missionaries! We need them so very badly here. I am not so very small and I can't see why I am so neglected. The South American Missionary Society has one good missionary here and there are a few sent by the American Presbyterian Church. But we need many, many more. Please send them soon,"

Ecuador [rather a small girl holding a Panama hat]—"I am Ecuador. I am sandwiched between Colombia and Peru

^{*}Condensed and adapted from a complete program on South America, compiled by Katharine A. Hodge and published by the Evangelical Union of South Americt, 8 and 9 Essex Street, Strand, London, W.C., England. Price 3 pence.

and am rather small compared with my sisters. Cocoa and ivory nuts abound in me, and raw rubber. I am very hot, for the equator runs through me. But missionaries can come to me without fear of sunstroke, for I can keep any number of them supplied with Panama hats! My people need the Gospel, so send us missionaries and do not mind the heat."

Paraguay [holding a Maté cup and tube or a small bowl and a glass tube] —"I am Paraguay. Nobody hears much about me, but I am very interesting nevertheless. I supply the continent with Maté, the native tea. We do not drink it out of cups and saucers as you do, but draw it through a bombilla or tube. A few missionaries have been working among my people for years, and there are bright rays of light where they have been. But we need so many, many more."

Peru [holding a nugget of gold, or something that looks like it]-"I am I am sure you must know something about me, for my history is so thrilling and romantic. Prescott's 'Conquest of Peru' is more exciting than any English novel you can read. Let me tell you something my sister republics have not told you. We have an enemy. Can you guess her name? It is Rome and she has worked us lots of harm. But we need not fear her any longer, her power is broken. We have had a few missionaries but now you have a great opportunity to send us many more. They will receive a great welcome."

Uruguay [a very small girl with a model of a cow]—"I am Uruguay. I am so small I am afraid you will not notice me at all. But you have heard of my port, Monte Video. It means, I see a mountain.' South America is full of mountains, and Jesus said, 'If thou shalt say to this mountain, be thou removed and cast into the midst of the sea, it shall be done.' There are moun-

tains of difficulty in the way of giving the Gospel to me, but only obey the Lord and Light shall come to my people."

Venezuela [holding a cocoanut]—"I am Venezuela. My condition is much the same as my sister republics—neglected and forgotten. The beautiful Orinoco flows through me. South America is full of rivers, the mighty Amazon, the River Platte. But the River of Salvation—where is it? Alas, it is not here, for there are no channels. Will you not send missionaries to be channels through which the River of God may flow to us?"

The Indian Sholding a bow and arrow -"I represent the Indians. There are hundres of tribes in the interior. You will find us in every republic-in the rubber forest, on the banks of the Amazon, on the Andine Mountains, in the Land of Fire at the foot of the continent. The great Darwin thought one tribe of our dusky brothers was the 'missing link,' but he afterward acknowledged his mistake. We, too, have souls that Jesus died to save. Hundreds of us have never heard the Gospel, and no one can speak our many tongues. Some of us are civilized, but most of us are wild and savage. The great enemy of the republics (waves his hands toward them) is our enemy too. Rome has taken everything from us-our liberty, our homes, our children. What has she given us in return? Oppression and slavery. We must toil on the farms and work in the mines. The rubber-gatherers hunt for us as they hunt for wild beasts. Unless we bring in enough rubber, we are beaten. starved, tortured, and then killed or left to die in the forest. Our blood cries to you from the riversides, the plains and the forests. Hundreds of us pass away yearly into Christless graves. Is it nothing to you?"

At the close the ten republics and

the Indian unite in singing "Rescue the Perishing," or some other appropriate hymn.

TEN LITTLE INDIANS* An Object Talk on Giving



For this exercise ten home - made Indian dolls and a mite-box, with a penny inside, will be necessary. To make the dolls, take ten pennies with Indian heads on them bright ones can not be had, scour some old ones) and glue them to strips of cardboard three-eighths of an inch wide and two inches long. (See figure 1.) These will

form the heads and necks of the Indians. For the bodies use clothespins—the patent kind with springs. Insert the cardboard strips in these with the penny and about a quarter of an inch of the cardboard protruding. The springs will hold them in position.

To make the dresses cut ten rectangles, four inches by six, from brown wrapping paper and fold them through the middle crosswise. With the fold at the top draw on each the outline shown in figure 2. With the sheets still double cut on the dotted lines and slashes to represent fringes, three-quarters of an inch deep for the sleeves and one inch for the bottom of the skirt. Slip the dresses over the heads of the dolls and tie in around the waist with red ribbon. To make the dolls stand up, glue the clothes-pins to circles of heavy cardboard one and a half inches in diameter. (See figure 3).

The talk to be given with the dolls is as follows:

"I am going to tell you a story today about a boy named Jack, whose

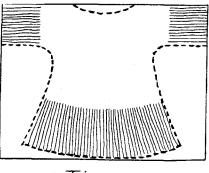
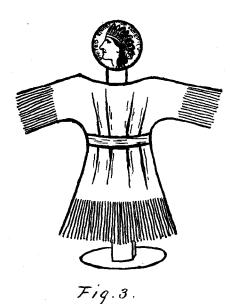


Fig.z

father gave him ten little Indians to do what he pleased with. Perhaps you would like to see them. Here they are (open the box or basket containing



the dolls and stand them on a table where all can see them). Can you see their faces? Each little Indian is on

[&]quot;This little talk, given by the Best Methods editor at Union Presbyterian Church last year on Children's Day, is especially appropriate for this year when so many are studying about the North American Indians. The seed-thought came from a little poem in "Missionary Gems for Juniors."—B. M. B.

a copper cent! (If one little Indian is held close to the children they will quickly discover the penny-heads).

Jack was delighted to have so many Indians to do just what he pleased with. He decided at once to make them buy things for him. So he took one into a store and exchanged him for a penny top (throw one Indian down into a box or basket out of sight). Then there were nine. It was great fun spinning the top. But one day Jack lost the peg and the fun had to stop.

He took the second little Indian to a candy-shop and handed him over the counter for a lolly-pop (remove Indian number 2). Then there were eight. The lolly-pop was good, very good indeed, but before Jack knew it was all eaten up.

The third little Indian he traded off for jack-stones (remove number 3). Then there were seven. The jack-stones were fine fun, but there was a hole in Jack's pocket and one day he found them all missing.

The fourth little Indian he invested in a penny whistle (remove number 4). Then there were six. The whistle made a jolly noise. But he blew it in school one day. You know what happened—the teacher took it away!

The fifth little Indian rolled down a crack (remove number 5). Then there were five. Jack had been fooling with this little Indian, tossing heads and tails. Suddenly, to Jack's dismay, the little fellow ran away.

With the sixth little Indian Jack bought a big fat doughnut (remove number 6). Then there were four. The doughnut was delicious, but it was gone in half a minute.

The seventh little Indian went into a slot-machine to get a piece of gum (remove number 7). Then there were three. Jack chewed and chewed and chewed, but at last got tired and threw the gum away.

The eighth little Indian he traded off for marbles (remove number 8). Then there were two. The marbles were fine ones, but they all ran away—rolled down the register where no one could get them.

With the ninth little Indian Jack bought a popcorn-ball (remove number 9). Then there was one. But the popcorn went so fast, Jack wondered where he'd put it.

The tenth little Indian, the very last of all, Jack put in his mite-box and there he kept it close (remove number 10 and produce a mite-box with a penny inside). Jack could hear him dancing (shake the mite-box) and making merry all alone. Then Jack began to wish he had the other nine that he had spent.

That is what Jack did with his little Indians. Do you think he was a wise boy? The nine that he spent for eating and playing did not do him very much good, did they? They are all gone and the things he bought with them are gone too. What has he left? Just the one he gave to God. That is always the way. The only things we really keep are the things we give away. They are laid up as treasure in heaven, and when we go to God we will find them again.

That is one lesson the little Indians can teach us. But there is another. Suppose we put them all up on the table again, those Jack used for himself all together, the one he gave to God by itself (put the Indians back on the table as suggested). How many did Jack spend on himself? Nine. How many did he give to God? One. Look at those nine standing all together and then look at that poor lonely one. It does not seem as tho he had given a very large proportion, does it? Yet he gave one out of ten, and that is what God asks us to give. But many Christians think it entirely too much.

When any one gives a tenth, we call it tithing. I wish that now, while you are children, you would make it the rule of your life to tithe all you get. When any one gives you ten cents, first of all (not last of all, like Jack) put aside one penny for God. Then God will bless you. How do I know? He says so in the Bible. Listen (take up a Bible and read from it Malachi 3:10)—"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

UNCLE SAM'S LITTLE CHILDREN

This little exercise, reprinted from The Sunday School Times (January 24, 1903), was prepared by Amy Brain Taylor, to show the scope of Home Missions.* In giving it select twelve children and have each one learn one of the following verses. Stretch a wire across the platform and cut the twelve initial letters from cardboard, the colors rotating red, white and blue. At the top of each letter put a hook to hang it by. Give the letters to the children, and as they recite their verses let the reader hang the letters on the wire so that when the exercise is completed the words, "Home Missions" will appear.

Have you ever heard of the children
That uncle Sam can claim,
And how we are trying to tell them
The story of Jesus' name?

"Of such is the kingdom of heaven,"
Our Lord Jesus Christ has said;
He wants not only the white ones,
But the black, the brown and the red.

My story is first of our Northland, Alaska's great mountains and vales, Where children are waiting in darkness For the Light that never fails.

Even the you have never heard it,

There are little white people out West
Who have never heard of our Jesus,
And how in Him we are blest.

Many little folks live in the mountains— Mountaineers, they are called, I am told; They need all the help we can give them, They are out of the great Shepherd's fold.

In the great big State of Utah,
And some of the other States too,
There are thousands of Mormon children
That should learn to love Jesus like you.

Such great, great numbers of foreigners Have come to our land from abroad; Neither they nor their little children Have heard very much about God.

Still others that live in our country
Are the Indian children so strong;
They are waiting to hear about Jesus,
They have waited already too long.

In the seas to the south of the homeland,
Porto Rico and Cuba both lie;
There are thousands of little dark children,
"Oh, send us the Gospel!" they cry.

Of all Uncle Sam's little people,
None more need the story that saves
Than the black boys and girls of the
Southland.

The children of those who were slaves.

Now down by the Mexican border, But still in the country we love, Are hundreds of Mexican children, Who know little of Jesus above.

So you see there are many to work for, And many to pray for as well. We children must help to send workers The story of Jesus to tell.

^{*}The work in the Hawaiian Islands is largely under the care of the Hawaiian Evangelical Association, a local organization with headquarters at Honolulu, and the work in the Philippines is under the care of the Foreign Boards, and comes under the head of Foreign Missions.

This war is irresistibly leading to the conclusion that the only civilization that will meet the requirements of this century and of the generations to follow is that which receives its sanction and guaranty from a Christian world federation for universal good order and protection.—James L. Barton, D.D.

STATISTICS OF THE PROTESTANT FOREIGN MISSIONARY SOCIETIES OF ENGLAND, IRELAND, SCOTLAND AND WALES, 1914

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STATISTICS GATHERED BY REV. S. B. ROHOLD, F.R.G.S., TORONTO, CAN.

A number of the smaller societies have failed to answer our enquiries; others have rendered only partial reports. These statistics are, however, the most complete obtainable.—Editor. FOREIGN MISSIONARIES NATIVE WORKERS OF BAPTISMS Total Income From the Field Total Number other Baptize Christians Dispensa Total Hom Income Foreign Countries in which Missions are Sustained ž. :2 NAME OF ORGANIZATION Total in the chu₁ and Number of Missions Organized Other Children Pupils Pupils (Abbreviated) Cate: Close Free Colleges, naries, England 104,331 Belgian and Portuguese Kongo, India, Ceylon, China, Jamaica, Europe. 17,793 21 525 968 16,876 29 2,250 427 Miss. Society (incl. Zenanna Mission).... 1792 150 1,320 1,113 571 25,170 \$608,800 \$51,008 168 Belgian Kongo, West Indies, Argentina, etc., India, China, Spain, Malaysia, Angola, 741 130,000 India, China, Japan, Malaysia, Africa, W. Indies, etc., Ceylon, Mauritius, China, Japan, America.

Africa, Egypt and Sudan, Palestine, Arabia, India. 71,500 3,200 1,275 22 88,875 159,574 6,797 15,709 31,433 220,000 1,035,619 3,447 243,563 1,327,466 55,212 1,987 94,822 109 2,893 121,110 274,069 55,212 17,225 15,593 10,325 569 2,444,295 14,525 Brazil, Uruguay, Paraguay, Argentine, Chili. 15 12 25,082 19 76,622 Palestine, Syria, Egypt, British E. Africa, Portuguese E. Africa. 14 43 20,865 41,495 Nyassaland, German E. Africa, Zanzibar, Rhodesia 200 16,289 On10,321 19,822 1,371 8,275 29 Universities Mission..... . 1861 244,394 24 412,255 India, China, Ceylon and Singapore. Zenana Missionary Society (Ch. of Eng.)...... 1880 300,730 India, Madagascar, China. 10,008 17 1,618 116 5,581 †11 21,480 1,336 17,931 **‡300** 233 Friends Foreign Mission Association............. 1868 145,203 15,552 East Africa. Friends Pemba Industrial Mission..... 1896 10,901 5.368 Western, Southern and Central China 1,000 3.000 10,000 50 60 54,045 China, Eastern and Western Africa, China, W. Indies, South and Central America. 325 129 3,598 55,000 6.531 629 **65**8 717 236 603 109 10,411 136 15,531 74,973 West Africa, South Africa, India, Ceylon, Burma. 4,414 27 107,270 2,085 118,330 24 133,680 181,196 6,372 304 Wesleyan Methodist Miss. Society..... . 1813 847,600 ,202,805 184,782 China, Formosa, Japan, Bengal, Sweden and Denmark. 10 384 3.000 30,000 639 918 179,985 30,500 All countries excepting U. S. A., Norway. 866,035 511,200 40 119 801 23 2 30,992 China, Japan. 322 55,035 \$4,546 475,271 12,569 | ‡‡408 15,385 205 19,339 4,773 Egypt, British East Africa, India, Burma, Malaysia, China, Palestine. 21 18,169 India. 27 898 191 60,202 India. 21 22 10 435 23 12,369 3,938 12 6,500 12,470 1,900 86,071 2,230 102,827 Africa, Madagascar, West Indies, South Seas, Papua, China, India. 315.899 7,951 104 852 6,628 271,526 471 1,132,420 North Africa. 80 65 12 12 43,532 Central Africa (Kongo), India, Portuguese East Africa. 69 2,113 60 49 90,000 South Africa, Dutch Indies, India and Ceylon. 549 13,993 231 16 1,059 30,958 6,149 7,104 6,149 955 outh Africa, South Central Africa, Portuguese East Africa. 2,000 11 82 availa ble. 104 181 **Figures** 77 104 75,700 5,464 Western Africa 65,552 3.186 6 112,474 India. 357 54 2 314 314 89 108.250 55,845 Interdenominational Medical School, London. 10,000 India, Malaya, British East Africa, Palestine. 17,500 Supports Medical Missionaries under various societies. 10,000 Work among sailors in many ports. 289 289 289 112 216,915 British and Foreign Sailors' Society................. 1818 India. 100 113 13 100 1,500 18,000 39 39 9,608 7,700 440 36.198 German East Africa, etc., Labrador, Alaska, West Indies, South Africa. 61,274 5,238 3,793 189 25,375 9 256 2,537 187 35,238 156 367 2,122 2,170 129,397 155,566 All British Colonies. 27,910 About forty countries 557 557 141,435 Prints Tracts and papers 162 162 §162 10,538 Distributes Christian Literature 97,905 Assists Missions in the Levant. 16,965 20.000 Nyassaland 3,000 101 3,000 93 1,579 Zambesi Industrial Mission..... 1892 5,846 24,861 Argentine, Brazil, Peru. 10 16 Evangelical Union of S. America..... London Society for Promoting Christianity Ame 70,000 3,500 ††1,428 | Holland, Morocco, Roumania, Russia, Syria, Austria, Abyssinia, England, Egypt, 2.729 248,617 23 11 ... 15,376 England, Austria, Germany, Russia, Turkey. 35,865 London. 12 20,920 Barbican Mission to the Jews..... England, Germany, Hungary, Russia. 18 Hebrew Christian Testimony to Israel..... 20,000 45 2,759 3.227 50 591 69 1,056 190 37 78 113 15 Seventeen Other English Societies..... 69,337 17.753 4,373 | 14,553 | 6,286 | 569,945 | 695,938 | 448,479 | 42,966 | 36,122 | 109,044 | 8,309 | 402,519 | 2,462 | 117,497 8,382 448,328 246 281 2,793,100 9,392 2,180 42,712 44,892 54,284 2.416 236 101 1,901 2,227 \$10,375,751 \$2,707,414 Scotland 131.826 India (6), Africa (2), China (1) 1,539 1,434 4.548 233 6,536 2.013 449 20.751 21 1,149 1,170 1,288 118 Church of Scotland For. Miss. Com..... 151,860 19 120 16.568 Syria, Palestine 2 2 10 10 10 7,790 2 Edinburgh Medical M. S..... 29,890 Melanesia. 20 200 200 2 16,000 In all foreign lands where leprosy is found. 4,346 613 48 Reported under the missions to which missionaries employed belong. Mission to Lepers in India and the East..... 1874 142,340 2,514 | 2,019 | 115,567 | 38 | 45 | 551,000 | West Indies, Arabia and Lebanon, India, China, Africa, New Hebrides. 57,815 13 223 | 1,358 | 223 | 59,858 | 39,203 | 67,719 | ‡7,994 | 550 70 4.637 4.707 5.091 133 69 166 839,592 600,935 Continuation Com. of World's Miss. Conf...... Jewish Com. of U. F. Ch. of Scotland (Women's 14,125 27,276 Hungary and Turkey. 180 202 11 453 10 1,152 31 68 Tewish Miss. Ass'n)....... 47 9 28 19 19 22,180 2,190 13 Five Other Societies..... 179 757 111 6,064 6,175 6,766 350 1,359 223 68,532 66,331 72,065 10,146 1,482 4,531 2,481 138,584 51 52 726,670 4,548 259 64,924 20 186 64 22 97 219 1,256,267 715,070 Ireland 132,573 China (2), Hamburg (1), Damascus (1), Spain (1), India (3). 457 245 10,452 12 17 8,174 10,884 2,876 805 584 2,626 297 8,459 708 817 207 31 7 32 687 Presbyterian Church in Ireland..... 34 5 8 184,570 23,950 391 Hamburg and Damascus. 200 543 1 | 3 Presbyterian Church in Ireland Jewish Mission.. 51 27,565 4 15,143 577 155 12,176 10,000 West Africa. 154 13 2,850 160 13,450 5,143 187 19 13 Qua Iboe Mission (Q. I. M.).... 19,810 15,385 Publishes Bibles for missionary purposes. 20 20 Hibernian Bible Society..... 12,185 406 23,171 17 23 505 34 361 44 11,024 10,884 18,019 1,382 584 7,769 460 22,109 25 187 27 869 896 1,024 38 5 8 71 40 244,130 Wales 549 13,757 2 17 Assam, India, Brittany. 15 397 32,871 20,844 4,090 1,280 1,986 482 24,494 1,013 665 723 3 | . . . | . . . | 17 58 26 639 Welsh Calvinistic Methodist. 86,023 West Indies 385 193 27,784 1 | 90 128 110 43,000 266,478 \$\ \pm\$8,523 1,857 200 29,448 477 477 Jamaica Home and Foreign Miss. Society.... 387 \$12,111,446 \$3,474,719 | 2,749 | 308 | 131 | 2,456 | 2,505 | 2,732 | 10,871 | 2,344 | 50,284 | 52,628 | 63,274 | a4,862 | 16,401 | 7,060 | 724,472 | 793,997 | 809,131 | 64,297 | 40,174 | 123,218 | 9,710 | 543,494 | 2,498 | 123,931 | 12,011 | 651,624 | 317 | 373 | 3,662,734 TOTALS FOR BRITISH SOCIETIES (1914) 9,889,012 \$2,550,015 | 2,453 | 223 | 98 | 3,207 | 1,946 | 2,496 | 10,423 | 2,257 | 45,529 | 47,786 | 58,209 | 7,153 | 15,646 | 3,252 | 597,826 | 890,905 | 947,453 | 38,396 | 34,467 | 95,841 | 6,092 | 332,424 | 2,049 | 97,855 | 10,312 | 650,675 | 300 | 418 | TOTALS FOR 1912.....



THE REVIEW AND THE BOARDS

COME five years ago the Foreign Missions Conference of America appointed a Committee to consider the advisability of establishing a interdenominational missionary magazine. After considering all sides of the question this committee, of which Rev. Stanley White, D.D., is Chairman, recommended to the Conference in 1914 that they be continued in order that they might "cooperate, as far as seems practical and best, in the plans and development of the Missionary Review OF THE WORLD." This action recognized the service that the Review has rendered and is rendering to the missionary cause and exprest a readiness to cooperate in a brotherly way without obligation to either party. An Editorial Council had already been selected by the REVIEW, composed of representatives of various Home and Foreign Boards and Interdenominational societies. This council has met quarterly and has rendered efficient service-as improvements in the REVIEW indicate. The Missionary Magazine Committee has also made valuable suggestions, and has brought the REVIEW into closer touch with the work of the various Boards and the constituencies that they represent.

Now a further step toward cooperation has been taken. The Magazine Committee of the Foreign Missions Boards presented their report at the recent annual Conference in Garden City and, after reviewing the work of the past year, offered the following resolutions, which were most heartily adopted by a rising vote.

As a link connecting the Mission Boards represented in the Conference with the Missionary Review of the World, it would seem very desirable that some Committee should be continued. This Committee acting as an intermediary would serve the Magazine in keeping the channels of information open, and could serve the Boards in conveying to the Magazine any suggestions which they might make. It would also bring the Magazine before the Annual Conference, and, in a sense, enable it to act as the organ of the Therefore, Conference. your committee would offer the following resolutions to be sent to the Business Committee for consideration:

- (1) That the Committee as now organized be discontinued.
- (2) That a Committee of five be appointed, as far as possible from those who could be accessible to the office of The Missionary Review of the World, whose duty it should be to serve as a medium of communication between The Missionary Review of the World and the Boards. That the members of this Committee should be members of the Editorial Council of The Missionary Review of the World.
- (3) That this Committee should also, as far as occasion may arise, represent the Conference in any further developments for more effective magazine literature.
- (4) That the Conference express its appreciation of the service which The Missionary Review of the World has rendered and is rendering to the missionary cause.

The Committee has been duly appointed to consist of Dr. Stanley

White, of the Presbyterian Board of Foreign Missions, Dr. F. P. Haggard, of the American Baptist Foreign Mission Society, Dr. Hugh L. Burleson, of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and Dr. George Heber Jones, Editorial Secretary of the Methodist Episcopal Board. These friends have been cordially welcomed as members of the Editorial Council of the Review.

Another step toward efficient cooperation was taken when the Home Missions Council, at its annual meeting, January 13th, invited the editor to address the conference and as a result appointed a subcommittee of the committee on promotion to represent them with the REVIEW. Those named are Mr. J. Ernest McAfee, of the Presbyterian Board of Home Missions, Mr. W. T. Demarest, of the Reformed Church in America, and Rev. H. F. Swartz, of the Congregational Home Missionary Society. These have also been invited to join the Editorial Council of the REVIEW, in order that they may help to keep before our readers the needs and progress of the work in North America.

The editorial policy and basic principles of the Review remain unchanged, but it is our hope that we may more adequately than ever present the needs of the world for salvation through Jesus Christ our Lord, and the progress of His Gospel and Kingdom in all lands. The World is our field—God's field; all lands and peoples that know not Christ claim our prayers, our efforts and our sacrifices; the work of all agencies presenting Christ as the divine Savior and Lord finds in the Review a friend and advocate.

The Editorial Council, which meets next on March 4th, is now composed of twenty leading men and women representing United States, Canada and Great Britain. They are a praying company, who seek to make the REVIEW

a spiritual power to advance the cause of Christ. They serve without remuneration, but not without sacrifice. We covet also the prayers of each of our wide circle of readers. What might not the Review accomplish if, in addition to its present assets, there were an endowment to set it free from financial limitations.

BRITISH MISSIONARY STATISTICS

THERE is unusual interest in the statistics of the Protestant Missionary Societies of the British Isles published in the accompanying table, prepared by Rev. S. B. Rohold of Toronto, with the cooperation of the British secretaries. These statistics give the figures for 63 English societies, 12 Scotch organizations, 4 Irish, I Welsh, and I West Indian. They show a total home income of \$12,111,-456. This, as compared with \$9,889,000 reported for the year 1912, and \$10,200,-000 reported by the Missionary Press Bureau of Great Britain for 1913. In 1904ten years ago-there was reported a home income of only \$7,625,000. There has apparently been a steady increase in the British gifts.

The total number of British missionaries supported last year was 10,871, an increase of 450 over two years ago, and 3,000 more than in 1904. The native workers have also increased in two years by about 5,000, and are 1,500 more than ten years ago. This shows a healthy growth to the work, and, as with the Continental societies, calls attention to some of the great problems introduced by the present war. The work of 100,ooo Christian workers receives a setback. Who can estimate the loss to the Kingdom of God by the recall or non-support of this large band of workers? There are reported 724,000 communicants connected with the British mission fieldsan increase of about 125,000 over two years ago, and more than 300,000 over the number reported in 1904. The adults added last year on confession of faith numbered 64,297, nearly double those received two years ago.

The largest of all the British mission societies is, of course, the Church Missionary Society, which has an income of two and a half million dollars, and a communicant membership of 121,000 (one-sixth of the total reported by British societies). The Society for the Propagation of the Gospel has an income of one million dollars and a native membership of nearly 89,000. The Wesleyan Methodist Society stands next, with a home income of \$847,000, and a communicant membership of 133,000. The peculiar feature of this society is that they report an income from the field of \$1,-202,000, which is larger by one third than their income at home. Two years ago they reported a little over \$1,000,000 from the field. The London Missionary Society has a home income of \$1,132,000, and a communicant membership of 80,000 Christians.

It is sad to note the large number of these mission fields which are now disturbed by the world war. In addition to the inconvenience and suffering caused by the financial stringency and the inability of missionaries to return to the field or to take their needed furloughs, there is a state of warfare in many of the fields such as Africa, Angola, Kongo, the Kamerun country, South Africa, German East Africa, British Central Africa, and all of the Turkish possessions. The British missionaries have been recalled from Falestine, and those who remain are hampered in their work in Asia Minor, Constantinople, Arabia, and Persia.

In our April number we plan to publish a table of the American missionary statistics, gathered by the Home Base Committee of the Foreign Missions Conference.

BRITISH AND GERMAN CLAIMS

'HE truth about the charges and counter-charges that have arisen out of the present war may never be satis-

factorily established. Certain it is that God alone is capable of judging all the Every Christian sorrows because of the hatred engendered and the suffering entailed; all interested in the progress of the Kingdom of God see the great damage done and the hindrances thrown in the way of missionary work. All pray that the cause of God and humanity may speedily triumph, as they must ultimately prevail.

Exception has been taken by some Christian friends to the articles on the war and its effect on German and British missions. Each side seems to claim that the other should not be given a hearing. Irrespective of the justice of the respective causes, it is only fair to allow the other side to state his case. Germans have contended that they had no such opportunity in America and England. At our request both a German and a British writer, of whose desire to manifest a Christian spirit there can be no doubt, were asked to write freely their view of the war and its relation to missionary work of his own country. These papers were printed without comment and without either criticism or endorsement; they speak for themselves. "The fire will try every man's-and every nation's-work, of what sort it is." Also each one shall "stand before the judgment seat of Christ."

A SUFFICIENT SAVIOR

NE of the questions raised by the war between nominally Christian nations is: Has Christianity proved insufficient to meet the needs and test of such a crisis? Intelligent Christians and even many educated non-Christians know that it is not Christianity that has failed, but men have failed to follow Christ's ideals and teachings. Still, some who are earnest enquirers after truth are perplexed or disgusted or dismayed, while others, who are weak in the faith, question the power of the Gospel to transform mankind. A Japanese Christian in Korea recently said to the Rev. Frederick S. Curtis: "Surely a greater Savior than Christ must yet be born into the world, one who can not only teach peace and truth and love, but who can prevent such an outrageous war as that which is now devastating Europe."

What reply shall we give? Can it be true that Christianity is doomed to fail of the realization of Christ's ideals even among those who profess to believe in them? The answer given by Mr. Curtis solves the riddle. "Christ and the salvation offered by Him is sufficient for all who will accept and follow Him, but it is true that a greater day is yet to dawn, not in the coming of another Savior, but in the return of Jesus Christ Himself to reign in greater power and glory. Then His Kingdom will truly come and will extend throughout the whole earth. Then all mankind will crown Him Lord of All. "Every knee shall bow . . . and every . tongue confess that Jesus Christ is Lord to the glory of God the Father." (Philippians 2:10, 11, and 3:20, 21.)

"THE MAILED HAND AND THE NAILED HAND"

N which power do you most profoundly believe-physical force or sacrificial service? Which is your idea of a "Holy War"—that of the Moslem armies or the Christian missionary? Is your ideal the mighty monarch of the mailed fist or the Christ pouring out His life blood for mankind on Calvary? Is your program of sacrifice one represented by that of others, or your own living sacrifice for others? The hand mailed with steel may win battles, but it will never win the world. hand nailed to the Cross may seem to betoken defeat, but it is the hand of the Lifted-up One-who will draw all men unto Himself.

BLESSINGS OF WAR

THE curse of murder, lust and hatred is so manifest in war that the benefits of such conflict seem to be insignificant in comparison. Neverthe-

less, when men and women have become careless and selfish, and materialistic, the shock of war and the suffering involved may act like a chastening rod. Already the war has sobered men in America and Europe, and the final result of the conflict may be a sanctified Church and a purified State. Sir William Robertson Nicoll stated what, in his opinion, are some of the uses of war, in a recent address at a meeting for intercession:

- (1) War develops the spirit of sacrifice. It emphasizes the things that count and indicates how easy it is to forget common mercies.
- (2) War teaches the nobility of courage, a virtue which the ancients considered to be the root of all other virtues.
- (3) War inculcates the power and comfort of prayer; many soldiers in the army realizing this for the first time.
- (4) War inspires the hope that soon all war will end. There must always be conflicts until despotism is dethroned; it is, therefore, essential to look forward to that time when God will usher in permanent peace through Jesus Christ.

ACCEPTABLE SERVICE

Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12. 1.

Among the hundred words which stand most prominent in the Bible this word, Service, is very conspicuous, and more so is the conception it represents. Here is the ultimate end toward which all else properly tends—the true goal of salvation and sanctification. No man lives to himself. He is saved that he may be sanctified-conformed to the image of God's dear Son; but even such conformity reaches its highest result in helping others to a like destiny, and so all culminates in glory to God. How plain it is that those who are content to be saved from ruin themselves, and do nothing to rescue others, are "blind and can not see afar off."—A. T. P.



AMERICA-NORTH

The Statistics of Last Year

HE foreign mission statistics of the United States and Canada for the calendar year 1914 were announced at the annual meeting of the foreign mission conference in Garden City, Long Island, January 14th. These statistics were compiled under the direction of Fred P. Haggard, D.D., chairman of the Home Base Committee of the conference, and form a part of the report of that committee to the conference on the outstanding features of the work of cultivating the home constituency on behalf of foreign missions. The total income of American foreign mission boards for recent years was:

1914\$17,168,611	1907\$ 9,548,633
1913 16,043,631	1906. 8,980,448
1912 17,317,366	1905 8,120,725
1911 12,290,005	1904., 7,807,992
1910 11,908,671	1903 6,964,976
1909 11,317,405	1902 6,727,903
1908 10,061,433	1901 6,228,173

Other interesting facts are revealed as follows: \$4,243,967 were contributed by natives to the work being conducted by American missionaries; there are 9,969 missionaries enrolled by the several organizations; 159,286 persons were baptized during the year as compared with 121,811 the year before; 9,946 churches are reported, a gain of 510; there are 606 colleges, theological seminaries and training-schools and 12,969 other schools with a total attendance of 547,730. (See also page 163.)

Large Giving for World-Betterment

MISS GRACE HOADLEY DODGE, the Christian philanthropist who died recently in New York, left nearly a million and a half dollars to public

and religious institutions. largest bequests were half a million dollars each to the Teachers' College of Columbia University and the National Board of the Young Women's Christian Associations of the United States. Other large bequests include \$200,000 to the Young Women's Christian Association of the City of New York; \$25,000 to the State Charities Aid Association; \$25,000 to the Young Men's Christian Association of New York; \$25,000 to the Travelers' Aid Society; \$50,000 to the American College for Girls at Constantinople, Turkey; \$25,000 to the Northern Presbyterian Board of Foreign Missions, and the same amount to the Northern Presbyterian Board of Home Missions. Trust funds of \$15,000 each ultimately will go to the Working Girls' Vacation Fund, Teachers' College of Columbia University, and the Presbyterian Board of Home Missions. Twenty-five thousand dollars were left to the World's Student Christian Federation for the benefit of the women's department of the organization.

Good Work of the Gideons

THE Gideons, the well-known aggressive order of Christian commercial travelers, have carried their campaign for supplying hotel rooms with Bibles to a point where 160,000 rooms in high grade hotels have now been "Bibleized." They are increasing this number at the rate of 5,000 rooms per month. In addition, many thousands of rooms have been supplied through other agencies imitating the Gideons or by proprietors who have taken the idea from them. The most extraordinary testimonies

come to the Gideon leaders of the good that their Bibles have accomplished. One man converted by this means has since been instrumental in the conversion of fifty-five Italian laborers, thirty-five of whom he has brought into connection with the Church he himself joined after becoming a Christian.-The Continent.

Increased Baptist Equipment

COUTHERN Baptists are celebrating O the Judson Centennial by raising \$1,250,000 for foreign missions. This money is not to be kept for endowment, but is to be spent entirely upon equipment, \$250,000 of it is to be used for general equipment, such as church buildings, hospitals and missionaries' homes; \$200,000 for publication houses for the circulation of Bibles and Christian literature; \$800,000 for schools of all grades, from the kindergarten to the college and theological seminary. The \$1,250,000 was apportioned to different States, and the campaign began with enthusiasm. The sum of \$800,000 had been secured in cash and pledges by Christmas. The whole amount will be raised beyond doubt. This is an achievement worth while, especially in a year in which the chief crop of the South has failed of a market.—Watch-. man-Examiner.

Products of the Saloon

DR. SLEYSTER, of Wisconsin, who as the superintendent of an asylum for the criminally insane has treated 1,800 patients, states in Everybody's Magazine that from investigating the facts concerning 590 of the 1,800 mentioned above he had discovered that 36.8 per cent. were the sons of drunken fathers; 40.4 per cent. were addicted to the use of alcohol before the age of fifteen; 52.5 per cent. habitually drank to excess; 64.9 per cent. spent their evenings in saloons, at cheap shows, or on the streets; and only 9.6 per cent. were abstainers. These figures tell their own tale, and the conclusion is inevitable.

A Tuskegee Prize Winner

HE first prize of \$500 for the best essay on the subject, "What we Have Learned About Rum," awarded by Everybody's Magazine last September to Isaac Fisher, a negro student at Tuskegee. He had some 9,000 competitors. The incident is significant and encouraging from several points of view: That a popular magazine should engage in this helpful temperance education; that such a large number of articles should have been contributed; that the arguments against drink should be so decisive; and that a representative of the negro race, so sadly afflicted with intemperance, should have won the prize.—Congregationalist.

Bible Station at Panama

 \neg_{HE} American Bible Society is making plans to have a Bible-distributing station built on the Panama Canal. Colonel Goethals has planned a place for the Bible station at Balboa, at the Pacific end of the canal, and the American Bible Society will distribute Bibles in 127 languages. Every sailer who passes through the canal will be given a Bible free.

New Bishop of Cuba

THE first service in consecration of a bishop to take place in the Cathedral of St. John the Divine in New York City occurred in January, when Archdeacon H. R. Hulse was made bishop of the missionary district of Cuba. Bishop Guerry, of South Carolina, preached the sermon, and said in conclusion: "Your aim should not be to make the Cubans Anglo-Saxon or American Christians, but to strive to build up within the people under your care a type of Christianity which will meet the needs and fulfil the aspirations of the Cubans themselves, so that if the time should ever come when we can aid in establishing in that Island and throughout the great republics of Spanish America national and independent churches, our Church's mission in Cuba may be but a step toward the realization of that larger Federation of the churches of Latin America which under the Providence of God may in time become an accomplished fact."—
The Churchman.

Reforms Needed in Haiti

N Haiti prisoners are not fed, and are entirely dependent on the generosity of their friends while they are in jail. Women and children from the country bring food to their husbands and fathers who are thus confined. This is the case with all classes of prisoners in Haiti. If a prisoner has no friends, he is, indeed, in a sad plight. Sometimes he goes begging in charge of the jailer.

Under some of the more progressive presidents, the practise of the cruel rites connected with the voodoo worship has been forbidden and supprest, altho there is no doubt that they continue to be practised in secret in the mountain recesses. Now, however, there seems to be absolutely no restraint in the practise of these degrading ceremonies; in fact, under one or two of the recent presidents they have been carried on in the palace itself.

EUROPE

The Effect on Missions

THE maintaining of their church work at home is likely to be a difficult matter among Christians in the nations at war. Still more will it call for self-sacrificing liberality to sustain the mission work abroad. We read that Great Britain has 10,000 missionaries on the foreign field and contributes \$10,000,000 a year for their support. Germany has 1,200 missionaries and contributes about \$2,600,000 a year. France has 120 missionaries and contributes about \$150,000 a year. Holland has 130 missionaries and contributes \$216,000 a year. Switzerland has 450 mis-

sionaries and contributes \$600,000 a year. Scandinavia has 700 missionaries, the amount contributed is not known. All the Continental societies combined maintain about 2,500 missionaries and spend about \$4,000,000 a year for their support. It will be easy to see what serious hardships the laborers will be likely to be called upon to endure as the war continues.

A Host Reading the Bible

M ORE than 10,000 soldiers on Salisbury Plain alone have joined the Pocket Testament League, agreeing to carry a Testament with them and read a chapter daily. This is the outward and visible sign of what seems to be a genuine revival, which is the outcome of a short mission led by Mr. Charles M. Alexander. The rush to join the League and obtain the handsome little khaki-bound Testaments has been extraordinary. The behavior of the troops in many of the tents has completely changed. "When I came here, the tent was a hell upon earth," says one soldier. "Language was so dreadful and behavior so wretched that we could not get to sleep. When some of them came in we got up out of their way. Every one has joined the Pocket Testament League, and now there are hymns and Bible readings."

Help Offered to English Societies

THE Episcopal Board of Missions has called the denomination to larger service in the interest of world-wide missions during the war, and has especially suggested that some of the missionary obligations of the English Church societies for next year should be assumed. Certain dioceses have responded promptly to the suggestion, but the English societies have not as yet found any need for accepting the proferred aid.

English churchmen are responsible, through several missionary societies, for the administration of eleven mis-

sionary dioceses in India, five in Japan, seven in China, three others in Asia, twenty-two in Africa, twenty-three in Australia, seven in New Zealand and Melanesia, two in the Pacific ocean. ten in the West Indies and Central and South America, and in addition, for the Jerusalem and Egyptian bishoprics with their work, and some considerable aid to portions of the work in Canada. The Canadian Church also maintains one diocese each in China and Japan. Some few of the dioceses in Australia and South Africa are self-supporting and some aid to the adjacent missionary work is given by both of these; but the immediate responsibilities of English churchmen involve a budget of several million dollars annually.-Living Church.

Spiritual Results of the War

DURING these dark days in Europe, men's hearts are turning to God as never before. Dr. E. S. Count, superintendent of the Methodist mission in Bulgaria, for example, writes:

"In times of peace and prosperity the people had but little regard for spiritual things. But trouble has caused them to feel more dependent upon the Almighty. Our Methodist congregations have been larger than ever before in the history of the mission. Never has there been such success in our Bulgaria work as there is at this very hour. Revival services are being held in practically all the churches, and some of the very finest types of conversion are taking place."

In nearly all the messages which come to Baptist headquarters here from France, in spite of the pictures of suffering, there is a note of faith and fine optimism. The majority of the Baptist laymen, as well as the pastors, are in the army, but the religious meetings are well attended, both Protestant and Catholic giving eager heed to the message. The soldiers are attending in good numbers and many are leaving

ror the battlefield equipped with Testaments and religious tracts. Furthermore, the entire French population seems to be feeling the need of a revival in religion. Only recently a French editor, heretofore an atheist of the first rank, sent out a plea to his people urging them to seek God.

Refugee Students in Europe

HE war has thrust upon the Christian Student movements in several European countries grave problems and great opportunities in the presence of large bodies of refugee students. In the London colleges alone there are at least two hundred Continental students. Belgians, Russians, and Russian and Polish Jews, who had been studying in the Belgian universities. They are lonely and very poor, and the British Student Movement is seeking funds, and a man to work among them. Many Dutch speaking and other Belgian students are in Holland this year, and the Dutch government has generously arranged for them to be quartered in one place, so that they may carry on their studies under their own professors.

Hundreds of foreign students from Eastern Europe have been in Switzerland since the beginning of the war, cut off from home and friends. The World's Student Christian Federation, in conjunction with the University authorities, have been supplying these students in the Swiss cities with cheap meals. Similar work is being undertaken in Paris by the French Women's Students' Christian Association. In all these countries the workers report that the foreign students have never been so open to religious impression as they are at this time.

French Protestant Mission Work

MORE than eighty years ago, the Protestant churches of France, awakening from a period of spiritual lethargy, felt called upon to take some share in the evangelization of the

heathen world. The outcome was the formation of the Paris Missionary Society, which commenced work in 1833, by sending out three missionaries to Basutoland. The society now supports missions in the French colonies (Senegal, Tahiti, Kongo, Madagascar, Mare and New Caledonia) and in British South Africa (Basutoland and Barotsiland). Basutoland has now a population of about 450,000 natives, of whom about 11 per cent. are professing Christians, their spiritual needs being ministered to largely by the Society, the church-members numbering over 21,000. Conspicuous success has attended the work of the missionaries. and a strong church, which already has a large measure of self-government, is being built up. The native pastors number more than the European missionaries, the figures being respectively nineteen and sixteen, and these are aided by a body of 222 native evangelists and 473 native teachers. The work done by the native helpers is largely self-supporting, the church-members contributing over £4,000 annually, while the educational work is almost entirely supported by Government grants.

The Case of Spanish Students

R. G. J. BABCOCK, writing in the M. Student World on Spanish student life, describes the standards of honesty as painfully low in university circles. The professors owe their positions largely to political inflence, and take their work with so little seriousness as to be almost invariably from fifteen to forty minutes late at classes. No rolls are kept. All students pass the examinations, as it would injure a professor's reputation if they did not. When attending a course of lectures at Madrid, Mr. Babcock asked what use was made of the departmental library, where he observed students were never seen. The answer came that students did not have access to

the books for fear that they would steal them! Nominally Romanists, these students openly declare themselves atheists. The most Catholic of nations has produced the most irreligious and godless students of Europe In this atmosphere of unbelief and low moral ideals the Y. M. C. A. has started a Student Association. It has less than fifty members, but these are, Mr. Babcock says, "as attractive a body of young men as I have ever met. Most of them are Protestants."

MOSLEM LANDS

A Wealthy Armenian Evangelist B ARON TARAYANTZ, a Armenian business man of wealth. is giving his whole time to the work of evangelization and is meeting with great success among Russians and Armenians. Last year he held a remarkable three-weeks' series of meetings in Teheran, Persia. "The effect of his mission," says a reporter, "was truly wonderful, and brought to light the deep stratum of age-old Christianity in the Armenian heart, even the most callous and most worldly. When one considers that perhaps the bulk of these nominal Christians had never before in their lives heard the Scriptures preached, one is profoundly grateful for the impression made on the hearts of so many."

Missionaries and Mullahs

A MOSLEM friend told a Church Missionary Society missionary in Mesopotamia a very interesting story the other day. It was that his brother had been visiting Nejef—an old city of Shiah Moslems, not very far from Baghdad, from which a number of patients come to the Church Missionary Society Hospital—and was one day conversing with some of the mullahs about the English missionaries in Baghdad. The mullahs admitted that they were undoubtedly very good folk, who served mankind by good works in

the hospital and taught the people about God, while the mullahs themselves were sinners, and did not serve mankind by good works. Nevertheless, in the Day of Judgment, God would take the good works of the missionaries and put them to the credit of the Moslem mullahs, and He would take the sins of the mullahs and put them upon the Christian missionaries.

Germany Converted to Islam?

SOME curious details of the methods employed by Germans to impress the Turkish army and win over public opinion in Syria are supplied by a missionary of the Evangelical and Medical Mission to Israel, and quoted in the newspapers.

To celebrate an alleged victory over the Russians in Transcaucasia a Turko-German fête was recently organized at Haifa, one of the principal features being a great possession in honor of Mohammed and the German Emperor.

For the benefit of the Arabs, some of whom appear to have accepted the story readily enough, it has been discovered that the Kaiser is a lineal descendant of the Prophet's sister and that he has undertaken to go on a pilgrimage to Mecca when the war is over. That the German nation as a whole has been converted to Islam is generally believed by the less educated members of the native community.

Mobilization in Turkey

LETTERS from missionaries in Turkey give graphic accounts of the hardships incident to mobilization. One writes: "Not even in the great war with Russia a generation ago were so many men called to the colors as are now drawn away from all productive occupations to camps in the various localities. All men, Christians as well as Moslems, from the ages of 24 to 45 were called for at once. Wherever any horses or mules or camels were seen they were seized by

the soldiers and hastened to headquarters, altho it was the busy season of the year and the animals were needed for the life of the people, to complete the threshing of the grain and its transportation to market."

From Mardin the report comes: "Everything is in confusion, trade is utterly paralyzed, travel is impossible. transportation is stopt, schools stript of their teachers, money ceased to circulate, drafts can not be cashed, grain remains unthreshed and unwinnowed for lack of animals and men to do the work; the labor market is closed, and hunger in the midst of plenty is already looking in at the door of thousands of homes whence two, three, four and in some cases five of the bread-winners have been summoned to the ranks. Our help is in the Lord and in America."

INDIA

India and the Gospel

THE religious situation was forcibly described in *The Call*, issued in connection with the recent Day of Prayer for India. It was shown that, while the deeper movements among the educated classes and the student community give encouragement, vast multitudes of the people are little affected, if at all, by the new forces at work, and remain sunken in indifference, worldliness and superstition. *The Call* proceeded:

"The present crisis has led to a wise and searching examination into mismethod and organization. Changes are imminent, retrenchments imperative. It may be that thus the Indian Church is to come more rapidly than anticipated into her own possession of authority, and her own work of self-propagation. There is need that the ability and devotion of her members may be given more fully to India's regeneration, and the number of her voluntary workers largely increased." In such circumstances the people of God have a continuing reason for prayer in regard to India.

An Outcast, One of God's Noblemen

PRESIDENT JANVIER, of Ewing College, Allahabad, writes of his meeting with Labbu Mal, who some fifteen years ago was not only an ignorant idolater, but an outcast, who was brought to Christ in the United Presbyterian mission in the Panjab, and has been a mighty power in Sialkot in recent years.

"Three things especially imprest me. There was nothing cringing or obsequious in his bearing. He was courteous and deferential, but wholly self-possest and manly. There was a fine dignity about him, which showed that the spirit of Christ had made him free not only from the law of sin and death, but from that of hereditary servility and degradation. He imprest me as one of God's noblemen. Then the language he used was not that of the average preacher, but that of a thinker who had thought God's thoughts, and who was full of God's word.

And once again I was imprest by the way that he went straight to the one message which meets the need of sinful men everywhere—the message of the cross of the Lord Jesus. I felt that if the U. P. Church had never accomplished anything else in India than to find and call and equip Labbu Mal, the work would have been worth while."—The Continent.

Agitation for Church Union

A DEVELOPMENT full of importance and well worth watching is taking place in India. The matter is well put for us as follows: "Christian work in India was started, of course, in different sections of the country by representatives of different Christian bodies. It was the only way at first, tho it has had to be progressively modified through the years by the good sense and good will of all concerned.

Still, a Christian map of India to-day would be a bewildering, piebald thing, showing much cross-coloring. In recent years, however, there has grown up, especially in South India, a strong movement in the direction of closer approach and a better common understanding. The Indian Christians themselves have shown special and increasing zeal in this matter, with the result that, after careful and unhurried denominations deliberations. several have come together, and now form the South India United Church. common confession of faith has been adopted, and a fairly comprehensive and elastic Church organization has been agreed upon."

A Ruler of Promise

THE Maharaja Holkar of Indore bids fair to become a ruler of whom India may well be proud. He is twenty-four years of age, having attained to full sovereignty in his State three years ago. At the end of his first year Lord Hardinge visited the State, and on the occasion of a banquet in his honor the young ruler made a speech in which he said: "It is now twelve months since I was invested with ruling powers; during this time I have devoted myself to getting a grasp of the details of administration, and have only been able to make a beginning with a few important reforms, which, God willing, should produce beneficent results in time." The regulation of the age of marriage for girls, education, and the opening of public libraries in all the important centers; the improvement of the capital of the State with a view to the prevention of plague, and also looking to increasing the beauty and comfort of the city; the foundations of municipal government under the guidance of British officers, and experiments in the introduction of silk culture; these are the reforms desired by the Maharaja. The young ruler has fitted himself by study

and travel for his difficult post-difficult if successfully filled.—Indian Witness.

Giving Two Thousand a Chance

R EV.C.H.BANDY writes from Fatchgarh: "We had a boarding-school for Christian boys and one for Christian girls, and in nearly all the large centers we had a day school for Christian children, but, in spite of all this, there were yet 2,000 boys and girls of school age who were not getting their chance. That is to say, there were 2,000 healthy, wide-awake Christian boys and girls living in small, out-ofthe-way villages, who, unless greater effort were made to reach them, would never learn to read and write. condition of things had grown around us so gradually, that we had failed to be imprest by it as we should, till we returned from America last fall. As a first step we set before ourselves the task of creating within one year 500 readers of the New Testament. We began what we call the "contract" system. Suffice it to sav that it is teaching boys and girls to read by the job. We pay the teacher no salary, but pay for results. Four annas, or eight cents, for teaching the letters to the pupil. One anna, or two cents, for teaching each lesson to the twentieth, and three pice, or one cent and a half for each subsequent lesson to the end of the book. At these rates, it costs \$1.75 to take a boy or girl from the raw, on to where they can read the Bible and hymn book for themselves. The scheme has worked wonderfully well. At this date, we have 172 boys and girls, none of whom knew their letters in December, and who now are reading the New Testament, and passing examination on what they have read each month. Besides these, we have an equal number who are at the point of graduating into the New Testament. We examine these pupils each month ourselves. motor car has made that possible.

SIAM

Bible Circulation in Siam

REV. ROBERT IRWIN writes from Bangkok: "The work of this agency during 1913 was carried on with such vigor and energy that all previous records of distribution were greatly exceeded. The net circulation for the year was 135,206 volumes, which makes an actual increase of 36,650. The total circulation since the establishment of the agency in 1890 amounts to 1,021,-889. Mr. Irwin was assisted by thirtytwo persons in the work of distribution, and the records show that 10,400 days were spent in the work, 700 villages were visited, and the distance traveled was 20,000 miles. Mr. Irwin himself traveled 3,271 miles by steamer, railway, canoe, motor car, buggy, bullock-cart, and horseback. Mrs. Irwin, who has the distinction of being the only lady physician in Siam, accompanied her husband on a tour of three months, to the north, during which she spent 31 days in the saddle, covered a distance of 1,147 miles, and aided him greatly by her medical work and general assistance. Her travel was without cost to the society. Most of the Scriptures circulated during the year were in the Siamese and Laos languages, but many copies of God's Word were distributed in fifteen or twenty other languages."

Donation from Lepers

NE of the most encouraging instances of the year was a gift of the lepers at Chiengmai to the work of the American Bible Society. Early in the year they contributed 3,300 portions of the Scriptures for general distribution, and later sent two cash contributions, amounting to over twenty-five rupees as their Christmas gift to the Society. The names of these wonderful Christians—the lepers of Chiengmai -should be written on the roll of princely givers, for their gifts represent real sacrifice, and are striking

evidence of their gratitude for the benefits of the Gospel of Christ. Their own letter, dated February 9th, reads as follows: "We, the elders and members of the leper church of Chiengmai, disciples of the Lord Jesus, with one mind and heart, have great gladness in sending our small offering to the American Bible Society. And we beg that our gift of twenty-five rupees (\$8.09) may be graciously received by you and used for the distribution of the Holy Scriptures. To have a share in this good work will give us very great happiness. (Signed) Elders Peang, Toon, Gnok."

CHINA

A Sack Full of Idols

RS. McCLINTOCK, writes from M Nodoa: "Pastor Tang baptized over 50 adults this summer. Our new chapel in the Mandarin district proves fair to be a success. One of our colporteurs came into the compound with an old gunning sack full of idols. had not only the idols, but the bowls which had held the ashes of their ancestors, also, the shell with which the priest had called the spirits, and some of the false money which the heathen offer to their ancestors and idols. The Chinese worship deities whom they can deceive. No wonder they themselves deceive each other, and are deceived, and live in an atmosphere of deceit all the time. Another colporteur was walking around our mission grounds with a lot of men following him, and told me very eagerly that these were people from the district where our chapel is."

Fitting Honor to a Missionary

DR. J. E. WALKER, a missionary of the American Board, has recently returned to the United States for a furlough, after a service of 42 years, mostly in the city of Shaowu. As he was leaving, a pastor of one of the station-churches made him a present of a white satin vest, which he himself

had made. Bordering the sides of the front were 31 silver stars overlaid with gold. Engraved in Chinese characters each one bore the name of one of the 31 churches of this field, which this veteran toiler had brought into being and nourished into strength.

Wanted: A Thousand Chinese Teachers
To show what an opportunity there is for educated Christian Chinese, Prof. Paul Monroe, of Columbia University Teachers College, said on returning from his visit to China that in one province the Chinese Commissioner of Education exprest his willingness to employ a thousand Christian Chinese as teachers if he could only find them. Our mission schools ought to be furnishing them. But where are our schools that can do it?

Two Candidates for the Church

ISS DELIA LEAVENS, of Tung-M chou, China, writes in a recent letter: "Changes are coming, however, far more quickly than we dare to hope. Only yesterday I was helping the Bible women examine two candidates for admission to the church. One was a middle aged woman, who little more than a year ago was burning incense. to the kitchen god, but who has been much influenced by the teaching she has received, and is trying her best to live a better life. One of the things they said of her was that she has cleaned up both herself and her house to quite a marked degree since hearing the doctrine, and that she has ceased to use bad language to her neighbors. She is doing what she can, but she is a lifetime behind the other candidate. not half her age. This was one of our school girls, who shows the effects of seven years of study. Not so very much education, it is true, and neither culture nor education back of her, yet she seemed to me miles ahead of the older woman, and I realized, as I have not before, what our girls' schools will mean to the next generation."

JAPAN-KOREA

A Christian Message from America

AKING stock" of the results of missionary effort in Japan, the Rev. J. Waller (of the Missionary Society of the Canadian Church), of Nagano, in the diocese of Mid-Japan. writes: "Japan has become rapidly Christian at heart, tho not yet in name. It is true that some other influences than that of the missionary have contributed to the advance in Japan. Foreign literature and intercourse have in some degree assisted. But some, in America and Europe, lay far too much stress on the Christian and civilizing effect of these non-missionary agencies. Indeed, Japan would almost certainly have been far more Christian to-day had she known foreign lands only through the missionary. For each Christian book that the Japanese people. as a whole, read, they take in at least ten anti-Christian ones. Almost all foreign sailors, merchants, and travelers who go to Japan are regarded by the Japanese as Christians, but many of them show little trace of Christ's spirit and teaching, and are a stumbling-block to the Japanese who studies Christianity. The Japanese who has dished up to him every morning the American and European record of crime and dishonesty is apt to look askance at the Christian messenger who asks him to adopt the religion which is supposed to reach its climax in places which his newspaper portrays, as morally much worse than Japan. So if the entire moral advance has not been, under God, due to the missionary, he may fairly claim to have been the instrument which has brought about the greater part of the advance."

Evangelistic Campaign in Progress

A UNITED three years' evangelistic enterprise was inaugurated in Japan last spring, and prayer-meetings were held in various parts of the country.

In the Hokkaido the evangelistic meetings arranged for the autumn were put off, "on account of the war and other kindred reasons," but the Rev. W. P. Buncombe, of Tokyo, writes:

"It was thought at first that the outbreak of war, in which Japan also was involved, would have put a stop to the plans of the three years' evangelistic campaign, but, thank God, that has not been the case, and the plans are being. carried out with even more earnestness owing to the seriousness of the times. In Tokyo the great campaign itself is being planned for the spring of next year, but special work as a commencement and preparation has been arranged for this autumn and is now being carried out. The plan was prepared by a committee and presented at a large gathering of the pastors and members of the church committees. Estimating that there were one hundred churches and mission halls in this great city, they proposed that special evangelistic meetings should be held in each place for two nights, Saturday and Sunday, which should be well prepared for, and carefully followed up afterward. It was decided to reach the whole city thus in the three autumn months, by taking eight of the churches in turn on the Saturdays and Sundays, so that every church and mission hall would have its turn within the thirteen weeks. The object to be kept in view in these meetings was that of endeavoring to bring as many as possible to a definite decision."

What Japanese Think of the War

PROFESSOR W. E. HOFFSOM-MER writes to the Christian Intelligencer: "So far as I have been able to see the effects of the war among the Christians in Japan, there is nothing to worry about. They are all readjusting their ideas of just what is Christianity and what are the ideas of Christ in regard to the questions that

are burning issues to-day. And they are judging, too, more closely, the messengers of this religion. Those of them who have caught the spirit of Christianity and applied it to their personal lives are shaken only, and not upset. But it seems to me that the question is a different one when we come to speak of the non-Christian. He looks at the living epistles, and for the man in Japan who does not distinguish between different forms of Christianity, it is a difficult problem to solve how these teachings of the Christian religion and some of the practises agree."

Japan's Work in Korea

HE Governor-General of Korea has elaborate illustrated issued an official report on progress and reform in this new Japanese province in 1912-13. The report is in English. It was compiled under the date of December, 1014, at Keijo, as Seoul is now known. Its maps are many in number, and the illustrations in photogravure are a remarkable feature of it. Korea was taken over by the Japanese for colonization and political purposes. It is already the receiving ground throngs of Japanese. It is evident from the report that the governmentgeneral is paternal. That much is being done is manifest. The Koreans as a race are backward. The Japanese are aggressive, and this quality is pictured in the administration of Korea. Judging from the comparative statistics and photographs, railroads are being built where there were only trails, schools have been erected, police introduced and law enforced. A point is distinctly made that the governmentgeneral desires to be just to the Koreans. Old usages are followed in administering justice. The temples of the Koreans are preserved and the sacred compounds protected. Some 400 public schools are now subsidized by the government. Hospitals have been

established as there is need. The natives are being taught new trades. Lectures on agriculture, stock breeding, sericulture, fishing, mining and the trades are being given.

Voluntary Korean Colporteurs

THE Presbyterian missionaries in Andong district, Korea, have tried to impress upon the church-members that it is their business, and not that of paid colporteurs only, to sell portions of the Scripture to unbelievers. Last year the six paid colporteurs sold some 7,000 portions, while the other church-members sold 10,000. A novel plan for stimulating effort was also tried in this district. Three banners were made for each helper's circuit (from three to twelve churches), one going to the church doing the most preaching per capita, another to the church selling the most Gospels per capita, and the third to the church gaining the most new believers per capita. All might go to one church, or all might go to different churches. The banners are held for one year, and then will be lost if the church does not also for this year do the best in its circuit. Two churches sold over 2,000 Gospels each, one church preached to over 30,000 people, and another doubled its membership.—Assembly Herald.

AFRICA

Egypt No Longer Turkish

THE Crescent comes down, the Cross is lifted. That is, Great Britain has established a protectorate over Egypt, Lieutenant-Colonel Sir Arthur Henry McMahon has been appointed His Majesty's High Commissioner, and Prince Hussein Kemal has been made Sultan. This is thought to be the first act in the dismemberment of the Turkish Empire. For many years Turkey has been nominal sovereign in Egypt but Great Britain has been virtual master. When Turkey foolishly at-

tempted to incite its population to participate in the present war, raising the appeal for another "Holy War," Great Britain met the challenge by lowering the Crescent at Cairo and lifting the Union Jack. And now let us hope, in spite of the fact that the flag of Great Britain is floating to the breeze where men are engaged in a most unchristian war, that the Cross will be magnified for all the future in the land of the Pharaohs. The territory included in the protectorate is about 6.000 square miles and the population coming completely under British dominion is about 6.000.000.

Reform in the Coptic Church

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

A New Bible Translation

THE British and Foreign Bible Society is publishing a tentative version of St. Mark's Gospel in a new African language: a form of Somali which is current in Italian Somaliland and further south across the frontier of British East Africa. St. Mark's Gospel, which the Society is now printing, has recently been translated into Somali by the Rev. P. Olsson, who is a member of the Swedish Evangelical National Society's mission at Yonti, near Kismayu in British East Africa. He has been helped in his version by Somali natives, including one named Daher bin Abdi, who has been educated in Sweden and in England. The translator informs us that the number of Somalis in British East Africa was estimated a few years ago to be 20,000; but along the banks of the Juba River there are living about 20,000 Bantu negroes-former slaves, or the children of slaves, of the Somalis, and these also speak Somali. The bulk of the Somalis are, however, found across the river in Italian territory. is believed that the Ogaden-Harti dialect in which St. Mark's Gospel has been prepared will be intelligible to the greater part of the tribesmen in Somaliland.

Work Among Moslems in Nigeria

Mission will Mission tells a remarkable story of a spontaneous movement among certain Mohammedans of the Sudan. Some forty-five years ago a Mallam came from the East to Zaria (Nigeria) and began preaching that Mohammed was not a prophet of God and that the Koran was a lying book. After a time he was arrested, and his disciples fled further east, and, tho not attaining to any positive faith, continued to uphold the doctrine of the Koran's worthlessness. A few years ago, Dr. Barjary, of the Church Missionary visited them, but found no response among them. Last year, however, a man came into Zaria, to Dr. Miller, and asked for teaching. He returned later with another, saying that what they wanted was not learning, but re-They then opened up their hearts and told how they and many others of their people had been waiting for the Word of God. Dr. Miller has sent out Christian young men who have chosen a central town and for twenty miles around these anti-Mohammedan Protestants gather each Sunday for instruction in Christianity.

ISLANDS OF THE SEA Unity in the Philippines

CONFERENCE looking toward the more complete union of the evangelical churches at work in the Philippine Islands, was held in Manila in October last, and was characterized by a very helpful spirit of unity. Two Americans and two Filipinos from the Presbyterian, Methodist, Episcopal, United Brethren and Christian Missions were present. Representatives from the Congregational and Baptist Missions expected to be present but failed to reach Manila. Resolutions were passed requesting that the Lordship of Jesus and the authority, of the Holy Scriptures be fully recognized, that a common name be found for all

churches in the Islands, that authority be sought from the Mission Boards in the United States permitting missionaries to labor without perpetuating denominational names, and that plans be made for and methods of cooperation adopted among the various bodies at

Industrial Mission in the Philippines

TYPICAL example of the kind of A work being done in the Philippines under the direction of Bishop Brent at Sagada, a place lying in the wild mountain regions inhabited by the Igorots, a pagan people of Malay origin. In one of the adjacent mountain gorges is a great saw mill run by the mission, which provides employment for hundreds of men, women and children, and which is called by the native director, "A benediction from Heaven." At Sagada there are large workshops where all kinds of tools and tinware are made. In other buildings the girls do lace work, and weave beautiful native cloth. A great stone church is in process of erection, and also a hospital. The whole mission is lighted by electric light, the plant being under the direction of two Igorot boys, and there is a first-class printing establishment under the direction of an Igorot young man twenty-three years old, with Igorot assistance. At a recent visit to the mission by Bishop Brent, over eighty candidates of all ages were confirmed, and after ten years' work there have been over twelve hundred persons baptized in the community.-The Churchman.

MISCELLANEOUS

The Unreached Millions

CCORDING to carefully compiled statistics, about twenty million volumes of the Bible, or portions of it, were printed during 1913, and of these about eighteen million were put into circulation. But "what are these among so many?" Asia alone contains about 934,000,000 people. The total popula-

tion of the world to-day is approximately 1,730,000,000. Asia, therefore, contains in itself 138,000,000 more people than are to be found in all the rest of the inhabited world. In other words, if all the people of the world, Asia excepted, were in the continent of Asia there would still be room for one and a half times as many people as there are in the United States of America. In British India there are over 312,000,-000 people, in China about 400,000,000. When it is realized how many millions of people on the earth's surface are still unreached by the Gospel and do not possess God's Holy Word, the great importance of the work of the Bible Society is slightly comprehended.

Let the Pessimist Take Note

ET those who think Christianity is L a spent force ponder the following: When Carey, the first Protestant missionary of the world, went to India, the whole number of nominal Christians in the world was about 200,000,-000. Now there are 500,000,000. When he, in the eighteenth century, went out from Christendom as a missionary to the dark world of heathendom, the population of the world was about 1,000,000,000. It is now supposed to be about 1,500,000,000, which is only another way of saying that, while the population of the world has increased during this period fifty per cent., Christianity has increased 150 per cent., and the ratio shows that the cause of Christ advanced more within the past 25 years than it did in the 75 years preceding. Our God is marching on.

"Forward to Christ"

A FOREIGN missionary has sounded the right note. During the past quarter century, he says, the cry has been, "Back to Christ." That cry has value, for Christ is the ineffable and the infinite model of all that is perfect in the manifestation of God. But there is a better cry from a missionary point

of view. It is, "Forward to Christ." Christ, the Captain of our Salvation, like King Henry of Navarre, is far in advance of his army. He is in the van. He calls on all his faithful followers to advance to his position. We can never overtake him in his eager advance for the conquest of the world; but we can devote every energy to pushing toward the front of the farflung battle line. "The Son of God goes forth to war, who follows in His train?"

The Ex-Governor of Bombay on Missions

ONE of the speakers at the last annual meeting of the Oxford Mission in Calcutta was Lord Sydenham, formerly governor of Bombay Presidency.

An English newspaper quotes his address as follows: "Lord Sydenham said that after five and one-half years of careful study of the tendencies and conditions of modern India he had come to the conclusion that missionary effort was playing a far greater part than was realized in the raising of high ideals among the people. . . . Perhaps the greatest tribute of all to the work of the missionaries was the growing number of Indian institutions which, without being professedly Christian, were still the direct result of Christian influence working upon Indian minds and leavening Indian thought."

OBITUARY

Robert J. Willingham

THROUGHOUT the South there is great sorrow over the death of Dr. Robert J. Willingham, for thirty years the devoted and indefatigable secretary of the Foreign Mission Board of the Southern Baptist Convention. During his term of splendid service the gifts to foreign missions in the Southern Baptist Convention increased more than 500 per cent. Dr. Willingham was a man who was respected by all and loved by all who knew him.



The Present World Situation. John R. Mott. 12mo. Student Volunteer Movement for Foreign Missions, New York, 1914.

The reader of Dr. Mott's latest book meets with one inevitable disappoint-"Before the war broke out the book was written just as it now appears." The author truly says that the catastrophe "lends a peculiar timeliness and meaning to the treatment of the subject"; but we all feel that the war has wrought such a vast international upheaval that the present world situation can not be fairly treated without a discussion of the influence of the war. One who has read "The Decisive Hour of Christian Missions," and has followed the author's message as given before the Kansas City Convention, and in the Missionary Re-VIEW OF THE WORLD and the International Review of Missions must confess, too, to a certain disappointment that the new book does not contain more new material. It is a satisfaction, however, to have in a single compact volume these messages, as well as other chapters which were given as lectures in Andover Theological Seminary, at Harvard University, and at the Boston University School of Theology.

Dr. Mott dwells upon the unprecedented opportunity, danger, and urgency of our world situation. He points out the contrasts between his earlier and later experiences in various countries.

The work of Christian missions must be "empire building." "Few churches and missions are planning their work with reference to the inevitable demands of even the next ten years." Shall the "untouchables" be absorbed by Hinduism, Mohammedanism, or Christianity? Can we hope for an indigenous church which shall at the same time relate itself to the historic, the universal church? Can we increase an effective Christian literature? Can the crushing social problems of the Orient be solved, or must we see the new industrial era add to these problems the problem of the slum and the congested district, which social reformers are trying to solve for America? Shall the gulf which separates the whites and blacks in South Africa become "the grave of Christian ideals in that part of the world?" These are among the questions which mediocre men can answer only as they rise to the stature of statesmen.

After showing that "by far the greatest obstacle to the world-wide spread of the Christian religion is the unchristian impact of our Western civilization," the author enters upon an illuminating discussion of methods by which the impact may be Christianized. There is demanded a world-wide "campaign of friendship," in which must cooperate the missionary's home, the Christian Student Movement, the Laymen's Missionary Movement, every Christian in America who comes into contact with foreign students.

In his closing chapter the writer indicates the changing emphasis of his own thought. On returning from his first journey around the world, he placed chief emphasis upon the need of "a large increase in the number of foreign missionaries." At the end of his second journey throughout the principal mission fields of the world, he insisted upon "the necessity of augmenting the native arm of the service," He is now constrained "to shift the emphasis entirely from numbers to quality, and especially to the

spiritual aspects of the life and activity of the workers." "The conviction deepens that what is needed is not so much to quadruple our numbers as to quadruple ourselves." Thus at last he would call the leaders of the missionary forces -and all of us-"not only to a more thorough handling of the facts and methods, but also to a larger discovery of superhuman resources and a greater irradiation of spiritual power."

The Problem of Leadership. By Ernest 12mo, 119 pp. E. Elliott. 50 cents. Fleming H. Revell Co, 1914.

Practical suggestions gathered from the experience of the National Secretary of the Brotherhood of the Disciples of Christ. The human problem in Church and State is almost wholly a problem of leadership—those who are faithful, efficient and beloved. Methods are suggested by Mr. Elliott and material is listed. The book is of practical value to pastors at home and abroad.

The Church at the Center. By Warren H. Wilson. Illustrated. 12mo. 98 pp. 50 cents. Missionary Education Movement, New York, 1914.

The work for country churches has been developed on a new scale in recent years. Mr. Warren H. Wilson, the secretary on "The Church and Country Life" for the Presbyterian Board of Home Missions, had signal success in his own rural parish, and has greatly stimulated interest in this important work. His present volume deals with the mode of survey for a country parish, suggestions and program for the rural church, gives some very useful examples of such work, presents some suggestions for rural church buildings, and ideas that will make the village church a leader in the country life. When we consider that a large proportion of students for the ministry and of other leaders in civic and religious life come from rural communities, and when we see the power which some of these village churches have exerted to transform the life of the community, it is evident that the pastor of

the rural church is in a position of influence out of all proportion to the size of his congregation or the amount of his Wide-awake pastors of rural salary. churches will be deeply interested in these ideas forcefully presented by Mr. Wilson.

The World Outlook

The second number of this new monthly is quite equal to the first-which is high praise. It is devoted to South America, and has remarkably fine illustrations and interesting reading.

The combination price of The World Outlook and the Review is \$3.00—for new subscribers only. To foreign countries postage must be added.

NEW BOOKS

The City of Dancing Dervishes and Other Sketches and Studies from the

Near East. By H. C. Lukach. Illustrated. 257 pp. 7s. 6d., net. Macmillan, London, 1914.

A Great Missionary Pioneer. The Story of Samuel Marsden's Work in New Zealand. By Mrs. E. M. Dunlop. 16mo. 89 pp. 1s. net. Society for Promoting 89 pp. Is., net. Society for Promoting Christian Knowledge, London, 1914.

Kiowa. The History of a Blanket Indian Mission. By Isabel Crawford. Illustrated. 8vo. 242 pp. \$1.25, net. Fleming H. Revell Co., New York, 1914.

A Sunday-School Tour of the Orient. By a Commission authorized by the

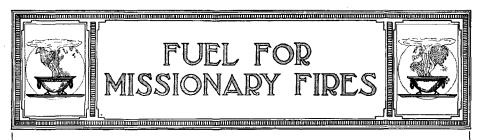
World's Sunday-School Association By Frank L. Brown. 12mo. Illustrated. xvi-374 pp. Doubleday, Page & Co., Garden City, L. I., 1914.

A Hero of the Afghan Frontier. The Splendid Life Story of T. L. Pennell, M.D., Retold for Boys and Girls. By Alice M. Pennell. Illustrated. 12mo. 209 pp. \$1.00, net. Fleming H. Revell Co., New York (Seeley Service, London). 1014 don), 1914.

Missionary Crusaders. Stories of the Dauntless Courage and Remarkable Adventures which missionaries have had while carrying out their duties in many parts of the world. By Claude Field, M.A. Illustrated. 12mo. 220 pp. \$1.00, net. Fleming H. Revell Co., New York, 1914.

Missions and the Church. By Wilbur B. Stover Illustrated. 16mo. 204 pp.
Brethren Pub. House, Elgin, Ill., 1914.
The Real Turk. By Stanwood Cobb.
\$1.50. The Pilgrim Press, Boston, 1914.
Life in the Moslem East. By Pierre
Ponafidine. \$1.75, net. Dodd, Mead &

Co., New York, 1914.



- Do you know that more people go to bed hungry every night in India than live in all of North America? It is a part of the missionary's task to feed the hungry or to help them feed themselves. (See page 248.)
- 2. A Methodist Bishop in North India says that with sufficient Christian teachers and equipment, in six years two million low caste people can be won to Christ. Will the Church hold back? (See page 250.)
- 3. On a mission demonstration farm, twenty-five bushels of wheat is being raised per acre, while adjoining native farms in India produce only six or eight bushels per acre. (See page 255.)
- 4. The wives of some French pastors who are at the front are carrying on all their work, and even preaching the sermons. (See page 261.)
- 5. Natives on the Zambesi in South Africa have undertaken to pay the salaries of the French mission schoolmasters this year, rather than have the schools closed. (See page 266.)
- 6. The British Government has shown its estimate of missionary work by asking the American Baptist Mission in South India to take charge of professional criminals in a camp. These men and women are now being transformed into law-abiding citizens, and crime has decreased 75 per cent. in the vicinity of the camp. (See page 261.)
- 7. The missionaries are proving to be the only helpers of thousands of Persian Christians who have fled in distress at the approach of the Turks and Kurds who have invaded and destroyed their homes. (See page 268.)
- 8. A monthly Christian magazine is being regularly circulated in six hundred non-Christian schools in Japan. (See page 242.)
- A most remarkable series of evangelical campaigns have recently been conducted in American preparatory schools and universities by Dr. John R. Mott, Mr. Sherwood Eddy, and others. Thousands of students have yielded to Christ. (See page 246.)
- 10. Chinese Presbyterians in Fukien province take up an annual collection for the evangelization of the Jews. (See page 301.)
- 11. A student in Peking has been so imprest by the value of the New Testament that he has purchased over five thousand copies to send to his friends. (See page 302.)
- 12. The thirty evangelical denominations enrolled in the Federal Council show more than two-thirds of the total increase of membership last year in the religious bodies of the United States. (See page 312.)
- 13. A silver lining to the war cloud is seen by French Christians in the trenches when they look upon their present experiences as a preparation for the future hardships of missionary work. (See page 265.)



PROF. SAM HIGGINBOTTOM, OF ALLAHABAD, INDIA (See sketch opposite page 247, and article, pages 247-254)

THE

MISSIONARY REVIEW



OF THE WORLD



Vol. XXXVIII, No. 4

APRIL, 1915

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A LAYMEN'S MOVEMENT IN INDIA

A NEW movement of great promise for the development of the Indian Church has been begun in the country around Delhi among the chaudharis-headmen of villages inhabited by persons belonging to the same caste. This is a laymen's movement, which attempts to promote Christianity by entrusting to these chaudharis the self-support and selfpropagation of the little native churches. The headmen go with the preachers and teachers to neighboring villages, and give their Christian testimony, to which their official position gives added weight. They undertake to raise the money for the support of their preachers, and try to induce those in their village to destroy idol shrines and receive baptism. These headmen seem to feel a personal responsibility for the instruction and spiritual progress of their constituencies, and study privately and at conferences that they may teach others. At summer-schools they discuss harmful customs, such as child-marriage, marriage debts, heathen ceremonies at birth, marriage, and death. They act as arbitrators in quarrels, and in many cases the *chaudharis* of different districts unite to discuss wider church interests.

PROSPECTS OF CHRISTIANITY IN JAPAN

A VALUABLE conference of Federated Missions met in Tokyo on January fifth and sixth. There were many encouragements in all departments of the work, but the great difficulty is that the men needed to occupy vacant fields are not forthcoming.

The Evangelistic Committee reported that the Three Years' Campaign has met with unprecedented response, in spite of the national

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

mourning and the war. The four series of meetings held in the Western District were attended by about 75,000 people, and over 1,500 were enrolled as inquirers. These figures do not take into account the follow-up meetings.

The campaign has deepened confidence among Christians as to the sure progress of the cause of Christ in Japan. Faith and life have been strengthened and the impulse to spread Scriptural teaching has been greatly quickened. Many have been brought into the churches and the Christian opportunity in Japan is greater than ever before.

There are still two years and more before the plans will have been carried out to reach the whole of the land with the message of salvation.

An English teacher in a government school at Kyoto has been very active and successful in securing entrance for Christian literature in the public schools; and through his efforts six hundred non-Christian schools are now being regularly supplied with a monthly publication which is being specially prepared to teach the doctrines of Christianity in a plain and simple form. The circulation for one month recently was 32,000 copies.

The first Christian service, with prayer and singing, ever held in the Imperial University in Tokyo was on the 5th of December, when Rev. Mr. Ebina spoke to 260 men, in the large lecture hall, on "Important Elements in Modern Christianity."

At the Keio Gijuku, another university in Tokyo, with a wide influence, an American teacher, not in

sympathy with Christianity, was recently discharged, and a Christian employed in his place. The chief reason for the employment of foreign teachers is for the sake of their Christian influence.

Missionaries in Japan write that if President Wilson succeeds in securing equal treatment for Japanese and all other foreigners in California and other parts of America the work of evangelizing Japan will enter upon a new era.

JAPANESE DEMANDS ON CHINA

"HOSE who remember the domineering and often degenerate conduct of some Tapanese when they took over Korea are naturally disturbed at the high-handed demands they have recently made on the Government of China. They seem determined to use the present opportunity offered by the European war, their alliance with three great nations, and their occupation of Kiao-Chau, to press the Chinese Government to grant certain These concessions, if concessions. granted, will give them unusual privileges, and will make Japan so powerful a force in China's domestic and foreign affairs that America and Europe look on the situation with misgivings. These demands are reported to include the following:

No part of the Chinese coast and no island off the coast is to be ceded or leased to any foreign Power.

Japan shall have exclusive mining rights in Eastern Mongolia and the right of veto regarding the construction of railways there.

The Japanese shall be allowed to settle and trade in Manchuria and Eastern Mongolia.

The lease of Port Arthur and the agreement in regard to the South Man

churia Railway be extended to 99 years. China shall transfer to Japan all German mining and railway privileges at Shantung.

Japan shall have the veto of mining, railway, and dock concessions at Fukien.

Japan shall, in cooperation with China, control the Hanyang iron-works, Teian iron mines, and Ping-siang collieries.

China shall purchase at least half of its arms and ammunitions from Japan, or else arsenals under Chino-Japanese ownership shall be erected in China.

Japan shall be granted the right to build and construct railways from Nanchang to Hangchow, from Nanchang to Kiukiang, and from Nanchang to Wuchang.

In case of necessity China must call on Japan alone to preserve its integrity.

In appointing foreign officials to military, financial, and police services, China shall give precedence to Japanese.

Privileges such as are enjoyed by other nations regarding the establishment of missions, churches, schools, and hospitals, and the purchase of land in connection therewith, shall be granted to Japanese.

In spite of Japan's intimation that the land taken from Germany would be restored to China, there seems little probability of such a course being followed. Possibly this territory will be held to enforce the recent demands.

Word received from the vicinity of Tsing-tao indicates that Japanese there have conducted themselves in anything but a civilized manner. The Shantung railway has been confiscated and signs posted along each "Chinese side: Turisdiction Stops Here." Even American mission premises have been looted and property ruthlessly destroyed. Women have been insulted, and men who protested have been threatened. If

Japan wishes to be recognized as in any sense a civilized nation, the home government must see to it that military as well as civil representatives are compelled to refrain from barbarous acts in territory under their control.

What will be the ultimate answer to these Japanese demands is not yet known, and what may be the result of acquiescence can not be predicted. This is, however, a time to pray that the great republic, which is apparently earnestly seeking the Light, may be guided so that the progress of the Kingdom of God may not be hindered.

SOME EFFECTS OF THE WAR

M/HILE it is still too early to predict or discover the full effects of the war on missionary work at the home base or in non-Christian lands, there are many indications that some fears have not been real-Missionary societies at home are calling for advance—not retreat, and many churches are nobly responding. The widespread suffering and death are sobering men and women in America and Europe. non-Christians telligent are also learning by this struggle to distinguish between real and nominal Christianity, between so-called civilized nations and the true followers of Christ, between the failure of Europe to apply the principles of Jesus and the success of Christ and His Gospel when translated into life. The war hinders some, but has not put a stop to the evangelistic campaigns in China, or Japan, or Korea. From India missionaries write of increased opportunity for work, hindered only by the paucity of their resources. India's enthusiastic support of Great Britain in the war has made the approach of missionaries to Hindus and Mohammedans easier than before—especially if they can give any news of the war. Financial conditions in Great Britain and America have cut off capital expenditure, both on the part of the societies and the Government, and have stopt many schemes for advance, notably in educational institutions.

The greatest danger seems to be that the war will so divert attention and prayer, men and money, that the opportunities in China and India, in Japan and Africa, will be allowed to pass. Those who are praying and watching for God's open doors will not hold back from entering, even at great cost.

Dr. Mott, in his impressive report on conditions in Europe, refers to the earnestness which characterizes all the warring nations, especially Great Britain, France, and Germany. Before he went to the Continent he was told "You will not find a selfish man in Europe," and he declares that this was borne out by his experience. Men and women everywhere seemed to forget themselves and their own comfort and convenience in their sacrifices for their country and in the struggle for the success of the cause in which they are engaged. Fifty per cent. of the pastors in France and Germany are in the armies, and 60 per cent. of the university students of Great Britain are among the British volunteers. Great opportunities are offered for Christian work among the soldiers who are face to face with death. Millions of copies of the Bible and Testaments are being distributed, and successful evangelistic

work is being carried on in the mobilization camps, hospitals, and among the prisoners of war.

WOMEN AND THE WORLD'S PEACE

"HE Federation of Women's Foreign Missionary Societies and the Council of Women for Home Missions have, through their joint committee, heartily endorsed the plan for prayer and peace propaganda through women's missionary societies. Articles will appear in the women's missionary magazines, and other literature is being prepared. A "Pageant of Peace" is to be issued by the Central Committee on the United Study of Missions, and it is hoped that this pageant, illustrating Christian ideals of peace, may be given in every town and village on Memorial Day, May 30th.

The various members of the central Advisory Commission of Women's Boards have sent out the following statement:

"We are suffering to-day not only in our sympathies with those who are involved in the awful war in Europe, but in the terror that to us, also, may come as suddenly the horror of war. The strongest, most stable governments have collapsed, and the closest human relations have broken down, while neutral nations and statesmen stand powerless to aid.

"Women have found relief in knitting mufflers, as did their grandmothers, but is there nothing that women can do really to help bring and preserve peace? Have they learned nothing in fifty years of the power of organized womanhood? Is there no place for our great women's missionary societies to fill in this crisis?

not already come, may come speedily and abide. This war has often made it seem almost inconsistent to preach a gospel of peace, and yet we need more than ever before to emphasize the fact that we are ambassadors of the Prince of Peace. This is an international peace movement to bring together all Christian women who will encircle the globe with prayers for the exercise of Christian brotherliness.

245

"It was just after our own civil war, when our country was poor and weak and not fully united, that God called the Christian women of America to carry His message of peace to the nations, and women's foreign missionary societies were born. To-day, there are forty such societies, with a chain of peace stations extending around the world. Foreign missions, being interpreted, are just international friendliness and world-neighborliness, based on the love and teaching of the World Savior. Statesmen and pacificists tell us of new plans and international laws which will make war impossible. Poets have long sung of a 'Federation of the World.' God grant it. Yet while we have sympathy with every honest effort for better legislation for world peace, we know in our hearts that it will fail unless back of human policies are the ideals and the power of Tesus Christ.

CLOSING IN ON TURKEY

"We do not propose to enter into the political side of the question, but will confine our efforts to a peace propaganda based on the teaching and spirit of Jesus. We submit no elaborate program, but we will endeavor to enlist individuals and societies for intercession. We will teach the children in our homes and churches Christian ideals of peace and heroism. We will study the New Testament and accept its teachings concerning peace. We will endeavor to promote the understanding and friendliness of the nations by thinking of none as alien, but all as children of our Heavenly Father."

THE seriousness of the situation for Christians in the Turkish Empire calls for the earnest, united prayer of those who dwell in security at home. British and French subjects have mostly been driven from Palestine, Syria, Constantinople, and much of Asia Minor. There has been great suffering among the native populations and the American missionaries who remained have found difficulty in obtaining the needed funds to support their life and work. Jews and Christians in some districts of Syria have endured insults and oppression at the hands of their Moslem neighbors and rulers. Still the American missionaries in European Turkey and Asia Minor continue work without abatement. Many refer to unusually cordial relations with Turkish officials. This was before the allied fleets began to force the Dardanelles in order that they might capture Constantinople. This aggressive movement may put Christians and foreigners in a precarious situation.

All missionaries and others are asked to make July 4th a day of prayer rather than a celebration of victory-prayer that peace, if it has

Already practically all the American missionaries have left Palestine and report great suffering on the part of Jews and Christians. We do not anticipate any general massacres, but

in case the Turkish rulers lose entire control of the situation mobs are apt to break loose and work their wicked will. There is some danger of bloodshed in Constantinople, Smyrna, Beirut, and Damascus, but we do not believe that this will take the form of a massacre of Christians. In Constantinople, for instance, the Christians are almost as numerous as Mohammedans, and would defend them-No desired end would be achieved by killing the Christians. and a large proportion of the Turks are opposed to the present party in power and to their German allies. If an internal revolution occurs, it is likely to take the form of an attempt to overthrow the present government rather than an outbreak against Christians. It would be, however, in harmony with the firm belief of Moslems in kismet (fate) if, when they see that their cause is lost, they should take flight across the Bosporus into Asia.

In case the Allies storm Constantinople, there is, naturally, danger to all who remain in the city; but we believe that God, who has so often interposed to protect His people, will now care for them and will direct the affairs of His Kingdom to victory. This is a time to trust and pray.

UNIVERSITY EVANGELISM

A MERICAN Christians have been thrilled by the accounts of the thousands of students who attended Mr. Eddy's evangelistic meetings in China, but the Spirit of God has been at work among the students of America as well. In the five days' campaign at the University of Michigan, the student audiences averaged about five thousand a day. Sixty delegates at the Student Volunteer

Convention in Kansas City in December, 1913, and fifty-five delegates at the Geneva Student Conference last summer gave the nucleus about which the whole campaign organized, and preparations, extensive including much emphasis on prayer, had been made. As a result, nearly five hundred men decided for Christ, and the action taken by the university athindicates the moral which were set in motion by the campaign. A series of resolutions concerning such matters of student conduct as betting at games, drunkenness among students, and profanity, were drawn up and adopted.

Dr. John R. Mott, Mr. Sherwood Eddy, C. D. Hurry, D. R. Porter, and others have also been conducting the most successful series of evangelistic meetings in preparatory schools and colleges that America has ever seen. In the Universities of Toronto, of Kansas, and of North Carolina large audiences have gathered, and hundreds have signed cards to indicate their decision to follow Christ or to more thoroughly consecrate their lives to Him.

The recent evangelistic meetings in Yale University were said to be the most remarkable ever held there. Hundreds of students in Sheffield Scientific School and other departments indicated their purpose to accept Christ. Another notable revival is reported from Penn State College, where about one hundred and fifty Christian workers joined in the campaign. Meanwhile, Evangelist "Billy" Sunday continues to stir Philadelphia, including students at the University of Pennsylvania, and other educational institutions of the city. Surely God is moving among His people and is turning their hearts to Him.



COMING EVENTS



April

1st—The 100th anniversary of the birth of William C. Burns, 1815. 6th to 11th—Hebrew Christian Conference, New York. 10th—Centennial of birth of John Geddie—Miss. to New Hebrides.

May

5th to 11th—National Y. W. C. A. Convention, Los Angeles, Cal. 8th to 13th—Lutheran's (G.S.) Woman's Missionary Convention, Omaha, Neb. 12th to 17th—Southern Baptist Convention, Houston, Texas. 19th—Presbyterian United Movement Conference, Rochester, N. Y. 19th to 26th—Northern Baptist Convention, Los Angeles, Cal. 20th to 29th—General Assembly Presby. Ch., U. S. A., Newport News, Va. 20th to 30th—General Assembly Presby. Ch., U. S. A., Rochester, N. Y. 20th—The 225th anniversary of the death of John Eliot, 1690. 29th—The 100th anniversary of the Basel Missionary Society, 1815. 31st to June 4th—Women's Summer School of Missions, Los Angeles, Cal.

June

1st to 7th—Women's Summer School of Missions, Oklahoma City.
3rd to 13th—Women's Summer School of Missions, Denton, Texas.
4th—The 5oth anniversary of the birth of George L. Pilkington, 1865.
4th to 14th—Y. W. C. A. Student Conference, Blue Ridge, N. C.
6th to 13th—Woman's Congress of Missions, San Francisco, Calif.
8th to 14th—Women's Summer School of Missions, Duluth, Minn.
16th to 22nd—Women's Summer School of Missions, St. Paul, Minn.
18th to 28th—Y. W. C. A. Student Conference, Silver Bay, N. Y.
23rd to 27th—International Missionary Union, Clifton Springs, N. Y.
24th to July 1st—Women's Summer School of Missions, Winona Lake, Ind.
24th to July 4th—Women's Summer School of Missions, Blue Ridge, N. C.
25th to July 5th—Y. W. C. A. Student Conference, Eagles Mere, Pa.
25th—Jubilee of the China Inland Mission, founded 1865.
25th to July 4th—Missionary Education Movt. Conf., Blue Ridge, N. C.
30th—The 60oth anniversary of the Martyrdom of Raymond Lull, 1315

July

2nd to 11th—Missionary Education Movement Conf., Asilomar, Cal.
6th—Five hundredth anniversary of the Martyrdom of John Hus.
6th to 9th—International Congress on Alcoholism, Atlantic City, N. J.
6th to 13th—Women's Summer School of Missions, Boulder, Colo.
7th to 12th—Fifth World Christian Endeavor Convention, Chicago, Ill.
8th to 15th—Women's Summer School of Missions, E. Northfield, Mass.
9th—The 75th anniversary of Martyrdom of Christians in Madagascar.
9th to 18th—Women's Summer School of Missions, Silver Bay, N. Y.
9th to 18th—Missionary Education Movement Conf., Silver Bay, N. Y.

A Farming Missionary in India

SAM HIGGINBOTTOM—A PRINCETON MAN IN ALLAHABAD*

Sam Higginbottom was born in Wales. As a boy he cared little for study, so that at twelve he left school to work on his father's farm. He did not want to be a preacher, but liked life in the open, and loved animals. When he was sixteen two ladies gave him a Bible which he decided to read, and through its pages he heard God calling him to preach. For this he must have an education, and as he was too old for the schools in Wales, his thoughts turned to Mount Hermon school in America, where his half-brother had studied. After some delay, his father consented, and Sam left for America in August, 1894.

Four years at Mount Hermon; two at Amherst; two at Princeton—what next? Three years in the seminary, then some foreign field, Higginbottom thought. India, now, God said.

One afternoon in the Y. M. C. A. at Trenton, N. J., he met Henry Forman of India, and unexpectedly rode with him to Lawrenceville, five or six miles by trolley. As a result, Sam agreed to go to India at once, if the Presbyterian Board would send him without theological training.

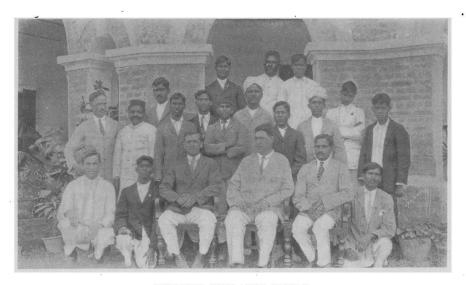
He went, and in India found a double work. The new man was expected to look after the Blind Asylum and the Leper Asylum, but when he saw the broken-down mud-huts filled with poor lepers in all stages of the loathsome disease, Sam Higginbottom made up his mind to refuse to do this work.

As they were leaving the place he saw lying on the ground near a tree a leper covered with flies, which he had neither ambition or strength to drive from him. Then God spoke to Higginbottom, and he remembered that this leper was a brother for whom his Master had died.

The young missionary agreed to accept the oversight of the Leper Asylum, and went to work to improve conditions. Now, in place of the broken-down huts, there are neat homes and new buildings, a children's home, and a chapel. Instead of five Christians, more than half out of a total of over three hundred lepers have taken Christ as their Lord and Savior.

In Ewing Christian College, Allahabad, he has established a model farm where boys are trained to self-support. This farm is known all over India. Governors and native Rajahs send to inspect it, and Mr. Higgin-bottom is in great demand to explain the improved system of agriculture that will help to redeem India from the curse of grinding poverty and will enable the growing Christian Church to become self-supporting. (See article on page 247.)

^{*} From a sketch by Miss Belle M. Brain in The Sunday-School Times.



REDEEMING INDIA FROM POVERTY

Professor Sam Higginbottom with students and faculty of the Agricultural Department of Ewing Christian College, Allahabad, India

The Gospel of the Plow in India

AGRICULTURAL MISSION WORK IN EWING CHRISTIAN COLLEGE

BY PROF. SAM. HIGGINBOTTOM, ALLAHABAD, INDIA

Missionary of the Presbyterian Board of Foreign Missions, Professor of Agriculture in the Ewing Christian College, and Superintendent of the Leper Asylum



WELVE years ago,
while I was a student
at Princeton University, I received what I
believe to be a call of
God to go as an unor-

dained missionary to the lower caste peoples of India.

When I reached the field my brethren of the mission said: "We are very glad, indeed, that you came out for this low caste work, but just now we need a man to teach in the college, so you would better go there." In a mission institution, they seldom ask a man what he can teach, but look around to see what is needed, and then tell him to go and teach it. They gave me Economics, a subject that I knew very little about. The text-

books were English and American, and the illustrations for economic truths were very difficult for Indian students to grasp. In order to bring the theories into relation to the student's own experience I used to take groups of them out on the frequent holidays to the railway workshops, brick-kilns, jails, and villages, in search of economic illustrations.

Certain facts soon forced themselves upon my attention. One of these facts was that India is a land of one occupation, namely, farming. Eighty per cent. of its people get their living out of the soil, and I believe that India will forever remain, primarily, an agricultural country. They have a growing season twelve months in the year, so that with proper cultivation

of the soil, rotation of crops, and irrigation, the land need never be idle.

From the first of October to the middle of March the weather in north India is perfectly delightful. After that it begins to warm up a bit. During May and June the shade temperatures run anywhere from 110 to 120; the sun temperature is between 165 and 180. We call this the hot weather. People occasionally ask what I do during this extremely hot weather, and I say that if by night I find myself alive I consider I have done a pretty good day's work; that is about all that you can expect in that extremely hot weather. About July 1st the monsoon bursts, and during the succeeding three months we usually get as much rain as falls in America during a whole twelve months. During the rainy season the humidity is so great that shoes which you took off at night have a coat of lovely mold in the morning. A moldy Bible does not mean at all that the owner has not consulted that sacred book for that day; it simply means that it has not been wiped off that morning. During the rains one generally has prickly heat, not only all the time but also pretty much all over. The result of these discomforts is that the same attention is not given to the mill and factory that there would be in a more temperate clime. Every industry that depends for its conduct upon the mill and factory system has great difficulty in getting the sufficient amount of labor, even in a country teeming with people.

Poverty of India

Another fact that I learned in my visits to the villages was that India is a land of extreme poverty. Preach-

ers usually think they know all about that condition. When I was working my way through Princeton, during freshman year, I did my own cooking, and lived at the rate of eighty cents to a dollar a week. used to feel sorry for myself, and feared that there was danger that I would permanently injure my health, and yet my physical appearance does not indicate that I ever suffered The kind of poverty experienced in America is of a different type from the poverty of India. The poverty there is degrading and debasing; it is life-destroying. It robs manhood, womanhood, and childhood of all that is best. More people will lie down hungry to-night in India than live in all North America. More than one-third of that great population of 315,000,000 never know, from the cradle to the grave, what it is to have enough to eat. Over 100,000,000 of them live at the rate of one cent a day per capita. Grown men come to me and say: "I would not care if I could get one good meal in two days." A good meal to these people means only bread made from coarser grains, which, if we should attempt to eat, would make us feel that our digestive apparatus is not designed for that kind of food. Yet these men say, "If I could get all of that bread I want once in two days I would be satisfied."

The superintendent of banks for the Rajah of Benares, a Hindu gentleman, told me that I had no conception of the suffering and poverty of the Indian villages. If you were to visit any one of the numerous villages of the Ganges valley, and could persuade the people of some house to bring out all their household furniture, wearing apparel, cooking utensils, personal effects, agricultural implements—all their worldly goods—you could buy the whole outfit new in the village bazaar for less than five dollars. These people have no capital, and things which we regard as absolute necessities have not yet dawned upon their horizon as possibilities. There is no magic in

made unclean. If the Brahman is cooking dinner and the shadow of a low caste man falls upon the food, it must be thrown away; it has been made unfit for his consumption.

The best way to see Benares is to float down the river in a boat, and as you do this you notice several places from which smoke is ascending. This means there is a cremation of dead bodies at the burning ghats. These



THE OLD AND THE NEW WAY OF THRESHING IN INDIA

Threshing by oxen costs 50 cents a hundred pounds, and the result is grain mixed with dung and dirt.

Threshing by machinery is quick and clean, and costs only 6 cents a hundred pounds

the transmutation of an American penny into a gold penny in India. Every commodity that the Indian uses is a commodity in a world market for which world-market pricesmust be paid.

Of the 100,000,000 or more people in India, who are so poor, about 60,000,000 are known to us as outcastes. The Brahman speaks of them by the very suggestive phrase, "untouchables." If the shadow of a low caste man fall upon a Brahman, he must take a bath, for he has been

places are kept clean by low class peoples, and when a fresh corpse is about to be brought in they must leave, as their presence would pollute even the dead.

Before I went out to India, I had no idea that anywhere on earth any considerable body of men and women, as a regular, normal thing, would eat carrion. In the second book of Kings, the sixth chapter, we read that men and women did what would be normally repugnant and loathsome to them. Their excuse was

the army of Benhadad at the gate. The Chamars, the great leatherworking caste in north India, regard as their choicest perquisite the cattle that die of disease; the Dom regards any dog he is lucky enough to hit over the head or that he finds dead by the roadside, as a good dinner. These are not the kind of people you would like in your drawing-They are often disgustingly rooms. filthy; their habits do not make them attractive. The upper caste man says to these low caste people: "You were born down in a horrible pit, amid the miry clay; that is your fate; it's the will of God for you, and you were not only born there, but you are to stay there. It is inconceivable that you should ever get out of that position, because God put you there."

The Gospel for the Poor

The Christian missionary comes along, and looks down into this awful mess, and says:

"Have you not heard that there was One who came to seek and to save just such as you are? Do you not know that there is One whose arm is not shortened that it can not save? He can reach down and take you out of that horrible pit, and set your feet upon a rock, and put a new song in your mouth."

This low caste man, almost brother to the beast, turns his face toward the light, and says, "Is it really true? Is there a way out for me?"

"That is the good news," says the Christian missionary, "there is a way out for you."

And these people are coming to Christ to-day, not by tens or hundreds or even by thousands, but literally by tens of thousands. Bishop of Madras says with a sufficient force of teachers in south India 10,000,000 of these folk could be gathered into the Christian fold in one generation. A Methodist bishop in north India says that in six years, with sufficient teachers and equip-2,000,000 of these people can be won to Christ. There are districts in north India where there are 40,000 people on a waiting-list of the missions, and there are individual churches with from 1,500 to 2,000 people waiting to be admitted. We are compelled to say to these people, "Wait a bit. do not come quite so fast, for we can not take care of

Once, when I was riding on the train in north India, I noticed on each side of the track one great beautiful, sun-kissed wheat field, ripe, and ready for the harvest. As the wind rippled through this ripened grain. I noticed that a lot of it was shaken out, and, falling to the ground, was lost. There is something peculiarly pathetic about the losing of a harvest. Men do not plow for They do not put their seed into the ground just to bury it and get rid of it. They do not weed and water and watch day and night just for the sake of having something to occupy their time. Men go through all the dull, dreary drudgery of plowing, through all the painful toil, buoyed up by the glad hope of the coming harvest.

As I look out over this great Godward tide of humanity in north India, the greatest stream of humanity at one time ever seen headed toward the Kingdom of God, I think about the prophets and the apostles. I



AN INDIAN MOWING-MACHINE

If this man wastes no time he can cut enough grass in one day to feed one horse. A modern mowingmachine can cut several tons in the same time

think of our Lord Himself, going through the cities and villages, teaching in the synagogs, healing all manner of sickness and disease; and when he saw the multitudes scattered abroad, the sheep having no shepherd, He said to His disciples, "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that He thrust forth laborers into His harvest." I have an idea that when Jesus asked His disciples to pray this prayer He had in mind that they should seek to answer it.

Think of the great company of men and women who since our Lord's day have gone forth, not counting their own lives dear unto themselves, most of them laying down their lives, like the sainted Henry Martyn, without seeing a single convert. Those of us who live to-day are given the privilege of reaping the fruits of their labor. To-day is the great day of Christian opportunity in India. If we neglect it, to-morrow will be the day of our great despair. The problems of mis-

sion work in India are problems not of failure but of success.

Rice Christians

I occasionally meet people who say, "Oh, yes, we have been in India. We have seen the kind of people you persuade to come into the Christian Church by holding out to them promises of material gain. They have come for the loaves and the fishes. They are rice-Christians. I answer, "Yes, all you say is true. These people have come to Christ for what they can get out of Him, and which one of you who has really come to Him, feels that you got nothing out of coming? I confess that my conversion means a complete right-about-turn in my life. The old was put away, all things became new, and all that I am, and all that I have, and all that I hope to be, I received when I came to Jesus Christ. I have always thought that I got something well worth having."

When we consider the unworthy motives with which some of us have come in the Kingdom—many a man



(Photo by Prof. Vivian.)

INDIAN METHOD OF DEEP TILLING

This is their only method and costs 10 cents a 100 square feet. An American plow can do the work better at 1 per cent. of the cost



BREAKING UP THE SOIL WITH AN AMERICAN PLOW

The first year this plow requires ten oxen, but it makes deep furrows and so helps to conserve the moisture and increase fertility. The second year only four oxen are necessary

has joined the Church to improve his business, many a woman to get into a better social set—is it right to judge harshly these who have come from so low down? It is not the motive which leads a man or a woman to come to Jesus Christ that really matters, but it is the motive that leads him or her to stay. God Almighty is raising up to Himself out of these despised people a body of believers for whom no one on earth need apologize. In their spirit of sacrifice, they are not behind any Christians on earth.

In consulting the literature on this subject, have you ever run across the phrase, "rice-Hindu" or "rice-Mohammedan"? I never have. Does not this indicate that neither Hinduism nor Mohammedanism have anything to spare? No one is accused of taking up those faiths for what they can get out of them. We take the blessings that Christ brought into the world, and which we enjoy

in such full measure as ours by right. We forget that every good and every perfect gift cometh down from God.

Why should our Lord have inserted so materialistic a petition in the prayer which He taught His disciples? Our daily bread comes to us so easily, our tables are so heavily laden. We suffer so much from indigestion and over-eating that it is hard for us to understand that it is really necessary for any to pray, "Lord, give us this day our daily bread." Yet it is a fact of history, let alone religion, that only those peoples who pray that prayer seem to have had it fully answered. The great famines have been in the non-Christian world. So the term "rice-Christian" is perhaps a crown of glory upon the head of our Lord, for the religion that He brought into the world has enough in it to spare for the last lost son or daughter of God and man even to the uttermost parts of the earth.

Starting an Agricultural Mission

When I learned that India was the land of such extreme poverty and of one occupation, I went to certain missionary educators and to government officials, and I said, "If government and missions are justified in any kind of education, are they not justified in that kind of education which most directly concerns the great majority of the people of India? Should we not teach these people how to get more out of their soil?" They replied that it was too difficult, too expensive. The people of India are so unteachable that it would never do. No one said that the thing was wrong. It is a new idea of Christianity to me that shrinks from doing the right thing because it is difficult or big. Are not the great triumphs of our faith due to the fact that God takes the weak things of the world to confound the mighty?

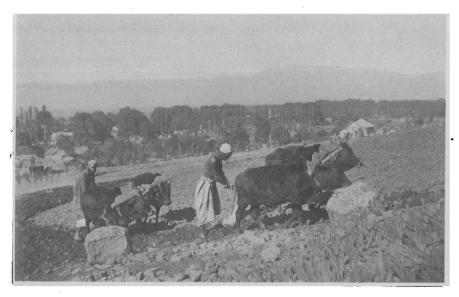
After discussing the matter thoroughly the mission voted unanimously to send me home to study agriculture, to secure men to help, and to raise funds to carry on agricultural work. I came home and studied, and friends gave us \$25,000 and two men. In the meantime, Dr. Arthur Ewing was working hard in India, and, with the help of the government, secured a farm of 275 acres. The money paid for the farm, built cattle barns, bought stock and American implements, so that we are fairly well equipped with a demonstration farm.

As soon as we began work a number of Christian boys came and said:

"Sir, we would like to study agriculture."

"I am very sorry," I replied, "but we have no dormitories, no laboratories; we can not take you in."

"But you have this good American



A NATIVE INDIAN PLOW SCRATCHING THE SURFACE

This plow can never do good work, and is strong enough to be used only where the ground is moist and comparatively soft

machinery," they said, "and we have heard that in America boys work their way through college. Could we not do that here?"

This struck a tender chord in me, because I had had the fun of working my way through college; so I arranged to give each boy about \$2.50 a month as a scholarship. They chose a shady tree as kitchen and dining-room, another as bedroom,



GROWN ON THE MISSION FARM
With improved methods of cultivation these crops
are produced 30 tons to the acre

and during the cold weather and the hot weather they got along very well. But when the rains came they would need a roof over their heads, or they would be sick. I was very much worried as to what to do, but when the rains came, they simply picked up their little string and bamboo beds, went over to the cattle-shed, and said to the oxen, "Get up there and let us in." I have since learned that there is a limit even to the number of boys you can crowd into a cattle-

shed, so that finally we had to say, "No more."

When I was a student at Mount Hermon school, D. L. Moody used to come back from his great evangelistic campaigns, and would tell us of the dudes, the walking clothesracks, the men who if they rolled their own cigarets were suffering from physical exhaustion. This type did not appeal to him, and he told us that he wanted his Mount Hermon boys to be able to do things in this world, to be Minute Men, to be able to eat soup with a one-tined fork, and to sleep on a hay-mow. These boys in India would make Mr. Moody's heart glad, because, in spite of discouragement and difficulties, they stuck to their jobs.

Are Famines Preventable?

Two questions arise in the mind of every thoughtful student of India, one is, "Are the famines, which have caused such untold economic suffering and loss in India, preventable?" One of the editors of The Christian Herald told me that his paper had collected and sent out over \$4,000,-000 to help the famine victims of In-Fifteen dollars a year is considered sufficient to feed, clothe, and educate one of these famine orphans. It is not really enough, but it has kept alive thousands, and has done immeasurable good. same amount of money were spent in famine prevention, I believe that all of the famines of India could be prevented. It means better tools, for the implements of the Indian farmer are so inefficient that he sits in helpless inactivity whenever conditions are not favorable to his methods. he must have his power guaranteed,

and his power comes from oxen. These animals are always the first to suffer in a famine. The introduction of the silo into India, so that they can be filled in years of plenty, will enable us to do for India what Joseph did in the years of plenty in Egypt to prepare for the lean years.

The other question is this: We all recognize that the missionary enterprise is temporary. The day is coming when all shall know the Lord, and when this glad day comes in India, what will we leave behind us as a result of Christian endeavor? If it is a weak, wobbly little church, that can totter along only so long as it is subsidized by the gifts of American and European Christians, will the enterprise really be successfui? I think not. Our minimum standard must be a self-supporting, self-propagating church. How is this to be brought about among people so poor? We must improve the economic condition or a self-supporting church is not within the range of possibility. Our work has, therefore, as one of its objects the development of a church that can pay its own pastors and teachers, build and equip its houses of worship, and meet the needs of its own community.

My Indian neighbors are raising only six or eight bushels of wheat per acre, while on the mission farm we get from twenty-five to thirty bushels of wheat per acre. There is the same soil, with the same amount of sunshine and rain, the only difference being in the method of cultivation and in the seed chosen. Some may ask: "How is this related to a self-supporting church?"

What a Financial Canvass Reveals

Let us imagine ourselves in one of those little Indian villages, where, during the last years we have had five hundred new converts. This large number makes necessary an enlargement of the church building.



A MISSION CROP OF SORGUM VULGARE IN INDIA
With native methods of agriculture the Indian
farmer raises less than 4 tons to the acre. Across
the road the mission farm, by American methods,
raises 30 tons to the acre. Some of this sorgum
vulgare grows 17 feet high. On the native farm it
grows only 2 to 3 feet high

In our present church the walls are about eight feet high, and are built of solid mud. The ladies of the congregation have taken some cowdung and clay, mixed these with water, and have plastered the walls with them. The hot sunshine has dried them into a lovely brown. The

roof is of nice, straight bamboos, with clean straw for a thatch. buildings cost about twenty-five dollars. Now, before the new members can be admitted, it must be enlarged. So we decide to have an everymember canvass. Of course, the only proper way to finance a church is to get every member of the congregation to give systematically. These members are living at the giddy rate of one cent a day. We go to our assignments and approach, first, a small clump of mud houses. One of the men of the family is working in the fields. He is a middle-aged man with a wife and four children. Times are pretty good, so that he is getting about two dollars a month. As we walk toward him, we plan how much we shall ask him to give. Just then two of his little children-a small boy of about six and a tiny girl of about four-ran out to their father. It is very foolish to waste clothes on such little children in such a warm country, so they are simply drest in their birthday suits. This gives us a chance to see that instead of nice little fat, plump legs they have two straight sticks of bones. It is easy to count the ribs, because they are all in plain sight. Their little faces are pinched with hunger, and we see that they have never had sufficient nourishing food. You say to your team-mate, "If we take any money from that man it means that those children are going to be still further robbed of food, and I haven't the nerve to countenance any such transaction. We will pass him by." In the same

way you pass by the whole community.

Now, if one of our Christian boys, trained on the mission farm, can go among these people and teach them how to raise even twenty bushels of wheat to the acre in place of six or eight, we have immediately brought within their range at least one good meal a day for this village, and we have solved the problem of church finance. If there is any other way to bring about a strong, self-supporting church I will gladly try it.

Jesus said that on the Day of Judgment he would say to a very surprized group of people, "Come ye blessed of my Father."

"Why, Lord, why are we blessed?"
"You saw me hungry, and you gave me to eat."

"No, Lord, we never saw you."

"Yes," Jesus says, "when you taught that little famine-curst village to grow twenty bushels of wheat in place of six or eight you were helping to feed the hungry, and when you taught those people how to grow three bales of cotton in place of one, you were helping to clothe the naked."

We do not read that Jesus went about only saying good things; He went about doing good. The work that I am doing in India I do because of my faith in Him. A gospel that begins with words and ends with words is not the Gospel of the Son of God. Unless His life in me drives my feet into paths of usefulness, and teaches my hands to do loving deeds, then I have something less than the Gospel which He brought into the world.



A SETTLEMENT OF THE CRIMINAL CASTE IN NELLORE, SOUTH INDIA
Two hundred huts, containing 600 men, women, and children are located in the Erukala Settlement, just
back of the Baptist Mission compound in Kavali

Saving Criminals in South India

BY MRS. DAVID DOWNIE, NELLORE, SOUTH INDIA Missionary of the American Baptist Foreign Mission Society



CATTERED throughout India are a number of criminal tribes, forming a sort of caste. They are professional criminals because their

fathers and grandfathers were criminals before them, and they regard their crime not only as a legitimate means of existence, but even as a part of their religion. For many years thieving and murder have been on the increase. In 1903, when taking a friend to a station sixty miles away, we traveled in a dog-cart drawn by coolies. At the back sat a man with a loaded gun to keep away bandits. was a dangerous pass, twenty miles from Nellore, where Dacoits used to spring out upon unwary travel-As Indian men load their women with jewelry, the thieves often secured much loot. In our district, one division of the thieving tribe

was called *Cuttăree vānoru*, "scissors men," because they used to cut off ears with scissors in order to get the iewels.

The thieves strip and oil their bodies, so that they can not easily be caught. They are, however, much afraid of firearms.

The government of Madras decided that prevention is better than reformation, and discovered that the penitentiary does not reform the criminal. For the protection of the public, the Criminal Tribes Act was passed. requiring all the criminals in the country to be registered and segregated in settlements, where they could work in the mica mines, be under police supervision, and receive favorable in-The struction. Inspector-General asked that all the Erukalas (a tribe living entirely by thieving) registered for settlements in Madras province be located near the Kavali mission.

The people also decided that they preferred the mission to the government settlement, and in October, 1912, twenty-two families appeared at the mission compound and asked to be received. At first the missionary did not know what to do, but realizing that at the government settlement they would have no religious instruction, Rev.



ONE OF THE SETTLEMENT HUTS

Edwin Bullard, the Baptist missionary, allowed the families to camp in the back of the compound.

Thus the people were brought to the mission doors, instead of the missionary going out to seek them. Government gave land for agricultural purposes, and liberal grants of money for starting other industries, such as weaving, basket- and mat-making. The people were encouraged to come to church, and the children were taken into school and taught. Thus the whole settlement received a great uplift.

But the old thieving propensity still lies dormant, and tho there has been a decided decrease in crime about the district in general, there is much petty thieving in the vicinity of the various settlements.

Soon after, the attention of Mr. Atkinson, superintendent of police for the Nellore district, was attracted to the work, and he gave Mr. Bullard the privilege of receiving as many as he desired. Within six months 62 families had come, comprising 200 people, and, later, these increased to over 200 families, with 600 people. A little hamlet of their own was built, situated on the mission land, near the bungalow, and there they lived in their own houses of mud and palmyra, arranged in straight, broad avenues.

The government gave the mission a hundred acres, beside fifty acres of swamp land, which could be developed profitably. The settlement also received the leaves of 1.000 date palms in a grove eleven miles away, and an equal number of palmyra trees, which yield fiber for brushes. The government has also given Mr. Bullard 200 rupees a month, and 5,000 rupees were given for the erection of work-sheds and the purchase The agricultural departof looms. ment specified 3,000 rupees for the purchase of an oil-engine and pump. Last year 15,000 rupees were provided for the extension of the work.

The settlement is a penal colony only in a slight degree. As long as the people behave themselves they have all the advantages of free men. There is, however, a roll-call three times during day and twice at night, to make sure that none escape to commit crimes and depredations.

The training is thorough and practical. A large number of men are kept at work daily, and a large firm in Madras has agreed to take all the fiber the settlement can furnish. There is also basket- and mat-weaving and clothing-making. Several looms have been installed, and many

of the people are becoming expert weavers. The men belonging to the settlement are each paid two annas (about four cents) a day, and are dependent for the remainder of their support on the making of mats and rope.

Success in the religious work for these people depends largely upon getting hold of the children, and, through them, reaching the parents. lustily, but when the teacher leads in prayer every voice is instantly hushed.

The "Cathedral" of Kavali is built of blocks of laterite—a red, porous clay—and roofed with thatch. The floor is of mud, and there is an abundance of ventilation. On the floor every Sunday may be seen old and young criminals seated in classes, being taught by Christian teachers



WOMEN OF THE CRIMINAL CASTE AT THE KAVALI SETTLEMENT

Every day the children are taught simple Gospel truths, so that they learn to weave them into their play, singing Christian hymns to mark time in their games.

Sunday is the great day at Kavali. In the infant class of the Sunday-school nearly one hundred bright-eyed, alert little boys and girls listen to the lesson as taught by Miss Bullard. The children enter into everything with enthusiasm. They sing

and preachers. Old women who formerly went the rounds of the villages, telling fortunes and planning crime, sit quietly, happy to hear the Gospel so long denied them. About forty of the children have been taken into the boarding-schools by Mrs. Bullard, to get them away from the corrupt influence of their parents and to give them more thorough Christian teaching.

After a few months the seed sown

began to bear fruit. Many exprest a desire to become Christians. One day four boys came to the mission and asked to be baptized. They were told that their parents might object, but they declared that it made no difference, they would be baptized any way.

The change in the habits of these people has been wonderful. At the end of the first year of the work, crime had decreased 75 per cent. in the region where the settlement is situated. In one large town, where there were formerly 150 known depredators, crime had practically disappeared. The deputy magistrate of the district at the end of the first year found his cases for trial reduced from 200 to 60. Not one case was reported of a criminal leaving the mission to return to the old life,

while at the government settlement such cases were of frequent occurrence.

The government, realizing that the Erukalas are becoming a changed people, prefers that the settlements be under mission influence, and has requested the Salvation Army and other missions in South India to undertake the work.

The Erukalas as a class are above the average in intelligence. If the right direction can be given to the ability of these criminal peoples, in future years there will go out from among them skilled laborers ready to take their places in the industrial life of the nation; where before went thieves and murderers will go out preachers, teachers, and evangelists, carrying the Gospel message to the uttermost borders of the empire.

WHY SHOULD EVERY CHURCH GIVE TO MISSIONS

First. Because the Master commands. He said "Go," and every church must participate in the going or fail in its loyalty to Him.

Second. Because the money is greatly needed. The work is enlarging, the unentered fields are calling, the missionaries plead for funds for their work, and the decisive hour for Christianity in foreign fields has come.

Third. Because the churches need the partnership. The churches need to be saved as well as the heathen. Only the church that goes is promised the blessing of the presence of Christ. A worthy part in world missions will save the churches from littleness, worldliness, and sectarianism.

Fourth. Because the Gospel is adequate to save. One needs but to see the transformations worked by the Gospel in mission lands to have his faith greatly strengthened.

Fifth. Because only through the churches and their giving will the lost world be reached. A native chief in Central Africa recently said to one of our missionaries: "White man, if you do not come and tell us the words of God, we have no opportunity."

Sixth. Because the large work of world redemption includes all Christian work in its blest circle. Get a church deeply interested in the work of Christ in distant lands, and you will have no trouble in interesting it in every good work everywhere.—Missionary Intelligencer.

The War and French Missions

BY M. ALFRED CASALIS, PARIS, FRANCE Secretary of the Paris Evangelical Society*



HE present war of 1914-1915 will bring about great alterations and results, not only in political matters and in ethnical problems,

but when the war is over the whole Christian world must readjust its ideas, aims, and methods as to the evangelization of non-Christian peoples. In prayer and in earnest meditation we must prepare ourselves for coming circumstances and for the golden opportunities which God will offer us. But while war is raging, and those events are in course of preparation, missionary societies are The Paris Evangelical suffering. Missionary Society, for instance. finds itself in a very serious predicament. We have already received some help from friends over the seas, and, above all, from God, whose care and loving-kindness we have experienced even in the darkest hours.

The Financial Situation

April 1, 1914, all appropriations of the Paris society for the coming year had been voted by the Board, and each of the eight mission fields had been advised as to the amount set aside for its work.

When the war broke out very few subscriptions had been received, and they stopt completely. The drafts drawn by the missionaries, however, continued to come in, and the society had to honor them. Thus all available resources had to be drawn upon and at the end of the first six months of the financial year there was a deficiency of about \$100,000. This must be paid when the war is over.

How to procure money for the other six months, in order that the missionaries may not starve, is a difficult problem. For over six months business has been at a standstill in France. All men ranging from 20 to 48 years of age have been "mobilized" and are either at the front, in the auxiliary services, or in military workshops and depots. A severe moratorium practically stops payments out of incomes and invest-Salaries have ments. also been greatly reduced. Funds have also had to be raised to help care for the many hundreds of thousands of refugees pouring in from Belgium and the North of France.

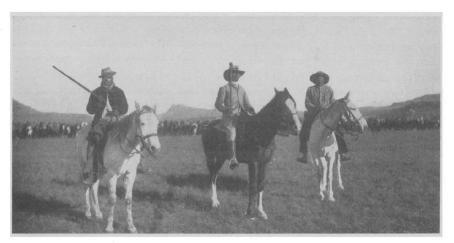
More than half of the pastors of the French Reformed Presbyterian Church (the largest Protestant body in France) have been compelled to leave their parishes to join their regiments. The ecclesiastical work in many parishes is carried on by laymen, or by the wives of the ministers, some of the latter having even gone into the pulpit and preached excellent sermons. All missionary collections and meetings are practically impossible. From Alsace not a penny could be sent (a loss of some

^{*}Founded in 1822. Mission-fields: Basutoland (1833); Senegal (1863); Tahiti (1863); Zambesi (Barotsiland) (1885); Maré (1891); Kongo (1892); Madagascar (1896); New Caledonia (1899). 108 missionaries. Income, about \$200,000.

\$15,000 to the society). In Switzerland, the mobilization, the great reduction in business, in industrial and commercial enterprise, cut down subscriptions from that country (another heavy loss, perhaps about \$20,000).

The northern provinces of France—which are the richest from an industrial, commercial, and agricultural point of view—not only could send us no money, but needed help, since many of their lands, villages, and properties have been destroyed.

With deep feelings of gratitude we the generous help friends in England and Scotland. Hearing of our financial distress. Christian friends* in England and Scotland started an "Emergency Fund" in favor of our two South African missions, situated in British Should these efforts be territory. successful the French Christians would be free to apply all their energies to raising funds for our workers in French colonies (Madagascar,



A NATIVE BASUTO CHIEF AND HIS MEN, SOUTH AFRICA

The Mission Board took steps to reduce expenses 50 per cent. during the second half-year (ending on the 31st of March, 1915). All salaries (home and foreign) were reduced 20 per cent.; the number of employees at the home base has been cut down; all furloughs have been postponed; new missionaries have been held back; all building has been stopt, and the salaries of native workers have been almost entirely discontinued. In this way the budget of expenses has been reduced to \$57,000 for the last six months of the financial year.

Kongo, Senegal, Tahiti, Maré, and New Caledonia).

The Missionaries and Home Workers

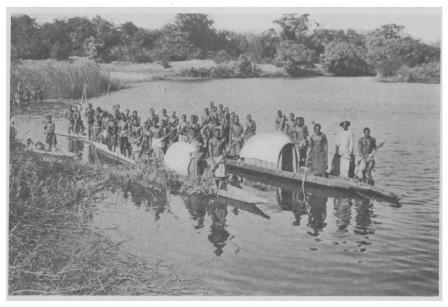
In the first days of August all of our missionaries under 48 were called by letter or by wire to report at military headquarters.

Those at work in French colonies were "mobilized" where they resided; after being kept at the military depots

^{*}The London Missionary Society, the Church Missionary Society, the Edinburgh Continuation Committee, the Conference of Missionary Societies in Great Britain and Ireland, and other religious bodies, are also taking special interest in our cause, and giving practical and tangible proofs of their sympathy.

for a few days, they were allowed to return to their mission stations; their services were not required, as Madagascar, the Kongo, and Senegal were not in danger from attack. The island of Tahiti was bombarded, but the buildings of the mission did not suffer.

Five missionaries in France on furlough were sent to the trenches at the Some members of the Board and home staff have also been called to the front, among them Pastor D. Couve, our home secretary, a member of the Edinburgh Continuation Committee; our treasurer, our cashier, and our accountant. Not less than twenty-one of our missionary students are either fighting at the front or are undergoing military prepara-



NATIVE CANOES ON THE ZAMBESI RIVER, SOUTH AFRICA

front or were employed in the hospital or sanitary services.

The South African missions have suffered most from this obligatory military service. Five missionaries from Basutoland and five from Barotsiland have been sent to the front. One has been killed (M. Frank Escande, son of our Madagascar missionary). Out of fifteen missionaries, two only are unmarried men. Nine of them have left their wives and children in Basutoland or in Barotsiland.

tion. One has been killed (M. Francis Monod, a son of the Pastor of Lille).

One of these young men, a medical missionary student, writes on January 7th describing how his battalion stormed some trenches and suffered heavy losses. He says:

". . . A little later on, at the very minute we were going to leave the trenches, the enemy began to bombard us with big 210 mm. shells, which are real volcanoes. The third fell two yards away from me. . . .



SOME BASUTO HEATHEN GIRLS, SOUTH AFRICA

I was covered with blood—not my own, but that of my dying and dead comrades. I did not lose my selfcontrol, there was no time for that. As soon as possible, following our doctor, we ran along the trenches, picking up the wounded, following in the tracks of each shell as it fell in the very midst of us. It was ghastly work! One can imagine none more so. Oh! God! how awful . . . I do not understand how I came off unscathed! I dare not think of it at all. I can only pray with a feeling of awe. . . . We are surrounded by death, brutal and sudden."

Another man, who was to have left last year for Madagascar, writes:

". . . It was awful. I have seen death at close quarters, and our sufferings have been endless. My regi-

ment was decimated. On the morning of the 22nd of September, in less than half an hour, my battalion was reduced from 1,000 men to 350. All our officers were killed or wounded, and for two days we had only two sergeants to command us. those days, under a shower of bullets, shrapnel, and big shells, we had from sunrise till ten at night, to pick up the wounded and carry them off over almost impossible paths, after having first drest their wounds. The dead were in great numbers at our sides; sometimes they had to be left for more than twenty-four hours, and we had to live close to them, to eat often with hands covered with blood, having no water with which to wash. . . .

"I can assure you that after such

an experience one feels ripe and ready for missionary work. 'All things work together for good to those who love God.' I believe that, and this great trial has already been good for me. I have indeed felt the presence of God and His strength during those dark hours, and my pocket Testament has whispered words of encouragement. . . . When shall I be able to return to the mission house? God knows. May He grant that it be soon. Until then may He give us strength to do our duty!"

To sum up, we have been deprived temporarily of the services of fifteen missionaries, five members of the Board of Directors, four members of the home staff, and twenty-seven students-forty-five men in all. Their lives are daily exposed, and we dare hardly hope that they will all come out unscathed from this fiery ordeal. But through God's help and blessing, many write to say that even in the trenches they have felt the presence of His everlasting love. They have been comforted and upheld, physically and spiritually, and they will, if God wills, come back from this great war hardened in body, strengthened in soul, and, having seen the horrors of human warfare, will throw them-



A CONTRAST—CHRISTIAN BASUTO GIRLS, SOUTH AFRICA This is a knitting class in the French Basuto Mission

selves with renewed ardor into the great battle against sin and for the Kingdom of Peace and Righteousness.

Some Results of the War

It is difficult to predict the results of the war as regards the cause of missions at the home base. Many of our best friends and supporters have been stricken in their own families, sons and husbands having been killed. At a small prayer-meeting of fifty persons in our mission-house chapel, there were representatives of five families who had lost one or more of their loved ones. They will, no doubt, feel impelled by their very sorrow to make still greater sacrifices for God's work.

On the other hand, others face financial ruin through the destruction of their homes, industries, and farms. All church services are everywhere well attended, especially in Paris, and we can not doubt that a renewal of spiritual life will manifest itself among Christians. This will bear fruit for the good of the Church, and at home and in the mission fields.

As to the effects of the war on the Christian converts in our mission fields, letters from missionaries show that the impression produced on the native mind is twofold:

Some are especially interested in the welfare of their missionaries, and since the war has reduced the latter's salaries and the comforts of their homes, the native Christians show great thoughtfulness in bringing presents of grain, vegetables, rice, chickens, and fruit. Others are concerned about the maintenance of the schools and churches, as is shown by a letter written by a missionary on

the Upper Zambesi among the very uncivilized and heathen Barotsi. He says:

"I called together all the men from Sesheke, and fully explained to them our financial difficulties, as well as the impossibility to promise any salary to our native schoolmasters.

"Within a week a large number of those men came back to the station declaring that on no account were the schools to be closed, and that in spite of the present dearth of grain they would be answerable for the salaries of the schoolmasters, and promised me \$250 for this year.

"It was touching to listen to them, and we feel greatly encouraged. We see from this that they appreciate all that has been done for them and for their people, altho they do not often express their gratitude. This shows that even our hardened Barotsi are good at heart."

On the other hand, there are those whose anxious questions are most distressing. They can not understand how real Christians can fight each other.

Let us not forget our great responsibilities. Christian generosity will uphold all missionary societies and their enterprise in the world. We feel sure of that, even should this war last many more months. But how shall we answer the question of the Kanak, which rises also to the lips of the Japanese, the Chinese, and the Africans?

What have we done, we Christians, with the message of God which proclaimed twenty centuries ago:

"PEACE ON EARTH AND GOOD-WILL TOWARD MEN"?

Christians in Persia and the War

BY THE REV. S. G. WILSON, D.D. Missionary of the Presbyterian Board of Foreign Missions



HE war has brought dire distress to the Christians of Persia. Most of these live in Azerbijan, the northwestern province,

which is coterminous with Russia and Turkey. Tho Persia has declared its neutrality, and tho the government seems to have acted consistently with this declaration, yet Azerbijan has naturally become a theater of It has been occupied by Russian troops since 1909, when they were called to raise the siege of Tabriz during the Revolution. that time Russian soldiers were stationed at various points in the province, as Ardebil, Marend, Khoi, Urumia, and Soujbulak, as well as at the guard-houses along the post-roads. They have secured safety for agriculture, commerce, and travel, while many parts of Persia have been in disorder. The Turks, from the time of their mobilization, have been making strenuous efforts to bring Persia into alliance with them, by offering the hope of freedom from Russian denomination.

Persia is thoroughly conscious of her weakness and inability to put up a fight against Russia. She also distrusts her ancient enemy, the Sunni Turks, who have often contested with her for the possession of Azerbijan. Nor has Turkey forgotten that at the close of the Turko-Russian war, the district of Kotur was given to Persia.

Most of the Nestorians (Syrians or Assyrians) who occupy the dis-

tricts of Urumia, Sulduz, and Margawar, some years ago joined the Russian Orthodox communion in the hope of receiving civil support. The Roman Catholics and Protestants of the same race, and the Armenians also, welcomed Russian occupation because of the material benefits from their presence. Several bands of Armenian revolutionists from the Caucasus have joined the Russian forces. and Christians have even made demonstrations of sympathy with the Allies. August, the Armenian Bishop in Tabriz held a special prayer service for the success of the The Russian Consul attended, accompanied by a body of troops. with the British and French Con-Armenians filled the church, suls. the churchyard, and adjoining roofs, and afterward thousands of men and women, with bands of music. marched to the consulates, shouting "Hurrah for England!" "Hurrah for France!" "Hurrah for Russia!" Subscriptions were also raised by the Armenians for the Russian Red Cross.

Meanwhile, the Consuls of Turkey and Germany were stirring up the Kurds, who are Sunnis, to go on the warpath. Agents of the Sultan were distributing Pan-Islamic literature, and inviting Tartars, Kurds, and Persians to prepare for the Jihad. A large force of Russian soldiers unexpectedly surrounded the German, Turkish, and Austrian consulates in Tabriz, arrested the two latter, and sent them as prisoners of war to Tiflis. The German Consul escaped

similar treatment by seeking asylum at the American consulate. The eighty German merchants and mechanics, resident in the city, precipitantly fled or were put under arrest.

Turkish Raids

In Urumia conditions reached a critical stage several weeks before Turkey attacked the Russian Black Sea ports. In the first week of October the Kurds, possibly assisted by the Turks, made a raid into Persia. attacked and destroyed several villages in the mountains, and prest down to the foot-hills. They burned Sier, Mar Sargis, Altwatch, and Anhar, Christian villages in which the American Presbyterians have churches and schools. In Sier the summer houses of the American and English missions were partly burned. The Russian commandant gave arms to the mountain Syrians that they might help in the defense, but there was danger that in the fighting the Russian soldiers might mistake them for Kurds. So they went around begging all the cast-off European fedoras, straws, derbies, etc., and one strapping mountaineer was seen with his precious gun over his shoulder and a lady's fancy leghorn perched upon his head. But even with this aid, the Russians were driven back. The invaders came down to the hills overlooking the city, and hundreds of refugees fled to the mission premises. Before morning Russian reinforcements came, and the city was saved. A conspiracy to aid the invaders was discovered, and nearly a score of prominent Kurds and Persians were hanged by order of the Governor of Urumia.

When the Holy War was pro-

claimed in Turkey, the Shiah Mujtihid at Najef issued a fetwa calling on the Persians to join the Turks and free Persia from the Russians. This decree was placarded in Tabriz, but the local Muhtihid ordered them torn down, declaring that Persia should remain neutral. Many of the tribesmen, however, especially the Sunni Kurds, joined in helping the Turkish army, and the Russians, supported by Persian troops under Shuja-ud-Doulah, ex-Governor of Tabriz, were completely routed in a battle at Mianduab, south of Urumia, and retreated toward Tabriz. The invaders occupied Maraga, and the Armenians fled pell-mell, some of them walking fifty or sixty miles in a blizzard to Tabriz.

A Panic Among Christians

A telegram from Tiflis said, "Kurd tribesmen massacring all Christians whom they capture. At Mianduab the Kurds killed all Christians, about three hundred."

The Russians expected to be reinforced so that they could hold Urumia, but on January 2nd, knowing the imminence of an attack, they ordered its evacuation, and the troops, with the Russian Consul and all subjects of the Allies, including the English and French missions, left that same day.

"Practically the entire Christian population of Urumia plain and the neighboring districts," writes Mr. Barnard, "were in flight before we left. As far as the eye could reach in both directions there was a constant stream of fugitives, sometimes so dense that the road was blocked. It was a dreadful sight, and one I never want to see again. Many old people and children died on the way."

Thousands of Christians-Protestants, Roman Catholics, Orthodox, Nestorians, and Armenians-fled toward the Russian border, and took refuge in the Caucasus, saving from their property only what they could carry on their backs. Many of them arrived penniless and famished. Their houses have been looted, and the contents carried away or ruthlessly destroyed. Even Moslem neighbors joined in dividing the plunder. It was a sad, a terrible day for these prosperous Christian villages.

The next day (January 3rd), the Kurds entered Urumia, led by a Persian Said-ul-Memalik. This old leader of the Fidais was one of the Nationalist leaders in the revolution against Mohammed Ali Shah, was Governor of Urumia, and afterward leader of the attack on the Russian soldiers in Tabriz in 1911. He escaped to Turkey, where he has since taken part in the Balkan war and now returns with implacable hatred against Russia.

Panic seized Tabriz, when it was announced that the Russian force would leave the city. A wholesale exodus of foreigners and Armenians began, and the Russian, British, and French Consuls and staffs retired to the Caucasus with the troops. Bankers, merchants, Indo-European telegraph corps—all who could—escaped with them or went to Teheran.

"The Armenians were in great terror," writes the Rev. F. N. Jessup. "They not only fear the Kurds—every one dreads their coming—but that the city Moslems may rise and plunder and murder, for the latter hate the Russians, and the Armenians have identified themselves with the Russians in this war."

In the general terror, Moslems as well as Armenians and foreigners, sought shelter in the Memorial School (American Mission), whose buildings were turned over to them. The missionaries had no fear for themselves. being regarded by all as friendly neutrals. In Urumia the Kurdish chiefs are said to have given special orders to spare the mission premises. Kurds are grateful for the successful medical work of Dr. Packard, and felt under renewed obligation because Rev. Dr. Shedd interceded for the Kurdish chiefs who had been condemned to death. Thus the American (Presbyterian) missionaries had the gratifying privilege of giving aid and security to many. Their presence and their influence was a great blessing in this time of terror.

Word has come that other missionaries are also safe. Dr. Edman, of the American Lutheran Mission in Soujbulak, passed through Tabriz on January 4th en route for Sweden. Mr. and Mrs. Oster, Seventh Day Adventists, fled from Maraga with the retreating Russians. The German ladies in charge of the orphanages at Khoi and Urumia, dispersed the children in various quarters, and retired under safe conduct through Russia. The American Consul, Mr. Gordon Paddock, who was the only neutral Consul in the city, was able to do excellent service. When the Turkish-Kurdish force arrived, he arranged for their entrance without an attack, and so spared the plundering of the city, especially of the Armenian quarter.

The Russians evacuated Tabriz on January 10th, but the rejoicings of the Turks and their Persian sympathizers was short-lived, for a Ruspathizers was short-lived, for a Ruspathizers

sian force was soon sent from Trans-They were met at Sofia Caucasia. by the Turks, who were put to flight, leaving their artillery and 1,000 dead. The Russians reentered Tabriz January 20th, and found the Russian consulate burned. In the British Parliament it was stated that but one British property was touched, and "this result was almost entirely due to the action of the United States Consul, whose efforts and ability in protecting British interests are much appreciated and very gratefully recognized."

Relief Work Needed

In the absence of news to the contrary, it is supposed that Maraga, Urumia, and Salmas remain in the hands of the Kurds, and while Turkish commanders will no doubt make efforts to restrain them, one dreads to see the havoc when the curtain is lifted. It has been a terrible stroke to the Protestant Christians, for in the territory overrun the Presbyterian Mission has forty congregations. The refugees are in great need of our assistance. The Christians alone among them are reported in varying numbers up to 45,000, and the distress is dire. The Presbyterian Board is appealing for contributions. Reports come that the slaughter has been appalling, while the condition of the hapless refugees who have fled in thousands is only one degree less terrible. One letter reads:

"Every British, Russian, French, and Belgian subject had to flee to save his life, and we have brought nothing except our lives. Ninety-five per cent. of the Christian population of Tabriz and Azerbijan fled before the advance of the Turkish army."

A native Christian says: "Barely two hours' notice was given to many of the terrified people, who were forced to choose between instant flight and remaining to die in a most shameful way. In the snow, mud, and terrible cold, over 20,000 left at once for Russia. Day and night, poor little ones, women, and men marched on to save their lives. was pathetic to see the children dying and left unburied by the wayside; old men and women frozen, women giving birth to children, and the children dying at once . . . the suffering mothers walking on to save their own lives. Some mothers were found dead with little ones clinging to their breasts. Hundreds died before reaching Julfa; thirty died a few hours after crossing the frontier. Many fainted by the way and fell into the hands of the enemy."

CHRIST AND MOHAMMED

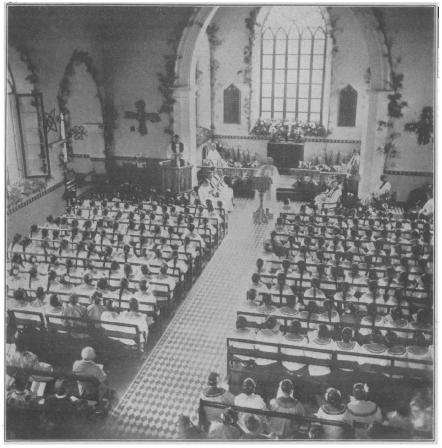
In one of the villages in North India a missionary was preaching in a bazaar. After he had closed, a Mohammedan gentleman came up, and said, "You must admit that we have one thing you have not, and it is better than anything you have."

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.



CHRISTIAN TRAINING FOR THE FUTURE MOTHERS AND TEACHERS OF CHINA
The girls of the Church Missionary Society School in the chapel service at Fuchau, China

Chinese Christian Patriots

RECENT EFFORTS TO HELP LEGISLATION AND REFORM

BY REV. D. MACGILLIVRAY, M.A., D.D. Editor, Christian Literature Society, Shanghai



HINESE Christians are helping the new Republic of China in many ways. In a movement to prevent the establishment of

Confucianism as a State religion, they sent a petition to both Houses of Parliament. The following is a brief summary: "Dr. Chen Huan-chang and others, believing that the country has greatly changed for the worse in manners, morals, and religion, and thinking to improve matters by a revival of ancient learning and religion, have proposed that Confucianism be made a State religion, and have petitioned Parliament to insert a clause to this effect in the new Constitution. In

this matter he has taken great pains and must be given full credit for sincerity, altho his methods are undoubtedly wrong. As to reviving the learning of Confucius, there is no objection to be made, but as to making it a State religion, the case is very different. The petitioners, therefore, pray both Houses of Parliament to refuse Dr. Chen's petition, and for the following five reasons:

For Religious Freedom

"1. A State religion and religious liberty included in one clause are mutually self-contradictory in spirit. It is well known that liberty is the gift of the laws in our republic, both in material and spiritual matters. Also rights that are acknowledged by all through the law should not either directly or indirectly, be restricted. Now, if the Constitution really names one religion a State religion, by so much will it limit the liberty of those who are not of that religion, for they will not be acknowledged as having had the same rights as others, and some will be known as State-religion people, and others as non-State-religion people, thus exalting one and oppressing another, interfering with the faith of the whole people. Of course, the State should protect and treat with equal favor all religions. The result of the new proposals will be that one religion will have an advantage over the others, and conformity to the State religion will naturally follow.

"2. The Constitution will not deal with all religions impartially. The Constitution of a kingdom, and the law, is for all the people of that kingdom to observe. As religious liberty

is granted, it is apparent that all the people should equally observe the same law, but if one religion is to be respected as being that of the State, that will be tantamount to bringing pressure on other religions to conform to the State religion.

"3. The Constitution raises the question of the religious standing of officials. Formerly State religion flourished greatly in England, France, and other kingdoms. The King, the Cabinet, and members of Parliament. all belonged to the State religion. The laws were formed in strict conformity to them. Hence, no one belonging to other religions was allowed to have any part of the governing, the theory that only thus was the Government safe. however, in the new century, a great change has taken place, and not the slightest interference with freedom of thought is allowed to enter the laws. State religions are very much opposed, and religious tests have disappeared from public life. But our country, having made a recent change, it is not right that it should adopt the discarded opinions Europe. Besides, Mongolians, Moslems, and Tibetans would have no part in the governing of the State if Confucianism was the State religion, and surely this is a matter which should provoke anxious thought.

"4. The proposed clause in the Constitution does not represent the opinions of the majority. All Constitutions and laws of whatever country must be the creation of the majority. Partiality to any one class or unfair treatment to another class is directly contrary to the spirit of universal practise in such matters.

Dr. Chen, in his petition, quotes the example of Denmark, Turkey, and other kingdoms to the number of eleven, in whose Constitution there is some reference to a State religion, but every one knows that these constitutions are unfair, and practical scholars regard this very thing as their defect. Why should we introduce such a defect into our Constitution?

"5. The proposed clause would destroy the distinction government and religion. This proposal means that what has no relation to government is to be introduced as an opposing force. European countries the most religious countries have long ago separated Church from State, fearing the confusion that would arise from interference with the State's regular functions. It is not three years since our country changed its form of government. Should we proceed to adopt that which other countries reject? Surely this is folly and confusion.

Opposition to a State Religion

"Law and government are mutually interrelated. That which the Constition contains will naturally be reflected in the Government. Thus, we have four additional considerations to urge in opposition to this movement.

"I. The natural result will be to destroy the unity existing between the five races in our country. The Moslems believe in Mohammed, the Mongolians and Tibetans believe in Buddha. Thus, out of five races, three do not believe in Confucius. The previous dynasty did not in the slightest compel the Mongolians, Moslems or Tibetans to violate their

faith, and made no religious distinction between the different races. Following this same principle, the Republican flag has five colors. What a pity that so soon there is an attempt to foist upon us a State with its discrimination against other religions, and confine all the important offices to the Man-Where then chus and Chinese! would be the unity of the five races?

"2. More than this, there is real danger of territorial loss. The Buddhist officials of Mongolia and Tibet will mistrust the Chinese, and proclaim their independence, secretly courting the assistance of foreigners. Every day we have all sorts of alarming rumors from our frontiers. If we adopt a State religion in our Constitution, and show our contempt for them and their faith, we will be giving them an opportunity to talk, and also afford outsiders an opportunity to stir up disaffection. This is surely a danger to be avoided.

"3. This proposal would create internal strife between the different religions. Formerly, our country enjoyed religious peace. People formerly followed the particular faith of the reigning Emperor. Now Confucianists think to use the influence of the State religion to move the people, so that they will all observe one rule of life. They forget, however, that circumstances to-day are very different from those times. Nowadays, the religions are more zealously believed in and spread abroad. Hence, when they hear of the proposal of Dr. Chen, there is great consternation among them, and letters and telegrams in great numbers pass to and

fro. In fact, there are not wanting those who fear such troublous times as the Hundred Years' Crusade and the Thirty Years' War in Europe.

"4. The Government does not need to borrow the influence of religion. A hundred years ago in Europe the influence of the Government proceeded from religion. In the separation of Church and State our country preceded the countries of the West by many years. It happens in Mongolia and Tibet that the Buddhist priests have secured governing power, but this is due to the uncivilized state of those parts. Well-informed persons take England's method of governing India as a model.

"If we consider the present condition of our country, we will see further reasons for opposing a State religion:

"I. In the present day there is no country possessing a State religion which is prosperous.

"2. It is erroneous to claim that formerly Confucianism was practically the State religion of China in the unwritten Constitution.

"3. The Parliamentary representatives from Mongolia and Tibet are so few that they can not adequately represent the effect of the proposed change upon those countries.

"Finally, and to sum up, (1) there is no great necessity of establishing a State religion in China. (2) A State religion can not really be efficient; and if it were efficient, it would be very dangerous. (3) A State religion is in no respect beneficial to the State or Government; in fact, it is a great injury. (4) To establish a State religion is not in accordance with sound principles, nor in harmony with the requirements of

the times. This is altogether apart from the question whether Confucianism is a religion or not.

"For these and other reasons your petitioners pray that the proposition of Dr. Chen and his friends be not adopted."

The foregoing petition may be looked on as a negative way of helping China, yet it is a positive education in religious liberty. The following two tracts are good specimens of constructive religious work. They have been recently printed by the Christian Literature Society of China.

Christianity in Relation to Education

BY CHANG CHU'N YI

The civilizations of Europe and America are now much admired, but their excellence has its root in Christian education. This education emphasizes true knowledge to be attained and used as opposed to the errors which are so abundant. leads to a purification of the feelings and the strengthening of the will in everything good. If men do not build on this heavenly way, what will modern education do but turn out more clever rascals, and suggest and supply new means for the gratification of vile passions? Only Christianity can make men holy. The proof at large is to be found in the history of education in the West; we now merely attempt a brief summary.

r. Christianity shows the formation of character and the fitting for the service of man to be the true aim of education. Without the right direction, it fares ill with the traveler. So in education. Mistakes here will be fatal to true progress. Let all educationalists note what we claim for our religion. By it education

and virtue are related and mutually Greece was famous strengthened. for learning, but by vices she was dragged down. So is the case of China. Now in the first place, by Christianity the student's moral nature is harmonized, his conscience gets peace, and he is therefore able to bend his whole soul to his studies. Education should aim to strengthen and guide the conscience, and is not merely a head full of knowledge but a heart filled with love of the noble and the good. To the same effect are the sayings of Wang Yang-ming and King Wen in the Odes, and similarly Paul said in all things he sought to have a conscience void of offense. Again, the conscience having peace, duty is easy toward God and man. Only as duty is done can the race be preserved. Those who spend should make. As Paul says: Who works not should not eat. A single day's dereliction of duty is a sin against my fellows equal to robbery, and, worse still, a sin against the great Creator.

- 2. Christian education is shown to be the best by the subject matter of it, embracing all knowledge, especially (a) the origin and laws of the universe; (b) history of all nations, showing the causes of their rise and fall; (c) the rights of man.
- 3. Christianity does not discriminate against any sex in its educational plans; women as well as men share its benefits. It aids the student (a) by strengthening his memory; (b) by increasing his reasoning powers; (c) cultivating correctness and sanity of his judgment; and (d) strengthening his will.
- 4. Having done so much for the pupils, its teachers differ from those

in other schools, for Christianity holds up the true ideal for teachers, e.g., by making them conscientious in their work with high ideals of their profession and its value to society and the State. They are never satisfied with less than the truth. Moreover, Christianity teaches them to sympathize with the difficulties of their pupils and to help the stupid as readily as the clever.

5. Finally, Christianity shows teachers and students how to guard against errors which are unhappily too prevalent in the schools of to-day, e.g., materialism, agnosticism, and false socialism.

Christianity Helps the Republic BY CHANG CHU'N YI

- 1. By helping the progress of civilization, as a basis of the State.
- 2. By cleansing the Republic of errors and evil customs, all of which stand in the way of progress and democracy.
- 3. By holding up the highest ideals of duty before the individual.
 - (a) As to individual faults.
 - (b) By helping the poor and distrest and leading men to seek the perfect happiness of their fellows.
 - (c) By the highest standards of official life. Christianity's law of service. In a word, without duty performed, how can the Republic stand?
- 4. Hence, the need of help in the accomplishment of duty. Christianity supplies it. Christians do not only expect the Government to do its duty, but themselves do it, and with united hearts strengthen their country. Man by nature has many weaknesses and temptations to neglect of duty or actual transgression. Christianity helps

here. Christian hospitals aid the sick, but schools aid the well. Charity is changed to self-support and self-reliance. Men are taught their duty to the State as well as to their neighbors. But outside the schools, which are for the young only, the Gospel is for all, male and female.

- 5. Christianity materializes the true equality of men. Distinctions between men naturally arise from difference of ability, circumstance and the like, but all have a Heaven-derived Spirit. They are all children of God, and, therefore, all are brothartificial distinctions Hence vanish, and contempt for others dies. Instead, they help each other by establishing orphanages, etc. are, therefore, equal before the law. and women and children also come into their rights. See what effect Christianity has on the national spirit!
- 6. Christianity creates a spirit of unity. It overcomes the divisive forces by loyalty to a common Father,

- so that Christians make sacrifices for the good of the whole, remembering the boundless love of Jesus Christ, as a bond of unity which transcends even national limits.
- 7. Christianity intensifies true patriotism, not because of an indefinite love of country, but of real love for the individuals composing it, without which patriotism is mere selfishness. The Christian patriot seeks the public good by assisting individuals. Further, it extends to love of other countries as well as our own. International ties are now so close that the good or ill of one is the good or ill of all.
- 8. Christianity uses literature unceasingly to increase the people's knowledge. For example, the books and papers of the Christian Literature Society and other Christian societies. Their aim is not merely to increase knowledge, but to advance the cause of morality and its basis, religion. Only so can the Republic of China flourish forever.

SACRIFICE BY NATIVE CHRISTIANS

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 imprest 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. Howard Acnew Johnston, D.D.



BEDOUIN ARAB TENTS IN NORTH AFRICA

Daughters of the Tent

LIFE OF THE BEDOUIN WOMEN OF NORTH AFRICA

BY A. V. LILLEY, TUNIS
Missionary of the North Africa Mission



N the Moslem world none has a harder life of cruelty and drudgery than the Bedouin woman, "the daughter of the tent." No cries

of joy are heard, neither is a profusion of compliments paid to the father when the unwelcome little stranger, a girl, comes into the world. It may be, when the little one is able to amuse her father with childish prattle or cling to his burnoose, some notice is taken of her; but soon he becomes tired of his new toy and she takes her despised place among the women.

Fathers of families are charged to teach their children the duty of the creature toward God and the rules they should follow in living among their fellow men, but the fathers themselves are too brutal and corrupt to be worthy teachers or examples to their children, and they hasten to send the girl to the work of the tent. They abandon her at a tender age to her natural instincts, and the evil effects of bad influence.

Often the little girl's only training is when she is struck in a revolting and brutal manner by her father in order that he may obtain absolute silence, passive obedience, and respect; the only government is that of fear. All through life she is exposed to all kinds of abuse and injustice from her father, brother and husband. At a tender age the Bedouin children are abandoned to themselves, half-naked, and spend whole days without any guardian, in the fields and woods to mind the flocks and herds. It is then that they learn those deplorable habits of lying, thieving, cruelty and the disdain for all things respectable and refined.

They are left entirely without true

religious or moral education; their heads or hearts contain little but vain forms of prayer and empty forms of politeness. They are abandoned to their natural instincts, without restraint or governing power, so that they have little idea of judging between right and wrong, good and evil. Conscience is almost dead. Lying is



BEDOUIN WOMEN-WORTH SAVING

such a familiar habit among the Bedouin Arab that doubt beclouds everything they say and do. There are thousands of these young people who are untouched by any refining or Christian influence. Altho the "laborers are few" in the North African cities some young Arabs are being reached by means of classes and schools and the results are manifest. Some of the native men, seeing the difference in the girls who have come under the influence of Christian teaching, have sought for wives among them rather than take those who have been brought up in ignorance and darkness.

Among the country Arabs the girls, from a very early age, are accustomed to take their share of the work in the tent, going to the wells for water and to the forest for wood. A small goat skin bottle of water or a load of wood is placed upon the girl's back, regulated according to her size and These are occasions of strength. great joy for they get away from the restraint of the tent and the severity of the father. While the girls wander into the woods and fields, the old women sit together and exchange the gossip and scandal of the camp or tribe. They learn to weave the tent covering, plait the palm leaf or halfa grass baskets, make rough pottery, milk the cows, and goats, saddle the beasts of burden, put up and take down the tent.

These tents are made up of a number of "feloridj," sewn together; these consist of camel and goats' hair spun with the fiber that surrounds the palm roots and are woven into long strips of about two and a half feet wide and eight or ten yards long. They are not unlike cocoa-nut matting and are of a dark color, without pattern or design.

A pole six to nine feet long holds up the middle, while a number of cords, attached to pegs, keep it fixt to the ground. Shorter sticks are used to prop up the tent in order to give more space and allow the inhabitants to move about without continually bending. All the tents of the camp are the same, except so far as they vary in size and state of preservation.

In the center of the tent and at the base of the supporting pole are placed two or three large sacks which contains a fortnight's supply of wheat, barley, or dates, for the family. Nearby is a large trunk in which is kept the family clothing and jewelry.

The furniture of the tent is very primitive. It has been mostly made by the women, and consists of a few halfa grass mats spread on the ground, two or three woolen coverings, some earthenware pots and pans,

on which to rest, but not to sleep. For him the night is one long watch, and with his head turned toward the flocks, his pistol under his pillow and gun by his side, he is ready to rush out at the least noise of a jackal or some other enemy. Wolfish-looking dogs with sharp teeth, help the Arab on his watch; by the manner of their barking, or the influence of their voices, he is able to tell whether it be



SOME ARAB CHILDREN OF THE NORTH AFRICA MISSION SCHOOL

a few wooden spoons, and the sieves for sifting the wheat. Everything must be so made that it can be rolled up, or easily packed to be placed on the backs of the beasts of burden and carried to the new camping ground.

When evening arrives, the children and old women lie down to sleep side by side. The master of the tents lets down the "feloridj," which forms the door of the tent and he himself seeks his mat and woolen covering

a jackal or some other animal, a distant passing stranger or one or more thieves. It is only when twilight begins to appear and when objects have already taken an indistinct form in the mist of the early morning that the master of the tent is able to take a well-earned repose.

The life of the Bedouin Arab is hard in every sense of the word; born on the hard ground in a tent, exposed to all varieties of weather and with food often coarse and scanty. The life is hazardous, for the Arab is in continual fear from all kind of enemies, difficulties and dangers. Even Islam, his religion, gives him little consolation, for it also deals hardly with him with its prayers five times a day, the fast month of Ramadan, the tithes and gifts demanded from his dearly earned harvest. After all this has been faithfully observed he has no "sure and certain hope," but looks forward with fear and trembling to the Day

of Judgment, faintly hoping that the "merciful" and "compassionate" will deal lightly with his many misdeeds and admit him into paradise.

It is to these people we would gladly go and carry the message of "that blest hope," were the laborers more numerous, and the means more abundant. We commend them and ourselves to God's praying people that all may be supplied "according to His riches in glory by Christ Jesus."

THE UNHOLY HOLI FESTIVAL

A curious change has come over the students in Bengal in their attitude to the festival known by the name of Holi. Ten years ago they were ashamed of it; they avoided public places as far as possible on the day of its celebration; they were furiously angry if any red liquid were squirted on their clothes; they were careful to explain to any European stranger that the festival had no real connection with Hinduism and had nothing whatever to do with religion. Then came a curious change. The Holi festival was not merely apologized for, but it was strenuously defended. It was not only defended, but it was celebrated.

We wish that it were true that in the meantime the observance has been so largely purified of its grosser elements that respectable people need no longer be ashamed of sharing in a little harmless merriment in celebration of the approach of spring. But this, unhappily, is not the case. In Bengal, at any rate, there are no signs that the popular observance of the Holi is any less repulsive and degrading than before. There is the same abominable license of speech and act. Decent women dare not venture out of doors for fear that their ears will be assailed with obscenities. The streets ring with songs that poison the air with their foul suggestions. Not only is red powder or liquid flung on the passersby, but people are smeared with the mud of the drains, and poor old men may be seen trying in vain to escape the filthy attentions of youths who were pouring the vilest sewage on their bodies. All this goes on even in Calcutta, and in the towns of the interior the manner of the celebration is even more debasing.

How is it, then, that young, educated Bengal is no longer ashamed but apparently proud of its excesses and delighted with its observance? This unhappy idea seems to have come from a perverted idea of what nationalism demands toward Indian customs. A patriot is expected to manifest his patriotism by a blind adherence to everything to be found in his country, and he must maintain it at all costs, especially if the foreigner dislikes and opposes it. The cost in this case is the cost of self-respect and decency. Such is the character of real Hinduism, so foolishly upheld in its philosophy by Mrs. Besant and others.

The Present Call of the Cross*

BY REV. WILLIAM PIERSON MERRILL, D.D., NEW YORK
Pastor of the Brick Presbyterian Church

"He laid down His life for us; and we ought to lay down our lives for the brethren."

1 John 3:16.



NE of the most serious facts in the life of the church is the ease with which we let the severe demands of Christ and the Gospel glide past us

without affecting us in any vital way. The apostles applied a hard word to the men to whom they preached; they called them "stiff-necked." They would probably call the Christians of to-day by a different name, tho no less harsh; they would call us "thick-skinned." We hear the mighty calls of the Gospel, we admit their truth, but somehow they do not penetrate beneath the surface and set our wills in motion.

What a tremendous statement it is that confronts us in this text! It tells us that every Christian should live a life of sacrifice like that of Christ Himself. Let us realize plainly that this word does not stand alone. It is one of many statements of the same basic and universal law. Open to any Gospel, and the same call confronts you.

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

"Go, sell all that thou hast, and give to the poor, and come, follow Me."

"Whosoever he be of you that renounceth not all that he hath, he can not by My disciple."

"Love one another as I have loved you; greater love hath no man than this, that a man lay down his life for his friends."

I have quoted but one word from each of the four Gospels. I could as easily

quote ten from each. For everywhere through the Gospels rings out this call to every follower of Christ to hold his life and all he owns absolutely at the disposal of the Master and of the brethren. Did Christ mean what He said? Was He talking seriously? Then His Apostle was not holding up too high and severe a standard for every Christian of us when he said, "He laid down His life for us; and we ought to lay down our lives for the brethren," calling every Christian to the test of Calvary. No Christian has the right to draw back from any demand upon his loyalty, however severe it may be. . . .

These words surely mean, at any rate, that the cause and Kingdom of Christ should be chief among our objects of devotion; and that, when necessity arises, when a crisis develops, we must be prepared to sacrifice, to cut deeply into our comforts and joys, to give up until we are cramped and straitened, rather than let the Kingdom of our Lord suffer or His cause be set back? If we are not prepared to admit that, if we do not give Christ the right to call upon us for thoroughgoing sacrifices at times, we would better stop calling ourselves Christians; for one who will not sacrifice has nothing in common with the spirit of our Lord; and "if any man have not the spirit of Christ, he is none of His."

Such a critical situation has come in the life of the church. Foreign Missionary work finds itself in an exceedingly serious condition, a condition that might be called desperate, had not Christ

^{*}From a sermon preached in the Brick Presbyterian Church, New York, November 22, 1914.

told us never to give way to fear or despair. The situation is one of utmost gravity. Many of the mission boards closed their year with a deficit, not in the least due to lack of foresight, or faulty administration. There is just one cause of the deficits, the fact that the churches have not given what might reasonably be expected of them.

What was to be done? Retrenchment naturally suggests itself as a remedy. But no one who knows the work, and is possest of any Christian faith, can admit the possibility of retrenchment. For it would mean that men and women, who have put their lives into the work of the Church of Christ, depending on our loyalty and sense of honor to maintain them and their work, would find themselves cut off from support, thrown out of their life-work. It would mean that churches and schools and stations, founded and built up through long years, would be closed. It would mean that the church had broken faith with its Master. such an enterprise "to falter would be sin." Retrenchment is simply out of the question. With Christian courage the foreign mission boards appealed to the church to maintain the work without diminution, and at the same time to remove the load of the deficit by increased contributions.

Then came the war! At once new burdens were laid upon the boards. Not only were the expense and difficulty of conducting our enterprises in foreign lands greatly increased, but brethren in other Christian countries appealed to us to see that their work was not abandoned and lost.

Nor is the appeal which comes to us an appeal to brotherly interest only. The missionary work of our time is so unified and interdependent, that the abandonment of the work now being done by any other nation would seriously affect our own work. A War Emergency Fund is urgently needed, in addition to the amount necessary to meet the deficits.

Some Objections

I know the objections and difficulties which suggest themselves. Strong they are, and convincing—until the light of the cross falls upon them. But that is the light in which we must view them. Come, let us fearlessly face our excuses and our responsibilities in the light of Calvary!

It is natural to object that we are already doing our full share in the support of the foreign missionary enterprise. But no man, no church, dare look at Calvary, and object, "I am already doing my share." Why, the very essence of the Christian spirit is going beyond what might justly be considered one's own part, picking up and carrying the load which others have selfishly or carelessly thrown off. What means that great word, "If any man would come after Me, let him take up the cross," if not that we must forget all about our rightful part, all about proportion and comparison, and think only of what is needed, and what is the most we can do?

It is natural also to protest that other causes, many and urgent, are calling for our money; and, in view of these urgent calls, we can not give more for foreign missions. It is true that there are many calls this year. Every religious and charitable organization is calling for increased gifts. New needs, of terrible urgency, are calling upon us. Men, women, and children are dying across the sea, are appealing for food and clothing, and the bare necessaries of life. Who can doubt that the heart of Christ is touched by this awful misery and need; or that He approves the generous gifts that are pouring into Belgium.

But, in order to meet this need, must you cut down what you are doing elsewhere, or refuse what you are rightfully asked to do for the regular work of your church? We are asked to add to our offerings this year for two reasons, to keep our work going unimpaired, and to pay our debts. What

would we think of a man who should bring a contribution for Belgian relief, when the families of tradesmen were going hungry because of the unpaid debts of that giver? Yet is not that what we really do when we meet these new claims by withholding proper support from the work to which we are in honor pledged? In the name of honor and justice, let your gifts for the suffering people in Europe, and for other pressing needs, come from you, not from overworked and underpaid missionaries, and needy, ignorant, unchristianized Africans and Chinese. When you give to some new work by withdrawing from an old cause, it is not you who make the gift; it is those who suffer by your failure to support the old work. Will you make "the brother for whom Christ died," the man in Asia who needs the Gospel, pay your contribution toward the help of the man in Europe whose need appeals to you so forcibly just now? O, you who call yourself by the name of Christ, pay your own debts to humanity; give up something yourself, rather than submit to the shame of letting some needy souls go without the benefits of Christ and His Gospel, in order that you may meet the severe new calls without too much personal sacrifice.

I know, too, how strong is the objection that we have less to give with this year than we had a year ago. I know that for many, incomes have been cut in half, prices have risen, work has stopt, business is at a standstill. To talk of increased expenditure on any line seems futile. How can we give more when we have less to give?

It is a true objection and a strong one—but only so long as we keep it where Christ can not see it. Despite the seriousness of conditions to-day am I not well within the facts when I say that most of us could double what we gave to foreign missions a year ago, and still not lack proper clothing, or proper food, or a reasonable amount of comfort in

our lives? I doubt if many would have to deprive themselves of even a reasonable amount of pleasure, in order to increase their offering by 100 per cent. Surely, to respond to a call or a demand, however great, which we can meet without sacrificing anything necessary for life, is to go but a very little way toward Christlikeness. He gave up more than that; He laid down His life; and He tells us to love one another as He has loved us. . . .

·Let each face his duty in the light of the Gospel and the cross. And when we see it in that light, all our excuses and specious pleas look cheap and mean, and we are left with nothing but the great call from our Master and the plain fact that we can meet it, if we will, without going beyond the measure of devotion He has plainly set for us. In this year when Christ and humanity ask so much of us, need our aid so sorely, this is the rule the Christian must adopt: "I will refuse no call for help so long as I am allowing myself a single luxury." Would not a deep and real Christian spirit go even further, and rejoice in sacrificing even reasonable comforts for the sake of Christ and humanity?

Some Reasons for Response

But there are special reasons why this call in particular has the right to command our largest and most sacrificial response. Let me mention but two of the strongest of these reasons.

The first is that this work of giving men the Gospel, of saving their souls, of spiritual ministry, is the one supremely vital work in the world.

That is what we profess to believe. That is the Christian, the Gospel, the Christ estimate. Our Lord was never unmindful—nor did He mean that we should be—of the bodily needs, and the social needs, and the cultural needs, of mankind. A large part of His strength went to the healing and comforting of the outward life of men. But always to

His mind, one great need rose above every other-the need of the soul for God, the need of bringing lost sons back to the filial life, the need of transform-If we are to be ing human spirits. loyal to His view, if we are to believe Him, we must share that great controling conviction of His, that the spiritual interests are supreme always and everywhere. If ever we are tempted to think that the man who lacks food is in worse case than the man who does not know God, that the man dying of disease is suffering a worse fate than the man whose spirit is dying from sin, we are being tempted to deny the Christian faith. For Christ did not so judge; nor can we, if we would be true to Him and to His ideals.

I would not, by a word or breath, suggest that the physical sufferings and needs caused by the present war are not extreme and pitiful tragedies, appealing to us for help at 'any cost to our own comfort and ease. God pity the man who would belittle the need in the warwasted districts of northern Europe! Thank God that some who are indifferent to the needs of the human soul are being stirred to the depths of their hearts by the tragic needs of human bodies. But while we, who bear the name of Christ, must do more than others to minister to the outward needs, we must also not forget the clear teaching of Christ that the needs of the spirit are the supreme, the truly tragic, needs. Many do not believe that. You and I do. we must stand by that faith, tho it cost us heavy sacrifices. . . . We must be on guard lest we feel that the spiritual needs of man are of no great consequence. We are in danger of reversing the word of "Take the Master, and saying, thought for your soul; but only for the body what ye shall put on, and only for the life, what ye shall eat."

Man needs to know God even more than he needs food or clothing. If fewer believe that than formerly, then we who do believe it must stand by our faith the more loyally. And that means that no other cause, no number or combination of causes, shall ever lead us to neglect, or to subordinate, the evangelizing mission of the church, the work of transforming the souls of men through the touch of the Spirit and the Gospel of Christ. Our first obligation is to support that work as it needs to be supported.

There is a second great conclusive reason why this particular appeal should come to us with peculiar power. It is the fact that here, in the support of this work, is our opportunity to reply to the devil's challenge.

The devil, antichrist, the world-spirit that is opposed to the Christ spirit, has flung its challenge straight into the face of our Master in the upflaring of this accurst war. Once more the hand of hatred has smitten Christ in the face. Whatever the causes, however we may judge the parties engaged, blaming or exonerating, the fact stands out that the anti-Christian forces of the world are having their day. "Corsica against Galilee," some one has called it. The ideals of Christ are being disowned and thrust out. The valiant shall inherit the earth, not the meek; great things must be done by might and power, not by spirit and the still, small voice. Gospel is good for the individual, but the unpardonable sin for a nation is feebleness. Seldom if ever has such a challenge been flung in the face of the Christian faith and ideals. How can we meet it?

We can meet it only by bolder assertions of our faith; only by meeting challenge with challenge; only by matching the loyalty and sacrifice of war with a greater loyalty and sacrifice on behalf of faith. Only martyrs can conquer Mars. The supreme opportunity of the Christian ages is ours, to assert, in the very presence of the apparent victory of brute force, that the victory shall belong to the Spirit. To retreat now, to fail in

pushing the cause of Christ with extreme devotion, would be to make the great refusal, to deny our Lord in as cowardly a fashion as Peter denied him.

If there is one truth clear and indubitable in the lurid light of this war, it is surely this; that we can trust, for our future protection against like tragedies, for the peace and safety and joy of the world, in just one thing, transformed human nature. Education, science, culture, wealth, power, these all depend for their value on the wills that shall use them. In the hands of selfish or brutal men they only make the selfishness and the brutality more powerful and more dangerous. In the hands of godly men they bring nearer the Kingdom of God. Treaties, intercourse, smooth wordsthey are as nothing unless men are righteous and loving, and will keep their promises. The only hope of the world is in the Christianizing of men, the transforming of mankind out of the likeness of beasts that perish into the likeness of the Son of Man.

Every sickening detail, every brutal fact of this present war is a tragic plea for missions, for the extension of the Kingdom of Christ, for the more sacrificial support of the one supremely im-

portant task of winning men to the Christ-life. Men are pouring out money and blood like water, that their country may win. Can not we do something sacrificial, that Christ may have the victory?

Dare we refuse to do our utmost that this great work of the Kingdom of our Lord Jesus Christ may be freed from burdens of the past, carried through the difficulties of the present, and sent on into a glorious future? It is not simply a call from the mission boards that comes to us to-day. In the name of the Lord Jesus Christ, who has the right to send us to the cross, if need be; who has never lost His right, in any age, to call for martyrs, and to expect an instant response from every Christian when He calls; in the power of that name, every Christian is called upon to give as he has not given before, not to lay on God's altar that which costs him nothing, but to bring an offering that shall cut deep.

Let us make our offering to our God in such a way that we shall not be ashamed to "stand before the Son of Man," and to be judged in the light of His death and of God's love for the world.

HOW SHALL WE GIVE?

Give—as the morning that flows out of heaven, Give—as the waves when their channel is riven, Give—as the free air and sunshine are given;

Lavishly, joyfully, utterly give.

Not the waste drops from thy cup overflowing, Not a faint spark from thy hearth ever glowing, Not a pale bud from thy June roses blowing. Give as God gave thee, who gave thee to live.

Pour out thy life as the spring shower pouring; What if no bird through the pearl rain is soaring, What if no blossom looks upward adoring, Look to the Life that was lavished for thee!

Give as the heart gives, whose fetters are breaking, Life, love and hope, all thy dreams and thy waking. Soon at life's river thy soul-fever slaking, Thou shalt know God and the gifts that He gave!

What Mohammed Has Done to Arabia*

REV. JOHN VAN ESS, BUSRAH, ARABIA



OHAMMED and I are enemies. I do not lay up against him the fact that his birth and life and teachings are the cause of my leaving

home and friends and living in a feverstricken, sun-burned Arabia. All these things even have their brighter side, for I have made new friends, and seen a great part of the world, and escaped sleet and slush and snow, and perhaps appendicitis and automobile accidents. I can say something good of Mohammed also. Without probing very deeply, I can say with benevolent delegates to the "Religious Peace at any Price Conference" that Mohammed taught the unity of God, thus throttling idolatry in Arabia, and thus anticipating the revision of the creed; that he founded a great democracy where prince and pauper kneel to the same carpet, and thus anticipated the evangel of social service; that he raised the status of women and thus anticipated Equal Suf-Under his followers science flourished, law was codified, and literature blossomed. With some imagination I can make out a fairly good case for Mohammed; in fact, I can bring him down to 1914 as an important factor in the composite religion which shall offend no one and please all.

But I am not an historian with no ax to grind and therefore nothing to cut, nor a poet-taster with an eye only to what is pleasing, nor an arbiter requiring to give as well as take. I am a missionary, and my great and implacable and unalterable enmity with Mohammed is that he has taken away

the Lord of two hundred millions of Moslems, and they know not where he has laid Him. Whatever he may or may not have done for the Arab as such is only secondary to me. My concern is with the Arab as a potential Christian. Only in how far Mohammed has affected the Arab as a potential Christian is for us important. If another's criterion is simple heroism, then Mohammed was a hero, or if statesmanship, then Mohammed was a statesman, all with due qualifications, however.

Many lives of Mohammed have been written. It is interesting to notice what various conclusions have been reached, simply because various criteria have been set up to begin with. If it is the historian's interest to compare Mohammed with Napoleon, he may reach one conclusion. My business is to compare him with Jesus Christ. But even here comes a vital test for me as well. If I approach the prophet of Islam with dim views of Jesus Christ. it affects immensely my estimate of Mohammed. If Jesus Christ is only the center of an ethical system, then Mohammed is in the same class, tho far enough below Him. But if Jesus Christ is the Son of God, and the Lamb of God that taketh away the sin of the world, the King of Glory Whose place Mohammed has usurped, the Man of Sorrows Who yearns over the one sheep astray on the hills, then to think of Mohammed in the same category were blasphemy.

As you estimate Jesus Christ, to that extent will your view of the Moslem also be affected. If my theory were

^{*}From Neglected Arabia.

that Jesus of Nazareth was a good man, even a Divine teacher, and if my theory of the Atonement were only a moral one, I would leave for America tomorrow and give up the evangelization of the Moslem as a hopeless proposition. No, the sinless, kingly, triumphant, divine and risen Christ gives me the only impetus, and is the only hope for the Moslem, and in the light that streams from the Cross, that Moslem is transfigured.

What, then, has been Mohammed's influence on the Arab? He has affected

1. The Arab's Accessibility as a Man

The Arab as such, and no thanks to Mohammed, is hospitable. If there were time and space, I could regale the reader with stories ad infinitum of open doors, and hearty welcomes, and lavish entertainment such as made me leave the place shamefacedly and feeling under a lasting debt of gratitude. hospitality is such as costs, it costs money, and it costs effort, and the Arab cheerfully and loyally assumes the consequences. Once you have eaten his bread and salt, he must convey you to the next tribe in safety. Once at the peril of his life, a mere stripling of a guide given me by a sheikh, stood off twenty others who thirsted for my blood. Once again, a six year old child in the saddle before me, proclaimed to all that I was to be unmolested as long as I was in the borders of his tribe.

Again the Arab is of a discerning mind, with a keen knowledge of human nature. He surmises your answer even before it has framed itself upon your lips. And he is dignified, or proud, if you please, and loyal. All these are a great asset to the Gospel messenger, and yet all of these are racial characteristics. Mohammed took them and in the Koran and Traditions fostered them, tho with this qualification that tho friendships became more binding, hatreds became more implacable.

When we come to the good qualities of the Arab which Islam has spoiled, we notice first of all the quality of mind. The Arab has a splendid mind. Man for man, I think the Arabs have a greater capacity for spiritual thinking than any others I have met, of thinking acutely and even daringly. But into their psychical world fell the blight of "There is no god but Allah," and barrenness has been the result. The first word of the Moslem creed is No. and it has negatived and petrified all his thoughts. It is claimed that Mohammed by thus proclaiming the unity of God has conferred a lasting benefit. After nearly twelve years of missionary effort, I have not found it so. Give an incipient builder an inch-rule and he will build in inches. Give a rugged mind a small, simple, axiomatic premise and that mind will become small and simple, and spend its ruggedness in fanaticism. He will moan, scream, gurgle, prattle "There is no god but Allah" from the cradle to the grave. and think he is religious, regardless of the fact that the devil makes the same confession. It is a marvel that a man like Ghazzali, with his splendid mind, never called in question the second clause of his creed, Mohammed is the prophet of Allah.

The Arab has also no power of initiative. "We have given a prophet to the world of our blood and our race," they say, and sit forever drifting, looking back at that dire event. From the days that Omar established his camp cities and made the Arabs, only soldiers and defenders of the faith, to eat and drink at the cost of the infidels, they have sat and sat, and are still sitting, thinking to have done enough. Now and then one arises with initiative enough to start something, but the chances are ten to one that he will not persevere. But suppose an Arab does start something, and does persevere, he will persevere as a rule only in devious

paths. His moral backbone may be more upright than that of, say the Chinese or Japanese, but it is far from conforming to the standards of Jesus Christ and the reason is that Mohammed was first and last an opportunist, "a hand-to-mouth lawyer."

When we turn the picture and see what evil qualities in the Arab Mohammed has corrected, we must at once admit that Islam made the Arab earnest. No frivolity, and no Hamitic lightness are his, but an earnestness which prays and fasts, and in times past carried the sword to the very gates of Vienna. Liquor, too, has been put under the ban, a good provision, but liable to make believers think that religion consists in what you do not do.

Of the unmoral qualities which Islam made potential stands out of course the intense loyalty to one man, which Mohammed fostered and which the Christian missionary can and will use to the glory of God.

On the whole then, Mohammed has made the Arab less accessible to the Gospel.

2. The Arab's Capacity as a Sinner

Once in discussing with a Mohammedan, I chanced to say, "Thus and thus saith Mohammed in the Koran," and but for a hasty retreat on my part, the consequences might have been disastrous. To the Moslem only Allah speaks in the Koran, and Mohammed was a passive instrument of transmission. But tho the Word of God be ever so perfect, yet man longs to see how that Word has been lived out in the life of the perfect disciple.

The result has been in Islam a mass of traditions, which embody all that Mohammed said and did and indicated and hinted and insinuated ad nauseam, of things in heaven above and the earth beneath and the waters under the earth, of Allah's throne, and angel's wings and Mohammed's toothpicks, and how to eat

a watermelon, and the relations of the sexes, etc., etc., until the brain grows dizzy and the senses reel.

A few years ago I was addressing a parlor gathering in America. My arraignment of Mohammed was apparently too severe to suit the taste of one of the ladies present, who admitted being attracted by Bahaism. So she took me to task for my narrowness, even bigotry. Then seeing that the gathering consisted of married ladies of suitable age and understanding to hear it, I quoted for some ten minutes from the Traditions of Bokhari, till the blushes and embarrassed coughs from behind handkerchiefs and fans, indicated that even that platonic audience was uncomfortable. Even then, some things can not be printed in European editions save in Latin foot-notes, for the mails would not carry them. Such is the source and fountain head of all piety, and the stream can not rise higher than its source. Under that head nothing more need be said. The morbidly curious may read Bokhari in a good French translation, obtainable at any large book-sellers.

3. The Arab's Possibilities as a Saint

In other words what will the newborn Arab church contribute to the whole body of Christ the Lord? Here I look up and thank my God for an earnestness in the Arab which will in the fulness of time hear the call, "Go ye into all the world," and will leap to the front, holding high the Cross of Christ, and with even a greater zeal and a purpose so much nobler as Christ is nobler, carry that cross to a glorious victory. God's point of view, that Mohammed taught, but how God views the world through Christ was farthest from Mohammed's thoughts. And it is our task and glorious privilege to let God shine into that darkened mind through the light that streams from the Cross.

What Christ Will Do for Arabia*

REV. S. M. ZWEMER, D.D., CAIRO, EGYPT



T is certain that He will do much. Arabia is one of the most difficult mission fields. Even to-day it is one of the most neglected countries

when we consider its vast unoccupied interior provinces. Nearly everything that Arabia needs can only be given her by Christ. He loves Arabia more than do any of those who are there for His sake. It is God's eternal purpose that this land shall also be a part of the Kingdom of Christ. Our marching orders include Arabia. God's providence is opening up Arabia, and finally we have the promise for this land in His own Holy Word.

Christ has done much already. Twenty-five years ago Arabia closed almost as rigidly as Afghanistan. Now this Jericho has been surrounded by mission stations from Baghdad all the way around the Peninsula. done on the East What has been planned is being coast West coast as well. Our Danish Sister-Mission has effectually occupied Hodeida. The total number of out-patients in the seven missionary hospitals of Arabia annually almost outnumbers the total pilgrimage to Mecca. The Bible has become the best selling book in the Cradle of Islam, and where the name of Christian once was a reproach and a hissing, it now is at least regarded with respect and by many with love.

But we must remember that whatever Christ will do for Arabia, He must do through His Church. We are His representatives until He comes. By the power of His spirit in the hearts of those whom He will choose as His missionaries (and this includes Christian Government officials and Christian merchants), He will work a fivefold work to manifest His power and glory.

I. He will bring peace in all its borders, and we may look forward to a time when the Arabs shall beat their swords into plowshares and their spears into pruning hooks; when tribal warfare shall cease and the nomads become shepherds or tillers of the soil. He will use the wrath of men to praise Him, and so overrule the diplomacy of nations as to open a door for His Gospel. The key of the gates of Mecca already rests in the Pierced Hand.

II. Christ will win the childhood of Arabia. Who can help loving these hundreds of thousands of dark-eyed, restless, bright Arab boys and girls? Christ loves them, too. He will yet gather them into His arms, for He has heard Noorah's prayer and will send His messengers to lead her into the way that is straight.

III. Christ will emancipate Arabia's womanhood. Slavery was doomed when the coast of Arabia began to be patrolled by British gunboats. Polygamy is doomed also. The new day already dawning for womanhood in Turkey and in Egypt will also come to Arabia. Moslems themselves are cooperating in preaching this new liberty and enlightenment. What wonderful results we may expect when once schools for girls exist all over the peninsula, and women at the wellside of Boreida, Hail and Medina listen to the story of the Crucified!

IV. Christ will surely find for Himself chosen vessels unto honor and select His own living apostles from the manhood of Arabia. Who can read the story of the early days of Islam without wishing that the early apostles of

^{*}From Neglected Arabia.

Mohammed had been apostles of Christ! The character of the Arab has many noble traits. His endurance, his courage, his eloquence, his devotion to a leader—what would they not accomplish if enlisted by Christ! Our chief aim and our most ardent prayer for missions in Arabia must be this: that God will raise up converted Sauls to preach the riches of His grace in Christ in such a way as no missionary can ever hope to do.

V. Christ will do all this for Arabia because He has promised it. The prospects for the dark peninsula are as bright as the promises of God. They can not fail. They are the bedrock of our hopes and the challenge to faith.

The sixtieth chapter of Isaiah is the gem of missionary prophecy in the Old Testament, and a large portion of it consists of special promises for Arabia. "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah (Sons of Keturah, Gen. xxv. 1-5); all they from Sheba (South Arabia or Yemen) shall come; they shall bring gold and incense; and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee; they shall come up with acceptance on mine altar and I will glorify the house of my glory."

These verses read in connection with the grand array of promises that precede them leave no room for doubt that the sons of Ishmael have a large place in this coming glory of the Lord and the brightness of His rising. It has only been delayed by our neglect to evangelize northern Arabia, but God will keep His promise yet and Christ shall see of the travail of His soul among the camel drivers and shepherds of Neid. And then shall be fulfilled that other promise significantly put in Isaiah xlii for this part of the peninsula: "Sing unto the Lord a new song and His praise from the end of the

earth . . . let the wilderness and the cities thereof lift up their voices, the villages that Kedar doth inhabit; let the inhabitants of the rock sing, let them shout from the top of the mountains." It is all there, with geographical accuracy and up to date: "Cities in the wilderness," that is Neid under its present government; Kedar forsaking the nomad tent and becoming villagers; and the rock dwellers of Medain Salih! "And I will bring the blind by a way they knew not; I will lead them in paths that they have not known; I will make darkness light before them and crooked things straight." The only proper name, the only geographical center of the entire chapter, is Kedar.

Another group of missionary promises for Arabia cluster around the names Seba and Sheba. "All they from Sheba shall come; they shall bring gold and incense and they shall show forth the praises of the Lord" (Is. lx. 6). "The kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him, all nations shall serve. Him. . . . He shall live and to Him shall be given of the gold of Sheba; prayer also shall be made for Him continually and daily shall He be praised." (Psalm 72.)

In the same Psalm that gives these promises to Southern and Eastern Arabia we have this remarkable verse: "He shall have dominion also from sea to sea and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him and His enemies shall lick the dust." river referred to is undoubtedly the Euphrates, and the boundaries given are intended to include the ideal extent of the promised land. Now it is, to say the least, remarkable that modern Jewish commentators interpret this passage together with the forty-eighth chapter of Ezekiel so as to include the whole peninsula of Arabia in the land of promise.



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

SUGGESTIONS FOR MISSIONARY SERMONS AND ADDRESSES



HE pastor is the keyman. In no line of Christian effort is this more evident than in the development of missionary interest in the

churches. A missionary pastor makes a missionary church, almost without exception. "It is possible," says a well-known bishop, "to trace some men from church to church by the influence they have exerted in arousing missionary enthusiasm. Unfortunately the opposite is also true."

Of all the means at the disposal of the church for instructing and inspiring its members along missionary lines, the ministrations of the pulpit are the great-"By his sermons the pastor can bring the subject before the largest number of members," says John R. Mott.1 "Probably three-fourths of them do not read the missionary and other church periodicals. In what way save by preaching can we hope to bring the facts to their attention? All experience shows that the strong public presentation of the subject by one to whom the members look for guidance in all things spiritual is the best means of making a deep impression upon them."

The pastors themselves recognize the truth of this. A chart displayed at the New England Conference of Methodist Men held in Boston last November shows that out of a total of 816 pastors consulted, 431, or more than half, named preaching as the chief method of educating the Church in missions.

The amount of missionary preaching is said to be greatly in excess of what it was half a century ago. But it is still far from what it should be. largely due to the fact that so many ministers are not really interested in missions. According to the reports of the denominational leaders consulted by the Home Base Commission of the Edinburgh Conference, the number of ministers vitally interested in missions is only 5 per cent. in one denomination and 10 per cent. in another. denominations reported less than 25 per cent. interested, and in one only did the proportion reach 75 per cent.! In most cases this lack of interest is shown not so much by opposition, as by indifference, and is due to a lack of knowledge of the facts. The remedy would seem to be more missions in the seminaries and more gatherings like the Pastors' Missionary Conference in Rochester last December.

Lack of interest, however, is not the only cause of the small number of missionary sermons. Many a pastor is deterred from preaching on the subject because he believes it unpopular with his people. In many cases the prejudice and opposition on the part of the congregation is greatly overrated. But where it really exists there is a twofold remedy that almost never fails. It is as follows:

I. Frequent use of missionary illustrations. "Let there be frequent allusions to missions," says John R. Mott. "Some people will at first resent mis-

^{1 &}quot;The Pastor and Modern Missions,"

sionary sermons, but will not do so with regard to illustrations. To influence them, use may be made of the endless variety of effective incidents and illustrations drawn from missionary biography and history bearing vitally on Christian experience at home." 2. Missionary sermons unaccompanied by appeals for money. In too many churches m-i-s-s-i-o-n-s spells money. It is the pastor who never talks missions without passing the contribution-box who finds his pews empty when he announces a missionary sermon.

How Many Missionary Sermons Should There Be in a Year?

Twenty? Archbishop Temple, when Bishop of London, asked the clergy of his diocese to preach twenty each year.

Twelve? Some of the leading missionary secretaries, after a careful study of the

churches, recommend twelve.

Five? A study of twenty-five churches which have yielded large results for missions showed that their pastors averaged five foreign missionary sermons each year.

Four? John R. Mott gives four sermons on world-wide missions as the minimum for each year.

One? Some pastors say so, the time and occasion being the annual collection for missions.

"The subject of missions should have the same relative place in preaching that it has in the Word of God," says The Missionary Survey.

What say you?

MAKING MISSIONARY ADDRESSES EFFECTIVE

How to make missionary sermons and addresses more effective is a matter of vital importance not only to pastors but to all who attempt to speak in public for missions-laymen, women, or young people. J. Campbell White, general secretary of the Laymen's Missionary Movement, whose effective missionary speeches have been such a factor in the present increase in interest throughout the churches, formulates the following suggestions from "actual observation of missionary speaking that hits the mark." He has made us all his debtors by the points printed in Men and Missions (here somewhat condensed):

- 1. Give information rather than exhortation. "An audience is always interested when it is learning." Appeals soon get tiresome. Let the facts be the main appeal.
- 2. Deal largely with the concrete and tie up facts and principles with personality. People are interested more in persons than in principles. The Bible is written in terms

of personality. Use illustrations and stories to enforce general facts and principles. Avoid also the opposite peril of merely telling anecdotes and not relating them closely to general missionary facts.

3. Be human. Let the emotions as well as the intelligence be stirred. Study points of contact with the audience. Don't begin your address at a point too far removed from common experience. Humor that is not forced is a help, if it is not overdone. Human problems, like illiteracy, poverty, suffering, make a powerful appeal to people, and may open their hearts to the deeper spiritual needs. "Out of the heart (not the head) are the issues of life." We are governed, not so much by what we know, as by what we feel.

Illustrations of the unnecessary suffering in the world, where Christ is not known, are very valuable. If these can be accompanied by object-lessons, however simple, their value is much increased.

- 4. Present any topic in its widest relations. Study to give comprehensive views.
 - (a) If speaking of a Hindu inquirer, let

his case illustrate some situation in Hinduism generally.

- (b) If telling about work in your own district, let it illustrate the conditions in a whole nation.
- (c) Think and speak in terms of the whole Kingdom rather than of your own denomination merely. Of course, it is helpful to use denominational facts for illustration, but they should not obscure the larger work of the whole Kingdom. Every Christian has a right to the inspiration of the success of the whole army of Christ, and also needs the challenge of the whole world's need.
- 5. Study the value of the eye in acquiring knowledge. About 80 per cent. of all we learn comes to us through the eye. Maps, charts, and object lessons of all kinds are, therefore, of great assistance in picturing the missionary situation. They double the power of many a speaker. They are also of much help in arousing the attention and interest of a tired audience.
- 6. Meet criticism of missions indirectly, as a rule without advertising them.
- 7. Study accuracy in statement. Many a good cause is weakened by exaggeration. One statement by a speaker, recognized as not true by a hearer, casts doubt on all the rest he may say.
- 8. Study to minister to the spiritual needs of the people in the audience. Missions furnish splendid opportunity for this. Exalt Christ, that seeing Him all may be enriched.
- 9. Be the incarnation of all you ask of others.

Unless a man is a message, he can not speak a message of any power. Give what you ask and then ask what you will.

"What you are speaks so loud that I can not hear what you say."

Only a consuming conviction will burn its way deeply and permanently into other hearts and lives.

"No great reform will accomplish more than is latent in the character of the reformer." There is a deposit of character back of all words.

10. Have a definite and great purpose in all missionary speaking.

It is not mere entertainment or information the people need. It is conviction, consecration, action, that the will of God may

actually be done among men. To this end, inform the mind, arouse the feeling, but never be satisfied without trying to move the will of those to whom you speak.

Secrets of Duff's Success

By common consent Alexander Duff takes rank as the greatest of all missionary orators. His vast audiences, not only in his native Scotland but in England and America, were swayed as by some mighty, supernatural power. In New York, reporters of secular dailies, forgot their task, and laid down their pencils to gaze spellbound into the face of the orator.

As a result of his sublime and stirring appeals, men and money were poured out freely, and the whole Church was given a new conception of its duty to the heathen. Many believe that his addresses at home accomplished fully as much for the cause as his great work in India.

In his "Life of Duff" Doctor George Smith reveals some of the secrets of this marvelous power:

- 1. No public speaker ever thought less of himself or of the form of his oratory.
- 2. None ever thought more of the message he believed he was charged with by his Master to deliver to the Church and the country.
- 3. While eschewing the mechanical preparation which would have cramped while it polished his utterance, he did not neglect the careful and admiring study of the masters of English eloquence from Chatham and Burke to Erskine and Canning. A little collection of their masterpieces, carefully marked, seems to have been at one time his constant companion. From these he unconsciously derived the form of his oratory; but not more from these than from Chalmers, at whose feet he had sat.

During the last few months of his life Duff gave, in conversation with his children, some points concerning his method of preparation for public speaking. A friend, he told them, had said to him: "Duff, there's one thing connected with your speeches I can not understand. They seem from beginning to end to be sudden, impromptu, spontaneous effusions. Yet there are parts of them that look so artistically and artificially prepared that it is difficult to believe them impromptu." To this Duff said he had made the following reply:

"When called upon to make a specific speech on a special occasion, my method was this: I abhorred the idea of addressing a great public audience on any subject without thoroughly mastering all the principles and details of it. I revolved these over repeatedly in my own mind until they became quite familiar to me. I then resolved to leave the modes of expressing my views or embodying them in language till the time of delivery. I felt that if I myself thoroughly understood my subject I ought to be able to make it reasonably intelligible to all thoughtful men.

"In the course of a long and elaborate speech on a vital and important subject there were often points that required great delicacy, or even nicety, in giving them formal expression. These particular points I thought over and over again until not only the thought became fixt and confirmed, but also the very mode of expressing it. So in the delivery of the speech; when these points came up I gave them in the language with which they had become riveted and associated in my own mind."

John R. Mott says

the secret of successful missionary sermons is

THOROUGH PREPARATION

"Whenever a pastor devotes the same quality of thought and the same amount of time to work on his sermons on missions as he does to other subjects, there is no complaint about the lack of missionary interest."

FRUITFUL LINES OF APPEAL

In view of the wide range of topics available for missionary sermons and addresses the question of selection is one of importance. Some months ago the Editor of The Missionary Review put to Dr. R. H. Glover, Foreign Secretary of "The Christian and Missionary Alliance," whose addresses in various parts of the country were proving so effective, the following question:

"In making the missionary appeal at home what lines of thought have you found most fruitful?".

The answer prepared by Mr. Glover on shipboard while en route to China is worthy of careful study.

"My own missionary appeal" he says, "has consisted of the recital of the facts and conditions in the work abroad, particularly emphasizing the wonderful providential forces at work during the last decade (notably in China, but in a measure in all the great mission fields), bringing the entire missionary world to a condition of peculiar 'ripeness unto harvest,' preparing it for an aggressive and effective forward movement of world-wide evangelization, and thus for the completion of the task given the Church to accomplish during the present dispensation.

"In connection with the new conditions in China and other fields, I have sought to point out, not only the favoring features, but the threatening ones—the opening of the floodgates of a godless civilization, and the consequent CRISIS, calling for prompt and vigorous action if we are to make good the present unprecedented opportunity.

"I have found the presentation of contrasts between the earlier and later conditions and aspects within my own personal experience very effective, and have frequently dwelt upon the 'before and after' of missionary work as a concrete argument for missions.

"Besides this field end of the appeal I have found it necessary to press strongly

the various arguments for missions. believe my most effective messages have been those which have driven home upon heart and conscience Missionary Responsibility from the teaching of the Word. I have used the miracle of the feeding of the five thousand as an inspired parable of missions with good ef-Another favorite subject is missionary responsibility exprest in scriptural terms, such as "debtor," "steward," "trustee," "ambassador," "watchman," etc. I have also traced God's world-wide plan through both Old and New Testaments, especially dwelling upon the plan and principles of missions as laid down in the Acts.

"Holding strongly to a premillenial view, I must say frankly that I can not have the same interest in or hope for missionary appeal or work which does not link together the present missionary enterprise and the Lord's return. I feel that those who do not hold that blessed hope have not the proper objective, and hence usually lay stress upon forms of missionary labor which do not occupy the first place in the Scriptural program. I have found a true belief in the premillienial coming of Christ a tremendous stimulant to missionary interest and sacrifice.

"I have also come to feel that the only satisfactory basis for missionary appeal is spiritual life. I have stood before large, wealthy, and intelligent audiences and felt my appeal fall as coals of fire into water; in other instances, small and humble companies have yielded large response. The difference was one of spiritual life. I therefore strongly favor the uniting of spiritual teaching and testimony with appeals for missions.

"I have proved that stereoptican views may be made effective and deeply convincing as well as entertaining, tho I have seen a good many views that did not work that way. Like every other line, it depends upon the conviction of the speaker himself, and his making the views lead up to the vital point and to a climax."

The Pastor's Task:2

To Produce Missionary Conviction in the Hearts of His People To accomplish this he must

Feed them on

The great missionary principles in the Word of God. The great missionary facts as they have been wrought out in the extension of the Kingdom.

Facts! Facts! Facts!3

"May I be very frank in making one suggestion?" asks the Rev. Cornelius H. Patton, D.D., secretary of the American Board, whose address on "The Science and Art of Missionary Preaching" aroused so much interest at the Pastors' Missionary Conference at Rochester last December. "A shrewd layman, evidently from the vicinity of Wall Street, said that he had listened to many missionary sermons, and he offered this observation: 'The trouble with most missionary sermons is that the preachers are long on exhortation and short on the facts.'

"Let us take this criticism in good nature, and frankly examine our sermon methods before we reject it. May it not be with some of us that the habit of dealing with religious and philosophical abstractions, of laying down principles, of elaborating ideas, and developing texts, holds us as in a vise?

² Adapted from D. Clay Lilly in Men and Mis-

stons. Strom "Suggestions and Data for Sermons on the New Era in Foreign Missions for the Exclusive Use of Pastors," by Cornelius H. Patton. This excellent pamphlet can be obtained by pastors only from the Missionary Education Movement, 156 Fifth Avenue, New York, N. Y.

"It is a psychological truth that men are more influenced by facts than by arguments. Certainly they are not influenced by arguments unsupported by facts. It is so with religion. The number of men argued into believing in God is small compared with those who find God speaking to them in the works of nature and in the voices of their own souls.

"Has not this simple truth a value in the matter of winning the rank and file of our church-members to the missionary enterprise? Some may be won over by direct argument, but perhaps more will stiffen their minds and seek counter arguments by way of rebuttal. Such is human nature. Argumentation has its place; but the facts of the work, the great realities of the mission fields, are more potent if we would win the man who sits at the end of the pew.

"I am not appealing for a string of stories in missionary sermons. Far from that. What is needed, if the churches are to be aroused, is a marshaling of the great facts of the mission field according to some well-chosen principle of selection, and then such an interpretation of these facts as will compel attention and bring conviction. The present worldsituation means something to Christ. It should mean something to Christ's people; and it will mean something when the people know about it. There is no one thing more important just now than a definite and earnest purpose on the part of pastors to 'preach up' missions. Let our pastors master the facts, become afire with enthusiasm as they consider their meaning, and then speak with the ring of conviction, and we shall see the situation changing with great rapidity."

A MISSIONARY CHURCH

At the beginning of the year *The Missionary Herald* urged the preaching of a New Year's sermon, with a discussion of the following questions:

What constitutes a church a missionary church?

Can a church be true to Christ and not be a missionary church?

How go about creating a missionary church?

What are the lines of activity to be followed by such a church?

Have we been a missionary church in the past?

Do we desire to be one now? Are we willing to pay the price?

This would form an excellent outline for a sermon at any time. The following "standard for missionary education and giving," recently printed in *Missions*, will help in answering several of the questions:

- 1. A representative church missionary committee.
- 2. Missionary sermons.
- Regular missionary program meetings.
- 4. Systematic missionary education in the Sunday-school.
- 5. Women's missionary meetings.
- 6. A club for Missions.
- 7. A mission study class.
- 8. Circulation of missionary literature.
- 9. Weekly missionary offerings. •
- 10. An annual every-member canvass.

"This does not include everything that may be done," says Doctor John M. Moore, secretary of the Baptist Department of Missionary Education, "but is it not a big, comprehensive program for any church? The best of it is that even a little church can do as much as this.

"Rating each of these points at 10 per cent., what percentage does your church register at the present time? Why not at once fill in what is lacking, and make it 100 per cent.?"

OPEN DOORS4

A Home Missionary Sermon

BY DELAWARE W. SCOTT, LOUISVILLE, KY. Text—Rev. 3:8. "Behold I have set before thee an open door, and no man can shut it."

In our study of missions we talk much of "open doors" in far-away lands—"the

Adapted from The American Home Missionary.

open doors of China," etc. We also have much to say about the "open doors of America," but too often we fail to see the handwriting of God across the archways. We may even be trying, by legislative action, to close doors God has opened.

I. THE OPEN DOOR BEFORE THE CHURCH—"Behold I have set before thee an open door."

Doors are opened to admit men, not to keep them out.

Some doors are opened to admit us into lands across the sea.

Others are opened to admit to us the heathen nations from across the sea.

The same God opens their doors to us and our doors to them.

II. AMERICA, THE OPEN DOOR OF OP-

The first settlers of America saw an open door before them and prest into it in search of

- 1. Political Freedom.
- 2. Religious Liberty.
- 3. Opportunity for Unhindered Development.
- 4. Homes to Shelter Them.

The many millions of foreigners who are pressing through our open doors today come for the very same reasons.

'III. WHO CAN SHUT THESE DOORS? "Which no man can shut."

Can we shut them by
Legislative enactment?
Our own selfish hostility?
By repudiating our responsibility?

IV. THE STRANGER WITHIN THY GATES. We are told that these strangers are undesirable.

Are they undesirables because they are: Poor? They are of the class that formed the tide of immigration to this country 300 years ago, and that formed the companionship of Jesus Christ 1900 years ago.

Ignorant? They have fine minds and are very teachable, and not half so ignorant as many of those to whom we send the Gospel in non-Christian lands.

Low in Moral Standard? They have come to learn from us. Shall we disappoint them.

Not Needed? They form the backbone of our army of toilers, and are the producers of our wealth.

A Problem? We do not shrink from other problems.

Unchristianized? Christ has waited long for us to take His message to them. Now He is sending them to us.

WHY THIS WASTE?5

A Foreign Missionary Sermon
Text: "Why was this waste of the ointment made?" Mark 14:4.

The incident from which this text is taken is distinguished above all others by the fact that Jesus declares that it shall be held in world-wide and undying remembrance. Wherever missions have been established this has been realized.

The obvious moral of the story, however, has not prevented the application to foreign missions of a question, oftrepeated and loud-sounding, which is practically the same as that of Judas— "Why this waste?"

- I. The Apparent Justification of the Question.
- I. In the face of home needs is it not a waste to spend millions a year on missions to the heathen?
- 2. In view of the great mortality in Africa and elsewhere, is it not a waste to send out missionaries to pestilential regions?
- 3. In the face of the dearth of efficient pastors at home, is it not a waste to send so many capable and trained men to the mission field?
- II. THE ABSOLUTE INJUSTICE OF THE OUESTION.
 - I. The motive is wrong.

⁸ This outline, adapted from "The Missionary Speakers' Manual," by Buckland and Mullins (London: James Nisbet & Company), originally speared in Hesse's Die Mission auf der Kanzel.

- (a) Judas was not concerned on account of the poor, but because he was a thief. (John 12:6.)
- (b) As a rule, opponents of foreign missions are actuated, not by zeal for the advancement of God's Kingdom at home, but by a narrow spirit of selfishness.
- 2. The principle is wrong, i.e., that Mary's offering was wasted and thus profitless.
 - (a) The most convincing instance of this is found in the life, sufferings, and death of Jesus Himself. Thirty years in the quiet of Nazareth, three years of public life hidden away in a little corner of the earth-what a waste of a beautiful life! But see John 12:24.6
 - (b) Through Mary's deed of love and Christ's commendation of it every similar so-called waste in God's service is justified.
- 3. The inference is wrong, i.e., that men and money given for missions are wasted.
 - (a) The amount spent for foreign missions is a mere trifle in comparison with other objects of expenditure—war, luxuries, vice.7
 - (b) Money expended for missions brings a fruitful return in increased scientific knowledge and the extension of commerce.8
 - (c) The support of foreign missions has a beneficial effect on the church at home, deepening its

spirit of devotion, and adding other rich blessings.9

- (d) Men accept lucrative business positions and official appointments to unfavorable climates, or are sent off on military service to posts of great danger, and there is no outcry against it.
- (e) The number of men sacrificed in missionary work is as nothing compared with the losses in even a minor war.
- (f) The deaths of missionaries stimulate the devotion of the home Church; e.g., How many men and women have been led to give themselves to God's work at home as well as abroad by such deaths as those of Livingstone, Patteson, and Hannington?

A GREAT PREACHER'S REMEDY

Phillips Brooks was once asked: "What is the first thing you would do if you had accepted a call to become the rector of a small, discouraged congregation that is not even meeting its current expenses?"

"The first thing I would do," he replied, "would be to preach a sermon on, and ask the congregation to make an offering for, foreign missions."

Phillips Brooks was never called to that kind of church, but many pastors and congregations to-day are proving in their own experience that the best way to keep out of debt, develop a healthy church, serve the local community, is to adopt a world missionary policy and make offerings for carrying the message of Christ into all the world.

Isaiah 6:8

In his great sermon, "The Divine Call for Missionaries," Spurgeon used this text both ways

⁶ See also "The Evolution of New China," by Brewster, pages 314-16.

See "The Cost of Superfluities," MISSIONARY REVIEW, October, 1914, page 792.

Barton.

⁸ See "Human Progress Through Missions," by

⁹ For a conspicuous example of this, see "The Story of Pastor Harms and the Hermannsburg Mission," MISSIONARY REVIEW, July, 1899, pages

INDIA

Population According to Religion

		Increase	
	1901.	1911.	per cent
Hindu2	207,147,026	217,586,920	5.04
Mussulman .	62,458,077	66,623,412	6.66
Buddhist	9,476,759	10,721,449	. 13.13
Animistic	8,584,148	10,295,168	19.94
Christian	2,923,241	3,876,196	32.24
Sikh	2,195,339	3,014,466	37.37
Jain	1,334,148	1,248,182	6.44
Parsee	94,190	100,100	6.27
Jewish	18,228	20,980	15.09
Various	129,900	37.108	70.98

Total294,361,056 313,523,981 6.51

Anglican Progress in India

N connection with the centenary of the appointment of the first Bishop of Calcutta, the *Church Missionary Society Gazette* points out some striking facts of Anglican Church progress during the century:

"In 1814 there were 700,000 Christians of all denominations and races in India; now there are 3,876,203 Christians; and of these 492,317 belong to the Anglican Communion.

"Then there was one Anglican bishop in the whole of the eastern hemisphere; now there are thirteen dioceses in the Province of India alone, and the Bishop of Assam will be the fiftieth consecrated for India. Then there were forty Anglican clergy, and no Indian clergy; now there are 931 clergy, 301 of whom are Indian.

"Then there were fifteen churches; now there are 1,215. Then there were very few Anglican schools and no college; now there are 239 schools, eighteen colleges, and fifteen divinity schools.

"Then the vernacular versions of the English Bible could be counted on the fingers of one hand; now there are translations of the Scriptures in seventy-six Indian languages and dialects, including eighteen translations of the whole Bible."

Mass Movements Increasing

BISHOP ROBINSON of the Methodist Episcopal Church, declares that the movements among multitudes of the common people of India toward Christianity are still taking place in various parts of the country. They are strongest around Delhi and in the United Provinces, but they prevail also in the Panjab, the Central Provinces, and in Baroda. In Meerut, 50,000 baptisms have resulted tho there are only two missionaries in that area.

Mr. Schaatz, the missionary stationed at Ballia, says that he is besieged on all hands by villagers who come begging him to go and baptize them. They come from the villages, some many miles distant, urging the missionary to come out and give them an opportunity of accepting Christianity. He has baptized nearly 1,000 of them in seven months, and finds it impossible to take advantage of the opening because of the lack of money and workers.

In the seven great Indian areas now deeply affected by the mass movements, there are 565 Indian native preachers. In the Delhi district there are 350,000 people ready to embrace Christianity. A practical laymen's movement among the Chaudharis has been set on foot. They agree, as lay agents without salaries, to evangelize their whole community and prepare them for baptism if

the Christian missionary societies will provide for their pastoral care.

Christ, an Indian's Ideal

A METHODIST missionary in India, Rev. E. Stanley Jones, narrates a striking experience, which is typical of the attitude of many thoughtful men in India to-day.

"While giving a series of addresses a short time ago, I was asked if the audience might question me freely on the last night. I gladly agreed to this plan. The finest lawyer in Sitapur was secured to prepare a case on what I had been saying. He came armed with great piles of papers. The burden of his objections was the failure of Christianity among Western nations. was beside the point, of course. But things took a complete turn when, ignoring this criticism, I strest Christ Himself wholly without the background of Western civilization. In painting the beauty of His character, I stopt and said, 'Oh! how I wish I were like Him!' To my great surprize the crossexamining lawyer exclaimed, 'I do, too. I do, too.' And he certainly meant it."

Native 'Christians as Evangelists

WRITING from Baroda Camp, Intions that he has just completed a tour of his district. The work is large and the duties onerous. The area of the district is about 6,000 square miles, and there are Christians living in 435 villages and numbering over 11,000. Mr. L. encloses a translation of a letter received from one of the workers, which furnishes a vivid illustration of the evangelistic zeal of the native Christians. (The "Bava" was a leader of a religious sect):

"Loving salaams from your worker Luksham Dhula and his family. The Mela of Ramanandi Sect was held here on the 2nd November. Four big meetings were conducted by us among these people. Many Christians took part in these meetings. We conducted these meetings in the front of our house. People of Padal circuit and of surrounding villages had come to these We told them about our meetings. Savior Lord Jesus. Many people were greatly imprest with the preaching, and by the grace of God many hearts were drawn toward Christianity, and we thank God for this. Dharalas, Patidars, and many of the high caste people who were followers of this sect came to this Mela, and we had an opportunity to preach to them also. Ramdas Bava expected to receive more money than at the time of last Mela, but his expectation remained unfulfilled. From this it is concluded that the people have not so much inclination toward this Bava as at first. Many people, by the effect of the preaching of Christianity seemed to fall back from him. We thank God for this. The Baya came to our house and he made much pressure upon us to go to his house for dinner, but we refused, saying it was worship of an idol. At this our saying they were greatly imprest."

The Three Pictures

TELLING article that appears in A The East and West, on Christian and Buddhist ideals, gives "three pictures": One is a little room on the top story of a tenement in a slum near the Regent's Canal. The owner of the attic, in her simple deaconess dress, greets the visitor with a radiant smile. She has left a home of ease, and spends her time in helping the sick and visiting the poor. She has found her ideal, and followed it. Another picture, this time from China, is of a tiny cell in a Buddhist monastery, where a Buddhist monk has sat for many years. He has taken a vow of complete silence, and never opens his lips. What a mistaken idea of a God of Love, to think that He should give

the gift of speech in order to have it thus thrown away! The third is the picture of a Hindu fakir. He has a long wooden board dotted over with spikes, and on these he has sat or lain for more than five years. His religion (partly influenced, no doubt, by Buddhism), has landed him in exactly the same quagmire as the Chinese monk. Compare the three ideals!

CHINA

Fifty Years Work in China

REV. J. STUART HOLDEN, who is now Home Director of the China Inland Mission, writes:

"In May we shall celebrate, if the Lord tarry, the jubilee of the Mission. In connection with this glad occasion a volume is being prepared which will put at our disposal such a summarized account of God's gracious dealings during these fifty years as can not fail to inspire each of us to fresh praise and new surrender. For He has indeed dealt bountifully with us. It has, for instance, been on the hearts of not a few to ask for the completion of 50,000 baptisms by the end of this period; and to His praise alone I am able to say that judging by present indications we may confidently expect that this total will be reached. What a glorious harvest of the seed sown in weakness by our beloved forerunners of fifty years ago!"

Radical Changes in China

THE changes in China during the past twelve months are as wonderful as any that have occurred in the years since the Revolution which preceded the abdication of the Manchu dynasty. Most notable of all was the Government's call to prayer to be observed on 27th April in all the Christian churches, an order which was followed not only in China, but widely also through Christendom. Here is one illustration of these meétings in interior China. "At Fenchofu, in the province of Shansi, where

all the missionaries were put to death thirteen years ago, the place of assembly was the new mission church. The meeting was attended by the magistrate and by the official and unofficial leaders. The church was packed. One of the interesting points about that service was that at its close the city elders, who had become deeply interested, asked if they might hold a similar meeting on the following day. Permission was granted, the city elders finding the speakers, and the missionaries the men to pray. At the close of this second service, some 25 of the city gentry who were present, handed in their names as wishing to form a class for the study of Christianity. Out of this second meeting there grew a class of some eighty adults representing the official classes and the gentry, who began a systematic and regular study of Christianity, and a considerably larger number of the students in Government schools formed other classes with the same object."-Medical Missions at Home and Abroad.

The War a Test of Christians

PRESBYTERIAN missionary A writes from Yeung Kong, China, "A most striking and faith-strengthening fact is evident, and that is the increasing separation in aim between the faithful followers of Christ and the world. I have yet to hear of one individual Christian who is in favor of the war. In the matter of care for missions of the countries at war, the pastor in charge of the German Mission in Hong Kong informed me that the first gift he received after declaration of war was ten pounds sterling from an English missionary in Hankow."

Chinese Christians and the Jews

"HAT the native Chinese congregations in connection with the Presbyterian Church \mathbf{of} England should systematically support Gospel among the Jewish people, is a fact of In an explanatory peculiar interest.

communication, a native pastor writes:

"Formerly the Christians in China were indifferent as to the salvation of the Jews, not realizing that they had a duty in the matter; but of late years they have recognized that they also have a responsibility to that people. Realizing this, the Synod of the Presbyterian Church of South Fukien have decided that a collection shall be taken year by year on an appointed day for the Evangelization of the Jews."

Thus, in a very striking manner, from the Far East we are furnished with grounds for praying that God's ancient people, still scattered throughout the world, may be saved through the ministry of believing Gentiles—that, as the great Apostle wrote, "through your mercy they also may obtain mercy" (Rom. II: 31).

What Some Bibles Did

SCHOLAR in Peking has been in-A vestigating the New Testament for himself and has been soundly converted. "My Word" . . "not void." He came into the Bible Society rooms in Peking and said that he was persuaded of the absolute truth and inestimable value of this book to renovate China. He had investigated various faiths. This was the one that rung true. Could he get copies to send to his friends? As many as 50? Could he get 500 copies Finally he ended by buying 5,584 copies of the New Testament, some in elegant leather bindings for influential friends. paid for them at once and was preparing elegant silk sheets to accompany many of them. On these sheets were written in scarlet and gold characters his estimate of the precious Book. Pray for those Bibles.-Mrs. Arthur H. Smith.

Cigarets for China

WHEN the Christians held their first service at the Altar of Heaven in Peking, agents of the tobacco companies were selling cigarets at this same Chinese Holy of Holies. "A cigaret in the mouth of every man, woman and child in China" is the watchword of one of the big Anglo-American tobacco companies.

After the Eddy Meetings

R. ARTHUR H. SMITH writes that the follow-up work in Peking has been directly related to the different churches. Great numbers of the enquirers are not only attending the Sunday evening meetings but also the morning service. The whole tone has changed because of this attendance of large numbers of students who had never come to church before.

Every month there is also held a special social meeting for the inquirers and others. These have been very popular, each being attended by from 200 to 300 persons, mostly government students.

"We feel," he says, "that the church is now meeting their needs intellectually as well as religiously; and we believe that the educated classes in Peking will, as never before, look up to the church as a center not only of religious propaganda, but of culture and learning, and as a center from which they can serve the community. In this way we have a growing movement which we pray may be of lasting value to the Christian church in Peking, and to the whole Christian movement in China."

Christian Activity of Bible Women

M. BECK reports the largest number of Bible-women employed in any of our agencies. Their work is of great interest and blessing, as the following extracts indicate: From General Secretary Crispin of the Salvation Army we have this testimony concerning some of our Bible-women: "One of our Bible-women named Yun Po In was visiting the house of a woman who had worshiped the devil for twenty-seven years. After talking, praying, and reading the Bible to her she was led to see that there was a greater power than that of the devil—the

power of the Savior's blood, which could take all her sins away the moshe repented and ment believed. Eventually this woman bowed her knees in prayer, and has ever since been a diligent searcher of the Word of God. There was such a change in her life that her son, who was slightly defective in his mind, was taken hold of, and instead of striking her as he had been used to doing, he bowed his knees and afterward went to the house of God with her. It is wonderful to what good has been wrought through the assistance of the Bible Society in sending forth women to teach the Word. We are grateful for all that has been done in this respect in helping us in the Salvation Army."-· Bible Society Record.

The Anglican Church in China

N April, 1912, representatives of the I various sections of the Anglican Communion in China met at Shanghai, examined finally a constitution and canons which had been tentatively adopted three years before, and then formally adopted them, thus bringing into corporate existence the "Chung Hua Sheng Kung Hui" ("Church of China"). The Church consists of eleven dioceses, namely Shanghai, Victoria, Chekiang, North China, Western China, Hankow, Shantung, Fukien, Kwangsi and Hunan, Honan, and Anking. The third issue of the "Chinese Churchman's Year Book" just to hand consists mainly of statistical tables. The foreign (i.e. European and American) staff numbers 11 bishops, 148 clergymen, and 557 other workers, including wives. In the Chinese staff there are 99 clergymen, and 1,452 other workers, besides 30 candidates for the ministry and 369 students in training as catechists, Bible women, nurses, etc. There are 31,323 baptized Christians (of whom over 10,000 are in Fukien) and 7,317 catechumens, and the communicants number 14,192. During last year 1,280 children and 2,102 adults were baptized. In 29 hospitals and 21 dispensaries over a quarter of a million patients were treated. The highest figures were in Chekiang and Fukien, where the Church Missionary Society has large institutions, and curiously enough were exactly equal—58,408 in each diocese; but according to Church Missionary Society returns, nearly 100,000 visits of out-patients were recorded in Church Missionary Society hospitals in Fukien in the year 1913.

Going Into Shensi

SHENSI, the great central province of North China, is rich in coal, iron and petroleum, and is one of the sections in which the Standard Oil Company has particularly desired, and recently secured, concessions. Its people, who are strong and intelligent, declare that they are direct and unmixed descendants of the tribes which came originally to China from the cradle of the race. Sian-fu, the capital of Shensi, was the seat of government and home of the emperors for hundreds of years before Christ.

Ten or twelve important walled cities are in the northern part of the province, which has been assigned to the American Board for missionary occupation. Through one of these, Yu-Linfu, under shadow of the Great Wall and the headquarters of the army of Northwestern provinces. practically all of China's trade with Eastern Mongolia. A generous friend, hearing of the addition of this great district to the Board's already large responsibilities, gave a thousand dollars for immediate use in sending out Chinese evangelists and preachers trained in Fenchow Theological seminary, in the neighboring province of Shansi, who will be under the supervision of a missionary or of an experienced Chinese pastor.

Curious Marriage Customs

M ARRIAGE customs in China are peculiar, and vary in different parts of the country. Dr. C. E. Tompkins of Suifu, Szechuen, was asked recently by one of his converts, a young man of twenty, to find him a wife. In the girls' school a young woman was found who was both ready and willing, so negotiations were started. young couple do not correspond or see each other until they meet at the wedding ceremony. The gifts of the prospective groom were carried on a tray by two servants to the house where the compact was to be written, for the betrothal ceremony is very serious and binding. The representatives of the interested parties met, pen and ink were brought, and a Chinese teacher, opening a big red paper folder, richly decorated, inscribed in it the full name of each of the young people, together with the year, month, day and hour of their birth. In the four corners of the page were written "heaven long" and "earth old," meaning as long as the sun shines and the earth stands. After this ceremony tea and cakes were served and the girl's return gifts to the young man were placed on the tray.

Items of Interest from Kaifeng

N Kaifeng, the important provincial capital of Honan, Dr. Whitefield Guinness of the China Inland Mission. a son of the late Dr. Grattan Guinness. has an excellent hospital work, which is held faithfully subservient to spiritual ends. Kaifeng is a great city of perhaps 250,000 people. It is six miles south of the Yellow River, and lies at a lower level than the river itself, from which it is protected by high city walls and strong dykes. It was here that the only colony of Jews in China once lived. There is no longer any trace of them or their temple, but two stone tablets, engraved with Chinese characters, remain to commemorate this extinct community.

Last autumn six cages hanging outside one of the city gates, exhibited the heads of six recently slain brigands. One bore the name of White Wolf, whose wild career of pillage and bloodshed struck terror to the hearts of the people of several provinces. whether this head is actually his remains a matter of doubt and speculation.—Alliance Weekly.

JAPAN-KOREA

A Call to the Home Church

COUTHERN Methodist missionaries write home: "At this time when the call is for a great advance in the Christian evangelization of Japan, the clouds have thickened and overcast the sky in the home lands. Our prayer to God is that the great struggle in Europe may not distract the attention of the Church or interfere with its unalterable purpose to present Christ to those who need Him; but on the contrary that it will inspire to greater sacrifice and incite to a more relentless warfare against the powers of darkness and sin. After a careful survey of our field we find that in order to strengthen the position of our Mission in response to immediate demands, the following reinforcements should be sent to us: 1. We desire to open twenty new stations for which resident missionaries are required. 2. We need twenty single ladies to be sent for direct evangelistic work. 3. Thirty new Church buildings are needed and a still greater number of Sunday-school chapels. 4. Large endowments for our schools are needed, especially for the Kwansei Gakuin and the Hiroshima Girls' School.

Signs of Progress Among Japanese

"THE steady onward movements of God's forces are seen in the regular weekly meetings, but we need sometimes to storm the forts by special effort. Such an effort has just been made in our four churches on the Kyoto circuit and at Kyoto station. The meeting

lasted two weeks, and many souls were reached with the Gospel message for the first time. More than fifty exprest a desire to be instructed more fully in They are as earnest these things. seekers after the light as I have ever tried to lead. In Central the greatest results were realized, as we were able to reach more people in our new church building. About ten of them will be baptized before the end of the year. I am glad to be able to report that the congregations in our new church are increasing regularly and conditions are most encouraging."—W. A. DAVIS. Куото.

New Dictionary for Koreans

R. GEORGE HEBER JONES is the author of a new English-Korean Dictionary just issued by the Methodist Publishing House of Tokyo, The Dictionary consists of scientific, technical, literary and general theological terms. The main part contains over five thousand English words, with twice as many subsidiary terms. These are defined both in Korean and in Chinese and the whole is indexed by a list of Korean terms with numbered citations that refer back to the body of the text, thus making the volume available for Koreans who desire to find the English or Chinese equivalent of scientific or theological terms in their native language. There are fifty thousand students in the modern school system in Korea to whom the volume will be of service.

Korean Christians Released

ON February 13th a pardon from the Japanese Emperor set free Baron Yuin Chi Ho, a former cabinet minister; Yan Ki-Tak, formerly connected with the Korean Daily News; An Tai-keg, Im Chi-Chong, Yi Sung-Hun and Ok Wan-Pin, who in July of 1913 were sentenced to six years' imprisonment for an alleged attempt to assassinate General

P. Terauchi, Japanese Governor-General of Korea. These six men were the only defendants finally found guilty in October, 1913, among 105 Christian converts, who were accused of a plot to kill the Governor-General of Korea. By obtaining this pardon the Japanese Premier, Count Okuma, who for long has been friendly to missions, atones for the great blunder committed by the overofficious and unduly suspicious police administration of Korea. The evidence produced at the trial made it plain that there never existed such a plot as was mentioned in the charges. This act of justice must strengthen Japan in the esteem of Americans and result in new loyalty on the part of Koreans. We feel confident that the worst features of this affair will never be repeated.

A Christian Orphanage

OCTOR PETTEE gives in the Japan Evangelist an account of Mr. Ishii's orphanage at Okayama. When still a medical student, Mr. Ishii was stirred by reading about the work for street waifs carried on by John Pounds, the Portsmouth cobbler, and about that of George Müller for Bristol orphans. In 1887 he befriended a beggar lad, and shortly after rented a Buddhist temple for his growing family of dependents. Out of these beginnings has grown the great orphanage at Okayama which has served as a model for many another institution in Japan and other Eastern countries. The main principles of the undertaking are: faith in prayer; no reserves beyond to-day; self-support; education of head, hand and heart; the cottage system; farm colonizing; no refusal of entrance to a needy orphan; no incurring of debt; tithing for the Lord's work. There are about 10,000 Japanese contributors to the work. Nearly 600 children are in residence, but during the famine of 1906 more than 800 additional half-starved, vermin-covered youngsters were brought in and cared for.

Baby Contest in Korea

"DETTER babies contests" are a fam-Diliar feature of the work among the poor in our great cities, and the educational value of the plan is being proven on the mission field. In Songdo, Korea, some sixty-five women were enrolled. In Bible classes, and at the end of the term's work, a baby show was held. Miss Hortense Tinsley writes of it: "We grouped the babies together in different sections and displayed large, attractive charts giving information about the clothing and sanitation required for a healthy baby. In each group selections were made of first, second, and third best babies, and teachers explained the charts and the points on which the awards were made. These were physical development, freedom from disease, cleanliness, proper clothing.

We hope to continue this campaign every year until we really do have better babies in Korea. The Korean mother loves her child, but is ignorant about what to do for it, and the mortality among babies is alarmingly high."

—Missionary Voice.

MOSLEM LANDS

Persia and the War

THE Christians at Urumia had a trying experience in the attempt of the Kurds to capture the city and the conflict ensuing between them and the Russians aided by the Syrians.

The Kurds swept down to the hill back of Charbash, only ten minutes from the city, but Russian reinforcements came in such numbers that the Kurds saw they could do nothing and returned the next day. Of course the mission yards were filled with refugees and their goods.

There were many sad sights, with wounded in the hospital, separated families and those in destitution. There were also some bits of food for laughter. When the Russian commandant gave guns to the mountain Syrians they made

them give up their Kurdish headdress, as there was danger that in the fighting the Russian soldiers would mistake them for Kurds. So they went around begging all the cast-off European fedoras, straws, derbys, etc., and one strapping mountaineer was seen with his precious gun over his shoulder and a lady's fancy-shaped leghorn perched on his head.

Urumia Missionaries Isolated

THE Presbyterian Foreign Board received the following cablegram dated January 20th at Tiflis in Russian Caucasia:

"Urumia in the hands of Turks and Kurds, cut off from all communication; situation missionaries and Christians critical; help urgent there and for 15,000 refugees here."

The signers are three Persians, teachers in the Presbyterian mission schools at Urumia, all educated in the United States and naturalized American citizens. The information is accepted as reliable, and occasions great concern, altho it is believed the Turkish troops occupying Urumia can be trusted to protect the lives of Americans.

Later cablegrams report the missionaries in Urumia and Tabriz well, and appeal for aid for destitute refugees. The boys' school in Tabriz is crowded with missionaries and Christian refugees under the protection of the American flag. The American missionaries are not apprehensive for their personal safety, as the medical work has made the Kurds friendly toward them. Up to March 1st \$6,000 had already been sent, but more is needed. Money for relief may be sent to Dwight H. Day, Treasurer, 156 Fifth Avenue, New York.

Mission Hospital Used by Turks

SOON after the outbreak of the war, Dr. W. S. Dodd wrote of the use which the Turkish government proposed to make of his hospital in Konia.

"The government wants this hospital for wounded soldiers. They will take over the whole establishment—nurses, physicians, and all. I will remain physician in charge, doing all operating, having one Turkish physician with me as officially in charge. The government will pay salaries of nurses and servants, and all food, drugs, dressings, etc. Konia is called on to provide hospital accommodation for 500 beds. Ours has thirty."—Missionary Herald.

School for the Deaf in Turkey

THE one opportunity offered to deaf I children in all the Turkish Empire to receive a training that will prepare them for useful and happy lives is given by the King School for the Deaf in Marsovan, Turkey. Here Armenian boys and girls, some of whom have come from miserable surroundings, are not only taught to speak and given a common school education, but learn a trade and live in an atmosphere of Christian helpfulness and love. learn sewing and boys carpentry, and both help in the work of house and garden. It is found most desirable to have children enter at eight years old. for the course is of necessity a long one. As soon as they reach an age and stage of development when they can live with normal children to advantage, they are to be placed in the Girls' Boarding-school or the Boys' Home connected with Anatolia College. The school is under the direction of Miss Charlotte Willard.

Central Turkey College

CENTRAL Turkey College, at Aintab, is the oldest of the American colleges in the interior of Turkey. It was established in 1876, next after Robert College, at Constantinople, and Syrian Protestant College, at Beirut. It is under the care of the Congregational Church. It is located in the largest Protestant center in the Turkish Empire, and in the midst of the Turkish-speaking Christian population of

Turkey. It uses Turkish as the language of instruction. This college has had a peculiar share in the support and development of the native evangelical churches in Turkey. About sixty of its alumni are classified as ministers, and a larger number as teachers. Today in Turkey its graduates are pastors of evangelical congregations numbering 18,000 and preach to an average of 8,000 people each Sabbath. From the first the college has conducted medical work. Hospital work has continued, under the name of the Azariah Smith Memorial Hospital. The record of work for the year 1913-1914 is 517 major operations and 42,380 treatments, with 21,000 prescriptions filled in connection with the outpatient department. The institution had in 1913-1914 twenty-five teachers and 232 students, twelve members on the medical staff, with pupils in the Nurses' Training-school.

From the Koran to the Bible

TILL now the Turk committed the Koran to memory without understanding what he read, it being considered a sacrilege to translate it into the language of the people. Popular editions have, however, been issued, but these revealed so many falsehoods that they produced unbelief. Hence they are now ordered to be confiscated. But the Scriptures have been circulated far and wide and many are reading the Bible.

Missions in Turkey

C ANON HANAUER, writing from Damascus, states that he has had to close the schools in that city, and that the French and Russian schools have also been closed. Placards stirring up Moslem fanaticism against the English, especially, are exposed in the bazaars by authority. British, French and Russian Consuls are detained as prisoners and British subjects, tho not prisoners, have had their freedom considerably limited.

Dr. Mackinnon, of the Edinburgh Medical Mission, was imprisoned in the hospital for a few days, but has now been given some liberty owing to the efforts of the American Consul.

The London Society for Promoting Christianity Among the Jews has not closed a single station up to the present time.

British missionaries have had to return to England-leaving most of their belongings behind-but those of other nationalities have continued the work. It is estimated that it will cost thousands of pounds to replace the medical equipment, instruments, linen, etc. damaged or stolen by the Turkish soldiers now quartered in the hospital buildings. The Turkish Government has also seized hospitals and girls' day-schools, also a missionary's house both at Jerusalem and Safed. School work, according to the latest reports, however, is still being carried on in Smyrna and in two boarding-schools in Jerusalem.

The Church Missionary Society reports that twenty-five of its missionaries are prisoners of war in the hands of England's foes. (Fourteen of these are in German East Africa.) In Palestine, six Church Missionary Society missionaries are being held, Dr. Sterling having actually been confined in prison at Gaza for several days, Mrs. Sterling being permitted to take him his daily food. His own comment on the experience merely was that he had enjoyed leisure for reading, a real luxury to so busy a man. The Protestant Christians were said to be free from molestation, tho some of the Society's schools had been taken over for the accommodation of the troops.

Judaea for the Jews

THE article in Truth, on the subject of the return of the Jews to Palestine, as their own land, after the conclusion of the war, has attracted much attention. Our contemporary publishes

a number of letters on the subject. One reader, "A Modern Israelite," takes the view that the idea is simply "a very pretty and poetical dream." The other side is represented by a letter, part of which we quote:

Thousands of years have passed since they lost their land, and they have been years of misery and sorrow for the great bulk of the Jews. . . . Truly now, as well as in the time of Moses, "their complaint comes up unto God by reason of their bondage." Every nation in the world could, if she would, find in history some period when her people were guilty of treating the Jews most barbarously. . . . A new map is going to be drawn, and there will be a great displacement of nations. Now is the time for them to return to their old Zion, that a Tew may be proud and not ashamed to say henceforth: "Hebrew I am."

AFRICA Success of Missions in Egypt

E VENTS in Egypt have called attention to the progress of missionary The Church Missionary instruction. Society first began work in Egypt ninety years ago. At the present time it has schools for boys and girls at Cairo and large hospitals at Old Cairo; schools at Helouan, Menouf, Shubra Zanga, and Ashmoun; and dispensary work is also carried on in these places. The girls' school at Menouf is the only one in a district containing more than 200,000 people. In the Northern Sudan, besides the hospitals at Omdurman, there are schools at Khartum and at Atbara; and in the Southern Sudan, on the White Nile, a thousand miles south of Khartum, where the people are pagans, two tribes are reached, the Dinkas and the Azandi (the latter better known as the Nyam-Nyams). General Gordon appealed for missionaries to the latter, and the work in the Sudan belongs to what is known as the "Gordon Memorial Mission."

Successful Work for Moslems

A UNIQUE mission has been conducted for nearly four years in Port Said by Miss Erriccson and Miss Eklund. In November, 1911, they took a house in the poorest part of the city—the Ville Arabe, and soon the Moslem neighbors became interested and asked them to open a school for girls. The neighbors even engaged a town-crier to go through the streets and announce that such a school would be opened. A large number of girls were brought at once, and the school is now filled to its capacity—130 girls, all Mohammedans.

After long-continued and strenuous opposition to the teaching of the Bible to these girls, that hostility seems overcome, and the girls carry their Bibles freely with them into their homes. This shows what may be accomplished by tactful and patient work for Moslems, without attempting the roundabout approach through the Coptic and other Oriental churches.

Yoruban Chief Baptized

REV. LEWIS M. DUVAL, a Baptist Missionary in Nigeria, writes of having recently baptized 23 converts He says all excepting three were grown men and women. "Among them was 'Bada,' one of the important chiefs of Saki, who has had a very eventful life, being the chief warrior of this district, and is held in great respect among all the people. He had many wives, but since professing faith in Christ has given them all up but one, in order that he might be baptized. He is the only Yoruban that I have ever heard of that has been willing to give up his surplus women. 'Bada' is a man about 60 years of age, and was led to Christ by one of his sons, who is attending our day-school, and shows evidence of being a valuable worker for God. We are hearing of many conversions all over the country and our hearts rejoice."-Foreign Mission Journal.

A New Sect in Uganda

T is remarkable that the thirty-seven years have elapsed since the Church Missionary Society started its work in Uganda, no schism of any importance has appeared within the native Church. For some years, partly under the ægis of one of the most important chiefs of the country, a small body has existed whose distinctive trait has been a rigid refusal to have any dealings with doctors or medicine. At first its members were content with registering their protest against the doctors, while remaining themselves in the Church in which they had been baptized, but within the past few months they have built a church of their own, appointed their own catechist, declared themselves independent of the constituted Church authority, and have begun to "baptize" their adherents on a large scale.

Moravian Missions in Africa

N view of the difficulties which the Moravian Mission Board were likely to encounter in their endeavors to finance their missions from headquarters, the local Provincial Mission Board in South Africa, West, have voted to carry on the work as best they can without looking for any support from Europe. There are at present twenty-four male Europeans employed in one way or another in connection with the Moravian Mission in South Africa, West. Of these, ten are in ministerial service, and the remainder are employed in the Mission stores. The international character of the Mission is shown by the fact that this staff of twenty-four male Europeans comprises British, German, Swiss, and Dutch subjects. Five young German clerks have been interned at Johannesburg, but the managers of the stores, altho of German nationality, been left in their places. This is looked upon as a great and very kind concession on the part of the Government, for nearly every other German subject in

the Colony up to the age of sixty has been interned.—Moravian Missions.

EUROPE—GREAT BRITAIN China Inland Mission Jubilee

N 1915 the China Inland Mission will complete the fiftieth year of its work. During the year 1913 no fewer than 54 new workers were added to the Mission. Of these, 13 were probationers from Great Britain, two from North America, 5 from Australasia, and 4 were accepted in China; while 14 were Associates from Germany and 16 connected with the Scandinavian Associate Missions. After deducting losses by death, retirements, etc., there were at the close of 1913 no fewer than 1,076 active missionaries in the Mission. During the last ten years there has been an increase of six new Chinese workers for each new missionary. The total staff, if missionaries and paid Chinese helpers be included is just about 2,500 persons.

The War and British Endeavorers

FIVE years ago there were only four Floating Christian Endeavor societies in Great Britain. Since that time the work has wonderfully developed, and in many ports committees have been formed to work among sailors. In some ports there are floating secretaries; in others, floating committees. Thousands of letters are sent each year to sailors, and needle-cases, woolen scarfs, and other things are sent out in great numbers. The present war has opened up a great field of service for British Endeavorers both among sailors and soldiers. Already more than a thousand soldiers have made the great confession, signing decision-cards, and giving addresses to the workers so that letters may be sent to them. Some of the hospitals are open to visits of Endeavorers who are not slow to seize the opportunity of ministering to the sick. Floating workers visit the transports and preach the gospel to the troops. On one ship W. G. Clarke, a Southampton floating worker,

held a meeting at which 90 soldiers profest conversion. On another 70 came forward and confest Christ. On yet another 50 men decided for the Christian life. Soldiers on the way to the front are ready to listen to the message of salvation.

THE CONTINENT

Christian Work in Belgium

R. HENRI ANET, delegate from the two principal Protestant bodies of Belgium-the Christian Missionary Church of Belgium and the Union of Evangelical Churches in Belgium-has been speaking in Britain on the condition of churches in his country. He bore testimony to the fact that Protestant church buildings in the center of the thickest fighting had been mostly At Charleroi, the Protestant church was standing undamaged in the midst of ruins and ashes. In the besieged towns-even in Louvain and Malines-the Protestant buildings were spared. In smaller places the simple meeting halls have been saved from looting, and sometimes also the houses of church members which had on their walls Bible texts or Protestant calendars.

Dr. Anet was able to report that tho these Belgian believers are "distrest" indeed, they are "not in despair." The present fiery trials have awakened or developed the spiritual life of the churches. All the services and meetings have been maintained, even where the pastors have been detained abroad by the war or have been mobilized in the armies. Prayer meetings are held daily or several times a week. The churches and halls have never before been so crowded, many outsiders seeking comfort and spiritual strength in these times of trial. The workers are lifting up their eyes and looking forward to yet greater efforts for the evangelization of their people when peace shall be restored.

New Pope Favors Italian Gospels

THE new Pope, Benedict XV, has recently written a letter to the Italian St. Jerome Society, in which he recommends the home study of the Scriptures in the vulgar tongue. The object of this society, when it was founded in 1902, was to prepare a fresh Italian translation of the New Testament, or at least parts thereof, and to circulate the books at a cheap price for personal reading. The Presidency of the society was accepted by the present Pope, who was then Under Secretary of State at the Vatican. Within the first three years, the society circulated 300,000 copies, and by 1908 the number was not far short of a million books. The Gospels and Acts in various editions have been regularly on sale in the Vatican, and have also been distributed by bishops and priests in different parts of Italy. The society has been very inactive during the last few years, but to-day there are signs of renewed activity. backed by Pope Benedict XV, who is now able from his powerful position to foster the undertaking which he helped to found.

Difficulties of Moravian Missions

ORAVIAN missionaries in various M countries are finding the difficulties of their work greatly increased by the effects of the war. Special concern is entertained regarding the workers in East Central Africa, the latest letters received from them having been written before the war began. Another touching feature of the case is the decision of the Synod held in the early summer of last year-that, notwithstanding the strain on funds, all thought of giving up this work, and especially the most modern development of it among the Mohammedans, was abandoned. The Synod had no knowledge of how the funds were to be obtained, but they felt that

the blessing of God was so manifestly on the work that they dared not give it up. It has now become an additional charge on the English-speaking Provinces, since a large part of the funds had previously been supplied from Continental sources.-The Christian.

311

Pastor Fetler in Exile

 $R^{
m ELIGIOUS}$ liberty in Russia is threatened by the reactionary elements as never before since its proclamation by the Imperial Ukase of 1905. So writes Pastor Fetler from Stockholm, where he is an exile.

Soon after the war broke out, the clerical party and the reactionary elements in Russia began, through the Press, to attack the Baptists and the Evangelical Christians, asserting that they both were German sects, and were being financially supported by Kaiser himself. Thereupon, without definite proofs being produced, Pastor Fetler was arrested and brought to prison, in order from thence to be transported with criminals to Siberia. He succeeded, however, in having this sentence reduced to exile from Russia during the entire war.

Since his departure, eleven more preachers have been banished, ten of them to Siberia, and six churches closed. -The Christian.

Gospels for Russian Soldiers

M R. ADAM PODIN writes from Reval, Russia, to Evangelical Christendom: "I have been doing a good work, distributing several thousand Gospels and New Testaments. In three days only I gave away 3,000 Gospels. On a Sunday the brave soldiers had come several versts to get a copy of the Gospel, as they had seen it in the possession of their comrades and knew where they had received theirs. house was surrounded for the whole day, because each one desired to get one. Two days later they were all sent away

with sealed orders to go to the front. That was one of the busiest days, as they were all sent off from our railway station. I find that this is a most blest opportunity to serve the Lord. I thought to go to the Far East, and now I find that the men from the East have come this time to me."

Famine in Albania

WILLIAM WILLARD HOWARD, secretary of the Albanian Relief Fund, calls attention to the significance of the news item that the villagers north of the Shkumbi river have taken the corn of the rich beys and pashas.

It means that the village folk in Central Albania, who were too far inland to be molested in the destruction of three hundred villages by Greek and Servian troops during the past fourteen months, are in the grip of famine.

South of the Shkumbi river, in Southern Albania, where two hundred villages were destroyed and more than two hundred thousand harmless and defenseless farm folk made homeless by Greek troops last spring and summer, the people are dying by hundreds from cold and starvation. No food is going into Albania from the outside world. The exportation of foodstuffs from Italy is forbidden. Greece has not anything to export. Servia and Montenegro have drawn upon the meager corn crop of Northern Albania for food for their soldiers.

It is not impossible that the melting of the snows will see a million human beings—more than half the population of Albania—dead of starvation.—The Christian Work.

AMERICA

Religious Census for 1914

THE religious bodies of the United States have added enough members to make good all the losses by death, or withdrawal, and leave a surplus of nearly three-quarters of a million. The total membership is 763,078 greater than

it was in 1913. This is an average increase of 2 per cent. for all bodies, great and small, Christian and non-Christian.

Elaborate statistical tables prepared by Dr. H. K. Carroll, and issued by the Federal Council of the Churches of Christ in America, show in detail the gains and losses of the year: The grand total of members is now 38,708,149. All the larger denominations share in the increase.

Baptists gained 122,125; Orthodox churches, 36,500; the Roman Catholic Church, 136,850; the Lutherans, 56,248; the German Evangelical Synod, representing the state church of Prussia, 29,315; the Methodists, 231,460; the Presbyterians, 56,019; the Protestant Episcopal Church, 28,641. The Protestant Episcopal Church has crossed the million line, having gained 86,468 since 1910, and over 300,000 since 1900. The Roman Catholic has gained nearly a million and a quarter since 1910, and more than five and a half millions since 1900. The Methodist Episcopal Church, the second largest denomination, gained 187,487 in 1914, and nearly 700,000 since 1900.

The thirty churches constituting the Federal Council of the Churches of Christ in America, report nearly 17,500,000 members, somewhat less than half of the aggregate for all denominations, with 103,000 ministers and nearly 139,000 churches. These bodies have a net increase of over 500,000 members, or more than two-thirds of the entire increase of all bodies.

Some of the Larger Gifts

T is reported that the total gifts for educational and philanthropic purposes during 1914 reached the amazing sum of \$315,000,000. Among some of the largest givers are Mr. James Campbell, of St. Louis, who bequeathed his whole fortune of \$16,000,000 to the St. Louis University; W. H. Dunwoody, of Minneapolis, who left \$6,000,000 to edu-

cation and charity; Mrs. Morris K. Jessup, of New York, who left \$8,450,000 for the same purposes; George H. Herman, of Houston, Texas, who left \$3,-000,000 to public institutions in that city. There were too many bequests and gifts of a million and less for enumeration.

Protestant Episcopal Progress

THE past year was a prosperous one for the Protestant Episcopal Church, according to figures published by the Living Church and taken from the forthcoming annual of that paper. lines on which report was made advance was recorded over 1913, except in three instances. In this report the following items are noted: Clergy, 5,808, a gain of 93; baptisms, infant and adult, 56,-147, a gain of 1,927; confirmations, 55,771, a gain of 999; communicants, 1,032,637, a gain of 28,420; Sundayschool membership, 527,346, a gain of 15,988; total contributions, \$19,851,905, a gain of \$362,596. Decreases were reported in the number of lay readers, in the total amount of apportionment for missions, and in the number of districts completed their apportionment. The editors of the Annual say: "On the whole, we have seldom completed our annual survey of a year's statistics with reason for so optimistic a view as we are able to take from those now in hand. This means that the Church is doing thorough and abiding work, and that tho results are not such as to be meteoric, yet they indicate a slow and real advance."

Hebrew Christian Conference

NE year ago a Hebrew Christian Alliance of America was formed in New York, with Rev. S. B. Rohold as president and Rev. A. R. Kuldell as corresponding secretary. This Alliance has called a conference of Hebrew Christians to meet in the Assembly Hall of the United Charities Building, New York, April 6th to 9th. Two of these days will be devoted to preaching in Jewish missions and Christian churches. The general purposes of the Conference will be to unite Hebrew Christians more closely in fellowship and service, and to interest a larger number of Christians in work for the conversion of Israel. The program includes a reception, the adoption of by-laws, and the election of officers, a discussion of plans for cooperation, missionary methods, etc. morning will be devoted to prayer.

Presbyterian Self-Denial

*HE efforts of the Presbyterian Boards, Home and Foreign, to make up the \$430,000 deficit of the last fiscal year by a self-denial week in Presbyterian churches has been encouraging. Up to March 3rd some 2,000 churches had observed this week with sacrificial offerings, and have sent to the Foreign Board alone \$110,000 to apply to the \$292,000 deficit. The Home Board has received about \$40,000 to help pay off their shortage of \$140,000. During the month of March many other churches are expected to make their offerings. Literature and special envelops have been sent to the churches making request for them, and the result has been not only increased giving but increased knowledge and deepened spiritual life.

Southern Laymen's Conference

THE Southern Presbyterian Church continues to make history. The conventions held at Charlotte, N. C., February 16th-18th, and at Dallas, Texas, February 23rd-25th, have surpassed in their attendance any denominational conventions yet held. The Charlotte Convention alone, with over 3,000 registered delegates, was nearly twice as large as either of the preceding conventions. The attendance of registered delegates at Dallas was 1,000, bringing the total to more than 4,000.

Enthusiasm ran high, and the permanent support of several missionaries was secured, and a good share of the budget of the Laymen's Movement for the next two years was underwritten.

A careful survey of the financial response of the churches was presented to the conventions. Throughout the entire communion 35 per cent. of the churches and 54 per cent. of the membership give nothing for foreign missions. In other words, 1,197 Southern Presbyterian churches declared no dividends for the great cause last year. There is certainly need for larger intelligence, deeper sympathy with Christ in his world-program, and more vital consecration of life and possessions.—Men and Missions.

Robert Speer to Visit the East

T is an established policy of the Presbyterian Board to have one of the secretaries visit some part of the mission field each year. It has been fourteen years since the last secretarial visit to Siam and the Philippines, and it is planned that these fields shall this year have the inspiration of a visit from Secretary Robert E. Speer. Dr. Boyaird, the medical adviser of the Board, and Mr. Dwight Day, its treasurer, will also be of the party, which will sail from London May 1st for Penang, visiting North and South Siam missions in June and July and the Philippines in August, and then to go to Korea, north China and Japan for conference regarding special problems in those fields. Mr. Speer and Dr. Boyaird will return to America in November. Dr. T. H. P. Sailer, honorary educational secretary of the Board expects to join the party in the Philippines.

The War a Great Opportunity

A FTER five months of the great European war, the Board of Foreign Missions of the Presbyterian Church was able to report: That not one of its missionaries, so far as known, had suffered any bodily harm; that no considerable amount of property had been destroyed; that not one of the 1,226 missionaries had asked to come home on

account of the war: That the only complaint coming from the mission field had been the failure of the Board to send out the new missionaries, and to return the furloughed missionaries; that so far as can be judged from the letters received, the missionaries and the native Christians look upon the war not merely as a great emergency, but a great opportunity for setting forth as never before the "truth as it is in Jesus."

LATIN AMERICA

Conditions in Chile

THE Rev. Robert B. Elmore, of the Presbyterian Mission in Valparaiso, writes: "As the result of the war, Chile suddenly finds herself without revenue to meet all the running expenses of the country, and, what is more, thousands of people are without work because all the commerce and manufacturing is at a standstill. Food supplies of all kinds, except vegetables grown in the country, have nearly doubled in price, and the value of the paper money grows less day by day. If the war lasts three months more there will be but one result, the financial ruin of the country.

"Of course our mission finds itself in a very critical situation. The native churches can pay a very small part of what they have promised, and the only way to prevent a deficit that wil swamp us is to make a cut on the salaries of the native pastors, and then cut our own salaries to make up the amount, so that the pastors and workers can live and go on with their work."

The People of Mexico

N these days of interest in Mexico, it may be of value to recall some simple facts about the country and its people. The official name of Mexico is "Estados Mexicanos" and "Republica Mexicana." It has an area of 767,290 square miles. It is just about the combined size of Texas, California, New Mexico, Arizona and Nevada.

15,003,207 population, less than one-fifth of which is white, 38 per cent. being Indian, and 43 per cent. mixed bloods, or mestizos. There are no race distinctions under the Constitution of 1843.

The mixed bloods of Mexico comprise what may be called castes, such as the mestizos, or Indian and white; mulattoes, or negro and white; zambos, or negro and Indian; the latter regarded specially dangerous and unreliable. pure whites are few and all of Spanish blood, and are known as chapetones or Gachupines. The native Aztecs of the Mexican plateau may still be seen, and have no trace of European blood. They are muscular and sturdy, and yellowbrown in complexion.

Readjustment in Mexico

N accordance with the division of territory agreed upon by the conference of societies at work in Mexico, which was held in Cincinnati last June, the Congregational missionaries have made some important changes in their work in Mexico. The Colegia Internacional, a training-school for boys, has been brought from Guadalajara to Chihuahua, and a school for girls similar to Corona Institute, formerly in Guadalajara has been opened in Hermosillo. Dr. John Howland writes of the territory in which the Congregational missions are now located:

"Nearly all of our field is open for Gospel work. There are large sections of the country with no Catholic priest, and now that Congregationalists have accepted the responsibility of evangelizing this part of the country much more must be done and done soon or many of the opportunities will be lost."— Congregationalist.

THE ISLANDS

Work Among Cannibals

HE Rev. Fred J. Paton, son of Dr. John G. Paton, whose autobiography has been the delight and wonder of tens of thousands, has labored among the

cannibals of Malekula for 20 years, having been the first white man to approach They are a dangerous people. On one occasion when passing through the forest up a mountain side, Mr. Paton, on scaling a giant ledge, suddenly felt the cold muzzle of a rifle against his cheek. Pulling up short he noticed guns in all directions, pointing at him from out of the bush: "I spoke quietly to the owners of the rifles, and as they saw that I was unarmed, they recognized that I was on an errand of peace. If I had been armed I should have been shot. 'I have come to tell you about God,' I said. 'We know about God,' they replied. Then I told them how they had missed their way to God and how Jesus had come down from heaven to show them the way back. Their interest deepened as they heard of the atonement. is a true word,' said the chief. good.' They believed that no wrong could be atoned for without the shedding of blood, either of man or of animal. One man explained that he was just going off to kill a few men, but (with utmost composure) his business could wait, as he could kill men at any time, but could not often hear about Jesus."

MISCELLANEOUS

Who Should Be Missionaries

CHRISTIAN who is not a missionary denies his faith. It has been said that God had only one Son, and He gave Him to be a missionary. And that Son is the life of the Christian. Therefore the missionary life, which is the Christ life, is the only full, true Chris-William A. Brown said at tian life. the International Sunday-school Convention last June: "A favorite undercutting of the missionary enterprise is seen in the phrase 'You can not all be mis-That suggestion does not come from the heart of God, for every Christian must be a missionary. every Christian can not go as a foreign missionary, which is a very different

matter, and should depend altogether on the gracious call of God.... What scriptural warrant have we for expecting greater sacrifice on the part of the Christian who goes as a foreign missionary than on the part of the Christian who stays at home?" The missionary is the "sent" one; and every Christian is seut to others. Shall we be missionaries, sent by God to bear the good news of Christ, or shall we deny Him?—Sunday-School Times.

Missionary Facts

A T every breath we draw, four souls perish never having heard of Christ. In the islands of the West Indies are nearly 5,000,000 unreached by the Gospel.

The Christian population of India could be represented by the letters in the book of Isaiah.

The population of Japan is about 40,000,000, and the average parish of each missionary is about 100,000.

The children of India walking four abreast and two feet apart would make a procession 5,000 miles long.

During 1898 there were spent in the United States \$6,000,000 for chewing gum, \$10,000,000 for peanuts, and only \$5,000,000 for missions.

In 1859 you could buy a man in the Fiji Islands for seven dollars, butcher him and eat him. To-day the Bible is in nearly every house, and on Sunday, nine-tenths of the people may be found assembled in the churches for worship. What about the power and profit of Foreign Missions?

Thoughts on Tithing

THE Christian Steward gives the following extracts culled from different sources:

"You will never win the world for Christ by your spare cash."

"The tithe is God's cure for covetous-ness."

"We live by dying to ourselves; we die by living to ourselves."

"It is the universal experience that the person who begins to tithe grows in vision and in grace."—Bishop E. H. Hughes.

"There is probably no other single test whether the love of money or the love of God is stronger in a man's life than the test of his willingness to give habitually to God at least a tithe of all his income."—J. Campbell White.

"There was no need for Christ to urge the adoption of the tithe and the Sabbath upon the Jews for the same reason that it would be unnecessary to urge classmeeting Methodists to avoid the habit of strong drink.—W. H. Raney.

OBITUARY NOTES

George Washburn of Constantinople

R. GEORGE WASHBURN, who died not long ago in the eightysecond year of his age, was for thirtythree years the President of Robert He succeeded Dr. Cyrus College. Hamlin, its founder, who was also his father-in-law, and held the office until his return to this country in 1903. Dr. Washburn was not only a great educator, but also a great statesman. received various decorations from the Bulgarian Government, and was authority, recognized in England as well as in this country, upon all problems with the ever-perplexing connected Eastern question.

Rev. E. C. B. Hallam of India

A NOTHER veteran missionary, who has recently been called home, is Rev. Ebenezer C. B. Hallam, who died, in his eighty-third year, at the Aged Ministers' Home in Lakemont, N. Y. He gave forty-one years of service as a missionary to the Free Baptist Church in India. He was well versed in the Bengali, Hindi and Oriya languages, and his grammar in Oriya won for him an honorary degree from Bowdoin College.



The Layman Revato: A Story of a Restless Mind in Buddhist India at the Time of the Greek Influence. By Edward P. Buffet. Pp. vi, 105. Jersey City: Edward P. Buffet. 1914.

What was done decades ago by Becker for Roman and Greek life through his "Gallus" and "Charicles," and by Ebers for ancient Egypt, is here attempted for the Buddhism of the third century before Christ in the heyday of its glory under King Asoka, the Buddhist Constantine.

The scene is laid in its Holy Land, whither Asoka (or Osoko, the Paliform) has brought from the West an architect and a sculptor to aid in adorning Buddhist shrines and public buildings. In prosecuting their tasks, they have interpreted in stone and wood the puritanic conceptions of Buddhism, tho with a foreign, idolatrous apotheosis. This is a parable of the interplay of East and West, of Buddhism and Hellenism, which is the *motif* of the volume.

The author is anxious to win the thoughtful Christian to his cause, but we doubt whether a virile believer could be attracted by such husks, despite their philosophical coating.

Missions in the Plan of the Ages. William Owen Carver, M.A., Th.D. Third Edition. 12mo. 289 pp. \$1.25, net. Fleming H. Revell Co., New York, 1914. Dr. Carver, Professor of Comparative Religion and Missions in the Southern Baptist Theological School of Louisville, Kentucky, has written in the conviction that "the most important study of missions is the study of the Bible," and "the work proceeds upon the assumption of the Divine origin and validity of the Scriptures in detail as well as in general." These two sentences indicate the temper and the scope of the book. The writer

discusses the meaning of missions to God, to Jesus, to the individual Christian, to the Church, to the world. We think that he has resisted almost too successfully the temptation to draw illustrations from the fascinating fields of comparative religion and modern missions, and has confined himself too exclusively to the treatment of the Bible in relation to the missionary idea and ideal.

After dealing with the scriptural ideas of the missionary plan, the missionary power, and the missionary work, the writer devotes his final chapter to "The Missionary Consummation," expressing his belief in the progressive character of the Kingdom, the inclusion of the Jews in God's salvation, the final triumph of Jesus Christ over all His enemies.

Some may take exception to certain interpretations and applications of Scripture. At the same time the work is characterized by perfect sanity, and some of the original translations are full of helpful suggestion. The book will serve its purpose well in the hands of a classleader, who is able to vitalize the message by relating it closely to "the present world-situation."

The Modernizing of the Orient. By Clayton Sedgwick Cooper. Illustrated. 8vo. 352 pp. \$2.00, net. McBride, Nast & Co., New York, 1914.

A traveler will sometimes observe things that an old resident overlooks. This is especially true of contrasts between oriental and occidental ideas and methods.

Mr. Cooper, who is already favorably known as the author of "The Man of Egypt," has made good use of his opportunities in the Orient. His graphic description of the results of the contact of

the East with the West includes the influence of Western governments, educationalists, merchants, and missionaries. The Orient is being modernized not only in the physical development of Africa and Asia, but also in the educational program and in religious ideals. Mr. Cooper brings us in touch with the Hillmen of North Africa, the Copts and Arabs of Egypt, the people of India and Burma, the Chinese, Filipinos, and Japanese. His report of what he saw and learned in his recent tour around the world is an especially valuable contribution to the mission studies this year-"Social Aspects of Foreign Missions." Some of his most interesting chapters are on student life and the evidences of educational progress in North Africa, India, China, and Japan are especially impressive. There is reason to believe that the Christianity of the East will be oriental not occidental in character—in other words, its external form will be adapted to the peoples and countries that adopt it. We can not, however, believe, with a missionary whose words are quoted by Mr. Cooper with approval, that the Christianity of these Eastern lands will be built on their own religions, as apostolic Christianity was built on the Old Testa-The Old and New Testaments ment. are inseparable.

Kiowa. Story of a Blanket Indian Mission. By Isabel Crawford. Illustrated. 12mo. 242 pp. \$1.25, net. Fleming H. Revell Company, 1915.

Miss Crawford went alone as a pioneer missionary to the Blanket Indians in 1896. She lived among them, in perils oft, in poverty extreme, amid discomfort and squalor, for more than ten years. Perhaps the highest point of heroism in the ministry of this true-hearted missionary was, however, her unusual insistence that her primitive parishioners should not only build their own "Jesus-house," but that at the same time they should give generously and constantly, to send the Gospel to other

tribes. "We have heard great news to-day," said the Indian chief. "We thought we just gave our hearts to Jesus, cut off our bad roads, and walked as straight as we could, up, up, up to the Beautiful Home. We never knew before that we could give money to Jesus. Isn't it kind of Jesus to let the poor Indians give to send His Gospel to somebody else?" Scotch grit and Irish wit are evident in Miss Crawford's narrative Between the lines one may see its pathos.

A Sunday-school Tour of the Orient. By Frank L. Brown. Illustrated. 8vo. 374 pp. Doubleday, Page & Co., Garden City, 1914.

Reverend William A. Sunday has said in his graphic way, "If we can save the children of one generation we will put the devil out of business." It is for this purpose that the Sunday-school workers of the world have been seeking the children and young people of mission lands. They are cooperating with the various mission workers in different countries, and already have secretaries in India, China, Egypt, and Japan, who devote all their time to Sunday-school work. The opportunities and problems have so increased that three visits of experts have been made to the Orient to confer with the leaders and help them to establish Sunday-schools on a satisfactory basis. In 1913 Mr. Frank L. Brown, the secretary of the World Sunday-school Association, made his third tour of the Orient, with a party of specialists. They went to Hawaii, Japan, the Philippine Islands, China, and across Asia and Europe to the Zurich Convention. Mr. Brown tells the story of this interesting and important tour in a way that will be of special interest to those engaged in Sunday-Letters of introduction, school work. given by the Hon. William Jennings Bryan and others, to merchants and statesmen in the lands visited opened wide the doors everywhere. As one result, the next World Sunday-school Convention will be held in Tokyo in 1916.

Jesus the Missionary. By Rev. Hugh W. White. 12mo. 140 pp. Presbyterian Mission Press, Shanghai, 1914.

It is strange but true that there are some who claim to be Christians who disclaim any interest in world-wide missions. They apparently forget that He from whom they receive their title was a missionary to the whole world, and that His commission to every one who claims to be a disciple is to evangelize the whole world.

Mr. White, who has been for twenty years a missionary to China, has given us a stimulating and instructive study of the ideais and principles and commands of Christ concerning missionary work. The motives and purposes of his world-wide campaign are clearly set forth. The actual work he accomplished in the Holy Land is used as an example of missionary methods, and the place of the Atonement in the missionary message and the power of intercession in missionary work is clearly revealed. These studies will be of particular value to missionaries and student volunteers who seek to conform their ideals and methods to the standards set by the Master.

The Growth of the Christian Church. By Robert Hastings Nichols. 2 volumes. Volume I, Ancient and Medieval Christianity. Volume II, Modern Christianity 12mo. 163-224 pp. \$2.00, net. Presbyterian Board of Publication, Philadelphia, 1914.

The story of the past is stimulating to faith and hope. For this reason the Committee of Religious Education of the Presbyterian General Assembly requested the preparation of these volumes of church history as text-books for study The two volumes present in a compact form the history of Christianity from its early days of preparation to the present time. The Roman Catholic missions of the Middle Ages are briefly described and the modern missionary movements of the Protestant church are given, but without special emphasis, in their appropriate place.

A Great Missionary Pioneer. The Story of Samuel Marsden's Work in New Zealand. By Mrs. E. M. Dunlop. 16mo, 89 pp. 1s., net. Society for Promoting Christian Knowledge, London, 1914.

Last Christmas Day was the one hundredth anniversary of the entrance of Christianity into New Zealand. The story of Samuel Marsden and his work for the Maoris is fascinating, and should be familiar to every one interested in the advancement of Christianity. In much less than one hundred years New Zealand became a Christian land, so that to-day, altho there are many aborigines in the islands, few are now unevangelized.

Sight to the Blind. By Lucy Furman. Illustrated. 12mo. 92 pp. \$1.00, net. The Macmillan Company, New York, 1914.

This is a story to illustrate the social settlement idea. As Miss Ida Tarbell says in her introduction, "The settlement, in part at least, is the outgrowth of a desire to find a place in which certain new notions of enlightening men and women can be freely tested and applied." Miss Furman tells the story of how sight was brought to the mentally and spiritually blind through the settlement school in the South. It is a piece of fiction which can be duplicated many times in actual life. Individuals and communities have been transformed physically, mentally, morally, and religiously by the self-sacrificing labor of such workers as Miss Shippen and Miss Loring.

NEW BOOKS

Modern Religious Movements in India. By J. N. Farquhar, M.A. Illustrated. 8vo. xiv-471 pp. \$2.50, net. Macmillan Company, New York, 1915.

Missionary Triumphs Among the Settlers in Australia and the Savages of the South Seas. A Twofold Centenary Volume. By John Blacket. Illustrated. 8vo. 285 pp. 5s., net. Charles H. Kelly, London, 1915.

A Century in the Pacific. Edited by James Colwell, F.R.Hist.S. Introduction by W. H. Fitchett, B.A., LL.D. 8vo. xi-781 pp. 21s., net. Charles H. Kelly, London, 1915.

The Christian Equivalent of War. By D. Willard Lyon. 12mo. 154 pp. Asso-ciation Press, New York, 1915.

Australia's Greatest Need. By the Rev. J. W. S. Tomlin, M.A. With an Introductory Note by the Archbishop of Brisbane. Illustrated. 12mo. 346 pp. 2s., bane. Illustrated. 12mo. oto pp. 200, net. S. P. G. House, 15 Tufton Street, London, 1914.

Christian Missions in Madagascar. By E. O. McMahon. With Preface by the Bishop of Madagascar. Illustrated. 12mo. 179 pp. 2s., net. S. P. G. House, London,

1914.

A Christian Hermit in Burma, and Other Tales. Illustrated. 12mo. 85 pp. 1s., net. S. P. G. House, London, 1914.

In Peace and War in Japan. A Tale. By the Rev. Herbert Moore, M.A. Illustrated. 12mo. 152 pp. 2s., net. S. P. G. House, London, 1915.

In Camp and Tepee. By Mrs. Alfred R. Page. Illustrated. 12mo. 245 pp. \$1.00,

Page. Illustrated. 12mo. 245 pp. \$1.00, net. Revell, 1915.

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

Thirty Years in the Manchu Capital: In and Around Mukden. By Dugald Christie, C.M.G. Edited by his Wife. \$2. McBride, Nast & Co., New York, 1915.

Gleanings from Chinese Folk-Lore. By Nellie N. Russell. Compiled by Mary H. Porter. 75 cents. Fleming H. Revell Co., New York.

Java, Sumatra, and Other Islands of the Dutch East Indies (Modern World Series). By Bernard Miall. Translated by A. Cabaton. \$1.50. Charles Scrib-ner's Sons, New York, 1915.

Coast and Hinterland in Africa. A Text-

book for Study Circles. By J. E. Swallow, 31 pp., 3d. net. United Methodist Pub. House, London, 1914.

The Missionary Prospect. By C. H. Robinson, D.D. New and cheaper edition. 283 pp. 2s. 6d., net. Partridge, London, 1914.

Roreigners in Turkey Their Links

Foreigners in Turkey. Their Juridical Status. By Philip Marshall Brown. 157 pp. \$1.25, net. University Press, Princeton, 1914.

The Gospel of Futuna. By William Gunn. 308 pp. 6s., net. Hodder, Illustrated. London, 1914.

Muslim Conquests in North Africa. By Canon Sell, D.D. 82 pp. 5 ans. Christian Literature Society, Madras, India, 1914.

PAMPHLETS

In Difficult Places. By M. H. D. 57 pp. 4d., net. S. P. G. House, London, 1915. A Key to the Bible. By Wilbert W. White. 32 pp. Bible Teachers' Training School, New York, 1915.

Patriots of the Kingdom. Introduction by Basil Mathews. 15 pp. 2d. United Council for Miss. Ed., London, 1914.

Tourist Guide to Missionary Institutions and Religious Services in En-glish in the Chief Cities of Latin America. 64 pp. Interdenominational Committee of the Religious Needs of Anglo-American Communities Abroad, 156 Fifth Avenue, New York, 1915.

Report of the Special Committee of the Home Missions Council on the Religious and Social Conditions in North Dakota, Colorado, Northern California, Washington. With tables, diagrams, and explanatory statements based upon a general survey conducted by the International Survey Committee of the States named. (Home Missions and the West Series). Bulletin 2, 3, 4, 5. Pp. 22, 29, 31, 44. Home Missions of the Presbyterian Church, New York.

Eighth Annual Meeting of the Home

Missions Council. New York, January 12, 13, and 14, 1915. 8vo. 180 pp.

The Fundamentals. A Testimony to the Truth. Volume XII. Compliments of Two Christian Laymen. 128 pp. Testimony Publishing Co., Chicago, 1914.

The 1915 Handbook on Foreign Missions of the United Presbyterian Church of N. A. 112 pp. This Handbook is offered free of charge to the extent of one copy for every seven of the membership of a congregation, providing pastors or missionary leaders will give assurance of effective and wise distribution. Additional copies may be secured at ten cents per individual copy, \$1.00 per dozen copies, \$5.00 per hundred copies, postpaid. Address C. R. Watson, 200 N.

15th Street, Philadelphia, Pa.

Summary of State Laws relating to the Dependent Classes, 1913. Department of Commerce, Bureau of the Census, Wm. J. Harris, Director. 346 pp. Government Printing Office, Washington, 1914.

The Case for Foreign Missions. By Rev.

Willard L. Sperry. (Envelop Series.) October, 1914. 10 cents annually. October, 1914. American Board of Commissioners, Boston, 1914.

Every Man's Part in World Brother-hood. By Gilbert A. Beaver. 28 pp. Single copies, 5 cents; 100 copies, \$2.50. Association Press, New York, 1914. Church Student Work. Conducted by

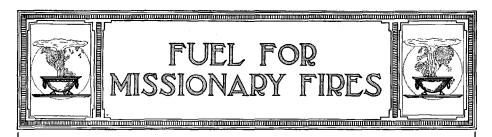
the Christian Association. Illustrated. 79 pp. University of Penn., Philadelphia, 1914.

The Whip of God. By Richard Hayes McCartney. 30 pp. Charles C. Cook, New York, 150 Nassau St., 1914.

Report of the Thirty-second Annual Lake Mohonk Conference on the Indian and Other Dependent Peoples. October 14, 15, and 16, 1914. Published by the Conference, 1914.

War-Chronicle. War Journal, Soldiers' Letters, Pictures of the War. August, September, October, 1914. M. Berg, Berlin 1014

lin, 1914.



- 1. Among the American Indians "friendship-making" is a solemn act. Henry Roe Cloud, the young Winnebago boy who took Jesus for his Friend therefore made a life choice and is to-day a Christian leader among Red Men. (See page 334.)
- 2. American missionaries showed their faith when they celebrated in Bagdad the twenty-fifth anniversary of the founding of the Arabian Mission under the shadow of the great war, and asked for six new missionaries and increased funds. (See page 360.)
- 3. Truly heroic giving is illustrated in a poor Kansas farmer and his wife, living in humble surroundings and in feeble health, who have given thousands of dollars to the Mission to Lepers. (See page 355.)
- 4. Dr. Cornelius H. Patton says that the most powerful missionary object-lesson he ever saw was when a Christian Zulu chief brought savages to church to show the contrast between them and Zulu Christians, and so to demonstrate what missions have done for his people. (See page 352.)
- 5. About half the number of those who come to the United States from Hungary are Magyars, who furnish relatively a larger percentage of Protestants than any other class of the new immigrants. (See page 367.)
- 6. Korean Christians show the type of their religious interest by meeting at five o'clock in the morning for prayer. As a result, a genuine revival is in progress in Seoul. (See page 326.)
- 7. American missionaries in India are helping to make peace by securing from the British Government special courtesies for the German missionaries interned in India. (See page 382.)
- 8. American Episcopalians have started a movement among church-members to give one day's income as a special contribution to missions this year. (See page 385.)
- 9. The interest of soldiers in the Bible is shown by the fact that a Gospel owned by a British soldier at the front is borrowed so constantly by his companions that he says he seldom has a chance to read it himself. (See page 389.)
- 10. A Young Chinese engineer, who was converted while a student in Boston, has organized Bible-classes now attended by 800 Chinese young men. (See page 392.)
- 11. Chinese officials in Hunan, once a violently anti-foreign province, have asked the Yale Mission to cooperate with them in conducting a medical school for the province. (See page 392.)
- 12. On Sunday mornings in Mbereshi, Africa, all the Christians who are not out preaching are attending the prayer-meetings. (See page 394.)



REV. HENRY ROE CLOUD

A Full-Blooded Winnebago Indian (See page 329)

THE

MISSIONARY REVIEW



OF THE WORLD



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THE CALL TO PRAYER

THERE never was greater need for united and earnest prayer on the part of Christians all over the world that the love of Christ may be shed abroad in the hearts of men, that the work of God may not be hindered among unbelievers, and that all may speedily learn the lessons of the awful conflict now baptizing Europe and parts of Asia and Africa in human blood and tears. We will mention a few of the many conditions and events that call for prayer. They have been mentioned in the Review or will be found in this number:

I. The warring nations—for rulers, soldiers, prisoners, doctors, and nurses, widows and orphans, and Christian workers—that the Spirit of Christ may drive out the spirit of hatred; that the earnest seeking after God may spread, and that the campaign against in-

toxicants and other evils may be extended and may prevail.

- 2. The unfortunate land of Mexico that the internal strife may be succeeded by true liberty and the knowledge of God, and that the Protestant missions may soon be able to carry forward their cooperative campaigns.
- The Latin American Conference at Panama, in February, 1916—For the commissions preparing for this conference and for the missionaries, the Church, and the unsaved multitudes.
- 4. For Persia—that the suffering Christians may be relieved and rescued, and that the present sad experience may be used to turn the thoughts of both Moslems and nominal Christians to God, as in China after the Boxer troubles.
- For Turkey—that the missionaries may be protected and guided, and that the Christian religious teach-

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

- ing in mission-schools and colleges may not be hindered.
- For Japan and Korea—that the three years' evangelistic campaign to reach all unvisited areas in Japan may proceed with power from God, and that the present awakening in Korea may continue and grow.
- 7. For China—that the work already reported among students and leaders may be abiding and may bring multitudes to see in Christ the only hope of China; also that the present negotiations with Japan may result in treaties that will help and not hinder true liberty and peace and progress in China and in the Orient.
- 8. For India—that the mass movements may be so directed and used that those who desire to confess Christ may become truly intelligent Christians and may help to develop a strong native church.
- 9. For Africa—that the warfare between avowedly Christian nations may not turn Africans from the Gospel, and that German and British Christians may sink their national differences in view of their unity in Christ; also that the progress of Islam may be stayed by the power of the Gospel, and that the vast unoccupied areas may have messengers of Christ.
- 10. For the Mohammedan world—that fanaticism and blindness may be removed and the way opened for secret believers to confess Christ as Lord; that Dr. Zwemer's work in Egypt among students and soldiers may result in many conversions.
- II. For the Jews—that the Hebrew Christian Alliance, now one year old, may succeed in uniting harmoniously Hebrew Christians, and may be used to awaken the Church to the need of giving the Gospel to

- Israel and may be the means of promoting missions to the Jews in a more effective way.
- 12. For the Christian Church—that the Church may be purified and filled with the Spirit, that the ministers may preach the pure Gospel with power, and that the worldliness and cowardice and weakness of Christians may be displaced by Godliness, self-sacrifice, and the energy of the Spirit of God.

THE CRISIS IN PERSIA

THE Christians in Persia are crying aloud to God for help, as did the Children of Israel in the days of Pharoah's oppression. Fifteen thousand of them are in the mission compounds of Urumia, and thousands more are facing death or worse in cities and villages. Rev. Robert M. Labaree, who went out ten years ago to take the place of his brother who had been murdered by the Kurds, now writes appealing for help for these starving thousands, who are suffering because they are Christians and not Mohammedans. and Kurds are bearing down upon them, burning villages, looting property, killing men and boys, and carrying away women and children to a fate worse than death. More than fifty thousand dollars are needed immediately if these sufferers are not to die of starvation on the mission premises.

In the days of Pharoah there were no human servants of God who could be called upon to relieve His people's distress, and He called into operation His mighty forces of nature to effect their release. To-day millions of men and women profess to be ready to follow His bidding—"Inasmuch as ye have done it unto

one of the least of these my brethren, ye have done it unto Me." This call comes to Christians in America most loudly and insistently. They are most free from the awful strain of war, and their missionaries have been working in Persia for eighty years, and are the only ones in a position to render the needed help.*

Persia is undergoing a baptism of blood, and if the Christian Church gives the needed sympathy and assistance we may see even more wonderful results than have followed in China, where the attempt to stamp out Christianity fifteen years ago resulted in the physical death of 10,000 Christians, but has borne fruit in the awaking into spiritual life of hundreds of thousands of those who were spiritually dead in Boxer days. Truly, Christianity in Persia is at a crisis, but it may be a crisis that may be turned to victory.

MISSIONARY PERILS IN TURKEY

HE storming of the Dardanelles and the Bosporus has caused some to fear that the missionaries in Turkey may be in peril. All letters from Constantinople, Smyrna, and Asia Minor, however, report the situation as quiet. The storming of Smyrna will probably not bring danger to the missionaries. The missionaries will, no doubt, withdraw to the college grounds outside of the city, where the American flag will be displayed. At Constantinople, Robert College has been selected as the place of rendezvous in case the city is bombarded (which is not anticipated). The Turks have made attacks on the Greeks in the Smyrna district,

and there has been some clashing among Turks of the War Party and the Peace Party at Constantinople, the Peace Party being the stronger, but without much leadership, while the War Party has all the German officers and the army and navy on its side.

In case Russia takes control of parts of Turkey, the change will probably not materially interfere with the missionary work. Russia has shown increasing liberality in the last ten years, and the war will possibly result in greater liberalization of Russian administration and in advancing the Kingdom of God in Turkey. Missionaries write in a hopeful tone for the future. A door of approach is opening to the Moslems surpassing anything in the ninety years' experience of the American Board in Turkey.

On the other hand, letters from Asia Minor describe an attitude on the part of the Turks in authority that looks very threatening toward Christians of any race aside from the Germans. Many Greeks, Armenians, and Protestants are in terror because of threats and daily outrages. Greeks in one city were imprisoned simply for using the Greek language. Pictures of bloody massacres and outrage are posted in Turkish schoolrooms. "On the walls of a school for little girls, for instance," says one letter, "hangs a lurid scene in blood-red and white. Headless bodies lie around; hands, arms, feet, from all of which blood streams. the center stands a Christian hacking an old man to death. On all these pictures are words certain to arouse bitter fanaticism."

The teachers say these pictures are

^{*}Send contributions to the Persian Relief Fund, Spencer Trask & Co., Treasurers, New York, Robert E. Speer, Chairman.

sent by the government, and declare that they are instructed also to teach the children poems which inculcate hatred and contempt. One "hodja," on being reasoned with, merely stamped his foot and said, "So will we grind these enemies under our feet."

The American missionaries, for the most part, seem to expect little trouble in case the Allies capture Constantinople. Years of kindness, and the help and friendliness extended in the last few months, have laid such foundations of trust that the common people will not carry out the cruel or bloody plans of some Moslem leaders. Many Americans are looking forward to greater intimacy and helpfulness than ever before, growing out of the shared troubles of recent times.

MISSION SCHOOLS IN TURKEY

THE decree of the Turkish Government abrogating the "capitulations" was issued last August. Soon after this, a governmental order was issued affecting private religious, educational, and benevolent institutions in the empire, assuming that previous agreements were also abrogated, so that the rights of each institution must be taken up de novo. Institutions that have no imperial firman are reckoned as actually not in existence, and are not to be recognized, and were given two months (from September 18th) to apply directly to the Ottoman Government for a firman, not through any diplomatic representative. Any institution failing to secure its firman within the two months' limit was to be immediately closed.

Some of the statements in the or-

der will gravely affect missionary work if they are put into operation. Foreign individuals may found private schools in Turkey only by imperial firman and in accordance with the Ottoman law, after permission has been granted by the Department of Education.

Some of the conditions indicate the blow that would be struck at Christian missionary education by such regulations. All schools, without exception, are subject to municipal taxation. All schools must make obligatory the study in Turkish of the Turkish language, with the history and geography of Turkey, the Turkish language being made the language of the school. The program of the schools are to be approved by the necessary authorities, including the approval of all text-books, etc.

One of the most significant of the requirements is: "Pupils who are not of the religion and denomination to which the school belongs shall not be taught the lessons pertaining to religion and sacred history, and shall not be present at prayers."

These orders have been protested by the German, Austrian, and American ambassadors, each presenting an identical note to the Turkish Government. Under this protest execution of the order was postponed until the 1st of April, and, later, until September. There is a general belief that the execution of the order will never be carried out.

The Governor of the Vilayet of Smyrna recently made to the United States Consul-General at Smyrna a significant statement that indicates the attitude of many Turks toward mission schools: "I have the most friendly feeling toward these schools

325

(American schools), and desire to do nothing to harm them. I wish the Americans would found more of them in Turkey, as they are a benefit to the country. I see no reasons for taking measures against them, even on religious grounds. The clause of the new rules which prescribes that the school curriculum should be taught in the Turkish language would be equivalent to abolishing these institutions, as the staffs of professors in charge could not comply with this demand. When I learn that these regulations have been put into effect at Robert College, for instance. I will then decide what I shall do here."

The American institutions in Turkey will decline to pay the assessment proposed, even should such an act mean the temporary closing of the school. American missionaries in Turkey believe that Ambassador Morgenthau is fully alive to the situation and is doing everything possible to provide ample protection for American educational interests in Turkey.

TURKISH STUDENTS IN CAIRO

THE door is open in Egypt even wider than before the war. The Moslems show renewed interest in the message of the missionaries and in many cases become real inquirers. Rev. Stephen Trowbridge, who went to Cairo last December to take up work for Moslem children, writes encouragingly of visits to the Azhar "university," and subsequent interviews with Turkish students in their own rooms. None of these students had read the New Testament, but they promised readily to begin reading it if Mr. Trowbridge would come

with a Turkish Testament and ex-This is the first plain it to them. time that a missionary has been in these hostels of students from distant Moslem lands. Dr. Zwemer gave each man a copy of Arabic tracts, from the Nile Mission Press, called "The Well of Zem Zem, the Well of Bethlehem, and the Water of Life." Mitri Effendi (a Protestant Copt from Alexandria), by permission of the students, offered an prayer in Arabic, and Mr. Trowbridge followed in prayer in Turkish. In that one hostel there are resident over one hundred Turks, and there are two or three other such headquarters or clubs.

One of the chief sheikhs of the Azhar, who openly resisted every Christian influence, has now become very friendly, in part through Dr. Zwemer's influence and in part because of the political change which has put the English in supreme control. Zwemer's sermons to Moslems are bringing many inquirers to his office for personal conversations.

THE REVIVAL IN FUKIEN

C PIRITUAL tides are rising in some of the smaller centers of China, tho the results have been less widely known than those in the large * cities. In Shaowu, for example, a city of 20,000 inhabitants, in Fukien province, where the American Board has a boys' academy, a carefully planned, prayerfully executed campaign has been carried on along the lines that have been successfully followed in larger cities. Preliminary science lectures, given by Mr. Cole, of Toronto, were heard by over three thousand people. The evangelist, Mr. Yui, is a Harvard alumnus, widely

traveled, active in 1911 in getting the Revolutionary government onto its feet, a polished, gifted gentleman, burning with Christian zeal for his country. His message, "China's only hope-Jesus Christ," made a profound impression. The magistrate, the principal of the Middle School, a former member of parliament, and the head of the local gentry, presided at successive meetings. Seventeen hundred men and students attended his three meetings and 770 women and girls the two meetings for them. As a result of these meetings there are 494 men and boys who signed cards expressing a desire to study the Bible, and 143 women and girls. Among them are the magistrate, the postmaster, 30 of the gentry, including the teachers in the government schools.

METHODIST REVIVAL IN KOREA

R EPORTS from Seoul tell of a marked revival in the Methodist Mission Church. Most of the students attend here, and were so deeply moved that for nearly a week recitations were dispensed with in order that the time might be given to meditation and prayer. Rev. E. M. Cable writes: "The men, with great sobbing and crying unto God, were cleansed and filled with the Spirit. One could imagine himself back in the days of Whitefield."

The revival began when the Korean pastor of First Methodist Church felt his helplessness and the need of his people so keenly that he arose very early every morning and spent an hour in prayer for them on the south mountain. On rainy mornings he went into the church. Later, he asked any of his people who wanted

to pray to come to the church at 5 in the morning, and a number responded, so that soon a revival had begun. People went to 5 A. M. prayermeetings, and didn't get home until noon. The whole church was shaken from center to circumference, and the meetings set the whole city on fire. All the churches began with 5 o'clock morning prayer-meetings.

In Pyengang, in less than three weeks, more than 3,000 men and women confest Christ. After the great trial Korea had passed through during the last two years, this revival comes as a seal from God upon the work and as a source of strength to the Koreans.

OHIO CONVENTION OF METHODIST MEN

PROBABLY no denominational missionary convention has ever been held which registered so many men as that held at Columbus, Ohio, on March 17-18-19th. The paid registrations totaled 3,456, and one notable feature was that every one of the 35 district superintendents in Ohio was present.

The program was strong and broad, and there were powerful messages delivered by Dr. John R. Mott, S. Earl Taylor, Rev. A. E. Corey, Mr. W. E. Doughty, Bishop H. C. Stuntz, and others. The survey presented by the use of charts and lanternslides made a searching analysis of actual conditions in Ohio. The emphasis on prayer and other spiritual processes, necessary if the church is to be victorious, made the convention a great spiritual power. The meeting should mark a decided advance in the missionary life and power of the Methodist churches in Ohio.



COMING EVENTS



May

5th to 11th—National Y. W. C. A. Convention, Los Angeles, Cal. 12th to 17th—Southern Baptist Convention, Houston, Texas. 19th to 26th—Northern Baptist Convention, Los Angeles, Cal. 20th to 29th—General Assembly Presby. Ch., U. S., Newport News, Va. 20th to 30th-General Assembly Presby. Ch., U. S. A., Rochester, N. Y. 29th—The 100th anniversary of the Basel Missionary Society, 1815.

4th—The 50th anniversary of the birth of George L. Pilkington, 1865. 6th to 13th—Woman's Congress of Missions, San Francisco, Cal. 15th to 20th—China Inland Mission Jubilee Conf., Niagara-on-the-Lake, Ont. 16th to 22d-Woman's School of Missions, Merriam Park, St. Paul, Minn. 24th to July 1st—Woman's Summer School of Missions, Winona Lake, Ind. 25th to July 4th—Missionary Education Movt. Conf., Blue Ridge, N. C. 30th—The 600th anniversary of the Martyrdom of Raymond Lull, 1315.

July

2d to 12th—Missionary Education Movement Conf., Asilomar, Cal. 6th—Five-hundredth anniversary of the Martyrdom of John Hus. 6th to 13th—Woman's Summer School of Missions, Boulder, Col. 7th to 12th—Fifth World Christian Endeavor Convention, Chicago, Ill. 8th to 15th—Woman's Summer School of Missions, Northfield, Mass. 9th—The 75th anniversary of Martyrdom of Christians in Madagascar. oth-Woman's Summer School of Missions, Silver Bay, N. Y. 9th to 18th-Missionary Education Movement Conf., Silver Bay, N. Y. oth to 20th—Southern Methodist Missionary Conference, Junaluska, N. C. 12th to 17th-Woman's Summer School of Missions, Mt. Hermon, Cal. 12th to 19th-Missionary Conf. Reformed Church, U. S., Vermillion, O. 14th to 18th-Woman's Summer School of Missions, Monteagle, Tenn. 16th to 23d—Woman's Summer School of Home Missions, Northfield, Mass. 16th to 25th—Missionary Education Movement Conf., Estes Park, Colo. 18th to 25th-Missionary Conv. of Disciples of Christ, Los Angeles, Cal. 22d to 30th-Missionary Education Movement Conf., Ocean Park, Me. 23d—The 100th anniversary of the baptism of Africaner, 1815. 28th to Aug. 2d—Laymen's Miss. Movement Conf., Lake Geneva, Wis. 30th to Aug. 9th-Christian and Miss. Alliance Conv., Old Orchard Beach, Me.

1st to 3d-World's Bible Congress, San Francisco, Cal. 4th to 8th-Presbyterian Home Missions Conference, Montreat, N. C. 6th to 15th—Missionary Education Movement Conf., Lake Geneva, Wis. 10th to 15th-International Convention of Young People's Alliance of the Evangelical Association, Lomira, Wis.

25th to 29th—Woman's Summer School of Missions, Chatauqua, N. Y. 28th to Sept. 6th-Y. W. C. A. Student Conference, Lake Geneva, Wis.



"ONE STAR"—A FULL-BLOODED CROW INDIAN IN HIS "WAR BONNET"

From Wigwam to Pulpit

A RED MAN'S OWN STORY OF HIS PROGRESS FROM DARKNESS TO LIGHT

BY REV. HENRY ROE CLOUD, WINNEBAGO, NEBRASKA

A Winnebago Indian, Graduate of Yale University



N the bark wigwam on the banks of "The Murky Waters" (Missouri River), in Nebraska, where I was born, life was very

Indians never kept birthdays, but I probably arrived some time in the winter of 1884. father and my mother were both Winnebago Indians. In the one circular room of the wigwam, where we ate, slept, and made merry, I lived until I was ten years old, with my father and mother, my brother, my sister, and sometimes my grandmother. The meat was roasted on spits over the central fire, and on the coals my mother baked the bread. From chains fastened to poles across the smoke-vent over the fire were often hung kettles of meat and wild beans or maize that gave forth most appetizing odors. But there were many times in a lean year when the black chains had no kettles, and no bread was baked over the ashes and coals. Many a night we went to bed supperless, but were taught to lie down to rest at such times without a complaint. If any food was brought home during the night, the children were awakened and were fed first. Every night mother made our bed on the ground, and during the day the bedding was folded or rolled up in the back part of the wigwam to make

room for the reed mats that were spread out for us to sit on.

One of my earliest recollections was that of running round and round a big tree while my grandfather shot small arrows toward me. Many years after I learned that he was in this way teaching me how to dodge the arrows of an enemy in time of war.

Learning to Worship

My grandmother had twelve children, and one uncle undertook to teach me the art of worship. used to lead me to the sandy banks of the Missouri River, where he would set fire to a pile of drift wood, and then, taking me by the hand, sing sacred songs to the fire and river. In the meantime he threw into them offerings of tobacco, red feathers, and sometimes oak twigs. I never knew the meaning of these offerings, but I always felt that some living thing actuated both the fire and the river. Another uncle came to visit us periodically, and every time he came my brother or I suffered at his hands. Sometimes he would rush to the spring, carrying me horizontally under his arm, and would plunge my head into the water until I almost suffocated. His most common form of discipline was to let me hang by my hands on the cross-poles of the wigwam until my arms ached. body writhed before I dropt.

uncle seemed to like best to command my older brother to tie my hands and feet with a rope. Then he would order me to resist-an ordeal that would make us both cry. In the winter he would also sometimes roll us in the snow naked. The punishment of Indian children is usually in the hands of some uncle rather than the parents. Our punishments were inflicted generally because we had disobeyed grandmother by failing to get wood at evening, had resisted fasting, had fought some Indian boys, or had cried without sufficient cause. The fear of such chastisement often kept us from disobedience.

Father and mother trapped for beaver skins, otter skins, and muskrat skins. Other Indians went in bands to cut broom-corn and sugarcane, but invariably my parents went trapping. We would encamp along some stream, and on a clear night could look up through the smokevent and see some bright star gleaming in the heavens. In the darkness there were continual sounds—the rustle of leaves and the murmur of the stream. Sometimes at night there would come a sudden whir of wings, a thud, and the hooting of an owl would be heard directly overhead. Again there came from a distance, and approaching nearer, the sound of a beaver lashing the waters with its tail.

We ate beaver meat, but not ofter. We had also plenty of ducks and wild geese. Indians use the skins of the beaver and ofter both for ceremonial purposes and for trade. Even to-day the members of the great "Medicine Lodge" religion among the Winnebagoes carry beaver and ofter

skins for medicine bags. All of the muskrat skins were sold, and these are so much used for barter that the name of a quarter of a dollar in Winnebago language is "the price of a muskrat skin."

Like other Indian boys, I learned to shoot with bows and arrows. Whenever I lost an arrow, my mother used to tell me that "Wak-Chun-Koga" (jester), one of the sons of "Ma-u-na" (Earth-Maker), had hidden it. A good arrow is a great loss to an Indian boy, and my mother taught me to cry aloud to "Wak-Chun-Koga" to restore my arrow. The ordinary way of finding a lost arrow is to put saliva in the palm of the hand, strike it with one finger of the other hand, and follow the direction in which the saliva flies. Another way is to go to the spot from which the original arrow was shot, and, keeping a careful watch, shoot another arrow in the same direction as the first, and with the same force. By these means the lost arrows are often found.

Indian Fasting

Fasting is a universal practise among Indians. Sometimes they go without food from four to ten days at a time. The purpose of these fasts, in which I often took part, is to gain the compassion and blessing some spirit, in order that he might come and reveal himself to the Indian. They claim that mighty spirits have come and imparted powers and secrets to Indians which they could use all their lives in war, in the hunt, and in medicine. Any one who has such a "dream" is considered blest beyond his fellows. These "dreams" are sacred, and no man without a

"dream" can ever hope to be a warchief or a medicine-man. I have heard many Indians call upon the "Spirit" whom he claims to have seen and heard. An Indian child pleases his parents most when he fasts, for by it, it is believed, he secures benefits far greater than they can bestow. Fasting is practised to prepare for sun was setting, we would climb the tallest trees to see if father was coming home. We were two hungry boys, but I never had a "dream."

The joys of my childhood were at their height in the winters when grandmother came to live with us. During the summer she refused to tell us stories, for she said "the



A WINNEBAGO INDIAN BARK WIGWAM

the hard times to come; for "lean years," in times of war and sickness. Children in early childhood are made to fast, for the parents say: "When you come to where the earth is narrow (meaning hard times), where will be your dependence?" When my father went away to sell the skins he had trapped, my mother used to make my brother and me fast, telling us that we could eat when father came home. Toward evening, when the

snakes will be in their holes when snow falls." One of the unwritten laws among the Indians is that in the evening, when the young boys bring into the wigwam a fine, dry log for a winter night's fire, the old people must tell them stories. At the snowflying, I have dragged in many a log, and as the winds roared outside and as we heard the creaking of swaying trees, have listened to my grandmother tell of mighty deeds of heroes,

of war, of animals, of nature, of "Spirits," and of her own childhood. With her stories of "Wak-Chun-Koga," the Don Quixote of Indian lore, grandmother made the winters one long laugh for me. Then there was always a test night, when one of us boys had to retell some of the stories that she had related. Every story had its particular lesson—for example, those relating to "Turtle," first son of "Ma-u-na" (Earth-Maker), were to instil courage. We used to swallow turtle-hearts to make us brave.

Soon I learned that each of us belonged to a special clan. The number of people in the tribe determine the number of families in a particular clan. There were about twelve clans among the Winnebagoes, such as the Bear Clan, the Wolf Clan, the Dog Clan, the Bird Clan, and the Buffalo Clan. I was born into the Bird Clan. When a child is named, great ceremony is observed, and the Indian's name always indicates the clan to which he belongs. "Broken Tree-Top," for example, indicates the Bird Clan. The lightning strikes a great tree on the summit of a hill, shatters it at the top, and often the whole tree is brought to the ground. The powers that struck that tree live in the air, and must, therefore, be some form of winged creatures. The name of my niece is "Ahoo Gee Sheen Ni Winga," meaning "Brilliant Wings."

The Bird Clan was the War Clan. My own Indian name is "Wo-Na-Xi-Lay-Hunka," meaning "War Chief," and is derived from the lightning spirits, who are believed to control the destinies of men in war. I was named for the chief among

these spirits. This Bird Clan obstructed or permitted war. The ceremony of stopping some party from going on a warpath was simple. At daybreak the Chief of the Bird Clan (if he thought the war chief too audacious or unnecessarily imperilling the young warriors), would lay his peacepipe across the door of the one who was about to leave with the war party. The war chief, seeing the peace-pipe across his door, could not, under any circumstances, continue his hostile purposes. The powers entrusted by long custom to these clans are absolute.

Taken to "See Writing"

One day while we were out playing, an Indian policeman came to take my brother "to go see some writing" -a literal expression for going off to school. I wanted to go too, not because I wanted to see writing, but because I wanted to be with my brother. With many tears I persuaded my mother to let me go, and when I was about seven years of age we were taken to a non-reservation school at Genoa, Nebraska. In two years' time I had forgotten my own language, for I was thrown with Sioux, Omahas, Apaches, Pottawatomies, Ottoes, Arappahoes, Cheyennes who could not speak Winnebago.

Upon one occasion I thought my brother acted very queerly. He took me to a room and told me to sit down and talk to my mother. I could not understand what he meant, and the more he urged the more bewildered I became. I thought that he was mocking both mother and me, and when I cried he let me go. Never did I dream that ideas could

be put on paper, carried away by trains, and, finally, come into the hands of some loved one. To talk through space to one so far away was a thing that I could not understand. Later I understood, and wrote many letters home.

There is little that I recollect about this school except that I herded sheep, flew kites, fought John Hunter, slid in winter, caught a ground-squirrel and a young crow for pets, stole grapes and cherries in summer, and once went to the hospital with a big splinter in my foot. I remember, too, that my cousin and playmate, Fred Hensley, died in the school.

After two years my people came to take us home, and we rode 100 miles from Genoa to Winnebago in a wagon. Father and I rode double on his horse, and we went over many hills on the way without ever saying a word. He could not understand me and I could not understand him, but in three weeks I got back my native tongue and have never lost it since. Not long after, the Indian police again took me to the reservation Government school, and I stayed there a number of years.

Our chief pastimes were with our ponies, bows and arrows, marbles, racing, jumping, swimming, throwing the sumach-sticks in the fall, and sliding in winter. We played marbles "for keeps," and as I became proficient in the game I won hundreds of marbles. When I won all the marbles from a boy he would buy them back with any nickels or dimes he had. In this way I always had money in my pocket.

It was at this school that the greatest event in my life took place. I tried for a place in the school band, and was chosen for the alto part, and then for the cornet. Every "Cross Day" (Sunday) we were marched down the road to a white building with a cross on it. I en-



READY FOR A BARE-BACK HORSE RACE

joyed these marches, as we were drest up, and I had a chance to blow my cornet in the band ahead of the procession. At these meetings (Sunday-school) the teachers gave us cards with pictures on them, and would tell us about God, the Great Spirit. One dark night, when I was about thirteen years old, I was awakened, long after midnight, by an officer of the school, who told me to go downstairs, for a man wanted to see me. When I went down I found the Rev. William T. Findley, a Presbyterian minister, the same man who conducted the meetings at the white house, and who used to come sometimes to our log cabin and wigwam village in the woods near the river. On the previous "Cross Day" the lesson at the Sunday-school had been

on "Christ Before Pilate," when Pilate had been asked the difficult question as to what he would do with Jesus. My teacher, Mrs. Findley, asked each of us Indian boys to write on a piece of paper what we would



WHERE THE INDIAN BOY FOUND HIS GREAT FRIEND Rev. and Mrs. Wm. G. Findley in front of church (White House) at Winnebago, Nebraska

do with Jesus. My answer was that I would like to be His friend, and this led Mr. Findley to call upon me that memorable night.

We sat down upon the grass, and Mr. Findley told me, for the first time, about Jesus Christ, as one who had a real claim upon my friendship. I felt a strange constraint to accept this new spirit-friend.

Friendship-making is a meaningfull and a very formal act among Indians. I knew that James Rain was my friend. We slept together, we played together, and fought for each other. On some "Cross Day" afternoons I took him to my home, and on others he took me to his home. His family was mine, and mine was his. James Rain, I love to this day. So I understood that when I took Jesus that night to be my friend, we were to stand by each other through this life and throughout the "land of the setting sun." He was to defend me, and I was to defend Him. I did not understand much else that Mr. Findley said that night, but I knew that I had entered upon a new life. The boys saw the change that came over me, and I had become what the Indians called "A Preaching Listener."

From this time came many testings of my new purpose. Because I stopt fighting, the brand of coward was placed on me. No protest came from my people, except that my brother made fun of me, and my grand-mother one night told me the following pointed story:

"Years ago, wearers of the long broadcloth (Tesuit priests) among the Crows and began preach. In the course of time, a Crow Indian listened and became "a preaching listener." When this Crow Indian died the whole tribe gathered together in counsel to decide whether they should dress him in Indian fashion for "the land of the setting sun" or should put on him the robes of the strangers. They finally clothed him in black, like unto his white leaders, laid him on a high booth, and went up stream to hunt. In the meantime the soul of the Indian began his last travel. He soon came to a place where the road parted, one road leading to the left and the other to the He took the right road, and before long saw, in the distance, the glory of some great habitation like that of the lighted heavens over some great city at night. The voices that he heard indicated that they were

beings like himself, and his heart leaped within him for joy. But when he came near, to his great surprize, he was told to go back with the words, "You have mistaken your road. This is the white man's heaven. Go back and take the other road." was a white man in dress, but his Indian features betrayed him. Sad at heart, he returned to the parting of the ways, and taking the left-hand road soon heard sounds that cheered his heart even more than what he had seen on the road to the right. recognized the Indian songs of this new gathering-place. When he hurried to join them he was, however, sent back by the herald of the place, saying: "Go back. You have mistaken your road. This is the Indian heaven." His clothes made him look like a white man. There was nothing left for the poor Indian to do but to take that road that led back to his body. As he reached the place where his body was lying the tribe returned from their hunt, and on examining his body found life was in him. An old medicine woman tended him, and when he was able to sit up he opened his mouth and told them his story. "Now," said my grandmother, "I do not command you to stop being 'a preaching listener,' but if you want to be forever a wanderer in the other world, you can continue in the road you have taken." A severe soulstruggle began, but I determined to remain true to my new Spirit Friend. When the day came that I was to be baptized, I stood up alone before all the Indians, and the preacher asked me whom we should obey first, Christ or parents and relatives: I answered. "Christ." In that answer I testified my belief in the reality of the

"Friendship." It was stronger than the desire to go to any particular place in the world beyond the grave.

In the following year my grand-



AN INDIAN BOY'S FAVORITE PASTIME

mother, my father, and my mother passed away, and "Honest John Nunn" was appointed my guardian. He lived long enough to see me started on the right road.

In the midst of great soul-loneliness there were other difficulties. There were no other "preaching listeners" in the whole school, and only one or two in the tribe. were free to go home from the school on Sundays, and in summer the whole tribe used to gather at the "Flag-Pole" for horse racing, dancing, and other amusements. My black pony had won the quarter-mile races and taken pony prizes. In these Sunday races I had also won the small boys' foot race, and had received a roan pacer as a prize, which, according to custom, I gave to my sister. When I

became "a preaching listener," however, I had to give up this trip to the "Flag-Pole," and used to roll around in the preacher's yard all Sunday afternoon not understanding why I could not go to the "Flag-Pole" hill.

Every Sunday at the church services it was customary to pass around



WHERE THE INDIAN BOY WON THE FIGHT Whitney Hall, Santee Mission School, Nebraska

a basket into which the people put money. I wanted to give, too, and played harder at marbles, so that I might put a lot of money in that basket. In this way I managed to give about 85 cents every Sabbath. One day the preacher asked me where I got all the money I put in the basket, and when I replied that "I beat it from the boys," he told me that I must stop playing "for keeps" then and there. The boys all thought that I was very queer. I would not fight any more, and my marble-playing ceased. I also joined a "Band of Mercy," pledging never to kill a bird again with my arrows, or to mistreat animals. Only one or two other boys joined this band.

The Friendship I had entered upon was not a thing of a day. I read about my Friend often out of the little Testament that the preacher gave me, and often, when the dor-

mitories were vacant, I stole away alone to find out more and to gather new strength. In the midst of the unpleasant loneliness there came to me more than a complement of deep joy.

After a time the preacher persuaded eight of us Winnebago boys to go to Santee Mission School in northeastern Nebraska, among the Sioux, one hundred miles away from From Santee's heights I could see the river winding in the direction of my home; and away beyond the river stretched the prairies of South Dakota. In a week six of the Winnebago boys ran away, and a week later the other told me that he was so homesick that he could not stand it any longer. We talked together far into the night, and I tried to persuade him to stay, as winter would soon come and go, and in early spring we could return home. Finally, however, he said that he was going at daybreak. While it was yet dark we stole out of "Whitney Hall," and I walked with him a mile, carrying his black satchel. In a clump of boxelder trees we shook hands in silence. There was a fight within me, but the victory was won, and as I walked back I realized that there was a more than human power working in men.

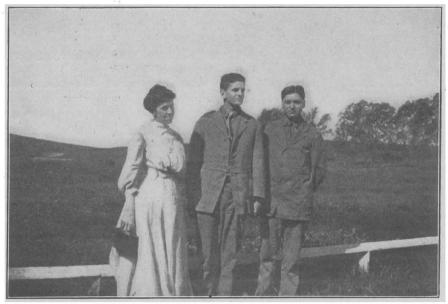
The following summer I went home to visit, but came back to Santee for three successive years. The book that I read during this period made a profound impression upon me. It is entitled "Self-Help," by Samuel Smiles. This book led me to resolve to earn my way through school, but to stay away from Government institutions. If a school is to be measured, not by its elaborate equipment, its size and annual bud-

get, but, by its power to develop character in its students, then Santee is to be reckoned one of the great Indian schools of the country. Here my soul awoke for the first time to some appreciation of the fact that there is much to learn and much to do.

From Miss Kennedy, for many years matron of Whitney Hall, I

my youthful mind. On nearing the school railroad station I saw a lot of Indians, as I thought, and rushed through the train to greet them, but I soon found that they were Japanese going to Mount Hermon.

Five years passed before I could be graduated. I was obliged to spend one whole year on a farm in New Jersey to earn money. During these



THE MISSIONARY MOTHER AND HER ADOPTED INDIAN SON Mrs. Walter C. Roe, William Barnes, Jr., and Henry Roe Cloud

learned of a school in the east—"Mount Hermon," by name, founded by D. L. Moody, where the cost of board, lodging, and tuition was, at that time, \$110 a year.

At Mount Hermon School

Before my graduation from Santee (in 1902) I left for Mount Hermon, Massachusetts, with \$100 sewed in my undershirt to guard against the dangers of travel among white people which had been deeply imprest upon five years I learned to pay for what I got, and, by actual struggle, came to know the value of a dollar, the meaning of toil, and something of the worth of time. As I followed a mule team all day long on the New Jersey farm I used to tack on the hump of the plow before me card after card on which I had written the Greek conjugations. In this way I mastered my Greek grammar and made good headway in Xenophon's "Anabasis." There were many difficulties

to overcome. The farmer said I was not plowing as large a section as I might, and knocked the cards from the plow. I did not know the use of many studies that I had to take, and this made the study oftentimes a drudgery. To-day, however, I am thankful for the discouragements and difficulties that came in my way, for they taught me my limitations.

There was also a brighter side in this life. I enjoyed reading and "The Old Tennent Church," and the "Journals of David Brainerd" were an inspiration to me. At school I made the "All Hermon" baseball and football teams.

Four Years at Yale

I entered Yale University in the fall of 1906. The night before I received final word that I had passed my examinations the Sophomores in New Haven came to haze me, and I heard my first Yale song, "Wake, Freshman, Wake." As I lay on my couch in Pierson Hall, the singing of the approaching Sophomores grew louder and louder. Soon they filled my room, and things happened that only a Yale man knows. After the ordeal was over I was "a Yale man," It was a great moment to me, when, marching through the streets, I joined with several thousand students for the first time in the cry of Aristophanes' frogs.

The most significant event of my Freshman year was my meeting Mrs. Walter C. Roe, who addressed the students one Sunday afternoon upon the subject of "American Indians." Up to this time I had not seen very many Christian Indians, but in her address she spoke of thousands of these Christians in Oklahoma and in

other parts of America. After the meeting I was introduced to Mrs. Roe by Professor Henry Wright, and she invited me to come to Oklahoma to see the Christian Indians there. a result I went to Oklahoma in the summer of 1907, and I found myself in the midst of many of these Christian Indians. Since then I have never felt alone. In Oklahoma I also met Dr. Walter C. Roe, and came to look upon him as a truly great man. He was rather spare in his body, with an open, strong, eager face. He was fearless, clear-headed, profoundly spiritual, and always imprest me as a man whose soul was in line with the great movements of God. labored against tremendous physical odds, yet he led an overflowing life of service for the Indian race.

Dr. and Mrs. Roe had had a son who had died in early infancy, and who, if he had lived, would have been about my age. After some time they decided to adopt me as their son, and I took their name. From that time Dr. Roe was the steady and wise counselor, and Mrs. Roe gave my life and thoughts the upward look. At college, when a multitude of ideas throng the mind and make a true perspective of life difficult, a young man greatly needs the steadying power of some true and wise counselor.

During my years at Yale I paid my way by waiting on table, taking tickets at the great games, selling Indian relics, working out by the day, by monitorships, and by canvassing over a good part of Connecticut. During these trips, when I appeared at people's doors, they told me of the arrow-heads they had found around their homes, but they were not ready to buy the civilized article I offered for sale. Upon one occasion, when a friend and I had utterly failed, I persuaded a woman to leave her milking to him while I went with her into the house, and there I made the only sale for the entire day. That evening I seemed to see the sun rise in the sunset.

another Some years before "preaching listener" and I had made two marks in the earth between us to record a vow. In this way Indians called the earth to witness in the belief that should one of the parties to the vow prove unfaithful, the other would know it the instant the apostate's foot touched the earth, wherever he might be. My companion and I had vowed that we would go to school and learn all we could about our "New Friend," and would then come back to tell our people. to this vow I went from Yale to Oberlin Seminary, where I found true scholarship, earnestness, enthusiasm for the work of the ministry. Many invitations began to come to me to speak on behalf of the Indian cause, and as Ohio was too far away to respond to those from New England, I left Oberlin and went to Auburn, where I was graduated two years later. At my ordination, Dr. James Riggs said truly that the white race had given me the best that it had to give.

On the shores of Owasco lake, near Auburn, I pondered over the whole question of the welfare of my race. What seemed sacrifices to me a few years ago I have discovered to

be only stepping-stones into a vastly richer, fuller life. I have found that if the Indian is to live he must have something deeper than what mere civilization can give him. Each Indian boy and girl must have the Christian motive for life, and the implanting of this motive and ideal is the most necessary constructive work in Indian education.

Dr. Walter Roe saw the need of establishing an inter-denominational. Christian school, for the purpose of training Indian Christian from all the tribes, but he died when he had only taken the first step. My life is now committed to the carrying forward of this enterprise. Christian education is the great need of the Indians to-day, and as Senator Hollis has said, "An education achieved at some sacrifice is more valuable than one acquired through charity." this work of the Christian education of my people I have consecrated my life, and to its successful accomplishment I look forward with great hope.

In writing the above I have violated one of the strictest moral codes of the Indians, by which no youth is allowed to speak in counsel before men who carry more weight of years. I should have waited until I had at least the dignity of one gray hair on my head before addressing any people, but have yielded to the urgent request of the editor of this magazine and in the hope that some other "preaching listener" may be encouraged on The Way.—H. R. C.

"Redeeming the red man is a more hopeful and also a more interesting process than rifling him."

ERNEST McAFEE

Some Things Missions Have Done

They have made the name of Christ the best-known name in the world.

They are proclaiming the Gospel in over ten thousand different places.

They have planted in the leading foreign lands the Church of Christ, with a Protestant membership of over 2,644,170.

They have created a great system of Christian schools and colleges, having a present enrolment of over a million and a half pupils.

They have stimulated the governments of the leading nations of the East to establish educational systems of their own.

They have introduced modern medicine, surgery, and sanitation into the darkest quarters of the globe, by means of 675 hospitals and 963 dispensaries.

They have been the principal agents of relief in famines, and have made scientific investigation of the causes which lie at their root.

They have taught people habits of cleanliness and the laws of health, thus lessening the spread of plague and pestilence.

They have upheld the idea of the dignity of labor among those who regard toil as menial.

They have established a multitude of trade schools in which development of Christian character keeps pace with growth in manual skill.

They have helped to abolish human slavery and shown the Christian way of caring for the aged, orphans, blind, deaf mutes, insane and lepers.

They have lifted women from a condition of unspeakable degradation, and trained a new generation of Christian mothers, wives, and daughters, who are making homes and introducing new ideals of social life.

They have translated the entire Bible, or portions of the Scriptures, into 500 languages and dialects, distributing last year alone 9,272,221 copies.

They have reduced many strange tongues to writing and have created a literature for whole races, producing annually a vast amount of good reading in the shape of books, hymnals, and papers for all ages.

They have transformed the people of the Fiji Islands, Melanesia, and other island groups from cannibals to civilized beings.

They have been the main agent in the extraordinary awakening of the people of China by which, turning their backs on the history of 4,000 years, they have adopted Western ideas in government, education, and commerce, and are showing an amazing readiness to receive the Gospel of Christ.

They have started a movement in Korea which is going forward with such unparalleled rapidity that the nation bids fair to become Christianized within a generation.

The victories of the past and the opportunities of the present constitute a sublime challenge to the Church for the conquest of the remaining strong-holds of Islam and paganism. Such considerations as these should convince the people of our churches that we are indeed living in a new era of missionary work and that the hour of Christianity has struck for the non-Christian world.

The Diet for a Sick Church

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ORE churches die of dry rot than of heresy. More churches become infirm through misdirected efforts than from overwork.

More churches rust out than wear out. When the funeral of a church is held—and such mournful obsequies must sometimes be performed—a careful canvass of the situation will discover the fact that it was not poor preaching, or a bad neighborhood, or the removal of wealthy members, that accomplished the decease. The church sickened and died from malnutrition.

There are churches that feed on food which does not nourish. Their hunger is appeased. They are not conscious that they need anything. But they are slowly starving, and, unless the diet is changed, their doom is sealed.

The Value of the Church

It is a public calamity when a church gets on the sick list, for the church is the saving agency of society. Its business is to look after people, and to lend a helping hand to every movement which makes for human betterment. The public does not exist for church welfare, but the church is for public welfare.

The church is the social dynamo. Its business is to start and keep going all kinds of good enterprises. All benevolent and philanthropic

work trek back to the church for their inspiration, initiative, and maintenance. It is a significant fact that there has never been a hospital in any country until Christianity had entered that country. If the support given, as the output of influences generated by Christian ideals and impulses, were withdrawn, humanitarian work in the world would be hopelessly crippled.

The product of the church is redeemed men and women, and its business is to give to these a motive big enough to drive life uphill. Social redemption can come only as a result of the redemption of social units, and so the work of the church in personal regeneration lies at the very foundation of any scheme for a social millenium. We can never have a sanitary world as long as the sources of life in the human heart are uncleansed.

The church is the divine instrument for the establishment of the Kingdom, the one piece of machinery which God has set up in the world to bring to pass the civilization that is to last forever. The state is important, but the church is more important. The state may be infirm or despotic, but if the church remain loyal to its mission, and faithfully and fearlessly discharge its ministry, the day will come when society will build a new state on the ruins of the old. But if within a sound state there rots a de-

cadent and decaying church, society's life is fouled at its sources.

It becomes, therefore, of first importance to all human interests that the church maintain a vigorous life.

When Is the Church Sick?

A church in a poor state of health is usually absorbed in its own troubles. Like most sick people, it is self-centred. Its daily round is a recital of its aches and pains, its moods and temperatures. But the trouble a sick church is to itself is the smallest part of the disaster. A sick church is a social infirmity. Many of the troubles in the family, in the school, in business, in government, originate in the failure of the church to maintain a vigorous life.

Often the explanation of the increase in crime, frequency of divorce, political corruption, commercial dishonesty, Sabbath profanation, lawlessness, social impurity, and other evils, is to be found in the fact that the church has lost its power. has become formal and ineffective. To be sure, it is not fair to unload on the church the blame for all that Original sin is still an oris bad. But if the thodox explanation. church is entitled to the high place it claims as the divine instrument for the establishment of the Kingdom, it must shoulder the blame when the machine breaks down and fails to do the work.

Some frosty morning the water fails to run from your faucet. You will probably find the trouble in a sick water-pipe. It is not that the springs in the hills have run dry. It is not that the river has ceased to flow, nor that the reservoir is empty.

It is merely that the line whose business it is to carry the water into your house has ceased to perform its functions.

A great war flames in Europe, and cheap thinkers say Christianity has failed. It would be more accurate to say that Christianity's instrument for conveying the will and life of God to men has failed to perform its function in such a way as to prevent war. The church is sick. has not possest sufficient vigor to control the situation. It has been overrun by the militarists. It has been ridden down by the war spirit. has been sent to the rear, where all the sick and infirm belong. It is not in control, and the reason it is not in control is that it has lost its power. It has lost its power because it is a sick church, or it is a sick church because it has lost its power. In either case, it has become a public calamity. Instead of conquering the world and saving society, it needs a nurse.

Is not this the condition of many a church, not only in Europe, but in other countries as well? There are churches that are not saving town; they are on the town. stead of being a municipal asset, they are a municipal liability. They must be taken care of. Instead of living, they are barely existing. Their horizon is bounded by their own needs, and their sympathies are exhausted with their own distresses. They regard themselves as the end of Christianity, and not as means to the end. They are churches all of whose aspirations and activities end in themselves, and whose plight is sufficiently. described by Isaiah when he said: "The whole head is sick, and the whole heart is faint."

The Symptoms of Sickness

The symptoms of a sick church are easily recognizable.

- 1. Loss of appetite is one of the first disorders to appear. There is no eagerness to hear God's word ex-Bible preaching fails to pounded. Church attendance falls off. draw. The preacher faces great spaces of empty pews, which yawn discouragingly and depressingly at him when he rises to deliver his message. He wonders what is wrong with himself, and he may well wonder, for he may be in a measure responsible for the situation. The disgrace of a church dying on his hands torments him. In his despair he resorts to anything to draw a crowd. He preaches on freak He advertises extensively. He competes with the newspapers in the discussion of current events, and with the picture-shows and concert halls in his efforts to attract a crowd. For a while he succeeds, but soon his novelties grow stale, and he must invent something more highly flavored or lose his crowd. For they are still suffering from a loss of appetite for divine truth. It is still a sick church.
- 2. Loss of appetite is followed by anemia. The blood is thin, and the circulation is poor. People call it a cold church. The charge is made that it is unsociable and exclusive. impression gets abroad that it does not care for poor people, for working men, or for anybody who is unable to add to either the social or the financial assets of the organization. People who attend the services of such a church are not disposed to repeat the experience. They find nothing there to attract them. The church lacks magnetism, and its services are without inspiration. The

- ungodly speak of it as an ecclesiastical refrigerator. The trouble, however, is not that the church wishes to be frosty and exclusive. The trouble is that the church is sick, and its heart action is bad.
- 3. It is not long until various functions of the body ecclesiastic get out of order. The extremities grow cold, the limbs suffer from a numbness, digestion is poor, respiration is bad. The minister appeals for workers, but there is no response. He goes to his pulpit white hot, but no sooner is he there than he begins to feel cold currents blowing from somewhere, and when he finishes, he feels as if he had been in an ice-pack. His people have lost their responsiveness, for the church is seriously ill.
- 4. Aches and pains are felt. mors and eruptions appear. plaints and petty jealousies arise. Some of the brethren feel that they have not been duly consulted. pastor's aid becomes the pastor's anxiety. The good women have a serious difference as to how the work of the Lord should be done. are dissensions and divisions. Schism impends, and a split is imminent. And this is the church to which the Lord says: "Let brotherly love continue." But the church has grown peevish and fretful and discontented. It is not so much a church with a Gospel as a church with a grievance. stead of blessing, it pesters the community. It insists on being noticed, and so far from "laying down its life for the brethren," is quick to take offense at the slightest indication of a failure to treat it with reverence.

Soon a condition of general debility ensues. The church has ceased

to think of its mission. It thinks now not of saving the world, but of saving itself. Its annual reports are regarded as eminently satisfactory if it can say that it is "holding its own." It has long since given up the idea that it is an army in the field for conquest, and has fallen back on the claim that it is a veteran deserving a place on the pension list. would like to be endowed, to have an income derived from the gravevard rather than from the benefactions of living saints. It groans over changed conditions, and has grown discouraged and pessimistic. It seems powerless to plan and impotent to execute any forward movement. faith and hope and love. It is disenchanted of its task, and nervous about the Almighty.

It is a sick church, and it needs a nurse.

What is such a church good for? It is good for nothing unless it can be cured. There is no particular merit in an aggregation of folks calling themselves a church and going through the forms of religion, but sterile and useless when the mission of the church is presented.

A church that has ceased to be of value to society has no claim to either the sympathy or support of society. A sick church is without market value.

A Diagnosis

With these symptoms, which are all too common, and which every pastor will recognize as having come under his observation from time to time, how shall we diagnose the disease? What, precisely, is the real trouble with a sick church?

It has lost its power, the one thing the Lord promised it should have. Christ's supreme gift to His Church is the Holy Spirit. He bade them tarry at Jerusalem until Pentecost, when the enduement came.

Christ has not promised His church influence, but power. The two are very different. A church may have great influence, and be without spiritual power. It may be rich and increased in goods, and have need of nothing, but be utterly powerless to achieve spiritual results. It may possess numbers and wealth and social prominence, and still be a very sick church.

Health is the best foe of sickness in the human body. Physicians are finding that physical vigor beats drugs in the battle with disease. When the vigor of the body gets below par, and the activities become sluggish, disease finds it easy to make inroads on the system. The best way for a man to avoid sickness is to "keep fit."

The same thing is true of a church, and a church is fit only when it is in possession of spiritual power. What vigor is to the human body, power is to the body of Christ. A church without power is a disqualified church. A church that is not in constant and unbroken fellowship with the Spirit of God is susceptible to all kinds of spiritual contagions and diseases.

The fundamental trouble with a sick church is, therefore, not to be sought in the character of the neighborhood in which it is located, nor in the station of the people who compose its pewholders, nor in the shabbiness of the structure in which it worships, nor in the dryness of the sermons to which it must listen, nor in the exceeding sinfulness of sin in the hearts of the worldlings who

decline to be charmed by its holy dirge. The trouble with a sick church is discovered in the fact that it is a church without spiritual assets. A street-car line without a power-plant will never carry passengers; and a church without living connection with the divine dynamic will never save a soul.

A church without power may seem to grow, but its growth is merely fatty degeneration. It may have a kind of generosity, but its generosity is only a back-handed way of feeding itself. If you ask it for money to fresco the church or purchase a new organ, the response will be lavish; but if you ask it for money to clean up a slum or send out a missionary, the response will be a "frost."

The trouble is, the sick church is not interested in spiritual things, and its malady is that it is without a Pentecost.

If this be a correct diagnosis based on the symptoms which show themselves in a sick church, what is the cure?

What Is the Remedy?

If the church is really living, and not dead, the remedy for its stagnation and coldness and lack of vitality will be found in missions. The way to cure a sick, selfish church is to get it interested in the business for which it was created. The way to take the church's eyes off itself is to get it absorbed in a world campaign. The way to make it forget its own aches and pains is to stimulate its sympathies with a vision of world need. The way to quicken the pulse and thicken the blood of a sick church is to engage it in activities which call into play all the normal functions of the church. The

way to warm up a cold church is to fire it with a world passion. The way to heal the divisions of a sour and schismatic church is to unite it in a service where it has unbroken fellowship with the world Redeemer.

It is a significant fact that our Lord's promise of spiritual power and the command to world service are linked together. With one breath the risen Christ said to His disciples: "Ye shall receive power after that the Holy Ghost is come upon you," and with the next breath He said: "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Is not the inference unavoidable? The secret of the acquisition of spiritual power is in the carrying out of the great commission. The church which declines to go into all the world and preach the Gospel to every creature can not claim the promise of the Holy Spirit.

The church forfeits its spiritual assets when it turns its back on its world task. Forfeiting its spiritual assets, it heads straight to the hospital and becomes a candidate for the dispensary. Refusing to be a missionary church, it divorces itself from all the conditions of vigor and health. That the relation of spiritual power and missionary activity as set forth in Christ's ascension promise is not an arbitrary one is proven by the actual experience of the Church. Many a church has been not only toned up and rejuvenated, but literally raised from the dead, by a baptism of missionary fervor. There is nothing better for the Church at home than to get it profoundly enlisted in the work abroad. A church is bound to drop its provincialism when it becomes really cosmopolitan. It is likely to forget its own petty aches when it becomes a tender nurse, ministering to the wounds and woes of a sin-sick world.

An old Puritan divine tells how his sympathies were taxed and his time and energies exhausted in efforts to comfort his flock. Wherever he went, it was a tale of wo. Everybody seemed to be afflicted with trials and tribulations. Finally, he heard of something called foreign missions, and he determined to try it on his congregation. He declares that it worked like magic. Lamentations ceased, trials and tribulations were forgotten, until at last, instead of his having to comfort his people, they began to comfort him.

Any pastor who really tries the missionary cure on a sick church will find that it works. It takes the church's mind off itself. It substitutes hope and expectation for introspection. It sets the machinery of the church to its legitimate work in producing spiritual results, and so saves it from grinding in on itself. It employs the energies of the church in a sane and Scriptural way, and so prevents fatty degeneration of the ecclesiastical tissues.

The Church of Christ was built for a world task. It has a world message and world resources. It confronts world need. It is summoned both from heaven and earth by a world call. It preaches a world Savior. For it to retire into anything less than a world career is, therefore, its supreme peril.

The Treatment Administered

How is the remedy which is to effect the cure to be administered?

How is a sick church to be enlisted in the missionary enterprise?

Some remedies must be taken internally. It is so with missions. people must be informed. Many a church is unmissionary because the members of that church do not know any better. Their congregational information stops with first aid to the injured. Their leadership lacks missionary statesmanship. The church is out of touch with great world movements, and their piety is a backwoods product. The facts of missions must somehow be gotten into the minds and hearts and prayers of the people if the remedy is to have a chance to effect a cure. Missionstudy classes must be organized. A circulating missionary library must be gotten under way. Missionary literature must be gotten into the homes of the people. There are many ways of doing it, but it must be done. There must be a definite and persistent missionary propagandum. The pastor and churchofficers must promote this. In doing so, they will find that they are improving their own equipment, for they will become themselves the beneficiaries of their campaign.

It is not enough to exhort a sick man to be sound, neither will it go far to exhort a sick church to missionary enthusiasm. A fire must have fuel, and "facts are the fuel that feed the fires of missionary zeal."

The brain of the church must be packed with missionary ideas, if the blood is to be enriched with missionary corpuscles. The heart must be charged with missionary convictions, if the energies are to be occupied in missionary activities. It is

well-nigh a waste of time to take a collection for missions in a church where the people are ignorant of the progress of Christ's Kingdom in mission fields; or to preach a sermon on missions to a church whose keenest interest is pew-rents.

The start of this educational work may be a little hard, but as the people begin to learn, their interest will develop rapidly. There is no more fascinating story than this of modern missions. God's greatest miracles are these He is working under our very eyes, but there are still eyes that are holden so that they do not see.

Dr. Egbert Watson Smith, one of the Foreign Mission secretaries of the Southern Presbyterian Church, has culled from his recent mail statements of missionaries, showing the progress of the work in their respective fields. Each statement is from a different source, and represents a distinct phase of the work.

It is not possible for a Christian to come face to face with such facts as these statements reveal, and remain indifferent.

Sanitary conditions are also need-Sunshine and good air fight disease. A sick church must be given the right atmosphere. A Christian church should live and move and have its being in a missionary atmos-The preacher must create this. He can do something in this direction by occasional sermons on foreign missions, but he can do far more by giving to all his sermons and prayers the missionary outlook. is not always necessary to say the words. The attitude is the main thing. Let the preacher feel that he is a citizen of the world at large, and he can not keep internationalism out of his message. Let him be convinced that the Bible is a missionary book, the church a missionary society, Christianity a missionary religion, and himself a missionary messenger, and it will be impossible for him to preach without his people feeling the tug of the ends of the earth.

One thing more remains, if a thorough and permanent cure is to be effected. First, a prescription—the facts of missions; second, sanitary conditions—a missionary atmosphere; and third, exercise—missionary activities.

The gifts and energies of the church must be enlisted in the maintenance of missionary work. This should be done in a systematic way. Churches, or groups of individuals or individuals, should be encouraged to assume definite missionary obligations. The support of missionaries, or shares in a mission station, or the care of an entire station, may be undertaken. Anything is good that gets the church into action, and keeps it in action doing the right thing.

Information without activities may be as disastrous to a church as feeding without exercise to an individual. The missionary treatment for a sick church has a gymnasium as well as a breakfast-room. It has a program of work as well as a schedule of study. If both are followed, we may count on a complete recovery.

Therefore, foreign missions is as essential to the Christian as it is to the non-Christian world. It is as much the salvation of the church at home as it is the hope of lands whose torch is still unlit.



AN ILLUSTRATED MISSIONARY SERMON IN AFRICA

The contrast between heathen and Christian Zulus at a church in Umvote, South Africa

The Science and Art of Missionary Preaching*

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VERY morning, when I go into Boston on a train of about ten coaches, all filled with men, I see every last man buried behind a

newspaper. That extraordinary spectacle can not be duplicated in any other country than America. What is the motive behind this universal newspaper reading? It can be nothing else than a craving for a knowledge of the facts of the world. In missionary addresses we should connect with that motive and recognize the importance of presenting missionary facts.

Mr. J. Campbell White, General Secretary of the Laymen's Missionary Movement, exprest a penetrating truth on this subject, when he said: "According to my observation, the trouble with missionary sermons is that the ministers are long on exhortation and short on facts."

The American Board has secured the services of a trained journalist to take charge of the publicity work. She is successful in putting missionary facts into two hundred newspapers in such form that they are eager for them. I asked this lady what I should say to ministers about missionary preaching. She replied:

"Tell them to forget that they are ministers, to forget that they are preaching sermons, and just for once to imagine themselves to be lawyers presenting their case, marshaling their facts gathered from all over the world, and determined to convince the jury."

It is a psychological fact that men are more convinced by facts than by arguments. They certainly are not convinced by arguments unsupported by facts. When you try to convince a man who is indifferent or opposed, it is natural for him to try to combat your views. But when you give him interesting and compelling information, he finds himself in an attitude of sympathetic attention. We have come to our greatest convictions, not as a result of some wise man's argument, or through some conscious logical process, but from the facing of the realities of life.

Where did we get our belief in God? Did anybody ever argue us into believing in our Maker? Rather we have lived among His works, and so have been compelled to faith. Where did we get our love of country? It was not because somebody reasoned that this is the best country in the world. It was because we lived here and became familiar with its attractiveness and worth. Did any one ever try to prove to us that we should love father and mother, or did their gracious presence in the home produce its own effect?

It is much the same with mission-

^{*}From an address given at the Ministers' Convention, Rochester, New York, December 8, 1914.

ary convictions. We grow into them by acquaintance with the facts. Demonstration is needed more than argu-We ministers do not realize how strongly we are held by the habit of developing themes, analyzing principles, and expanding texts, and how little use we make of the lawyer's art of marshaling the facts so as to compel conviction. It is a difficult and worthy feat to select, arrange, and launch a body of useful information before a modern audience, so as to win their cooperation—and there is nothing more needed in the realm of missions.

The Right Kind of Facts

As to the kind of facts that should be selected for addresses and sermons, we ought at first to aim at presenting the larger aspects of mission-We should deal with arv work. countries. whole sometimes with whole races, sometimes with the whole world. We stand in a position of tremendous advantage as compared with preachers of one hundred years ago. Then nothing had been achieved, and there was nothing to urge but hope and courage and a needy world. Now in the successes of one hundred years, we have a mine of information and of inspira-There are demonstrations of tion. the Gospel's power which our preaching can ill-afford to miss. can be made to thrill with the recital.

Moreover, we are living to-day in a distinctly new era. Few of our people know this, and we need to inform them that during the last fifteen years the situation confronting foreign missions has changed markedly. It is now no longer a question

of making individual converts here and there, but of transforming communities, nations, races. We need to impress upon our people that the present great industrial, social, and political movements are favorable to the rapid extension of Christianity: that governments are urging and aiding missions as essential to civiliza-While the old-time work of personal evangelism goes on, as it always must, it is performed to-day against a highly favorable social and national background. How many understand the significance of the great religious movement in the Chinese Empire, where a nation of 400,-000,000 souls are casting away their old faiths along with their ancient forms of government and education. China as a nation is in the attitude of prospecting for a religion. many know that in Japan the educated classes are studying the religious systems of the world, trying to make up their minds which one they shall adopt, or whether they shall invent a religion of their own?

Or turn to India: How little most people know of the mighty spiritual movement in that land! They are still thinking of India in the old terms, and do not realize that to-day the problem in India is not so much how to make converts as what to do with them after they have been made. I know of one church in India where converts have been appearing so rapidly, so many villages renouncing idolatry, caste, and all the abominations of Hinduism, that the missionary is throwing up his hands in despair, and saying "How can I handle this crowd?" He has been driven to the conclusion that he must receive only one thousand converts a year;

351

others must go on a waiting-list. Have you preachers told your people of these wonderful mass movements in India? If not, your people have some big news coming to them.

A Reasonable Attention to Detail

But we need particularization as well as generalization. Against the broad background should be sketched certain definite pictures of mission work-the story of an individual conversion or of a peculiar problem confronting a particular missionary. We need to see the missionary at his task. A certain amount of detail is valuable to enforce the more sweeping statements. This is of special importance when we come to realize the wide variety of interests in an audience. In nearly every congregation some are interested in geography, others care for statistics. Women are much more interested in details than are the men. The women know the names and location of many of the missionaries, and like to hear these names mentioned and to have illustrations drawn from their work. We should keep these personal interests in mind as important factors in missionary sermons.

Timeliness in Missionary Preaching

Whenever possible we should connect our addresses with current events. Missions are recognized as part of the great world movement, and nearly every piece of foreign news has its missionary significance. To-day Americans are realizing that God has a great purpose in bestowing such prosperity upon this land, that he is summoning America to a position of leadership in making Christianity known, and in establish-

ing Christ's civilization. America is discovering that she has a worldmessage, that by the very genius of our history we are a missionary na-Can we conceive of a higher destiny for any people than to be brought to the front at such a time as this? Let us strike this higher patriotic note; let us show how the religious and patriotic motives combine to enforce the missionary appeal. I believe that the people in our churches will rise to the new situation, that Christian America, during the next decade, is to make herself felt in a mighty way in all non-Christian lands.

Our display of facts should also make very prominent the physical, intellectual, and spiritual needs of the non-Christian world. The ignorance of Christian people as to fundamental conditions in heathen lands is amazing. Consider the facts that nineteen hundred years after Christ more than one-half of the earth's population have no medical attendance or relief! In Boston there is a thoroughly trained physician for every three hundred of the population, and there is a bewildering array of hospitals and other institutions for the poor. There are so many hospitals in some of our American cities that they compete one with another in securing accident In China, on the other hand, are areas where there is but one doctor to three million people; one million people as an exclusive field is quite the usual thing. People should know this. They should know that nineteen hundred years after Christ gave the Great Command there are millions and millions who have never heard of Christ; that there are vast areas where it is literally news to

state that God loves mankind. Such facts are their own argument.

The Use of Modern Biographies

I have rarely heard Mr. Speer deliver an address when he did not refer to four or five missionary lives that he had been studying. It makes the whole presentation human, aglow with warmth and feeling, when we connect principles and events with actual men and women. I recommend not only the classical missionary biographies, but some of the newer ones, like Horace Tracy Pitkin, Pennell of the Afghan frontier, and the Life of Dr. Cochran of Persia. These biographies are full of good material not only for missionary preaching but for ordinary preaching as well.

Speaking of facts, do not forget that you yourself are the biggest factor, in the sermon. Entirely apart from all the information and instruction we can give, the fact that we believe in these things heart and soul will preach the loudest of all. If the evangelization of the world becomes the central idea of our ministry, if we are making our own sacrifices in connection with this work, the people will know it and will be influenced powerfully by it.

The other day I had an experience of a man's power to transmit an impression, in a more intense form, by merely describing what he has seen and heard. When I read in the papers that two million men in our cities were out of work because of the war, the statement made something of an impression upon my mind, but it did not stir me deeply. When, however, I was in Chicago and went past a newspaper office just

as the afternoon edition was being given out, I saw the sidewalks blocked with a crowd of men, possibly one thousand in number. As the newsboys came running out, I saw those men rushing after the boys and buying the papers in feverish haste. Wondering what great event had happened, I joined the throng, and looked over some of the men's shoulders as they read. Then I saw they were not looking for news; they were looking for work. The only part of the paper which interested them was the "want" columns. They were mechanics, carpenters, masons, capable, respectable men who had come to the newspaper office in order to get the first chance at any stray job. I said to the policeman on the beat, "Are all these men out of work?" He said. "Yes, and many more." I went away with a heavy heart. That scene haunted me for days, so that I came to realize what it meant for thousands to be out of work.

The facts had made their deep impression, but let me give another stage in the experience. Upon reaching home I told my wife of the Chicago scene, and the first thing I knew she was wiping tears out of her eyes, and I knew that her woman's heart had been stirred as even mine had not been. Do you not see what this means? The preacher is between the people and the facts. he is moved, the people will be moved as well. I maintain that the preacher is pretty much the whole thing in this matter of converting the Church to missions.

The Best Missionary Sermon

The finest missionary address I ever heard was not by a missionary, or a secretary, or a preacher; it was

by a Zulu chief in Natal. I will give it verbatim, for it has the virtue of brevity, but first I must give the background for the speech, in order that you may realize the impression it made upon me. A few days after my arrival in Natal I was conducted by Rev. F. B. Bridgman to Umvoti, an out-station. The people had been waiting several hours for us in the big stone church, so that the missionary took me at once by the back door to the platform. Suddenly I found myself looking out upon a large audience of Christian Zulus. heard much of the Zulus as being more fierce and warlike than any other tribe, and I knew that they had caused the British Government no end of trouble. In the early days people pointed fingers of scorn at the American missionaries, and called them fools for thinking they could ever convert a Zulu, so that I was anxious to see the results of the work with my own eyes. There before me in that audience was the answer. There were possibly seven hundred people, the men on one side of the center aisle, the women on the other. The men were clothed in full suits of clothes, with collars and cuffs and occasionally neckties; the women were neatly gowned in calico. The whole audience suggested prosperity, thrift, intelligence, and character.

While I was admiring the scene, and thinking what a fine demonstration it was, my eyes dropt to the front seats, and there I saw a line of the nakedest, dirtiest savages I had met anywhere in Africa. I was amazed, and said to myself: "What brought these creatures here? How did they get the courage to come in with these well-drest people?" The

men were quite nude but for a fringe of monkey-tails about their waists. They wore huge head-dresses feathers, and each man carried a spear and a shield. They certainly did look wild. And the women! How can I make you see those women? Their hair was plastered thick with red clay and grease and hung in strings to the level of the tip of the nose. You could see their eyes peering out through these slimy appendages, like French poodles. For decency's sake they had thrown a cloth about their bodies, but had first rubbed the cloth in the same red clay and grease. They were a sight to They were of the earth, behold. earthy, and looked as if they had just been created by being pushed up through the mud.

While I was wondering at the presence of these people, the Christian Zulu chief came forward, drest in a fine frock coat and all the panoply of civilization, even to the necktie pin. He had been delegated to make the address of welcome, and had brought in these raw heathen that they might serve as his text. He was going to show this man from America a thing or two. Turning to the heathen men he said in a stern voice of command, "Stand up"; and up they stood like a row of soldiers. Then he turned to the women and said, in stentorian tones, "Stand up"; and up they got. Then came his convincing missionary sermon. turned to me and said:

"Mfundisi (teacher), take a good look at these people."

And I did. I took them all in—through more than one of my senses. The chief continued:

"These are heathen, as you see,

just like the wild beasts. And. Mfundisi, we want you to know that all of us people (here he swept his arm across the audience in a very dramatic way) were once just like that, just like the wild beasts, until Mr. and Mrs. Grout came here to live among us. Mfundisi, we want you to know what a great change has come over us Zulus, and we want you to know how grateful we are to the Board for sending us friends to help us. And, Mfundisi, when you go back to your country over the seas, we want you to tell your people about this change, and let them know that we are grateful."

Then I broke in and said: "Chief, stop right there. I want to say that if I could take you with me to America, and you could take this row of

raw heathen just as they are, and could visit our churches and have these heathen sit in the front pews, and then stand up while you made this same speech, you would convert every last remaining unbeliever in foreign missions."

Such a demonstration is absolute; it is complete; there is not another word to be said on the subject; it stares you in the face; it smites your conscience; it loosens your purse.

Does the speech of the Zulu chief convey any lesson to us? Let our missionary sermons be in the nature of demonstrations—a showing of the facts, the glorious facts of our conquering Christ. If we have not seen the facts we can read of them; we can become possest by them; we can thrill our people by their recital.

THE CHURCH AND THE WAR

We hope that this war situation will recall the Church to the sacrificial principle of missions. The Church as a whole has never done anything sacrificial. Individual Christians have followed Christ, but the Church, as Duff said, has played with missions. An average of a few dimes a year from each member has represented the measure of her missionary giving, and now there are some who doubt whether the Church can continue to do even this. . . . What warrant have we, in a time of distress, for making Christ and His cause suffer first? The war which now shadows the world, and the sacrifices which are willingly made in it, should shame our timidity and our tame trifling with duty, and call us to deal with life as a reality, and with the work of Christ in the world as worth more devotion than national honor or commercial advantage or racial pride. Every soldier dying for his country on a European battlefield, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the Cross but not the Cross of the Christ. If they have counted their cause above their lives and their every possession, why not we? What they freely yield to their lords of war and death, shall not Christians give with joy to their Lord of Life and Peace?—Robert E. Speer.

A Kansas "Cruse of Ointment"

THE STORY OF A GIFT TO THE LEPERS

BY WILLIAM M. DANNER, CAMBRIDGE, MASS. Secretary of the American Committee of the Mission to Lepers



IFE and I are about to sell our farm, and want to help your work. If you will send us your correct address, we would like

to make a gift to your Society for the Lepers.

Thus ran a letter that was received a few years ago at the Edinburgh office of the Mission to Lepers. was postmarked at a small town in Kansas, U. S. A., and came from a farmer with a German name. Secretary forwarded the desired information, expecting that a few dollars might come from some one whose heart had been touched by the lepers' needs. No one connected with the mission had ever heard of the farmer or his wife; but a surprize awaited them, for not long after a check came for \$7,500, and the check was genuine. Every year since there have come added gifts of \$100 or \$200 prompted by the same generous impulse and sympathy for the work.

A request came to me from the Edinburgh office, asking that when convenient I would call on the Kansas farmer and his wife and tell them a little more of the work, and express appreciation for their generous support. Last year an opportunity came during a tour through the South and West. Arrangements were made with the Methodist minister of the little Kansas town for me to speak in his church on a Sunday evening,

and I determined to look up our generous friends.

Imagine my surprize, on reaching the town, to learn that the Methodist minister had never heard of Mr. and Mrs. P. D----. Inquiry his members 'church several of brought no more enlightenment. We called on the Dean of the Mennonite College, and after four fruitless telephone calls on people who knew a number of D——'s, but no P. D——, the fifth man gave us the desired information. Following his directions I walked, with the Methodist minister and the Dean of the College, to the edge of the village, and there stopt in front of a small frame cottage. It was a very modest little fourroomed house that could not have cost more than \$700. The blinds were drawn, but the Dean knocked at the After repeated knocks, the door was opened by a pleasant-faced old German, with hair and beard as white as snow. He stood in the doorway, greeting us with a pleasant smile, and awaited a statement as to our mission.

The Dean explained to him in German that we came from the Mission to Lepers. Immediately the door was pushed wide open, and without having spoken a word he smilingly pointed toward the kitchen. As I passed, through the front room I made a quick inventory of the furniture. Luxury was evidently a stranger to that home, and there was not

even any intimation of comfort. If the furniture had been offered at auction the first bid would have been about 25 cents for the lot.

When we reached the kitchen we found the wife, a plainly clad little German woman, whose hands and face gave evidence of years of sturdy toil. On her neck was an unsightly swelling, perhaps a goiter, which caused her head to lean over on her shoulder. The marks of patient suffering were plainly visible. On being introduced to us she shook hands, and in the process we made practical acquaintance with the "horny hands of toil." She skirmished through the three other rooms of the cottage and managed to find five straight-backed kitchen chairs of the plainest type. On these the three guests and the two old people sat down for the interview that followed. I could only gaze in wonder as I thought of the thousands of dollars that these two old people had given to help the lepers. In a few moments we learned that the husband had been paralyzed in speech some years before, and could not speak a word. From his cheerful smile and nods of approval, however, it was clearly evident that he was in hearty sympathy with all that had been done.

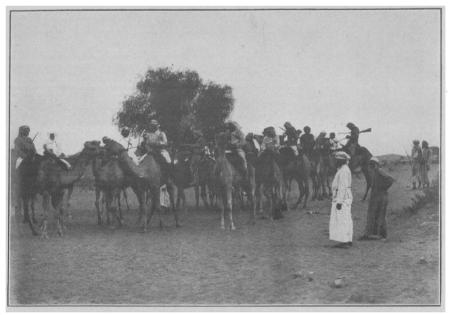
After we had exchanged friendly greetings and had engaged in a bit of general conversation, I asked our interpreter to express as fully and strongly as possible the appreciation of the officers of the society for the generous support they had given to the lepers' work, and to assure them that the lepers also were deeply grateful for the help they had received.

The interpreter took some time to

make this plain to the old lady, who received the expressions of gratitude with apparent indifference. The husband smiled and nodded, meanwhile. to show that he quite understood everything. After the wife had said a few words to him, and had received another nod of approval, she turned to the interpreter and in a few words quickly spoken in German, with apparent indifference, ended all that she seemed to wish to say. Then, resting her face on her hand, she looked down at the floor, as if to say, "Do not bother me any more with the subject." Her words were uttered so brusquely that I almost feared that they were in some way displeased by my message. Then the interpreter turned and translated to me. "Mr. Danner must not come here to thank us for what we have done. It was God who put it in our hearts to help the lepers. Go and thank Him, for all the glory belongs to Him. We have been very glad to help the work."

There was nothing more to be said. The fine old couple, like Mary of old, sought no further recognition of the costly gifts they had made to their Lord.

Finally, after we had knelt in prayer, and the Dean of the College had led audibly, the interview closed. In clasping hands as we said "Goodby," we could only think of these two aged and infirm Christians as true disciples who were meeting the test of love by seeking not their own welfare but the comfort and salvation of their less fortunate brothers and sisters. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me."



A CAMEL CORPS OF SOLDIERS IN OMAN, ARABIA

War and Missions in the Persian Gulf*

BY REV. EDWIN E. CALVERLEY, KUWEIT, ARABIA Missionary of the Reformed Church in America



HE mission stations in Arabia are far apart and, except those in Turkish Arabia, are under different native governments, with the

British superintending their foreign relations.

At Muskat, where five missionaries are carrying on evangelistic and medical work, the government consists of a ruler, Sayid Taymur, whose title is Sultan of Muskat and Oman. His actual power extends only over Muskat and its environs, and is in

reality maintained by British troops from India. The whole province of Oman has been in revolt for three years, chiefly because the British Government has been insisting that the gun traffic cease. This traffic has been a source of much profit, both to the Sultan and to the Arabs of Oman, who could buy guns in Muskat and sell them at a high price to Persians and others. They would then be smuggled across the Gulf through Persia and Beluchistan and sold to the tribes on both sides of the Indian frontier. The British were ready to

^{*} Missionary work in the Persian Gulf is maintained by the Arabian Mission of the Reformed Church in America and by the Turkish-Arabia Mission of the Church Missionary Society. The former has stations on the western side of the Gulf at Muskat, Bahrein, Kuweit, and Busrah. The British Turkish-Arabia Mission is at Bagdad, with an out-station at Mosul. On the eastern side of the Gulf there are no mission stations, and 1,200 miles of Persian coast still await missionary occupation.—E. E. C.



A MISSIONARY CLINIC AT KUWEIT, ON THE PERSIAN GULF

recompense the Sultan of Muscat for the loss of the trade, but only after pressure was brought to bear did he agree to second their endeavors to stop the traffic at its base. The merchants and others whose risky but profitable livelihood was interfered with, consequently broke away from their allegiance to the Sultan, and refused to pay their regular tribute.

The association of the Sultan with the British allowed the rebels to give a religious character to their uprising, and they chose an *Imam*, or leader, who preached a *jehad*, or religious warfare. This Imam played upon the prejudices and superstitions of the people, and even promised to turn the projectiles of the English weapons into water, so that they could harm no one. Town after town joined in the revolt, until only Muskat and Matrah remained loyal

to the Sultan. These towns were threatened by such a large body of rebels that the British increased their original contingent of 200 Sepoys to 700, and drew a cordon around the two towns for their protection. This indicates that the revolt has proved of more than ordinary importance.

In January the Arabs descended upon the towns, and were only driven off after 500 of their number had been killed. The missionaries, whose homes are outside the city walls, removed to the British Consulate during the attack, and so were safe.

The British officials claim that the revolt has been maintained by German interests, and report that they have discovered a German merchant at Bahrein who has been supplying the rebels with funds for a Moslem uprising.

Missionary work could not be ex-

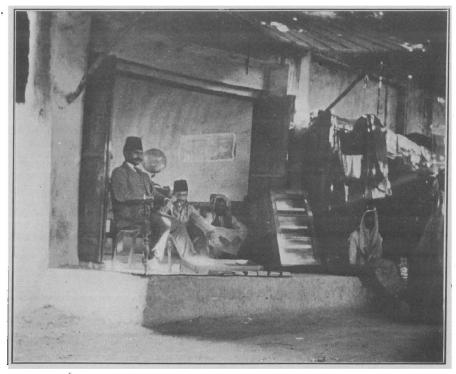
pected to flourish in the conditions described. Only the medical missionary was able to do any touring. The out-station at Nakhl, in the heart of Oman, has been unvisited for some time. In Muskat the unsettled state of affairs has had an unfavorable effect on both school and Bible-shop work, but the dispensaries at Muskat and Matrah are kept busy.

Bahrein, the famous pearling center, has felt the influence of the European war less than the other stations in the Gulf. The people receive their information about the war chiefly from Indian and Egyptian sources, which are mainly pro-British, so that there has been little interference with missionary work. The hospital has been full, and the patients and others have provided large audiences for the

preaching services. The work among the women has been especially encouraging.

The Bahrein doctor has also made a very successful tour to Katif, on the mainland, in a region that until two years ago was under Turkish authority, and practically closed to all Westerners. Since Abd el Aziz bin Saud, the Emir of Central Arabia, took the province of El Hassa, it is being opened by persistent and tactful efforts. There is every prospect that the province can be occupied as soon as the mission can secure the necessary workers.

When the European war broke out, Kuweit was a subject of much negotiation between London, Constantinople, and Berlin, since it has often been mentioned as a terminus of the



A SCENE IN THE KUWEIT BIBLE SHOP, ARABIA

Bagdad Railway. As the sources of news in Kuweit have been Turkish there has been considerable sympathy with the Germans. But the ruler, Sheikh Mubarak, whose title is now Sultan of Kuweit, is thoroughly pro-British, and recently gave over \$15,000 to the Red Cross Ambulance Society. He is so strong in his rule, that nothing hostile to the Allies was ever done.

The absence of hostility toward the British, who are the chief foreigners of the Gulf, helps the missionaries, since peace and good will favor their activities.

Busrah is the mission that has suffered most from the war: but it has had less to endure than some other missions in Turkey and in Persia. The missionaries were not compelled to leave their station, altho there were anxious times when they wondered whether it would not be wiser to leave. Before Turkey entered the war the authorities started to mobilize troops and to requisition coal and other supplies belonging to their own subjects and to foreigners. British consul ordered all British shipping to move to Persian waters at Muhammarah, and when the Turks announced that they were going to take over the British post-office the British ceased their mail service to Busrah. Later, all the British who could left for Muhammarah, and when war was finally declared the four American missionaries joined the Turkish Red Crescent Society.

The southern portion of Central Arabia, under Emir Abdul Aziz, was formerly occupied by Turkish troops, but has for some years been administered by the Emir for Constantinople. When Turkey joined in the conflict,

she sent an envoy to the Emir to secure the assistance of his wild Bedouin against the British, but the Emir had already sent to ask the British how he could be of assistance to them.

No missionary work has yet been done in Central Arabia, but it is believed that the time is at hand when missionaries may enter there.

The chief activity in the Persian Gulf is pearl-fishing, and when the war started the market for pearls Many of those engaged in the business continued their operations, but they only sank more of their capital in what yielded little or nothing. Around Busrah the Turkish mobilization also prevented the full harvesting of the dates and brought financial hardship to many. The situation in the Gulf is so serious that the British Government prepared to undertake relief measures for the needy, and the missionaries have also increased their methods of service.

After the Turks took over the postoffice at Busrah, the missionaries were unable to receive their usual remittances and found themselves in straitened circumstances, and funds were only procured for them by cable through the American consulate at Bagdad.

In spite of difficulties the missionaries met in Muskat and celebrated the twenty-fifth anniversary of the founding of the Arabian Mission. They exprest the belief that never before were the prospects for their work among the Moslems of Arabia so encouraging, and asked for six new missionaries and increased funds to meet their growing responsibilities and opportunities.

Why Be Interested in Missions?*

BY MR. GEORGE INNES, PHILADELPHIA, PA. Honorary Secretary of the Cairo University



HERE are six reasons that I would like to mention, briefly, among the many that could be given, why one would choose to be

directly and deeply interested in missions.

The first is that missions offer to one the greatest opportunity presented by any line of work for life. I do not think there is any enterprise in which a human being could engage that is capable of taking a man's talents and gifts and of expanding them as far as missionary work.

The second reason is that missions present the greatest difficulties of any enterprise, and so make one who is able to endure them, more rugged than he otherwise would be. The tremendous difficulties themselves give a charm to the work.

The third reason is the hopelessness of the task. A few years ago I traveled from mission field to mission field, marveling that any one had any hope of success, because I could see no good evidence that those lands would ever become Christian. When I spoke of this to a missionary who had spent sixty years in China, he answered: "It is true that, humanly speaking, there is no hope." There are other Christian enterprises that seem to hold out reasonable expectations of success, for the human mind can see how to attain the end in

view. But one can not go into the heathen lands and come to any such conclusions by any human process. The very apparent hopelessness of the thing shows that we must be identified with a supernatural task.

Another reason is the exteme dangers of the task. It is hazardous to life; it is hazardous to one's family; it is hazardous to one's mind. But every undertaking is dangerous. The man in business is in constant danger. He is held in the constant grip of the nightmare that he may fail, that some day the thing may take a turn and slip away. The fear is not merely that he will lose money, but that his life will be a failure.

In this missionary enterprise, we have a guaranty that it will be dangerous from the start. When a man goes away to war, he knows that the chances are that he will lose his life. But to find a man wounded in the trenches is very different from finding a man wounded in his office. No explanation is necessary from the trenches, but an explanation may be necessary in the ordinary walks of If you lose your money for the glory of your country you are in a different position than if you lose it in the 'wheat-pit. Therefore, the very hazard of the missionary business is one of the greatest reasons why one is eager to undertake it.

A fifth reason is that it constitutes the most hopeful instrument for lifting one above self, of submerging

^{*}From an address at the meeting of the American Christian Literature Society for Moslems, January 29th, in the home of Mr. and Mrs. E. E. Olcott, New York.

ambition. Napoleon was a great man -or what might be called "neargreat." He failed of being a great man because he could not rise above himself. He was not engaged in a big enough enterprise, or he might have succeeded. The missionary task practically guarantees that a man will rise above selfish ambition. I do not believe that a life spent continuously in the missionary enterprise in a heathen land can fail to accomplish it. One can not engage in the missionary enterprise without having conditions come up from time to time that make one say: "I will give everything to have this go." I do not mean it is always the wisest thing to dispossess one's self of all he has. As a matter of fact, it seldom is; but it is a mighty achievement to be willing to do it.

The sixth reason that I would give is that the task, being so difficult and so hazardous, means that you must live a life with Christ. You must pray or you will give up the work. Without Him you can not achieve anything. If a man has really given his heart to Christ, and is convinced that there is an enterprise that requires that he be a man of prayer, I think that he must ultimately undertake it.

What do I mean by that? There are men in all classes who pray. Some men who are not Christians pray, and nearly all Christians pray at times. But I mean more than that. Some years ago when I was in Scotland, my parents' native land, I stopt for a time in Glasgow, my mother's birthplace. While there I wrote to the only relative of my father whom I knew, who lived up in the Highlands, and told him that

I was coming up to see them. I did not care very much about seeing him, for when he lived with us in Iowa, when I was a boy, he was such an austere man that the recollection did not bring much pleasure to my mind. But I went up there, and found that he lived about six miles out from the little town. With my little boy I drove out there, and finally stopt at the door of a little stone farm house. We rapped at the door, and my father's cousin greeted me. Then we went in and sat down together; but there was not much fellowship. When we had gathered corn together in Iowa for six weeks he spoke to me only twice during that time-and then he scolded me. That little old Scotch house had probably not changed much in generations. There were only two rooms, one at one end of the house was called the "butt," the other room at the other end was called the "ben." There were great flagstones for the floor, and there was a large, open fireplace in which they had burned peat until the creosote hung down like stalactites. It was a cold day in the latter part of December, and there was only a little piece of peat about the size of a potato smoking in the fireplace. My father's cousin said, "Come up to the fire and get warm." There was just about enough fire to make you hot by provoking you to anger.

He said, "I am glad you came out."
"Yes, I am glad I came out," I replied—and I was, because I could go home and say that I had seen my father's relative—but I might also have said, "I will be glad when I can go away."

"Well, can't you stay? Why didn't

you bring your wife out? Where is she?"

"Oh," I replied, "she is at the village, but it is cold and we have a little child that it would not do to bring. Besides, we have not very much time. We go to Egypt pretty soon." It was ten days before we had to sail, but I did not say anything about that.

We talked on for a while until the men came in from the fields. The wife got a big pot of potatoes and a pot of kale, and the men took their great horn spoons and went to eating. They did not even invite us to sit down with them. "Well," I said to myself, "this is hospitality." But by and by the food was cleared away. The wife and her husband had not eaten.

After the men had returned to the field, they said, "Weel, Gordie, come awa this wie," and they led us through a door into a room at the other end of the house. There they had prepared a meal that I did not know anything about. There was a stove in this room, and it was warm. There was linen on the table. They

had gone down into their treasures, and gathered up all the heirlooms of generations to decorate that table. We sat there all the afternoon, and they brought the old Bible and we prayed together. Then when they said, "We do wish your wife had come," I said, "I really wish so, too; and perhaps she may, for in the livery where I hired the trap to-day I noticed a closed carriage."

The next day my wife and I drove out, and sat there all day long talking over relationships of the family. We rehearsed all the choice stories of the family, about those who were far away and those who had passed beyond. We spent one of the most delightful days of my whole life.

Now, you and I, in the ordinary forms of Christian work, have come into relationship with Christ, and we want to go away into the inner chamber and spend our days and nights with Him. We must have this fellowship of the inner chamber with Christ normally every day. Of all enterprises I know, missionary work is most likely to bring us into this intimate relationship with our Lord.

CHOOSE YE THIS DAY

Three little words set forth the way
Which leads to Zion Hill,
And form three steps from earth to
heaven—
"I ought," "I can," "I will."

"I ought"—'tis here that conscience speaks— God's voice within the heart—

Points out the right, detects the wrong, And shows where pathways part. "I can"—this is the word of faith,
With eyes on Jesus' face,
Sure that when duty says "thou shalt,"
God gives the needed grace.

"I will"—mark now the word of choice
Which angels wait to hear;
For a willing God meets a willing soul,
And brings salvation near.

"Choose then this day whom ye will serve,"

Our Leader summons still;

Let each young voice make glad response—
"I ought," "I can," "I will."

—Life and Work.

What Were the Apostles?*

A MISSIONARY BIBLE-READING

BY MR. GEORGE J. WILLIAMS



HE word "missionary" is the Latin equivalent for the Greek "apostle," both words denoting "one who is sent." If we substitute the word "mis-

sionary" for "apostle" wherever it is used in the Gospels and Epistles, what a different meaning would be brought out in some familiar passages. For example, if we read: "He chose twelve whom He named missionaries."

"He sat down and the twelve missionaries with Him."

"I am the least of the missionaries that am not meet to be called a missionary." (St. Paul, I Cor. 15:19.)

"That ye may be mindful of the commandment of us the missionaries of the Lord and Savior." (2 Peter 3:2.)

What different associations would the expression "apostolic succession" suggest if we read it "missionary succession." It is doubtless true that the meaning of both words is different today from that which they conveyed when the original words were first used by the writers of the New Testament, but we believe that the substitution of the word missionary for apostle recalls important truths which have been forgotten, and brings us nearer to a true understanding of the original expression. At the same time it helps to remind us of the high apostolic dignity which attaches to the office of every Christian missionary.

The Gospels contain the substance of the message which the missionary has to deliver to the world, and the Acts of the Apostles, which might equally well be rendered, the "Acts of the Mission-

*From Australasian Men and Missions.

aries," provide illustrations of the ways in which this message was first delivered.†

A very illuminating reading of the New Testament follows the substitution of the word "missionary" for "apostle," as is seen in the following passages:

"When it was day, He called unto Him His disciples, and of them He chose twelve, whom also he named mission-aries."

"Now in the names of the 12 missionaries are these: The first, Simon, who is called Peter; and Andrew, his brother; James, the son of Zebedee; and John, his brother," etc.

"The missionaries gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught."

"And the *missionaries*, when they were returned, told Him all that they had done."

"The missionaries said unto the Lord: Increase our faith."

"When the hour was come, He sat down, and the twelve missionaries with Him."

"It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the *missionaries*."

"They gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven *missionaries*."

"They continued stedfastly in the missionaries' doctrine and fellowship, and in breaking of bread, and in prayers."

[†]See canon C. H. Robinson's book, "The Missionary Prospect."

"With great power gave the missionaries witness of the resurrection of the Lord Jesus; and great grace was upon them all."

"They laid them down at the missionories' feet; and distribution was made unto every man according as he had need."

"Having land, sold it, and brought the money, and laid it at the missionaries' feet."

"By the hands of the missionaries were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch."

"Then Peter and the other missionaries answered and said, We ought to obey God rather than men."

"Now when the *missionaries* which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John."

"When Simon saw that through laying on of the *missionaries*' hands the Holy Ghost was given, he offered them money."

"The missionaries and brethren that were in Judea heard that the Gentiles had also received the word of God."

"But the multitude of the city was divided; and part held with the Jews, and part with the missionaries."

"When they were come to Jerusalem, they were received of the church, and of the *missionaries* and elders, and they declared all things that God had done with them."

"Then pleased it the missionaries and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas, surnamed Barabbas, and Silas, chief men among the brethren."

"And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the *missionaries* and elders which were at Jerusalem."

"Paul, a servant of Jesus Christ, called to be a *missionary*, separated unto the Gospel of God." "Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the missionaries."

"If I be not a missionary unto others, yet doubtless I am to you; for the seal of my missionaryship are ye in the Lord."

"Paul, a missionary of Jesus Christ by the will of God, and Timothy, our brother, unto the church of God, which is at Corinth, with all the saints which are in all Achaia."

"Truly the signs of a missionary were wrought among you in all patience, in signs, and wonders, and mighty deeds."

"But other of the missionaries saw I none, save James, the Lord's brother."

"And are built upon the foundation of the *missionaries* and prophets, Jesus Christ Himself being the chief cornerstone."

"Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy missionaries and prophets by the Spirit."

"He gave some *missionaries*, and some prophets, and some evangelists, and some pastors and teachers."

"Whereunto I am ordained a preacher, and a missionary (I speak the truth in Christ, and lie not); a teacher of the Gentiles in faith and verity."

"Whereunto I am appointed a preacher, and a missionary, and a teacher of the Gentiles."

The temptation is to pass by such familiar Scriptural references without special thought, but if the above passages are carefully read and thought about the accumulated effect is considerable.

A careful consideration of these passages, with their significance, will greatly deepen the impression that the New Testament is indeed a book of missionary purpose. The above references alone might well be regarded as supplying a basis for many missionary addresses and sermons.

In Mr. Cuthbert McEvoy's little book, "The Great Embassy," the following

passage emphasizes what has been said:

"The missionary character of the New Testament is very evident. As we rapidly turn the leaves of this little book there flits before our eyes a summary of the political and commercial geography of the ancient world. We catch sight of such names as Romans, Corin-Galatians, Ephesians, Philippians, Colossians, Thessalonians-names that carry us half-way round the Mediterranean. When we think of the secluded corner of Judea to which these names are related, and the short space of time in which communication has been set up, we understand at once that there has been a great outspreading. Let the full thrill of these names come home to us. If we make allowance for the increased facilities of travel, it is as if we took London as our starting-point, and spoke of places as far apart as Tangier, Tanganyika, Fianarantsoa, Benares, Peking, Korea, Labrador. That is the significance of the familiar names at the top of the pages of our New Testament. A cursory glance convinces us that here has been a great sending."

The real Magna Charta of the missionary enterprise is the entire truth set forth in the New Testament. Properly speaking, nothing in Christianity can be understood until it is universally interpreted. In the interpretation of Christianity we have to admit that redemption is still the light of all our seeing, and to fail to understand the redemptive purpose of the Gospel is to fail to understand its heart. Hence there can be no understanding of Christ as Redeemer unless He be universally interpreted, and unless the Church regards itself as the missionary sent by Christ into all the world.

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The Magyars in Hungary and in America*

BY REV. CHARLES E. SCHAEFFER, D.D., PHILADELPHIA, PA.

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HERE are about 20,000,-000 inhabitants of Hungary, of whom some 9,000,000, or nearly onehalf, are Magyars. These people are of Asiatic

origin, and are unrelated to any other European nation with the possible exception of the Finns.

About twenty-five years ago immigration from Hungary to America began as a result of political and economic conditions, and recently 40,000 have come annually. In the year 1900, the immigration from Austria-Hungary was next to the smallest, but in 1910 it stood third on the list. The male element greatly predominates, for fully 50 per cent. leave their families in the old country. Nearly 50 per cent. of those who give Hungary as their native land speak the Magyar language, and most of them settle in the middle Atlantic and North Central States.

In Europe the Magyars have been principally engaged in the cultivation of small farms. They live in villages, and go to their farms daily. In America, however, they generally go into the mines and factories. Four-fifths of them are in the work places of Pennsylvania, New York, Ohio, and New Jersey. These people earn anywhere from \$1.50 to \$3.50 a week, and yet they bring more industrial skill than the average Slav, and their earning power is greater than most of the Slavic nationalities. have a certain race pride which forbids them to become objects of charity unless it is an absolute necessity. Prob-

ably more than any other of our immigrant races, the Magyars injure themselves by overwork. They are a wineand beer-drinking people, and the saloon plays a very prominent part in their so-Their beneficiary societies cial life. usually meet in the saloons, and the saloon-keepers are the leaders among Many live in boarding-houses, and their offenses against chastity are frequent. Their illiteracy, however, is only 11.4 per cent., and makes a better showing than that of any immigrants from Eastern or Southern Europe, except the Finns. They are clannish, and do not learn the English language as rapidly as some other foreign nationalities. An amazingly small proportion become citizens. The Immigration Commission states that 27 per cent. become American citizens. Fifty per cent. of those identified with American Protestant churches become citizens.

The Magyars furnish relatively a larger percentage of Protestants than any other class of the new immigrants, and, taken as a whole, they constitute the largest group of all the Reformed or Presbyterian family. At home they are regarded as pious and God-fearing, observing Sundays, and old and young attend church.

The Hungarian Government employs in America 22 ministers, who serve 25 congregations, reporting 16,000 members, who came to communion during the year.

The National Church expends about \$15,000 annually for the support of this work, and every congregation that joins

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the National Church receives a donation of \$500. Ministers receive an average salary from the Conventus of from \$600 to \$800, and the two Classical Presidents receive an extra compensation of \$400 a year. Every congregation Hungarian receives text-books tracts free of charge. Hungarians who join the Reformed or the Presbyterian churches in the United States and owning property in Hungary must continue to pay their church-taxes, whereas members belonging to the National Church in America are exempt from paying their church-taxes in Hungary.

The Reformed Church in the United States has 14 congregations, with a membership of about 1,900, and expends about \$8,000 a year in this work. Presbyterian Church (North) has 37 congregations, with a membership 2,331; the Baptists report 26 congregations, with a membership of 740; the Reformed Church in America, four congregations. Presbyterian Church (South) conducts seven missions, and Hungarian Lutherans in America have five missions with 1,700 members. The Magvars have about twenty-five religious and secular papers in the United States, one of which has a circulation of 35,000 copies. They are poorly provided with church literature, and ought to have tracts, religious pamphlets, temperance literature, Bibles, and prayer-books. There is no supply of Hungarian Sunday-school lesson-papers, or any exposition of the Sunday-school lessons.

Most of the present workers have been imported from Hungary. Bloomfield, New Jersey; Dubuque, Iowa; Heidelberg University, Tiffin, Ohio; Central Theological Seminary, Dayton, Ohio; Theological Seminary, Lancaster, Pa.; Mt. Airy, Pa.; train and educate young men for the work of the ministry among the Hungarians in America. The Presbyterian Church has established several fellowships, enabling young men to

spend some time in Europe to study conditions among these people. Deaconesses are likewise prepared at a number of places in this country.

The neglected fields among the Hungarians are many. The following places are among those that have no Protestant work:

Hung. Population
Baltimore, Md 1,358
Jersey City, N. J
Milwaukee, Wis 5,571
Minneapolis, Minn 1,176
St. Paul, Minn 1,100
San Francisco, Cal 1,247
Troy, N. Y 100
Rochester, N. Y 300
Procton, N. Y 300
Binghamton, N. Y 1,769
Bayonne, N. J 1,795

Since most of the Hungarians who come to America are identified with some Catholic or Protestant church, cooperation on the part of the Protestant bodies in America is all the more essential and imperative. Those who are not members of the Roman Catholic churches lean, by historic and national training. to the Reformed faith. The denominational differences and divisions so prevalent in America should not be perpetuated among these people. Immigration Committees should appoint an Advisory Board or a Permanent Committee, constituted of representatives from the constituent bodies now engaged in work among these people, which committee shall have general supervision of the Magyars in America.

With the unification of our divided work we may be able to build up a strong Protestant-Hungarian manhood and womanhood in America that will constitute a valuable asset in the development of the future political, social, moral, and religious life of America.

With Pandita Ramabai at Mukti*

BY MRS. F. P. HORNE, OF THE BOMBAY "GUARDIAN"



UKTI (Salvation), the Christian village founded by Pandita Ramabai, is one of the most interesting places in India. Kedgaon, the railway

station, is on the southern section of the Great Indian Peninsula Railway, not far from beautiful Poona.

We were welcomed at the busy little station by the Christian driver of the bullock-wagon, who carried our rugs, pillows, and other belongings to the vehicle, near which the sleek bullocks were quietly chewing the cud. They started off cheerfully across the uneven, dusty roads, past the post-office, and on to Mukti, which lies a half-mile distant on the main road. On one side is the Kripa Sadan, or Home of Mercy, and near it is a new hospital, roughly built, but well suited to the needs of the settlement.

On the other side of the roadway are gardens and shady trees, which front a long row of one-roomed "houses." Several are guest-rooms for the pilgrims continually arriving at Mukti—Americans, Britishers, Canadians, Australians, and Indians. One is the office of Pandita Ramabai, and another is her bedroom; a few foreign workers also have rooms in this line.

As Saturday is a holiday, we were unable to see the girls and women at their work, but we saw the fruit of their labors in piles of books and tracts, stacks of cotton carpets and rugs, and beautiful drawn-thread work and embroidery. The women had been bathing, and most of them were about their domestic work, with their hair loose, to dry it in the sun. On Friday evening there is a bazaar, for on that day the women purchase their

stores of grain and fresh spices and vegetables for the coming week. Ramabai has found it best to pay the trained women according to their work, and several hundreds of them are now purchasing and cooking their food. This arrangement makes them more thrifty and more capable in the management of their household affairs.

Pandita Ramabai moved about in white garments with her bag and fountain pen. The village owns her sway, and one feels her influence everywhere. In the evening we had a long talk with her and Manoramabai, seated outside her office. It is here that Ramabai sits—a true Pandita—and proclaims Jesus to Brahmins and low-castes alike, who seek her out because they have heard her fame.

The row of cottages facing the road forms one of the boundaries of the settlement. Back of these is a hive of business and learning. The walls called "Salvation," with gates the "Praise," are now the center of a colony of rough mud buildings, with corrugatediron roofs, for the place has widely exceeded Ramabai's first plans. In these rooms are other foreign and Indian workers, and hundreds of girls and women, who are divided according to age. The children form one section, the girls from twelve to sixteen another, and so they are graded. Each section has its time divided between school work, industrial work, and domestic work, and each section is in charge of a foreign worker, with Indian matrons as her helpers. A large number of the elder girls are now employed in the printingpress; for a few years ago Ramabai placed the office in charge of an Ameri-

^{*}From The Evangelical Christian.

can lady-missionary, who has under her a large staff of girl compositors, girl machinists, and girl binders. An immense amount of good literature is prepared in this press, and here is being printed Ramabai's version of the New Testament. The great value of this version is the simplicity and charm of its language, which make it "understanded" by the simple village folk. The preparation of the Old Testament is going on.

On the outskirts of the settlement is the little hospital where consumptive girls and women are living. The scourge of consumption is abroad in India, and it specially attacks those who have been weakened by famine; so that careful watch is kept at Mukti, and when girls begin to lose weight, or to suffer from fever, their work is lessened, and they are given a special diet of milk; while those who are really affected are kept away from the rest in this airy hospital, attached to which is a little vegetable garden, in which the patients are encouraged to work. Two lady doctors, Drs. Talbot and Roberts, are in charge of the health department.

Of all the days at Mukti, the Sabbath is the best loved, and a spirit of Sabbath rest and worship seems to hush the soul on that morning. Quite early in the day the place is astir, and girls and women, with glossy hair and neat jacket and sari, are seen moving about the great compound, with Bible and hymn-book in hand. Near the hour of service, every one seems to be making her way to the church building in long, orderly file. We entered the building early, and took our seats near the platform, whereon was seated the pastor, Rev. W. W. Bruere. He is dearly loved by every one, for, having known the work from its commencement, he has baptized most of the girls and women, and welcomed them into the Christian Church. partment of the great institution knows its place, and moves to it without hurry or delay, the girls and women seating

themselves on the floor, while nearby sits the missionary worker in charge. The little ones behave wonderfully well through the long service; if one begins to fidget, an elder girl moves forward and touches the child on her arm or shoulder, and quietness is again re-The chief disturbers of the peace are the babies, who generally lie on the floor beside their mothers. Some go to sleep, some crawl about, while some have to be taken out, who want to share the attention of the audience with the The church holds about 2,000 persons, and there must have been fully 1,500 present. The volume of praise and prayer that ascended sounded as the noise of many waters, and we thought of the great multitude who will stand before the Throne out of every tongue, and people, and tribe.

After the sermon, when Bibles were much in evidence, the Lord's Supper was administered, five or six of the workers passing the bread and wine to the kneeling people. The last group to come for communion were the women from the Kripa Sadan, with Miss Bacon guiding them. Reverently they knelt, and with their kind guardian took the symbols of their Lord's death. After the prayer and benediction, the assembly dispersed in as orderly a fashion as it entered.

A new development of the work at Mukti is its spread to outlying parts. Ramabai was asked to open a school for high-caste women at Gulburga, some hundred miles away. Manoramabai has secured school-room, dwelling-house, and pupils for the workers. Much prayer is asked for this new venture. Another branch is the settlement of Mr. and Mrs. Escott at a village a few miles from Mukti. But Ramabai's heart yearns over the people of the Deccan: for years prayer has been ascending for an outpouring of God's Spirit upon them, and Ramabai believes that before long there will be a mass-movement toward Christ.

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THE SOCIAL SIDE OF THE MISSIONARY MEETING



S the years go by the social side of missionary programs grows more and more prominent, whether for better or worse is a question.

Great things have been accomplished, especially during the last decade, through social methods. "The luncheons were the great social solvents and recruiting grounds of the Woman's Jubilee." says Mrs. Helen Barret Montgomery. The same was true of the great campaigns of the Laymen's Missionary Movement. In city after city hundreds of men, many of whom cared little for missions, sat down to break bread together and listen to missionary addresses.

God has also highly honored Christian homes placed at his disposal for advancing the cause of missions. Some of the most important events in the history of missions have taken place in private houses. The Baptist Missionary Society—the forerunner of all our great modern societies—was born in the Widow Wallis' back-parlor; woman's organized work for missions had its inception, both in England and America, in private drawing-rooms; and the Student Volunteer Movement was the outgrowth of meetings held in the back parlor of a returned missionary in Princeton, N. J.

Down to the present time this beautiful ministry of the drawing-room has continued, and large and influential homes are being used more and more for missions. The Spirit of Missions (March, 1915), told of a \$10,000 pledge for St. Luke's Hospital, Tokyo, made

at a drawing-room meeting in Philadelphia; and *Men and Missions*, the same month, printed an important address delivered at a prominent home in New York City.

On the other hand, many leaders are, we believe, putting too much emphasis on the social side, and some are using methods which are, to say the least, out of keeping with such high and holy service. Missionary teas, banquets and luncheons have a legitimate place in the work, but they should be free from anything that may bring contempt upon the cause of Christ.

What About Refreshments?

Serving refreshments at all regular meetings of a missionary society is a form of missionary bait in almost universal use. Many societies apparently act on the assumption that no one will come unless there is something to eat. If this is true, we deserve to be called cake-Christians!

It is an encouraging sign that many leaders are beginning to question the wisdom of this continual eating. costs both time and money, and often fails to make adequate returns on the investment. The mere serving of refreshments will not build a society up, nor will omitting refreshments kill it. The Best Methods editor once attended a society that served refreshments, which the members ate standing stiffly around the room. Then they went home complaining of the lack of sociability, and the meetings grew smaller and smaller. She knows of other societies that, after doing away with refreshments and depending solely on the drawing power of Christ and the interest inherent in missions, have grown steadily in sociability as well as in numbers.

Last year the Woman's Missionary Society in Union Presbyterian Church, in Schenectady, made a test of the matter. At the beginning of their new year in March, 1914, they decided to try the experiment of going without refreshments at the regular meetings for at least a year. At the annual meeting in February, 1915, it was reported that the average attendance had been almost doubled!

THE SOCIAL SIDE IN A YOUNG WOMAN'S SOCIETY*

BY MISS LAURA M. GIBSON, PHILADEL-PHIA, PA.

In practically every organization of a religious character the question arises concerning the social side. The Young Woman's Missionary Society is no exception; the question might even be considered of more importance here than elsewhere, as this organization deals altogether with young women.

Each society must, to a certain degree, solve this question for itself, taking into consideration its own particular membership. Our society (the Young Woman's Missionary Society, Oak Park United Presbyterian Church, Philadelphia) has no social time, if by that term is meant the serving of a lunch. But it has a decidedly social time if by that is meant good-fellowship.

We have never formed the custom of eating at our regular meetings and we have found that our new members (we have at least one at almost every meeting) as well as the old ones, are keenly alive and interested without the use of this method of attraction.

We believe that it would be necessary for one or more members to miss the last part of the meeting in order to have refreshments ready for the rest of us. Besides this, we do not feel that we can afford a lunch at each meeting. We are by no means a "close" society, as the amount of our thank-offerings and other contributions show, but we feel that the money in our treasury has been given to the Lord and can not be used selfishly. Our contingent fund is not large enough to allow us to serve refreshments every month.

I do not mean you to think that we never have "aids to indigestion" at our meetings, but we do not make a habit of it. Our society meets on the same night as that of the older women. Whenever either society has a particularly interesting feature on its program, it invites the other society to join it after the business meeting. On such occasions, when the older women are our guests, we usually serve refreshments. Very often, too, on other special occasions, our Social Committee surprizes us with a dainty but inexpensive repast, which is the more delightful because so unexpected.

Our meetings are always rather informal. I do not mean that they are lacking in dignity or in observance of parliamentary rule, but there is no restraint. Each member feels free to give her opinion on any subject brought up and to take part in any discussion. We do not feel that we need to wait until a social hour after the meeting to become acquainted. Tho our ages differ, we are all girls bound together by a common interest, and so sociability or good-fellowship predominates in our meetings.

On the whole, while a social spirit is vital in a Young Woman's Missionary Society, we do not believe that a fixt social hour is a necessity.

GUEST DAY IN A WOMAN'S SOCIETY

It has never been the custom in the Woman's Missionary Society of the First Presbyterian Church, Springfield, Ohio, to serve refreshments at all the

^{*} From The Woman's Missionary Magasine, United Presbyterian Church.

regular meetings. It has, however, been a pleasant feature of each year's work to have at least four meetings with special social features.

Last year, one of these took the form of a luncheon served at one o'clock in the church parlors, to which the members of the missionary societies of the Second and Third Presbyterian Churches were also invited. In the year book of the society this was designated as "Guest Day" and its ostensible purpose was hearing reports from the Dayton Presbyterial Missionary Society, of which the three societies are auxiliaries.

It proved a delightful affair, bringing the societies in closer fellowship with one another and adding to their interest in missions. More than a hundred women sat down at tables made exceedingly attractive with cut glass and silver, dainty china and fresh flowers. At the close of the repast, reports from the Presbyterial which recently held very profitable sessions a near-by city, were given in form of after-dinner speeches. Presented by able speakers representing the three societies, they were listened to with very keen interest. We can think of no better way of presenting reports from such gatherings.

AN IMMIGRATION LUNCHEON

Combining a missionary theme with a church supper or luncheon given under non-missionary auspices is an unusual thing, but it can be done with great pleasure and profit, as has been proved by the Woman's Guild in a Congregational Church in New Jersey. It is the custom in this Guild (an organization after the order of the "Ladies' Aid") to give an annual luncheon at 75 cents a plate, to raise funds for church equipment. Last year this took the form of an "Immigration Luncheon" with many missionary features.

There were eight tables, each presided over by a lady who was drest in the

costume of some European country, and who poured coffee and tea. On a raised platform was a smaller table at which eight little girls, also drest in European costume, were seated. Both the foreign hostesses and the little girls were introduced to the guests by a member of the society who occupied a place at the speakers' table. The last course (Turkish delight) was served by the little girls, who left their table for the purpose.

The menu cards were printed and had tiny American flags (these can be bought in the form of stickers) pasted to the upper corners. There were six courses as follows:

Russian Zakonska

French Bouillon

Chicken a L'Italienne Macaroni Irish Potatoes

German Salad

American Fruits Swedish Cakes and Coffee Russian Tea

Turkish Delight

At the close of the luncheon, the hundred or more women present listened to a stirring address on "Immigration" by the Rev. Herman F. Swartz, secretary of the Congregation Home Missionary Society.

The entire affair was planned and carried out by the Guild with the assistance of one member of the Missionary Society who helped to secure the costumes. It was a great success, for it served to bring the women together, raised the necessary funds, and being given under non-missionary auspices induced many women who are not in the habit of attending the regular missionary meetings, to listen to a real missionary address.

CARPET RAG SOCIALS

Social gatherings where sewing or other work is done for missions are especially good, for they are both profitable and enjoyable. Real work is done for missions and the sociability and fellowship of the women of the local church is promoted—far better, as a rule, than by regular sociables.

A large amount of work can be accomplished in this way with comparatively little effort. A few years ago when Scotia Seminary (a large boarding-school for colored girls in North Carolina) was in need of a large number of new rugs, Carlisle Presbyterial Missionary Society, which supports a teacher in this school, undertook to supply them.

At the fall meeting each of the auxiliaries was asked to sew carpet rags for Scotia and pay for the weaving of one or more rugs, three pounds of rags and 70 cents in money being needed for each rug. The response was so generous that not only were the seventy rugs needed for Scotia provided but thirty-three additional ones were sent to Haines, another boarding-school for colored girls in the South. It proved a popular form of work, and in many societies the sewing was done at social meetings which proved very enjoyable.

"You haven't an idea how interesting a carpet rag social is until you hold one," said *The Home Mission Monthly* in commenting on the work. "One society in Carlisle Presbytery held one at which thirty-five were present. A collection was taken, lemonade and sandwiches were served, and enough 'carpet rag' stories told to fill a book."

MISSIONS AT A PRESS CLUB BANQUET

In his widely used book, "Men and Missions," William T. Ellis advocates reaching the uninterested men of a community by means of dinners given by non-missionary organizations (the university club, the commercial club or

board of trade, the press club, or the current events club) to distinguished travelers or foreigners from the Orient who will present in a tactful manner the missionary aspect of international relationships. This may seem impossible to accomplish, yet it can be done as Mr. Ellis proves by the following concrete example:

"This is how a Schenectady pastor did it," he says. "He invited a journalisttraveler to spend Sunday with him, and to speak Saturday night to the men of the city. Then he went to the Press Club and said: 'Mr. Gadabout is to be with me over Sunday; don't you want to give him a dinner Saturday night, letting the townsmen buy tickets?' The suggestion was adopted; the dining-room of the largest hotel was engaged and newspaper men, laymen and preachers all cooperated to make the occasion a success. It was the largest and most representative banquet Schenectady had ever seen, and the press men were proud of themselves.

"The traveler-scribe was announced to speak on 'America and the Orient.' He told stories, talked practically about American trade in the Far East and some of the mistakes American exporters make. Naturally, he proceeded to the changing needs of the people, their social condition and-since there were no ladies present—their moral state as well, and thence inevitably to the religious situation. The greater part of an hour and a quarter was devoted to a straight missionary talk; and when the speaker sat down these business men clamored for more! There is scarcely a community where such a method could not be employed."

The Schenectady pastor was the Rev. Thornton A. Mills, D.D., who was at that time pastor of Union Presbyterian Church, but is now pastor of the Presbyterian Church at Lake George, N. Y. Believing that other pastors would be glad to know how such a miracle as

inducing a Press Club to give a missionary dinner was worked, we have asked Doctor Mills to tell how he did it.

"At the Men's Missionary Convention at Philadelphia, in 1908," he says, "I heard five great speakers and felt that Schenectady must hear them too. of them was William T. Ellis and after his speech I spoke to him about coming. But he laughed at the idea, and said he had neither time nor strength for it. I said we had a multitude of bright men in Schenectady who knew little and cared less about missions and that he could reach them. But he gave me no hope. Nevertheless, after writing him repeatedly, he finally said that if we would pay him \$50 and expenses he would cut out some of his other work and come and speak on a Saturday night and once on Sabbath.

Next I arranged with Doctor Stevenson, pastor of the First Presbyterian Church, for a union meeting at his church on a Sabbath evening, the collection at which should be used to defray expenses. It was agreed that if there was a deficit Doctor Stevenson and I should be responsible for it.

"Then I called on Mr. H-, president of the Press Club and an editorial writer on the Schenectady Gazette. I told him I had a remarkable newspaper man coming to spend a Sabbath with me, and if the Press Club cared to take advantage of the occasion and give him a dinner, I would get him to speak for them; but that I should wish the privilege of inviting some outsiders also. But he was indifferent; said he had never heard of Ellis. I laughed at him; told him that Ellis was probably the most widely read newspaper man then in the country; that even his own Gazette printed syndicated letters from him once or twice a week and it was a big chance the Club could not afford to miss. He finally agreed to submit it to the Club and did so. But the Club declined, saying they only cared to give dinners to such celebrities as William J. Bryan, who had recently been their guest. In the course of the conversation, however, he incidentally remarked that if such members as Senator W—— and Superintendent P—— had desired it, he thought the Club might have assented. I took the hint and consulted these men with the result that the Press Club invited Ellis to a dinner!

"It was given at the Edison Hotel on a Saturday night in March, 1908. Tickets were sold at \$1.25 or \$1.50 a plate, I am not sure which. I was asked by the Club to act on the committee of arrangements. The Club had all the tickets their members would buy for themselves or guests and then the rest were turned over to me.

"I wrote the various pastors that the great Ellis who had been sent to the Orient by one of the Philadelphia dailies to make a firsthand study of conditions there, was to spend a Sabbath with me, and that the Press Club was to give him a dinner at which he would 'take off the lid' and tell us the naked truth as to what he had found; that because he was my guest I had the privilege of disposing of a few tickets; that I was anxious for each pastor to have the chance to hear him and bring a few of his most intelligent and enterprising men who were not in sympathy with missions, as I knew Ellis would have something to say that might awaken interest in any wide-awake mind; that I could put so many (the number varying in accordance with the size of the church) in the pastor's hands for disposal; would he please let me know by a certain date if he could use part or all of them at the price named? Would he also inform me if he could use one or two more?

"We had arranged with the hotel for 150 guests, but we sold 160 tickets! The papers printed all the information I could give them, 'playing it for all it was worth.' Toward the last we began to announce that Ellis also had promised

to speak at a union service at the First Presbyterian Church on Sunday evening; but not so much stress was laid upon that, as I relied on the Saturday night speech to fill the church on Sunday.

"The affair was a great success. Members of the club and others thanked me over and over again for giving them the chance to hear Ellis, and called his speech one of the greatest addresses they had ever heard. The club invited me to join it (I was unable to do so at the time), and Ellis himself was tremendously pleased at the idea of making 160 hard-headed business men, many of them godless men, but all of them bright and aggressive, pay for hearing a missionary address! Of course, we did not call it a missionary address, and missions dominated only because Ellis so admirably showed the missionary enterprise to be the biggest and best and most dominating thing the Occident is doing for the Orient.

"Sabbath evening the auditorium of the First Presbyterian Church, large as it is, was crowded to the doors. Even the galleries were filled, and the collection paid the bills! The dinner tickets had only paid for the dinner and such incidentals as printing."

RECEPTIONS TO RETURNED MISSIONARIES

One of the best and most beautiful ways in which a Christian home can be used to further the cause of missions is to open it for a reception to returned missionaries. This not only honors the missionaries and gives them pleasure, but brings into contact with them many persons who have little or no interest in missions.

At Silver Bay last summer, through a delegate who had been one of the guests, the Best Methods editor heard of a very successful reception of this kind given last May by Mrs. Ida M. Hitchcock at her home in Bennington, Vermont, in honor

of a medical missionary who had spent seventeen years in China and was making a visit in the village. The hours were from two to five in the afternoon, and women of all denominations were included. The invitation was given from the pulpit of Mrs. Hitchcock's own church (the Methodist Episcopal), and was sent to the local paper, but through an unfortunate error did not reach there in time. Use was, therefore, made of the telephone in inviting the women of other churches.

About seventy-five women came, among them many of the social leaders of the village, and it proved a most delightful occasion. The missionary gave an hour's talk, illustrated by maps and charts, after which ice cream and cake was served, and a social hour spent together. It was the first missionary reception held in a home in Bennington (there had been several in churches), and the uniting of so many women of different interests in one common work was a matter for congratulation.

The results of the gathering, from a missionary standpoint, were very gratifying. After the missionary had made her address, an offering was taken, which amounted to \$17. But better than this was the interest awakened in the hearts of some who had hitherto cared little or nothing about missions. ladies confest that they had never before been interested in foreign missions, but that they now saw the matter from a different viewpoint. Another said she had always thought that the women of China had a religion sufficient for them, but that now she knew better and felt that she must help send Christ to them. Besides this, several societies, in different churches testified that the reception was a help in getting the women out to their regular meetings.

This plan might be successfully carried out by any woman who has a home of her own, even tho it be an unpretentious one.

SOCIAL METHODS IN ORGANIZING NEW SOCIETIES

Social methods have proved of great value in forming missionary organizations—not only new societies, but federations of those already in existence.

Two instances where social affairs given by older people have resulted in the formation of Young Women's Missionary Societies were recently printed in The Woman's Missionary Magazine. In the first case it was a pastor and his wife who, by means of personal calls, invited all the young women in the congregation to spend an evening with them at the parsonage. The Presbyterial Secretary of Young Woman's Work was present, and gave an address. At the close those present were given an opportunity to form a society of their own. Over thirty (nearly half of those present) signed their names and became charter members of the new organization. A social hour followed, with dainty refreshments.

In the other case, the Woman's Missionary Society of the First United Presbyterian Church, Spokane, Washington, invited all the young women over sixteen to a banquet in the church-parlors. Written invitations, to the number of 56, were sent out, and between thirty and forty responded. The parlors were transformed into Japanese tea-rooms, and the tables were laid in the prettiest possible manner. The banquet was served in five courses, and at the close addresses were delivered by Mrs. G. G. Wilson, Presbyterial Secretary of Young Women's Work, and Mrs. H. F. Given, president of the Woman's Society, putting the matter of organization definitely before the girls. As a result, 18 signed the constitution before leaving the church, and others joined soon after.

Not long ago, Woman's Work gave an account of an afternoon tea given at the College Club in Philadelphia, which resulted in the formation of a federation of Young Women's Societies. Invitations

signed by the presidents, treasurers, and young people's secretaries of the Home and Foreign Presbyterial Societies of Philadelphia North, had been sent to the presidents or superintendents of every young woman's society in the presbytery, and 45, representing 14 societies, responded.

The affair was very informal. Introductions were general, and the secretaries had the pleasure of meeting face to face many who had been merely names be-After special music, the reason for the tea was announced as "the new Presbyterian cure-all, the get-together cure!" There were two addresses on the pleasure and profit resulting from united work, followed by a free exchange of opinion. All present exprest themselves in favor of some form of union, and the young people's secretaries were authorized to take steps toward organization. A social hour with refreshments followed.

A PROGRESSIVE PAGEANT

December. the Young 1903, Woman's Missionary Society of the Presbyterian Church of Richfield Springs, New York, conducted a trip around the world with many social features. The program was printed in the form of an excursion ticket, with stopover privileges at seven different homes in the congregation, each of which represented a different nation. Those who took the trip went from house to house in the order named, the tickets being nunched at each station. We are indebted to Mrs. T. B. Roberts for the following details:

A special committee was appointed for each home which took entire charge of the arrangements, borrowing curios, securing costumes, and planning special attractions. Each committee kept its plans a secret, so that the members of the various committees took the trip as well as the outsiders.

The home at which the start was made

was cleverly arranged to represent a railway station. There was a ticket office, a ticket agent, a train-despatcher, an apple-woman, various signs and advertisements, and a restaurant where a committee of ladies served an appetizing lunch. At each of the six homes, representing different countries, there were elaborate decorations, fine exhibits of curios, and committees of ladies and gentlemen, appropriately costumed, who received the tourists and served as guides. Tea was served in Yokohama, and cocoa in Vollendam; and at several of the homes small souvenirs of the country were distributed.

The affair was a great success. "The Young Ladies' Society of the Presbyterian Church of this village has received the hearty congratulations of all who took the journey," said the local "It seems beyond comprehenpaper. sion that such a novel and interesting entertainment could be given in a place of this size. Where the articles came from, representative of the different nationalities, seems hard to comprehend. A large amount of work was expended to carry out the affair in such detail, but the young ladies were well repaid in the many commendations received and the large patronage given. Over 500 persons made the trip, and the gross receipts were over \$300. The net proceeds reached the handsome sum of \$270."

This entertainment, as given in Richfield Springs, was largely for the purpose of raising money, but there are infinite possibilities in it for societies that are willing to work hard for the purpose of educating and interesting people in missions. Many who could not be persuaded to attend a missionary meeting or listen to a missionary address would enjoy such a trip with its many novelties and pleasant social features.

For educational purposes the countries represented should be those in which the denomination conducts missions. There should be scenes and dem-

onstrations of the life of the people and mission work among them. Rooms could be fitted up to represent schools, with teachers and pupils; temples and shrines, with priests and people; hospitals and dispensaries, with doctors, nurses, and patients. Very brief talks might be given; native airs be sung or played; and simple refreshments typical of the country be served. There might be, too, in each home, a literature table with books for sale and leaflets for free distribution. It might be called a "Progressive Pageant," and is a plan well worth considering.

The Blue Presbyterian Line

GRAND CENTRAL STATION
(Mr. Melvin D. Drake)
Richfield Springs, New York

EXCURSION TICKET Thursday and Friday December 3 and 4, 1903

Good for One Trip Only

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Sixth Station
KILLARNEY, IRELAND
Mrs. L. S. Blue

Fifth Station
VOLLENDAM, HOLLAND
The Manse

Fourth Station NAPLES, ITALY Mr. John D. Cary

Third Station
CAIRO, EGYPT
Mr. Lowell S. Henry

Second Station YOKOHAMA, JAPAN Mr. George D. Caney

First Station
COLONIAL PHILADELPHIA, U.S.A.
Mr. J. D. Ibbotson



MISSIONS AND NEUTRALITY

I T was inevitable that in the conflict that has convulsed Europe, and has spread into Asia, Africa, and the islands of the sea, many missionaries should suffer and their work should be hindered. Military standards are not those of Christ, and the rights and standards acknowledged in peace are disregarded in war. As a matter of fact, "military necessity," coupled with military power, displace the laws of humanity and the Gospel of God's love. There may be some lessons that nations will only learn by the experience of war, but the cost is tremendous.

Letters from the countries of Europe and from mission fields reveal the spiritual havoc wrought by war, and at the same time give cause for thankfulness that suffering is sobering men and is turning their hearts to God and to spiritual realities.

In Russia, the blessing of prohibition of vodka is already evident; in Germany there are spiritual awakenings; in Great Britain strong drink is recognized as a worse enemy than guns and torpedoes; in France the prohibition of absinthe is followed by exclusion of intoxicants from the war zone. Some lessons are being learned.

Christian work is being carried on with great success among soldiers and prisoners, and hundreds of thousands of gospels are being distributed and read more eagerly than ever before. Many hearts are being touched by suffering, and the destitute are fed and clothed. Many new opportunities for Christlike service are being accepted with spiritual results.

But there are other lessons that have not yet been learned—that the Sword of the Spirit is more powerful than the sword of steel; that prayer is a greater force than powder; that love is more overcoming than hate; that the Kingdom of God is the only kingdom that can endure, and the laws of that Kingdom are practical laws for the government of earthly nations.

Many letters have come to the office of the Review questioning our neutrality, or asking that statements be printed concerning the guilt of one of the contending parties. Complaints are made of the treatment of British missionaries in German East Africa, and of German missionaries in British West Africa. It is difficult, if not impossible, to know all the facts or to be free from prejudice; but when facts are known that relate to the progress of Christian missions we plan to make them known impartially through the Review.

In this connection, and in view of many letters received from British and Canadian subscribers, it is only right to say that the article by Herr Schlunk on "The War and German Missions," that appeared in the February Review, did not pretend to express the views of the editors in regard to the responsibility for or cause of the war. It was published, in spite of the controversial and debateable character of some of its statements, in order that our readers might know the feeling of Christians in Germany as they know that of Christians in Great Britain. The REVIEW has been accused both of being pro-British and of being pro-German. It is neither—but pro-Christian. Any principle, or act, or spirit that is un-Christlike, by whomsoever committed, we discredit and condemn, not as judges but as voicing the judgment of God.

A MISSIONARY HALL OF FAME

THE servants of God seek not their reward from human hands nor their fame from the passing favor of men. Theirs is a glory that fades not away, and the praise they covet is the Master's "Well done." And yet it is fitting that we should recognize the service rendered by men and women who have not counted their lives dear unto themselves, but have left home and friends, and have given up comforts and earthly ambitions that they might serve Christ and their fellow men. Many of these have gone out from America and have become benefactors in uplifting humanity by their unselfish service in many directions. There are honored names like that of Guido F. Verbeck, who was not only a pioneer missionary in Japan but an educator and a wise political adviser; Eli Smith and C. V. A. Van Dyck, the Bible-translators of Syria: Cyrus Hamlin, the founder of Robert College; Adoniram Judson, the great apostle to Burma; Peter Parker, who "opened China at the point of the lancet," and William Butler, the founder of Methodist missions in India and Mexico.

A Hall of Fame was founded fifteen years ago in New York University by the gift of \$250,000, and 100 electors have been appointed to nominate those eligible to recognition. The names are to be chosen of 150 Americans who have been dead ten years or more and who are considered famous as authors, educators, missionaries, philanthropists, inventors, clergymen, and other public services. After the first fifty, five names are added each five years. Thus far, no missionaries have been nominated, and only three clergymen. Another vote is to be taken in October, and it would

seem a fitting sign of the breadth of information and interest if the electors should select some from those who have served others by forgetting themselves, and have lifted men spiritually for all eternity as well as by material and temporal benefits.

In suggesting the names of men and women who might be considered there is an embarrassment, not of poverty, but of riches. Certain names at once come to mind so as to compel recognition—beside those already mentioned.

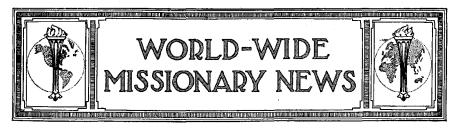
John Scudder, the great medical missionary to India.

Titus Coan, the redeemer of Hawaii. Fidelia Fiske, the educator of women in Persia.

William Goodell, the pioneer of Christian missions in Turkey.

Marcus Whitman, the man who saved Oregon.

It would be easy to name one hundred more. Their name is legion. Every land into which the Church has sent forth her missionary heralds presents a roll of illustrious names which it would be a delight to honor. The missionary firmament is one blaze of luster, studded not with scattered stars only, but crowded with constellations. In some lands, like India, China, Africa, there are such hosts of saintly men and women who have there found their sphere of holy shining for God, that we are reminded of those nebulous clusters in which individual stars are lost sight of in the blaze of collected glory, or of the milky way, whose white banner streams across the whole face of the firmament. The only difficulty that might stand in the way of their nomination is the fact that their service has been rendered in other lands so that they are not famous in the eyes of the American public. If real service to humanity is reckoned rather than human acclamation there could not fail to be a large vote in favor of the missionaries of Christ.



THE WAR AND MISSIONS

The War and Moravian Missions

THE Moravian Church is the only Protestant church which is an organic unity throughout the world. There are 40,000 members in the home church and 96,459 in the mission fields. It carries on all its missionary work through an International Executive Board composed of one American, one Englishman, one German, and two chosen from the Church at large, with the central offices in Herrnhut, Saxony, Germany. For every two members connected with the church in the home provinces it has five members in the foreign field.

It does not require a vivid imagination to see how critically the present war must affect the entire missionary work of the Moravian Church. The Executive Board is cut off from direct communication with most of the fields. All nationalities are represented in the personnel of the missionaries, and in British colonies the German missionaries have been interned in detentioncamps, tho, according to reports, they have been treated with kindness, and some have been allowed to return to their missions.

The effect upon those provinces of the Moravian Church situated in the countries at war is most startling. In Germany every fourth male communicant over 17 years of age is now in the army. If we eliminate the aged and the physically unfit, it is probably safe to assert that every third "fit" male communicant member of the Moravian Church in Germany (there called the Brethren's Church) is in the army. Many of these have fallen, many have been wounded,

some are missing, and others are prisoners of war. What will be left of the effective workers of the Church if the war continues much longer?

In 1913, of the entire annual budget of about \$500,000 for Moravian missions, 17 per cent. came from Great Britain and 12 per cent. from the Continent of Europe, while 47 per cent. came from the field itself. This does not mean that 47 per cent, came from the native Christians, for it includes government grants in aid, returns from industrial and commercial missionary enterprises, school-fees, etc. But it is clear that 76 per cent. of the annual income of the Moravian Mission Board is jeopardized, tho to what extent can not yet be told. In Great Britain the falling off of income in 1914 as compared with 1913 was 27 per cent., and from the Continent of Europe a "large falling off" is reported. There has been no material decrease in the contributions from the American provinces of the Moravian Church, but neither has there been any increase to make good the loss from the other parts of the unity. The Mission Board faces an appalling deficit.

Dr. Paul de Schweinitz, secretary of missions in America, concludes by saying: "But if the Great Head of the Church still wants to use the Brethren's Church in the upbuilding of His Kingdom throughout the world, He will not allow it to suffer disaster, and will raise up the needed friends to preserve it."

British 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. Lawford is still at the Church Missionary Orphanage at Nazareth, where about three hundred 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 them will fall out rather to the furtherance of the Gospel.

German Missionaries in British Territory

THE German missionary work in British territory has naturally been greatly hindered by the war between these two countries. Not only have the Germans been unable to obtain funds from home, but many of them were arrested and interned as prisoners of war. So far as we have been able to learn, they have been fairly treated, and in many places have been permitted to return to their stations or to engage in missionary work elsewhere. The Moravian mission in the Western Himalayas has been left without any missionaries by the arrest of the German workers, who have not yet been allowed to re-

In India, many Germans, including 70 missionaries representing various societies at work in India, have been interned at Ahmednagar. These missionaries evidently had conscientious scruples about accepting parole (promising, on oath, not to take arms against Great Britain or her allies), for they are detained in the camp of non-paroled prisoners.

Dr. Robert A. Hume, of the Ameri-

can Board Mission, obtained permission from the English colonel in charge of the camp to visit the German missionaries and offer any help which they might need. He found that they have government rations, and are allowed to club together to hire servants, if they wish. Religious services are held, and tennis and other sports are encouraged. There is a library, with a German librarian. Two daily newspapers in English are allowed them.

The chief grievance of the interned missionaries seemed to be the separation from their families.

Germans Suffer in West Africa

THE Kamerun Baptist Mission (German) before the war comprized six chief stations and 49 branch stations in charge of 23 missionaries, who ministered to the spiritual and educational needs of 3,124 black Christians and 3,623 mission pupils. One sad result of the conflict between German and British forces has been to destroy this flourishing work. The British of the Kamerun borde**r** have defeated the German The Allegemeine Evangelische troops. Lutherische Kirchenzeitung (of Leipsic, for February 12, 1915) reports that at Duala, houses, chapels, and schools were destroyed, and cattle were appropriated. Some of the white residents were permitted to return to their homes after their names were taken down. Mr. Lutz, the head of the Basel Mission, definitely protested against the missionaries being made prisoners, but his protests were not heeded. Mr. Bender, an Americitizen, and his wife taken to England with other prisoners of war, and all suffered much on the way, and Mrs. Martens, the wife of one of the missionaries, was taken ill and died on December 4th. The missionaries were sent to England, and from there were trans-shipped to Germany. Much ill-treatment is reported by the German paper.

West African Missionaries in Exile

MERICAN Presbyterian mission-A aries at Batanga, West Africa, have passed through very trying experiences, and it became necessary for them to leave their station, owing to hostilities that were taking place. Mr. Loewe returned to this country, and the others were taken by an English naval tug to Benito, Spanish Guinea, from whence Dr. W. S. Lehman writes: "I can not but feel that these last months in Batanga will mean a good deal in the future of the work at that place. Caring for the refugees did much to make the people' feel that the missionaries were their friends. They had been indifferent before that, but they were friendly and felt deeply their need. The night of the 26th of December was the most terrible I have ever been through, not in danger to ourselves, but in seeing what innocent people, men, women, and children suffer. I have seen the same thing in the interior on a smaller scale, but this was on the mission premises and to a people who had done no wrong except to try and get away from trouble. After the trouble the people scattered for Kri-Families were all parted, mothers did not know where their children were, nor men their families. Since that time there have only been a few natives at Batanga."

The Situation in Syria

A MISSIONARY stationed at Beirut, Syria, writes that the Pope and other powers succeeded in obtaining permission for the departure of all French missionaries and religious workers, and that the government proceeded to empty the French schools and university of all their valuable books, furniture, and all scientific apparatus. The local government has invited the Ottoman schools and hospitals to occupy the vacated premises of the French.

The stern necessities of martial law allow the Turco-German authorities to commandeer the medical and surgical outfits of even the Syrian Protestant College, and the action against belligerents would allow them to take away the British members of the faculty, unless the Government at Washington is able to prevent it.

The people of the Lebanon are in great distress over the uncertainty as to the continuation of their privileges, which have been guaranteed and enjoyed since 1860, by the Powers. Turkish troops are moved into the Lebanon, which fact in the minds of the people threatens the continuance of their immunities and foreshadows possible bloodshed in case the suspicions of the military government should lead them to attempt the disarming of the Christians dwelling in the Lebanon.

Regular mission work is proceeding as well as could be expected under these circumstances. The minds of the people are more than usually open to spiritual matters, and the attendance upon all religious services is greater than usual, especially when one takes into consideration the large numbers of all classes who have fled to Cyprus, Egypt, and countries further away.

Distrest Christians in Persia

HE war has brought suffering and exile to more than 50,000 peaceable Christian people in Northwestern Persia. The capture by Turks and Kurds of the cities of Urumia and Tabriz, which had been held by Russian troops, drove the Nestorian and Armenian people, in fear of massacre, either out of the country into Russia or into the American missionary compounds in Urumia and Tabriz. The flight from Urumia began at midnight on January 2, the people having only a few moments' notice of the approach of the Kurds. The long journev to Tabriz and Russia was made in the depth of winter, with no provision for the journey, and men, women, and children fled afoot through snow and rain and cold.

The American Consul at Tiflis cabled: "Fifteen thousand Persian Christian refugees in Caucasus. Local authorities doing best, but funds needed return them home. Fourteen thousand refugees mission premises. Urumia destitute. Fifty thousand dollars urgently needed. Telegraph funds Tabriz."

For more than 75 years American Christians have carried on missionary work among these people in Northwestern Persia, and for the last generation Anglican missionaries from England and Roman Catholic missionaries from France have worked among them. The disaster which has fallen upon the people comes upon them all indiscriminately, and includes many Moslems who have been subjected to the same hardships and loss as their Christian neigh-Relief funds will be distributed wherever there is need, without regard to sect or nationality.

The American Presbyterian missionaries in Urumia include Rev. and Mrs. F. G. Coan, Dr. and Mrs. Wm. A. Shedd and family, Rev. and Mrs. Sterrett, Dr. and Mrs. Packard, Rev. and Mrs. F. T. Allen, Rev. and Mrs. Muller, Miss Mary Lewis, Mrs. J. P. Cochran, Miss Schoebel, and Dr. and Mrs. McDowell. Rev. Robert M. Labaree and family are in Tabriz with Dr. and Mrs. Vanneman and Rev. F. N. Jessup. Relief committees have been formed of Americans in Persia, and some \$11,000 have already been cabled to them from America. More is urgently needed.

Contributions should be sent, marked "Persian Relief Fund," to Spencer Trask & Company, 43 Exchange Place, New York City.

Jews and the Great War

I T is part of the tragedy of Israel's dispersed condition among the nations that over half a million Jews should be found fighting in the opposing ranks against one another. Very many of them have already laid down their lives

in this terrible conflict. But the sufferings of the Jews on account of the war are much greater than their sufferings in the war, because in the former the great bulk of the Jewish people are involved.

It is chiefly the Jewish "Pale," not only of Russia but also of Austria and Germany, which is being utterly devastated by the swaying to and fro of the immense Russian, German and Austrian armies.

Very few have any conception of the depth of the misery and the greatness of the suffering through which these millions of Jews are passing in the eastern area of the war.

A writer in the Scattered Nation says: "One certain outcome of this frightful war will be that the Jewish question will press itself more than ever on the attention of the nations; and it is now, even from a political point of view, quite within the bounds of probability that they will be brought to see that the best way of solving this eternal 'question' is to recognize the right of this people-which has been so marvelously preserved through all these many centuries, and which, as experience has shown, can neither be assimilated nor destroyed—to a separate national existence in the land which the God of Abraham has promised them by oath and covenant for an everlasting possession."

NORTH AMERICA

The Los Angeles Bible Institute

ON Easter Sunday the new auditorium of the magnificent Los Angeles Bible Institute was formally opened. The Bible-school classes have been meeting for some months in the new building. The Los Angeles buildings are the latest word in completeness, costing about \$1,500,000. The intention is to make the Institute premises a center for Christian work in the city. The General Convention of the Disciples of

Christ will make this new building their headquarters July 18 to 25.

The building comprises two 13-story dormitories, with 650 rooms, and the auditorium will seat 4,200 persons. The Institute was founded by Mr. Lyman Steward, and is based upon a whole Bible, and with the Lord Jesus Christ as its chief corner-stone. Dr. R. A. Torrey, the evangelist, is the Dean of the Institute, and his chief co-worers will be Rev. T. C. Horton (superintendent), Rev. J. H. Hunter, and Rev. J. H. Sammis.

The school attracts students from every part of the United States and many foreign lands, and they are trained in personal work, and for service in the mission fields of the world, for which education and training the student pays no fees whatever. The school, now in its seventh year, is represented by graduates in many home and foreign fields.

The activities of the Institute are divided as follows: Classes, which are held daily except Saturday and Sunday; extension-work conferences in neighboring cities and communities; evangelistic meetings by Institute evangelists; Spanish Mission with nightly meetings; regular services at shops and factories; personal work among the Hebrews; houseto-house visitation and neighborhood classes by Bible women; work in the oilfields; sale and distribution of selected books and tracts; mission for seamen at Los Angeles Harbor; Yokefellows Hall mission for men, and classes for bootblacks and newsboys.

Baptist Retrenchment

THE American Baptist Foreign Mission Society is facing a serious financial situation, and, as a result, the Board of Management has voted not to send out any new missionaries the coming year, and to retain at home most of those now on furlough, and to reduce appropriations for the maintenance of

the work on the foreign fields by an 18 per cent. cut. When the gravity of the situation became clear, General Secretary Emory W. Hunt and Foreign Secretary Arthur C. Baldwin, as the latest additions to the secretarial staff, offered in a spirit of generous self-effacement and loyalty to the work of the denomination to resign.

At the quarterly meeting of the Board of Managers, March 10th and 11th, after prolonged consideration of the matter in all its phases, the Board, with great reluctance, voted that it was best to avail themselves of the generous offer of Dr. Hunt and Mr. Baldwin.

Mr. Mornay Williams, one of the Board, has protested strongly on the ground that "such a policy is blind to its own results. It substitutes terror as a motive force for faith; it magnifies system into a virtue, while it reduces prayer and trust to the level of fanatical sentiment. For the practical outcome to-day look at its issue. At the very moment when we need all our forces at home for inspiration and abroad for realization, we cut off two of the chief of our secretarial force at home, and inhibit the sailing not only of new recruits, but of old veterans for our farflung battle line abroad."

One Day's Income for Missions

THE General Board of Missions of the Protestant Episcopal Church is facing the necessity of raising an emergency fund of \$400,000, to cover an accumulated deficit, and to make the missionary work of the church secure. In order to meet this, an appeal has been made to every churchman to contribute one day's income, over and above his regular gifts to missions. The proposal is one that commends itself as direct, reasonable, personal, and self-adjusting, and is meeting with a wide response.

The members and officers of the Board are taking the lead in contributing, and have already given over \$10,000.

The employees at the Church Missions House have pledged one day's income.

The missionaries on furlough are planning to do the same.

The Spirit of Mission's comments as follows on the significance of the plan: "How wonderful it would be if the whole church were to unite in this act of consecration! How much greater a thing would be accomplished than the mere raising of a sum of money for a good cause. The spectacle of every communicant laying a day of his life at his Master's feet and asking Him to use it to strengthen and extend His Kingdom in the world would be a mighty inspiration!"

Union Conferences on Immigrants

THE Immigrant Work Committee of the Home Missions Council recently arranged a series of local conferences concerning conditions and work among immigrants on the Pacific Coast, beginning February 15th, at Los Angeles, followed by San Diego, Fresno, San Francisco, Sacramento, Portland, Seattle, and Spokane.

These conferences are to bring together those who are actively interested or engaged in work among the immigrant populations, to bring the national Home Mission Boards and societies into more intimate touch with the situation on the Pacific Coast, and to foster a spirit of cooperation in this field of social, educational, and evangelistic work.

The program includes a study of the facts as to immigrant peoples, the work being done, the forms of service, questions of policy, and plans for cooperation. A traveling exhibit also illustrates conditions and work in other parts of the country, and includes books on immigration, literature in foreign languages, and other helpful material.

Missions at the Panama-Pacific Exposition

A LOCAL committee of the missionary women of San Francisco and the nearby towns has been for some

time eagerly planning to utilize the Panama-Pacific Exposition as an opportunity for an adequate presentation of woman's work in missions to the many strangers who will be gathered there. The plans of the committee include a program covering the whole period of the Exposition, giving methods, mission study, missionary literature, pageants, plays, etc., as well as talks on the various fields by those who have served in them. Gathering places and rest rooms for visitors will assure to every missionary women who goes to San Francisco an opportunity to meet other women with interests similar to her own.

The missionary exhibit at the Exposition will be under the care of the Missionary Education Movement.

The Woman's Congress of Missions

THE Woman's Congress of Missions' is to be held June 6-13, 1915, in the Exposition Auditorium at the Civic Center, Larkin and Hayes Streets, San Francisco, California. This congress is to present missions in all its aspects, being held under the joint auspices of the Council of Women for Home Missions and the Federation of Woman's Foreign Missionary Boards in the United States.

A large committee of Californian women are working enthusiastically on all local arrangements, and they will present the two missionary pageants. There is to be an exhibit of literature, a series of study classes and conferences, large inspirational gatherings and addresses by experts in the field of women's missionary enterprise. For further information, address Room 606, 600 Lexington Avenue, New York.

The Flying Squadron for Temperance

A NEW agency in the cause of temperance reform is the Flying Squadron, which has its headquarters in Indianapolis, but has taken the whole United States for its field. Three

groups of speakers and singers, under the leadership of ex-Governor Hanly of Indiana, have gone up and down the country, stirring large audiences on the liquor question. The campaign of two hundred and fifty days of service is to conclude in Atlantic City in June. The members of the Flying Squadron participated in all of the four state-wide fights in the Coast country, speaking nearly 600 times in Arizona, California, Oregon and Washington, and only one of these states voted to retain the saloon.

Many testimonies have come from the people of these states as to the valuable help given by these speakers in bringing about this result. But the Flying Squadron is proving more than a striking company of prohibition propagandists. It has helped to strengthen the churches wherever it has gone, has put iron into the blood of the good citizen, has elevated the moral ideals of all the people.

Quarter-Centennial of Chicago Tract Society

THE Chicago Tract Society celebrated its Twenty-fifth Anniversary on Sunday, February 14th. The Polyglot service in the Grace English Lutheran Church was addrest by Constantine Antoszewski, Senior Polish Missionary; Andrew Todoroff, Bulgarian missionary; V. H. Yessayan, Armenian, and Rev. C. T. Papadopoulos, head of the Greek work. Mr. Ernest C. Brooks, the Secretary, reported that 25 missionaries are employed and devote an aggregate of 218 months during the year to the work, conducting 1,070 public meetings, visiting more than 56,000 homes, and distributing over 12 million pages of tracts in 38 languages.

Liquor Menace to Alaska

D. R. E. LESTER JONES, public commissioner of fisheries, has completed a six months' survey of conditions throughout Alaska. His report is a stern rebuke to the government for the

inefficiency of its internal administration of the northern possessions. Laws regulating the sale of liquor are violated with flagrant persistency, evidently with the connivance of the officials, and little respect is shown toward laws regarding the protection of fish and fur-bearing animals in Alaska and in the Pribilof and Aleutian islands. His report denounces the conduct of white men of those regions toward natives. white man's lack of care and regard for the sanctity of the native's home is the crime of Alaska," reads the report. "In many sections the wife and daughter are dishonored, and any resistance from the husband, father or brother is overcome by threats and bribes and liquor, until even the men have all their best impulses and senses deadened, and seem to be unmanned. Wherever the white man has settled the saloon prevails, and that has had more to do with the ruination of the Indian and the Aleut than all other causes. In sections where the saloon is not found liquor reaches the natives in the form of pay and bribes."

LATIN AMERICA

Suffering Mexico

PLANS have been set on foot for missionary cooperation with the American Red Cross in giving relief to warscourged Mexico. Reports from the mission stations show that the people are more and more drawn to Christ by their afflictions, but they are in the throes of famine throughout a large part of the land.

Consul-General Hanna of Monterey, in a recent telegram to the State Department, said in part: "The Mexican authorities are doing what they can, but after four years of war, during which the fields have been neglected or have gone untilled, the crops are very short, and the local supply almost exhausted. We wish every town in the cotton States would buy a bale of cotton blankets and send them to Mexico, for these

people have very little clothing, and the weather is cold."

Consul Johnson, of Matamoros, makes the following appeal in part: "The conditions in Europe which shock the civilized world have existed here against our borders for four years unconsidered. Mexico is peopled with widows and orphans, and famine is in the land. One sees it daily in emaciated forms, shrunken cheeks, tightly drawn skin and burning eyes; sees it in the faces of women, old men, and little children. They have endured much, but now has been reached the end of their stoicism, and from the east, the west, and the south comes the cry for bread for the starving."

Missionaries appeal to friends at home for flannel, thread, blankets, shoes, clothing of all kinds, and money to buy foodstuffs. Second-hand goods that are worth shipping will be gratefully received.—Rev. H. L. Ross, Brownsville, Texas.

Conditions in Peru

THE Republic of Peru has about 700,ooo square miles, with a population
of 3,500,000, of whom about one-half
are uneducated, Quechua-speaking Indians. Tho the Spanish-speaking whites
form only 15 per cent. of the population, they are the professional and governing class, but have little to do with
the commercial life of their country.

Roman Catholicism is still the official State religion, and the Constitution prohibits the public exercise of any other form of worship. Moral and religious life are at a low ebb, and many public festivities are a scandal, especially in Indian communities, being accompanied by drunkenness, crimes, and orgies. Many educated people are atheists and freethinkers, and abhor the very name The lottery, bull-fighting, of religion. and cock-fighting are among the principal diversions (popular), to which children become accustomed. tion is at a low level, and it is estimated that only one-fourth of the total primary school population is in school. A lack of properly trained teachers hinders plans for improvement, which the Government has formulated. Widespread ignorance, immorality, and irreligion constitute a call for a healing and lifegiving Gospel.

The following Protestant missionary forces are at work: Methodist Episcopal (established 1890), having important day and high-school work in and near Lima, the capital; Evangelical Union of South America, has a printing establishment and a book depot in the capital and a large farm property in the highlands for industrial training and evangelization of the Indians; Seventh Day Adventists, and an Independent Holiness mission are also represented. total force (including wives and single women) is about 35 foreign missionaries. The native Protestant pastors and helpers number 12 or 15, and about 20 congregations have been formed, which meet in private houses, as do the Sunday-schools, Young People's Societies and evangelical day-schools. Communicants number about six or seven hundred with 1,200 young people enrolled as scholars in Sunday- and dayschools. Medical and nursing work, especially in the Sierra, has broken down the prejudice of fanatics and paved the way for the Gospel message. are constantly coming for the establishment of Protestant work in towns and villages yet unreached. Fifteen out of the 22 departments into which the republic is divided are unoccupied.

EUROPE

Soldiers Eager for Testaments

THE Scripture Gift Mission is continuing its work of distributing the Word of God among the soldiers of the various nationalities engaged in the war, and is receiving many reports of the eagerness of the men to have the books. Since the war began, over one million Gospels and New Testaments

have been given to British soldiers and sailors, at home and abroad, and hundreds of thousands to the troops of the Allies, and there seems to be no diminution in the demand. One British soldier, who is one of forty in a trench, writes that he has a Gospel, but it is seldom in his own possession as everyone wants to borrow it. He wishes that a sufficient supply might be sent out so that all his comrades might have a Testament or Gospel of their own.

Some of the men doubtless welcome the little books for lack of other reading matter, but, as one French pastor has put it, "who knows if in the camp or trench, perhaps wounded or alone, a man may be brought to know his Savior through the small book found in his pocket."

Reports come that prayer meetings and Bible readings are being held in the "dug-outs," sometimes even with shells flying around, and many a soldier has found the Lord, notwithstanding the trying conditions. One soldier writes: "It is not the time for men to argue about the existence of God, or the inspiration of Scripture. Men do not question this now in the face of such terrible dangers; their one thought is how they might know that their sins are forgiven."

Islam in England

T Peshawar, on the northwest fron-A tier of India, Mohammedans, are beginning to be alarmed at the progress of the Gospel, and in order to check it they have spread a number of wild Thus it is said and believed stories. that Islam is spreading rapidly in England; that several of the nobility have declared themselves Mohammedans; that George Sale, who translated the Koran nearly two centuries ago, on his deathbed declared himself a Mohammedan, asked forgiveness for having put forward such an incorrect translation, and desired that all copies should be burned; that a prominent Church Mis-

sionary Society missionary in South India embraced Islam some time ago; and, finally, that one of the Church Missionary Society's workers at Peshawar had been recalled to England to combat the growth of Islam there. Absurd as these stories seem, there may be some foundation for them in the fact that there is now published monthly at Woking, near London, the Islamic Review and Muslim India, which has sections in English, Arabic, Persian, and Esperanto. Its editors consider themselves missionaries of Islam to England, and announce in one issue: "We are taking this opportunity of informing the English public that many English ladies and gentlemen have embraced Islam, and there are innumerable people in England who are Muslims without knowing that they are such."

Basel Mission Centenary

A T Basel, on the Rhine, one of the most active missionary institutions in Europe this year celebrates its centenary. The seminary was established in 1815 for the education of mission-There were aries to foreign lands. troublous war times then within the canton, one hundred years ago, as now exist in 1915 close to its border-line. A Russian army, in 1815, was encamped on one side of Basel, and a Hungarian army on the other, and in token of their gratitude for a remarkable deliverance, the people resolved to establish "a mission seminary to train up pious teachers for the heathen." The Basel Missionary Society has grown and is attached to no one church, but is affiliated with nearly all of the Protestant churches of Central Europe. The students have mainly been from Germany and Switzerland, and the college has been turning out missionary agriculturists, weavers, shoemakers, bakers, workers in wood and iron, tailors, printers, and mechanics, as well as teachers, ministers. and surgeons. The missions have been established on the Gold Coast in Africa, in India and China, and the industrial missions are a model for all such work.

Heroism of German Deaconesses

B ISHOP NUELSEN, of the Methodist Church, has recently visited Saxony, and the services which he held were attended by great crowds of serious men and women. He writes as follows of the Methodist deaconesses, many of whom are attending the wounded in the hospitals, and some twenty-five of whom are at the front, immediately behind the firing line.

"The few letters that have been received from them reveal deeds of heroism and hardships equal to the most renowned feats of warriors. Think of those girls on the cold plains of Poland, sleeping night after night on bare ground, counting themselves happy when they can procure some straw to sleep upon; being unable to change their clothes for three weeks; going without food for a day and night in succession; giving the last morsel of bread to a hungry soldier and not tasting bread for five days. Truly I never realized as much what the heroism of women can endure and perform as I did when I read a few of those simple, unassuming letters."

The Gospel in Russia

"A MILLION Gospels wanted. Help and pray." Such is the message received by the Scripture Gift Mission from its agent in Russia, who adds:

"One of the most striking and grand things that I know in this country is the way that God has led the people to long after His own Word. Again and again I am told that the wounded soldiers in the hospitals say to those who offer them papers and tracts, etc.: "We do not want these; we want God's Word." Another striking thing is the way He has laid it on the hearts of the highest in the land to help in spreading His Word. The Empress herself has gone to the front

to see after the wounded, and has taken 20,000 copies with her. She is doing much in this way. Her noble example is, as you can fancy, influencing many. I suppose that since the tenth and eleventh centuries there have never been such opportunities of spreading the Scriptures in Russia as there are in the present time. I am glad that I am living now. I am glad that I am in Russia now. I know no place in the world where I think it more important to work. How grand if God's Word does for Russia again what it did for it in the distant past. Aye, and how good for the world! Russia is not isolated now as she was then. She will never be so isolated again. She will become one of the greatest powers of the future; and we who are living now have, by our prayers and our work and our gifts, to decide to some extent how her power will be used."

MOSLEM LANDS IN ASIA Demand for Bibles in Syria

THE Beirut press has been carrying on its work under great difficulties during the past few months. The Balkan war had so disastrous an effect on the price of coal and gas that provision for the running expenses became a The directors, accordingly, looked about for a cheaper form of power, and finally settled on the installation of a suction gas plant, by which the coal bill was cut in half. During the present war, it has been possible for the work to be kept up without being entirely swamped, and the pay-roll was maintained long after returns from the publications were cut off by the closing of the schools all over the country. More than once the force employed at the mission press has become panic stricken at the presence of soldiers in the town and fled to the mountains. But each time the workers have come back.

At length, however, it became necessary to cut down to half time, for the demand for books and pamphlets put

out by the press had practically ceased. That it has not been compelled to close entirely is due to the still urgent call for Bibles, the printing of which enables the press to continue its invaluable work.

War News in Persia

N amusing side to the dark war pic-A ture comes from Rev. R. M. Labaree in Tabriz, Persia, in an account of an itinerating trip taken in December last: "All the Persians side intensely with the Germans, and will believe no stories that do not proclaim them the winners of every battle. Geography, history, political conditions never troubled the newsmonger as he told his tales. In one place I was asked from what country I came, and when I replied that I was an American, my questioner said: "I am very sorry to inform you that your country has been utterly destroyed by the Germans," nor could I persuade him that that was not Another told me of the capture of Paris, that it had been decreed that the city should be given over to eight hours of indiscriminate slaughter; but that at the earnest intercession of the Persian Minister, the time of bloodshed was reduced to four hours. An intelligent man (for Persia) insisted that up to the present time not one German had been killed, owing to their marvelous devices for self-protection."

INDIA

Indian National Council

OWING to the financial stress due to the war, the National Missionary Council of India did not hold its expected meeting, but the Executive Committee met, and the resolutions adopted have been circulated among the representatives of the Provincial Councils, and passed upon by them. The Council has now been fully constituted by the election of three representatives from each of the eight Provincial Councils, and 18 coopted members. The Executive Committee has been enlarged so as

to include one member from each province. The Metropolitan Bishop of India is still its President, and Dr. S. K. Datta Vice-President. The financing of the Council is a difficult matter, and an appeal has been made to the Home Boards to meet the deficiency up to Rs. 7,500. The initial difficulties of organization have been immense, and the war has temporarily paralyzed many of the outreaching aims of the National Council, but there have been many reasons for believing that, as a whole, the movement is of God, and must succeed.

Honors to a Missionary

DEV. J. C. R. EWING, President of REV. J. C. Lahore, India, and Vice-Chancellor of the University of the Panjab, has been appointed by the King of England, a "Companion of the Order of the Indian Empire." This is a rare honor, since no other American has ever received it. years ago he was given a Kaiser-i-Hind medal of the first class in recognition of his relief work after the Kangra earthquake. Dr. Ewing is a Presbyterian missionary, having served in India for about 35 years. He is a brother of the late Dr. Arthur Ewing, who, at the time of his death, was president of Allahabad Christian College.

A Brahmin Impostor

I N the monthly news-sheet issued by the Church of Scotland Eastern-Himalayan Mission, appears an interesting story of a Brahmin, who claimed to be an incarnation of the supreme deity. The government, intending to protect the purses of the peasants, turned him out of Nepal after making trial of his powers and finding him to be an impostor.

He went into the Temi district of Sikkim, with an attendant gang numbering nearly twenty, and took up his abode in the forest. The people thronged to him from Darjeeling and beyond Gantok. Certain Limbus on his route

prepared to defend their property, but there remained plenty of dupes to whom he narrated their past and expounded their future.

He has now departed, and it is said that he received between 300 and 400 head of cattle and many thousands of rupees from the poor, ignorant people.

CHINA

Fifty Years in Hangchow

THE jubilee of the establishment of Protestant missions in Hangchow was celebrated during the Christmas holidays. Fifty years ago C. E. Moule, a young English clergyman, afterward the Bishop of Mid-China, came up from Ningpo, the first treaty port in this province. The American Presbyterians (North), the China Inland Mission, and the American Presbyterians (South), soon followed, and, later, the American Baptists. The celebration was in the hands of a committee of Chinese and missionaries, and was held in the large "Peace Hall." On Sunday afternoon, when Rev. J. C. Garrett, formerly of Hangchow and now the president of the Nanking School of Theology, delivered an address, in which he laid upon the present generation the will of God, the responsibility of transmitting to others what they had received from the early pioneers and all the blessings of this first fifty years of the Gospel.

Yale in China

SINCE the Yale Mission was opened in Changsha, in 1903, between fifteen and twenty men have gone out there from Yale. In 1906 the Preparatory Department of the College was started, and now numbers about 140. This year the Freshman College Class has been begun. The medical work, under the able supervision of Dr. Edward Hume, reports over 40,000 patients treated annually in the men's and women's hospitals. The laboratory is equipped with modern bacteriological and chemical apparatus, and is providing ample material

for study for a number of workers. This medical work has so imprest the governor and officials that they have requested the Yale Mission to join with them in conducting a medical school for the province, and the negotiations are still in progress.

A Chinese Forms Bible Classes

A YOUNG Chinese engineer named Mea has taken up in China the organization of Bible-classes as a service incidental to his professional work. It is reported that there are now operating under his oversight 71 such classes, attended by 800 men. Mea was converted in the Massachusetts Institute of Technology, Boston, where a most earnest Christian student won his friendship and changed his religious views.

JAPAN—KOREA Japanese Officials and Korean Missionaries

CEVERAL months ago Count Okuma's cabinet recalled to Japan General Akashi, head of the Japanese police service in Korea, who was responsible for the arrests of the 120 Korean Christians who were charged with plotting to assassinate Governor-General Terauchi. This removal showed an encouraging change of attitude on the part of the Japanese. Next, the Japanese Emperor granted pardon for Baron Yun and the five other defendants who were the only ones sentenced on these charges. Unfortunately, just at this time a local official called before him for reprimand Rev. George S. McCune, of Syen Chun, who had been preaching powerfully in revival meetings in Pyeng Yang. He was charged with having made an inflammatory anti-Japanese speech, in having referred to a crown placed on the head of Jesus, in telling how the blood of Jesus had been shed for the Korean people, and in similar statements, which the Japanese official had conceived were insults to Japan. Mr. McCune clearly stated that he had not used language

detrimental to the interests of the Japanese Government, and assured the officer that the people of the church understood his statement in its true spiritual meaning, and for them it could not have any possible political significance.

Imperial Gift to the Salvation Army

WITH a generous gift of 3,000 yen, their Imperial Majesties the Emperor and Empress have indicated their interest and approval of the social and philanthropic work which has been done in the past 19 years in Japan by the Salvation Army. It is the first Imperial recognition that the Army has had, and, coming at a time of great need, it is doubly appreciated. The gift comes at a critical period in the finances of the Army, inasmuch as a few months ago Commissioner Mapp was informed by the headquarters office at London that the effects of the war were such that there would be a great reduction in the support sent to Tokio. A little later the "reduction" proved to be 12,000 yen—a crushing blow, but one which the Army is sharing in every quarter. since the news of this reduction came that the Army's need was called to the attention of their Majesties through the kindly offices of Count Okuma, Baron Shibusawa, and Mr. Shimada, M.P.-The Japan Times.

Advance in Korean Churches

THE Federal Council of Protestant Evangelical Missions in Korea has decided to open a summer Bible-school this year at Wonsan, which is expected to develop into a permanent center of religious influence for the whole country. The council also voted to become responsible for mission work among the Korean population of Tokyo, Japan.

The statistical reports marked the highest figures yet gained in Korean work. There are now 395 missionaries in the country, of whom 128 are ordained pastors. Korean workers giving full time to the church number 1,103. Or-

ganized churches are 2,343. Baptism of 9,019 adults has brought the total communicant membership to 76,825. In addition there are enumerated 196,389 adherents, a gain of almost 25,000 in the past year.

Sunday Schools for Non-Christians

KOREANS are using Sunday-schools as an evangelistic agency in a novel way. They have formed Sunday-schools exclusively for non-Christians. So successful have they been that the parents are coming to the missionaries and speaking appreciatively of the work being done for their children, and inquiring of "the way" for themselves. Rev. C. T. Collyer, treasurer of the Korea Sunday-school Association, writes concerning this work: "To me the most interesting feature of it is that it is not directly any missionary's work. We have given the idea and the inspiration to the natives, and they are doing the work. We want to multiply this kind of activity all through our territory."

AFRICA

Among the Soldiers in Egypt

THE presence of over 100,000 British Colonial troops in Egypt has offered a great opportunity to missionaries for Christian work. The temptations of a city like Cairo can be better imagined than described, and many soldiers, free from the restraints of home, have fallen an easy prey to Moslem and pagan vices. The British and American missionaries have taken the opportunity to give stereopticon lectures, and to hold Bibleclasses and religious services with encouraging results. Dr. Samuel M. Zwemer, Rev. Stephen Trowbridge, and the Y. M. C. A. secretary, Mr. Jessop, have been especially active. Twelve thousand men from Australia have been encamped at the foot of the Great Pyramid of Gizeh. Mr. Trowbridge writes, March 7:

"Dr. Zwemer and I have preached and lectured in the Mena Camp eight or nine

times during February with an attendance averaging over 900 men each time. It is a most inspiring work. At the end of one of Dr. Zwemer's sermons the troops burst into three cheers. Every Sunday night a communion service is held, and during February 30 men accepted Christ publicly for the first time. Many Y. M. C. A. tent-meetings are being held for the soldiers in the great camps outside Cairo, where are gathered the troops from Australia, New Zealand, and England. I have also heard these soldiers pray and sing, and can not help loving them. Mr. William Jessop, the efficient Y. M. C. A. secretary for Cairo, has been reinforced by three Scotch secretaries. . . . The temptations in the vicious resorts of Cairo are very great, and thousands of these stalwart men have been entangled in sin. But many have come to themselves and to God, and are attending the Association meetings. About 600 men from the troops have joined the Pocket Testament League."

A South African Native College

A BOUT ten years ago a movement was set on foot in South Africa to establish an institution for the higher education of natives—an interstate college. The scheme was inaugurated on a large scale, and it was purposed to raise a sum of £50,000 for the institution. of the enterprise have now decided to begin on a much smaller scale, and the college is to be opened this year. Members of the staff are to be professing Christians and to be well disposed toward mission work; they need not, however, belong to any particular Christian sect. Ons Land, a South African paper, points out that very few natives succeed in passing the matriculation examination, and that while, theoretically, it is right that opportunity for higher education should be given in South Africa to those natives who desire it, the elementary education of the native remains the chief problem.

Hungry for the Gospel

M. GEORGE SCHWAB, a graduate of Mount Hermon School, Massachusetts, and now missionary in German West Africa, tells interestingly of his wonderful success among the natives of that region. He says:

"Half a generation ago the Bulu, armed with trade guns, marched to the coast to rid the land of whites. Witness the power of Christ's Gospel! recent communion Sunday at one of our interior stations the forests gave up their dwellers to the number of 8,100 by actual count! These were they 'whose garments were washed white with the blood of the Lamb.' And on the same Sunday at an outstation which had been opened to relieve the pressure on the workers at the main station, were gathered 5,000 more, this work having been built up in the brief space of a year! Floods, not showers, of blessing, these! We have some 4,500 pupils in the village schools in connection with the station. The most discouraging feature of the whole work is its very success. One lone white man with the future of part of a large tribe on his hands!"

Lions and Religious Services

M BERESHI, one of the largest native towns in Northeast Rhodesia, is the chief station of Awemba Mission, and is under the charge of the London Missionary Society. Work was commenced there in 1900, and since has been steadily carried on in the face of formidable Heathen practises difficulties. beliefs still maintain a strong hold on the people, but still the work grows. There must be something excellent in the quality of the converts when the missionary can report: "The Sunday morning prayer meeting is attended by all the Christians who do not go out preaching." Concerning the depredations of lions, Mr. Nutter, a missionary at the station, writes: "I am glad to say that nobody has been injured in our village, but several people have been killed in the immediate district. The lions have repeatedly wandered about the station, and a month ago they killed both my donkeys on one visit. These frequent visitations have made our Friday evening service impossible, and we are arranging for this service at sunset."

A South African Sunday-School Union

THE Sunday-school forces of the Christian churches of South Africa have been successfully organized. need of such an organization has been felt by Christian workers in South Africa for several years. The World's Sunday-school Association, in 1911, offered \$750 per annum for two years toward the salary of an organizing secretary. At the time the offer could not be accepted, but the organization has now been effected, and strenuous efforts are being made to win the million and a half children in South Africa to the Sunday-school and the Sunday-school's Christ.

Many Volunteer for Africa

T a rally held in January in Moody A Church, Chicago, in the interest of the Nyassaland mission of central Africa, which was founded by Andrew Murray, sixty-two persons volunteered for work in Africa. The rally was held under the auspices of the North American Council. which has collected during the last thirteen months over \$4,000 for the work, and has already sent to the field a trained nurse. It is the sole representative of the body conducting the mission, the Reformed Church of Africa. There are now at work seventytwo Europeans in eighteen stations, who care for 70,000 pupils in mission schools; yet so large a territory is absolutely untouched that the mission is seeking missionaries and money that it may at once enter Portuguese Nyassaland.

Zanzibar Boy Scouts

THE first troop of Boy Scouts was started in Zanzibar in September, 1912, by Padre Keable. It consisted then of three patrols of seven boys each, the boys being all scholars at the high school, and including Indians, Swahilis, Goanese, Arabs, and half-castes. wear ordinary scout dress (but bare feet), and the colors are green shirts and red scarfs. Michael, a high-school teacher, is assistant scout master, and they turn out, as a rule, on Wednesdays and Saturdays. They learn the Scout Law and do all that Scouts do in Eng-They are mostly Mohammedan by religion, but there are some 16 Christians and a few Hindus. Quite a number of Mohammedans are learning religion. There are now six patrols and a band.

THE ISLANDS

The Pioneer to the New Hebrides

THE Presbyterian Church in Canada commemorates this year the centennial of the birth of John Geddie, the first missionary sent out from Canada or from any colonial church of the British Empire. He was born in Nova Scotia, and went to the New Hebrides Islands in 1848. He was the first missionary to that group of islands. That he was a man of great ability is evidenced by the way in which he laid the foundation of the Christian Church among cannibals and savages in the southern portion of the New Hebrides group. On the Island of Aneityum there stands a monument to his memory on which is inscribed: "When he landed here in 1848 there were no Christians; when he left in 1872 there were no heathen."

Poisoned Bibles for the South Seas

FROM the Bible House in New York a thousand Bibles in the language of the Gilbert Islands have been sent to Sydney, Australia, there to be reshipped to Ocean Island and Apaian in Micronesia. From Ocean Island, which is an

important commercial center because of its wealth of phosphate, the Bibles will be sent on adventurous voyages of two hundred miles or so to other islands of the Gilbert group. In the bindery of the Bible House poison was worked into the covers to discourage insect foes; the packing-room was turned into a tinshop while the books, in parcels of 20, were soldered up in tin to guard against wetting by waves or weather, and the shipping office supplied the tin cases with 50 stout boxes as armor against rough handling by stevedores of many races - all these pain's being taken to insure the safe arrival of the precious freight at the Gilbert Islands. The cost to the American Bible Society of this consignment was \$1,367. It is a grant to the American Board Micronesian mission.

OBITUARY NOTES Mrs. Jacob Chamberlain

N March 12, 1915, Mrs. Charlotte Birge Chamberlain, widow of the late Rev. Jacob Chamberlain, M.D., D.D., died in New Brunswick, New Jersey, at the home of her son, the Rev. Lewis B. Chamberlain, in her seventyninth year. She was one of the first women missionaries from America to India, sailing in December, 1859. She and her husband labored chiefly for the Teluga people, with Madanapalle as the center, for nearly fifty years. Mrs. Chamberlain was the daughter of the Rev. Chester Birge, an Ohio clergyman; and was a graduate of Mount Holyoke College. Mrs. Chamberlain returned to America in 1909, one year after the death of her husband. Her Christ-like devotion inspired her husband in his efficient work and led her children into the missionary service.

Dr. F. T. Moore of Beirut FRANKLIN T. MOORE, M.D., Professor of Gynecology and Obstetrics in the Syrian Protestant College, Beirut, died on January 13th after a brief illness. Dr. Moore had been associated with the College for more

than twenty years, and occupied a large and important place in the life of the institution. For many years he acted as secretary of the Faculty, and was one of its wisest counsellors. The great loss both to the community individually and to the College as an institution, was exprest by one friend, who said: "No man is indispensable. but this loss is irreparable."

Dr. Moore was a native of Bridgeton, N. J., and a graduate of Princeton University (1891), and of the University of Pennsylvania Medical School. In September, 1897, he married Miss Ethel Jessup, daughter of Dr. Henry H. Jessup, who survives him with five children, the eldest a boy of about 15.

Mrs. Lyman Jewett

M RS. EUPHEMIA DAVIS JEW-ETT, widow of Dr. Lyman Jewett, who, with her husband, gave nearly forty years of missionary service in South India, died in March, at the age of 91 years. To tell the story of Mrs. Jewett's life would be to review the early history of that celebrated mission among the Telugus in India known as the "Lone Star" mis-A four months' voyage in a sailing vessel brought Dr. and Mrs. Jewett to Madras in 1849. They proceeded at once to the struggling little station at Nellore to assist Dr. Day, the founder of the mission, in his Here they labored faithfully work. for many years. In 1877 they were transferred to Madras, where they opened a new station in 1878, and there spent the remainder of their missionary life.

Miss S. D. Doremus, of New York

ISS SARAH DU BOIS DORE-M_{MUS}, daughter οf the Thomas C. and Sarah Platt Doremus, and for some years the general corresponding secretary of the Woman's Union Missionary Society, of York, died on January 24, 1915.



Thirty Years in the Manchu Capital. By Dr. Dugald Christie. Illustrated. 8vo. 302 pp. \$2.75, net. McBride, Nast & Co., New York, 1914.

Dr. Christie is a Scotch medical missionary in Mukden, a city that has been the scene of stirring events in the past thirty years. In 1894-5 the China-Japanese war, and in 1904-5 the Russo-Japanese war, found in Manchuria their principal battlefields. In 1000 Boxer rebellion sought to sweep away every vestige of Christianity out of Manchuria, and in 1911-12 the Republican revolution narrowly missed making Mukden a shambles of Manchu blood. From November, 1910, to April, 1911, the black death of pneumonic plague swept over part of Northern Manchuria, and Mukden was only saved by the prompt and insistent action of Dr. Dugald Christie and his colleagues, backed by a wise and determined viceroy.

The Medical Mission, which was founded by Dr. Christie thirty years ago, is to-day a powerful agency for Christianity. Officials and soldiers soon came to recognize the importance of the doctor's help, and it is one of the interests of this volume of experiences, to note how often we are brought face to face with men in high office, some of whom very worthily upheld their position, and showed themselves full of character and capacity, and truly devoted to the interests of their people.

As a result of Dr. Christie's work a Union Medical College has been built, and there is now a staff of eight foreign teachers and two foreign lecturers, all animated by the missionary spirit and outlook. The pronounced Christian character of the College is no draw-

back in the eyes of the general public. The book is a fine addition to medical-missionary literature, and is written in a readable style. It should be in the hands of all interested in medical missions.

Samuel B. Capen. By Chauncey J. Hawkins. Illustrated. 8vo. \$1.25, net. Pilgrim Press, Boston, 1914.

It is good to turn aside now and then from the biographies of great and lonely personalities to the life of an American business man of our own time. Samuel B. Capen "was not born as a genius towering in intellect or imagination above his fellow men. He had through his life a physical equipment below the average"; yet he became, perhaps, "the leading layman" of the city of Boston, and has quickened the idealism of the Christian business men of America.

The biographer has done his work well. He takes us back to the early home of his hero, a home of modest means, permeated with the finest Puritanism. It was a wholesome education for the lad simply to live in Boston in the days before the war, the days of zealous temperance reform, of antislavery, of Finney's evangelism. Capen entered a business firm which regarded business as an opportunity for the expression of Christianity.

The first outstanding opportunity of public service came to him when he was elected president of the Congregational Sunday-School and Publishing Society. A further chance to help boys and girls came when he was chosen member of the Boston School Committee in the days of riotous graft. Capen helped to save the school system and to give it

new life by forwarding the movements for manual training and other reforms. The causes of temperance, of justice to the Indians, of universal peace were among the permanent passions and pursuits of his life.

Mr. Capen's noblest powers found their noblest exercise when he became bound officially to the work of world-conquest, as president of the American Board and chairman of the Laymen's Missionary Movement. In these and many other public responsibilities he was generous with his time, yet careful of its use; he drove his work, was never driven by it.

The author happily says, "He was not a gentleman who was religious, he was a gentleman because he was religious." A layman, "always living in the spiritual world, passionately devoted to the kingdom of God," Samuel B. Capen has made more wide and level a path which multitudes of business men are going to walk in this, "the laymen's age."

Modern Religious Movements in India. By J. N. Farquhar. Illustrated. 8vo. 471 pp. \$2.50, net. The Macmillan Co., 1915.

India is the hotbed of many religious movements. Not only do Hinduism, Brahminism, Buddhism, Jainism, Mohammedanism, Parseeism, and other ethnic faiths flourish there, but there are also innumerable sects and reform movements. In these valuable lectures, first delivered in Hartford Theological Seminary, Mr. Farquhar has rendered a great service to Occidental students by his clear, comprehensive, and judicial study of these reform movements. After a brief historical view of the last 85 years, he describes the "movements favoring serious reform"-such as the Brahmo Samaj, the Prarthana Samaj, the Parsee and Mohammedan reforms. Then come the histories of the Arya Samaj and other work in defense of the old faiths, and the many sectarian movements in Hinduism and caste organizations. Modern social and industrial reforms are presented in a way that reveals the great need of India for social transformation. The author has mastered his subject and knows the art of presenting it to occidental readers. His work comes at once into the position of authority and unique interest.

Social Christianity in the Orient. An Autobiography of John E. Clough. Edited by His Wife. Illustrated. 8vo. 409 pp. \$1.50. The Macmillan Co., 1915.

The best biographies are more than the life-stories of men—they are histories of world-periods, the progress of great movements, and the solution of problems. Dr. John E. Clough was an unusual man; he lived in an unusual time, and performed unique service for mankind. His life-story is here given autobiographically, but written by Mrs. Emma Rauschenbusch Clough, and as a result has both advantages and disadvantages. If Mrs. Clough had not so subordinated her personality she would have written a better book from a literary standpoint, but the narrative might have lost some of the unique personality of the man.

The "Lone Star" Mission among the Telugas of India is one of the great miracles of Christian history. We have here the story of the mission, its founder, and work. No better example can be cited of the highest type of "social Christianity in the Orient"—a work based on the regeneration of individuals, but reaching out for the transformation of communities. This is one of the important recent contributions to missionary literature.

Missionary Crusaders. By Claud Field. Illustrated. 12mo. 221 pp. \$1.00, net. Fleming H. Revell Company.

We have experimented by reading parts of this book to a boy in the eighth grade of a public school. The book held him as in a vise. The writer divides his work, not very consistently, into three parts, "In Regions of Snow," "In Lands of the Sun," "In India and

the East." We had thought of India as under the dominion of the sun, and had not been accustomed to class Massachusetts with Greenland.

With swiftness and vividness we are shown pictures of missionary pioneers from different times and conditions. The first chapter deals with John Eliot among his Indians, studying their almost impossible language, meeting and conquering defeat. The sufferings of the Jesuit martyr, Father Jogues, are almost too luridly detailed for so brief a narrative. There follows a sketch of David Brainerd, whose strange life, closing at 29 years of age, has been so influential throughout subsequent missionary history. The more familiar stories of Hans Egede and of Duncan of Metlahkatlah are told again, and this is well. We are tempted to forget that boys and girls are growing up, who have never heard of the stories which thrilled us as children.

There are other stories of Huc and Gabet, and their desperate adventures in Tibet; of the Moravians in the forests of Dutch Guiana, and of Vanderkemp, that strange figure of South African missions. There are excellent snapshots of Moffat and Livingstone, of Schwartz of India, and of Adoniram Judson, whose sufferings are effectively described

The heroes of the "native" church, fortunately, are not forgotten, short chapters deal with the martyrs of Madagascar and with Crowther, the African slave who became a bishop.

The book deals with the exceptional rather than the typical, and is an appetizer which, rightly administered, may induce a boy to feed upon the solid food of missionary biography.

A Hero of the Afghan Frontier. Dr. Pennell's life—for Boys. By A. M. Pennell. Illustrated. 12mo. 208 pp. \$1.00, net. Revell Co., 1914.

There are few more fascinating stories than the adventures of this medical missionary among the wild tribes of the Afghan frontier. There are humorous touches and exciting adventures among "freebooters," interesting camping trips in Kashmir, and heroic deeds of self-sacrifice in the medical mission. Much of the narrative is told in Dr. Pennell's own graphic style. The book will be eagerly read by boys, and will capture their hearts for the ignorant wild men and for the work of Christ among them. No better book can be recommended for Sunday-school libraries.

Judson, the Hero of Burma. By Jesse Page, P.R.G.S. Illustrated. 12mo. 245 pp. \$1.00 net. Fleming H. Revell, 1914.

The story of Judson's heroic life, his pioneer work in Burma, his imprisonment, his many other trials and hardships and successes, all is graphically told. This biography has not the literary finish and completeness of the biography of Edward Judson, nor the popular character of the small volume by Hull, but it is a graphic description with illustrations, that will appeal to many readers.

A Christian Hermit in Burma, and other Tales. By Various authors. Illustrated. 12mo. 85 pp. 1s. S. P. G., London, 1915. An attractive group of stories that interpret Christian missions in Burma and other mission lands. Some of them—like that describing "What It Means to Become a Christian"—offer good material for talks to young people.

NEW BOOKS

Gleanings From Chinese Folklore. By Nellie N. Russell. With some of Her Stories of Life in China, to which are added Memorial Sketches of the Author from Associates and Friends. Compiled by Mary H. Porter. Illustrated. 12mo. 169 pp. \$1.00, net. Fleming H. Revell Co., New York, 1915.

The Light on the Hill. A Romance of the Southern Mountains. By Martha S. Gielow. Illustrated. 12mo. 250 pp. \$1.00, net. Fleming H. Revell Co., New York, 1915.

Early Heroes of the Mission Field. Links in the Story of Missionary Work from the Earliest Ages to the Close of the Eighteenth Century. By the Right Rev. W. Pakenham Walsh, D.D. Illustrated. 12mo. 249 pp. 50 cents, net. Fleming H. Revell Company, 1915.

In the Land of the Head-Hunters. By Edward S. Curtis. Illustrated. 8vo. 110 pp. World Book Co., Yonkers, 1915.

The Book-Method of Bible Study. By Rev. William Evans, Ph., D.D. 12mo. 127 pp. 50 cents, net. Bible Institute Colportage Association, Chicago, 1915.

The Good News of a Spiritual Realm. By Dwight Goddard. 12mo. 379 pp. \$1.00. Dwight Goddard, Ann Arbor,

Mich., 1915.

Roman Catholicism Analyzed. A Dispassionate Examination of Romish Claims. By J. A. Phillips. Introduction by William Burt, D.D., LL.D. 8vo. 310 pp. \$1.50, net. Fleming H. Revell Co., pp. \$1.50, net. Fleming H. Revell Co., New York, 1915. The Negro Year Book for 1914-15. An

Annual Encyclopedia of the Negro. 400 pp. 25 cents, net. Tuskegee Institute, Alabama, 1915.

The American Indian in the United States. Period 1850-1914. By Warren K. Moorehead, A.M. The Present Condition of the American Indian; his Political History and Other Topics. A plea for Justice. Illustrated. Large 8vo. 440 pp. Andover Press, Andover, Mass., 1915.

Adventures in Faith. 16mo. 39 pp. Association Press, New York, 1915. By C. J. Ober.

Edward Bickersteth, Missionary Bishop in Japan. Prefaced by an Introductory Letter from His Grace the Archbishop of Canterbury, and by a Foreword by the Right Rev. Cecil H. Boutflower, Bishop in South Tokyo. 187 pp. Y.1.00. Kyobunkwan, Tokyo, 1914.

Among the Lushans. By Herbert Anderson. Illustrated. 43 pp. 1s. Carey Press London 1914

Press, London, 1914.

Australian Aboriginal and the Christian Church. By Herbert Pitts. Illustrated. 133 pp. 2s., net. S.P.C.K., Illustrated. London, 1914.

Dohn Williams the Shipbuilder. By Basil Mathews. The Pathfinder Series. Illustrated. 298 pp. 2s., net. Oxford University Press, London, 1915.

Black Tales for White Children. Translated and arranged by Capt. C. H. Stigand and Mrs. Stigand. Illustrated. 200 pp. 5s., net, Constable, London, 1914. Children of Wild Australia. By Herbert Pitts. Illustrated. 90 pp. ls. 6d., net. Oliphant, Edinburgh, 1914.
The Vital Forces of Christianity and Illustrated.

Islam. A Collection of Papers by various Authors. 3s. 6d., net. Oliphant, Anderson and Ferrier, Edinburg, 1915. Through Unknown Nigeria. By John R. Raphael. 12mo. 361 pp. T. Werner

Raphael, 12mo. 361 Laurie, London, 1914. 361 pp.

Essentials of English Speech and Literature. By Frank H. Vizetelly, LL.D. 8vo. 418 pp. \$1.50, net. Funk & Wagnalls Company, New York, 1915.

Healing and Saving. The Life Story of

Philip Rees, Methodist Missionary in China. By W. Arthur Tatchell. 154 pp. 1s. 6d., net. Kelly, London, 1914.

Missionary College Hymns. Arranged by Annie H. Small. vii-120 pp. 4s. 6d.,

met. Oliphant, Edinburgh, 1914.

The Missionary Speaker and Reader. A collection of Recitations, Dialogs, Readings, and Responsive Services. Edited by

w. E. Cule. 155 pp. 1s., net. Carey Press, London, 1914.

Home Life in China. By Isaac Taylor Headland. Illustrated. 319 pp. 10s. 6d., net. Movements in Judaism: Zionism. By Richard J. H. Gottheil. Illustrated. 258 pp. \$1.50. Jewish Pub. Society of America Philadelphia 1914. America, Philadelphia, 1914.

A Congo Pathfinder. By John H. Weeks. Illustrated. 251 pp. 2s. 6d. R. T. S.,

London, 1914.

Japan's Message to America. Edited and compiled by Naoichi Masaoka.

trated. 262 pp. Tokyo, 1914.

Letters from New Zealand. By H. W. Harper. 357 pp. 3s. 6d., net. H. Rees, London, 1914.

With the Bible in Brazil. By F. C. Glass. 164 pp. 2s. 6d., net. Morgan & Scott, London, 1914.

Morocco the Piquant, or Life in Sunset Land. By George Edmund Holt. 16mo. 242 pp. 6s., net. Heinemann, London, 1914.

Travel and Politics in Armenia. By Noel Buxton and Harold Buxton. 16mo. 271 pp. Smith, Elder & Co., London, 1914.

PAMPHLETS

Annual Reports of the Federal Council of the Churches of Christ in America for the Year 1914. 231 pp. National Offices, 105 East 22nd Street, New York, 1915.

Statistical Tables Federated Missions in Korea. Compiled by F. K. Gamble. Printed by the Fukuin Printing Co., Yokohama, Japan, 1915.

Lessons from the Life of George White-

field. By Rev. John Greenfield, M.A. 58 pp. 25 cents, postpaid. A. O. Sturgis & Co., Nazareth, Pa., 1915.

The Beginnings of the Women's Department of the Canton Christian College, 36 pp. Trustees of the Canton Christian College, 156 Fifth Avenue, New York, 1915. Vital Teachings of God's Word.

Forth in Bible Studies. By J. H. Todd. 79 pp. 25 cents. Bible Institute Col-

portage Association, Chicago, 1915.

The End of the Law, or, Christ and Buddhism. By Rev. D. C. Gilmore, M.A., and Rev. J. F. Smith, B.A. 87 pp. Price As. 4. Association Press, Calcutta, India, 1914.



- 1. In Sumatra (Dutch East Indies) there is now a race between the Cross and the Crescent, and the one which reaches the people first will be the ruling faith. (See page 428.)
- A Moslem gentleman in Tunis says that the greatest danger to the Mohammedan faith comes from Christian work among the children. (See page 415.)
- 3. Twelve thousand Scotch soldiers have recently joined the Pocket Testament League, and thousands of others are in the same band of Biblereaders. (See page 435.)
- 4. "Scatter-the-Truth" bands have been formed among the Chinese Christians. The members volunteer to go among non-Christians distributing tracts, preaching, and selling Bibles. In one district one of these bands disposed of 3,000 gospels. (See page 404.)
- 5. Mohammedanism has been losing ground for the past seventy-five years. Greece, Bulgaria, Servia, Rumania, Tunis, Algeria, Tripoli, Egypt have all been taken from Turkey, and to-day only one-tenth of the 210,000,000 Mohammedans are under Moslem rulers. A great awakening and readiness to acknowledge Christ may follow the war. (See page 401.)
- 6. Modern inventions increase missionary efficiency. By motor-cycles, ten native preachers in Shantung are able to carry on work which seventeen men were formerly needed to superintend. (See page 468.)
- 7. Does Japan need missionaries? It is estimated that there are 6,000,000 unevangelized women in ten provinces in Japan. (See page 470.)
- 8. "Bible-pockets" are a new feature of the Korean Christian costumes. (See page 470.)
- 9. The Rockefeller Foundation recognizes the great value of medical missions, and is planning on a large scale to improve medical and hospital conditions in China. (See page 466.)
- Sales of Testaments and other Christian literature among the Moslems of Morocco have greatly increased since the beginning of the war. (See page 402.)
- 11. Mexico is passing through a religious, as well as a political upheaval.

 The result may be a great movement toward Christ, or a wave of infidelity. (See page 476.)
- 12. In Portugal, where there was no religious liberty under the monarchy, the Young Men's and Women's Christian Associations are now free to work. (See page 405.)



MALAY MEN IN A KAMPONG

THE

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THE DISINTEGRATION OF ISLAM

S the time approaching in the Moslem world when there will be mass movements toward Christianity, when hundreds, yes, thousands, of the followers of the Arabian prophet will recognize that they have been following a false light and will turn to the true-the only-Light of the World? Only a few years ago such a suggestion would have seemed an idle dream, for Islam was regarded as the well nigh impregnable rock against which Christianity was beating in vain. To-day there are evidences of a coming disintegration. Already large numbers of Moslems have turned Christward in Malaysia.

There have been and are mass movements among other peoples who not many years ago seemed almost or quite as unreachable as Mohammedans. The Hindus seemed to be so intrenched in ignorance, superstition, idolatry, and caste that nothing would move them. To-day there are mass

movements in which whole villages are ready to renounce idolatry and accept Christ. China, which for the first half century of Protestant missionary effort yielded only 3,000 converts, in the second half century yielded 200,000, and now the nation seems eager to learn of Christ and His remedy for sin.

Mohammedans have always relied largely on their political power and the conquest of the sword. their early victories were won. Thus they have spread fear of apostacy in the minds of those who would otherwise openly confess their faith in Christ. But the temporal power of Islam has been disintegrating, and soon the religious leaders will be no able to threaten with the of a Moslem state. power seventy-five years Mohammedanism has been losing temporal power-Greece, Bulgaria, Servia, Rumania, Tunis, Algeria, Tripoli, Egypt, have all been taken from Turkey, and to-

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

day not more than one-tenth of the Moslems of the world are under Moslem rulers.

The Mohammedans are also coming to see that their education is defective, that their homes are loveless, and that their morals are rotten. The present war may include a final blow to Turkey—already the Moslem "holy war" has proved an empty bubble. For some years Moslem students have been entering Christian universities in increasing numbers. Many are secret believers in Christ. Christian Bibles and literature have been scattered broadcast and have penetrated remote corners of the Moslem world. There has been plowing and seedsowing, God has been sending His sunshine, and there have been clouds the size of a man's hand to foretell coming showers. May not the time soon be coming when the hard soil will show new signs of fertility, when the rock will dissolve, and everywhere the harvest will be ripe? Will the Church be ready, or will the ripened grain rot because of lack of harvesters?

INFLUENCE OF THE WAR ON NORTH AFRICAN MISSIONS

THE war in Europe has brought some unexpected opportunities in Morocco for the missionaries who remained at their posts to extend the Gospel. Moslems were frightened, and hundreds came to the missionaries asking if there were any danger. Dr. Kerr of Rabat told them that he could sell them books that would show them the cause of the war; how to have protection in danger; and how war can be prevented. This announcement caused some excitement among his visitors. They

bought more New Testaments and Gospels, and took away more Christian literature within the past few months than during the whole preceding year.

One Spanish merchant who read the Gospel of Luke and some of the Psalms remarked: "I really believed that the books had reference to the war; but, instead, I find they are good Protestant books." He shook hands with the missionary, and said: "God bless you and your work. It is quite true that if men would obey the voice of God this awful conflict would not have taken place. me a few more of these books for my children." "If Morocco is to be won for Christ," writes Dr. Kerr, "it can only be through the people becoming familiar with the Word of God."

Among the educated Moors the war has produced a striking reflex In the towns they are rapbecoming more enlightened through the daily papers. A few weeks ago a learned and respected Moslem teacher called at the dispensary, and said: "I have been reflecting on this awful war, how the Christians have brought the Moslems from Africa, the heathen from India, the idolators from Japan, and the Jews, also, to crush another Christian State. Now, in all the history of Islam you could not find a parallel to the present war, that is, of the Moslems joining hands with the heathen, the idolators, the Christians, and the Jews to crush another Moslem State. I thought, after what has happened, that you could not refrain longer from publicly becoming a Moslem."

Not long ago a Moslem said to Dr.

Kerr: "Why don't you turn your attention to the Christians? With all our faults, we have some religion left; but the Christians have none."

The large influx of godless Europeans into Morocco has also told adversely on missions. The war will, no doubt, greatly hinder the work among Moslems for years to come; but in spite of the difficulties, there are a large number of intelligent Moslems who are longing after something better, and are glad to receive Gospels and Nile Mission Press publications. Pray that these Moslems may not be hindered in receiving Christ.

SIAM IN TRANSITION

COMPARATIVELY little is reported about Siam in either the secular or religious press, but there is, nevertheless, progress in the little kingdom. Siam has adopted English law; is training a comparatively large army; is constructing railroads and wagon roads; is endeavoring to launch a better irrigation system; has established compulsory education, and is using the numerous monasteries for common schools.

The king seems to be endeavoring to revive Buddhism, and while some consider that this counter current is a serious hindrance, others look upon it as one of the results of the transformation process, the irresistible stirring that the contact with Christianity has caused.

There are many reasons for encouragement; among others is noted the tendency of the resident Chinese to embrace Christianity. Another sign of progress is the rapid advance of self-support. In the mission schools for both boys and girls in the city of Praa, the teachers are made

responsible for securing their monthly salary from the patrons of the schools. The well-to-do must pay the full tuition, and the poorer in proportion to their means. Every pupil is required to pay something. Many of the official class have shown themselves favorable to the missionaries and their work, and since the Siamese and Laos are a childlike race the progress of education in Christian truth and development of Christian character is slow but is steady.

PROGRESS AND PLAGUE IN ARABIA

THERE are signs that the war will doubtless bring blessing in its wake to some of the lands involved in the conflict. Recent letters from Arabia describe the changes that have been made in Busrah since the British occupied the town. They are not waiting until the close of the war to develop the place. Many new bridges and roads have been built, and contracts for improvements are being given out rapidly. This work has created a demand for interpreters, and the boys who learned English in the mission schools find ready employment.

The mission schools in Busrah are flourishing and should increase rapidly as the demand for English-speaking Arabs increases. The new government will probably give a substantial grant for the work. The evangelistic department is likewise flourishing. The colporteurs find a ready sale for the Scriptures among the English and Indian soldiers.

Mrs. Van Ess, of the Reformed (Dutch) Church mission says: "It seems as the Arabia were never so interesting nor the work so promising."

The missionaries at Bahrein are free from the stress of war conditions, but they are living in the midst of another horror. Plague, both bubonic and pneumonic, is raging among the people. It began in January, and will continue until the real hot weather comes.

A NEW CULT IN CHINA

A CURIOUS cult, said to have many thousands of adherents, has arisen during the last thirty years in the province of Kiangsi, spreading thence into northwest Fukien. The name of the cult is "Great Elder Worship"; it is also called "Véry First Doctrine" and "Doctrine of Passivity."

Its founder was a farmer, who lived an ascetic life for some years on a mountain top, where he was later joined by two others. These three used to meet on the hill-top to worship space. Night and day they did not lie down to sleep but sat with eyes closed and mouth open, while they meditated in their hearts and let themselves be possest by space. This process was called "Desire reason and nourish nature." By this means they said sickness could be cured and opium-craving overcome without the use of medicine.

The leaders teach that men must do good works, obstain from gambling, despise riches and the things of the world. Sick people need not abstain from other kinds of worship, but those who "obtain reason," and become teachers must abstain. The original three appear to have been honest men, leading good lives, but their representatives are often far from following their example. Here is but another example of how men

grope after God, if haply they may find Him—still Christians withhold the true light.

A "SCATTER-THE-TRUTH BAND" IN CHINA

THE future evangelists of China must be Chinese. Pastor Ding Li Mei on a visit to Wanhsien, a China Inland Mission station in Szechuan, held some very successful evangelistic meetings, but the most far-reaching results of his work was in his suggestion that the Christians form a "Scatter the Truth Band"to go out book-selling, preaching and tract distributing. "This," writes Mr. H. W. Funnell, in China's Millions, "we continued for several weeks, disposing of 3,000 Gospels. After that we decided upon a week's special evangelistic meetings, ourselves. During the week at least 2,000 gospels were sold, and many heard the Gospel who had never done so before. We now have about seventy or eighty newcomers attending our meetings and classes-we call them "hearers."

The Sunday following this evangelistic week was a day of real thanksgiving, for four men burned their idols publicly at the close of the morning service.

It will interest those who pray to know that Mr. Darlington of this station has asked friends at home to pray for various parts of the work and for people there, and is now able to report thirty-eight answers to definite requests sent to these home friends.

A NEW NATIONAL CAMPAIGN

TWO years ago the Laymen's Missionary Movement conducted a very successful nation-wide campaign

in the interests of Home and Foreign Missions. Some 500 conferences were held in great centers and outlying districts, and many churches and laymen were brought into more vital touch with the work of the Church in all lands. One result was that gifts were increased in many cities 50 per cent., and in some churches 500 per cent.

For the coming year a new nation-wide campaign is planned by the Laymen's Movement, with the cooperation of the Home and Foreign Boards. Conventions are to be held in about one hundred leading cities—beginning in October, 1915, and concluding with a National Missionary Congress in Washington, D. C., in April, 1916. Five teams of the best speakers available will be in the field at once, and extension work is planned for the districts around the main centers.

The main objectives in this campaign are:

- To consider new world conditions and America's enlarged responsibility.
- 2. To study the missionary progress of recent years.
- To project plans looking toward the accomplishment of our whole missionary duty.
- To emphasize the adequacy of the Gospel to meet modern social conditions.
- 5. To increase the spiritual power and efficiency of the local church.
- To secure the general use of the best methods of missionary education and finance.
- To inspire laymen to take their part in the extension of the Kingdom of Christ.

This union movement, led by the laymen for a world-wide conception and more adequate fulfilment of the missionary work of the Church, is one of the hopeful signs of the times in America.

BRITISH LAYMEN'S MOVEMENT

N the midst of the throes of war, British Christians are preparing for forward missionary advance in the cause of the Prince of Peace. In Chester, England, an important conference of representatives of the Laymen's Missionary Movements in England, Scotland and Ireland, was recently held. The aim of the movement is "to quicken among laymen faith in Christ as the one Savior and Light of the World; to call forth and focus the service, sacrifice and influence of laymen on behalf of the extension of the Kingdom of Christ throughout the world, and as an essential part of this task to insist upon the application of Christian principles to the life not only of individuals, but also of society and nations." Lord Bryce delivered a powerful address on the present world-crisis, in the course of which he said that as the Laymen's Missionary Movement had enlisted their sympathies to think that Christianity was the only remedy for the ills of the world, they should consider it as a part of a greater movement for Christianizing themselves.

RELIGIOUS OPPORTUNITY IN PORTUGAL

BEFORE Portugal became a Republic in 1910, the Roman Catholic Church was in full power, and true liberty of conscience and worship was denied to other faiths. The

law stated that any one leaving the Roman Catholic Church would be banished from the country. The small Protestant congregations in Lisbon, Porto, and a few other centers, existed under difficulties. Bible colporteurs were liable to arrest, and their Bibles were sometimes burned.

With the establishment of the Republic five years ago religious liberty was granted, and the Roman Catholic Church was disestablished. Colporteurs are now free to sell Bibles all over the land, and Protestant evangelistic campaigns can be conducted. In Roman Catholic families, however, the Bible is practically unknown, and Catholic bookshops do not keep copies for sale except at prohibitive prices.

The Young Men's and Young Women's Christian Associations are conducting work among the 2,000 students of two universities, where there are some Protestants interested in the regeneration of their country. In the third university, with 1,400 students, there has been no Y. M. C. A. work. Last year, Mr. Robert P. Wilder delivered addresses in all three of the universities, Coimbra, Lisbon, and Porto, and was courteously received by large audiences. Many of the students heard for the first time the claims and power of the living Christ presented in a way that they could understand and that appealed to both intellect and conscience.

RELIGIOUS AWAKENING IN NORWAY

I N the neutral countries of Europe, as well as in those on which the war cloud rests, there is a striking movement toward religious interests. Bishop Nuelsen, of the Methodist

Episcopal Church, writes of a great wave of religious interest that is sweeping over Norway. He reports that on a recent trip through that country, he spoke once or twice every day, meeting groups of pastors at various centers, and conferring with committees and Boards. In most towns the and cities Methodist churches were packed to their utmost capacity. At one place, where the Methodist church is small, the Bishop spoke, upon invitation, in a large state church, which was crowded by an attentive congregation.

JEWS TURNING CHRISTWARD,

HERE seems to be an unmistakable trend of the Jews away from their ancient faith and toward Christianity. The tone of the Jewish press throughout the world shows the alarm that is felt by Jewish editors, both in Europe and America. The repeated appeals and warnings that are sounded out to the orthodox Tews are indicative of the great crisis that has come to the Jewish nation. The Jewish (Yiddish) Daily News published a long article on the subject of Christianity among the Jews. The caption of the article was striking: "Two Hundred and Four Thousand Baptized Jews in the Last Hundred Years. Mournful Figures Published by a Learned Jew at Wien." "The Learned Jew" referred to is Dr. Zaison, of Vienna, Austria, who admitted that 204,000 Jews left their ancient faith and accepted Christianity in the past hundred years. Of this vast number, 22,000 were in Germany, 28,000 in England, 44,000 in Australia, 84,000 in Russia, and 13,000 in America.



COMING EVENTS



May 31st to June 4th—Woman's Summer School of Missions, Los Angeles. 1st to 6th-Woman's Summer School of Missions, Oklahoma City, Okla. 3d to 13th-Woman's Summer School of Missions, Denton, Texas. 3d, 4th—Inter-Church Activities Conference, Atlantic City, N. J. 4th—The 50th anniversary of the birth of George L. Pilkington, 1865. 6th to 13th—Woman's Congress of Missions, San Francisco, Cal. 8th to 14th-Woman's Summer School of Missions, Duluth, Minn. 15th to 20th—China Inland Mission Jubilee Conf., Niagara-on-the-Lake, Ont. 16th to 22d—Woman's Summer School of Missions, Meriam Park, St. Paul. 23d to 27th-International Missionary Union, Clifton Springs, N. Y. 24th to July 1st-Woman's Summer School of Missions, Winona Lake, Ind. 25th to July 4th—Missionary Education Movt. Conf., Blue Ridge, N. C. 30th—The 600th anniversary of the martyrdom of Raymund Lull, 1315.

July

2d to 12th—Missionary Education Movement Conf., Asilomar, Cal. 6th—Five-hundredth anniversary of the martyrdom of John Hus. 6th to 13th-Woman's Summer School of Missions, Boulder, Col. 7th to 12th—Fifth World Christian Endeavor Convention, Chicago, Ill. 8th to 15th—Woman's Summer School of Missions, Northfield, Mass. 9th—The 75th anniversary of Martyrdom of Christians in Madagascar. 9th to 18th—Woman's Summer School of Missions, Silver Bay, N. Y. 9th to 18th—Missionary Education Movement Conf., Silver Bay, N. Y. 9th to 20th—Southern Methodist Missionary Conference, Junaluska, N. C. 12th to 17th—Woman's Summer School of Missions, Mt. Hermon, Cal. 14th to 18th—Woman's Summer School of Missions, Monteagle, Tenn. 16th to 23d-Woman's Summer School of Home Missions, Northfield, Mass. 16th to 25th—Missionary Education Movement Conf., Estes Park, Colo. 18th to 25th—Missionary Conv. of Disciples of Christ, Los Angeles, Cal. 22d to 30th-Missionary Education Movement Conf., Ocean Park, Me. 23d—The 100th anniversary of the baptism of Africaner, 1815. 28th to Aug. 2d-Laymen's Miss. Movement Conf., Lake Geneva, Wis. 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.

August

1st to 3d-World's Bible Congress, San Francisco, Cal. 4th to 8th-Presbyterian Home Missions Conference, Montreat, N. C. 6th to 15th-Missionary Education Movement Conf., Lake Geneva, Wis. 10th to 15th—International Convention of Young People's Alliance of the Evangelical Association, Lomira, Wis.

20th—The 80th anniversary of the founding of the Domestic and Foreign Missionary Society of Protestant Episcopal Church.

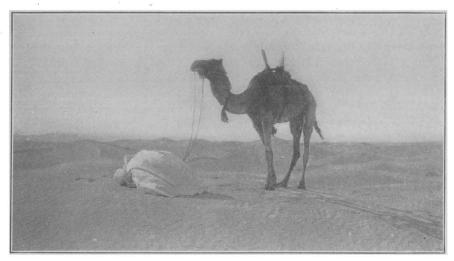
25th to 20th-Woman's Summer School of Missions, Chautauqua, N. Y.



ONE OF THE BETTER TYPES OF MOSLEM HOMES IN NORTH AFRICA



A MOSLEM SCHOOL FOR BOYS IN NORTH AFRICA



AN ARAB AT PRAYER IN THE DESERT OF NORTH AFRICA

Islam in North Africa

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HE Moslem problem is to-day squarely before the Christian church demanding a definite and speedy solution. In order that we may

understand the situation it is essential that we have a clear appreciation of what Islam is and does.

The central doctrine of Mohammedanism is "the grand conception of one God." This has been of tremendous power against idolatry and polytheism. But it is the Moslem conception of the nature of God that comprises its most serious and dangerous error. In its rigid conception of His unity, no place is found for the Trinity, that revealed truth necessary to the understanding of His personality and the whole scheme of redemption.

The "Allah" of the Koran is an omnipotent, omnipresent despot, knowing no check to his sovereign

and arbitrary will from holiness, goodness, kindness, mercy or love. The fatherhood of God, is a concept not only foreign but also repugnant to Moslem thought. Mohammed's frequent designation of Allah as "the merciful, the compassionate," is hollow mockery. The Rev. Percy Smith, B.D., of Constantine, says:

"The following orthodox tradition gives the character of Islam's God. and this idea dominates and exercises a powerful influence on all the religion: 'When God resolved to create the human race, He took into His hands a mass of earth, the same whence all mankind were to be formed, and in which they all after a manner pre-existed; and having divided the clod into two equal portions, He threw the one half into hell, saying, These to eternal fire and I care not; and projected the other half into heaven, saying, And these to paradise and I care not."

From this conception of God follows inevitably the fatalism of Islam. Two or three other citations may be added to show the general tenor. "There is no power or will but that of Allah." The Koran makes God say: "We have created for hell many of the ginns and men . . . The fate of every man we have hung about his neck." Everything which has been or is or is to be, was, is or will be because God has willed it. There is no escape. Apart from God "the rest is downright inertia, and mere instrumentality, from the highest archangel down to the simplest atom of creation." (Palgrave.) This dreadful fatalism enters into the very fiber of all Moslem thought and conception; it hangs as a pall of moral asphyxiant over all Moslem lands.

"Fate" is thus the cause and the excuse of every thought, desire, volition or act, however good or however bad. Freedom, with all moral responsibility being thus excluded, the Moslem religion has, of course, no adequate conception of sin, indeed no conception of sin is here possible. There is consequently no place for repentance, an atonement, a Savior or an incarnation.

We need to glimpse another fatal error of Islam. It has no idea of the genuinely spiritual. Its worship is pure form; fasting, prayers by rote, regardless of their meaning, almsgiving and pilgrimages. Even of the future life it knows not that "flesh and blood can not inherit the kingdom of God," or that it is the guilty soul that will be unhappy or suffer. The Moslem hell, provided for those whom Allah himself has created to be tormented there, is

physical and its torments fiendish. "So often as their skins shall be well burned, we shall give them other skins in exchange, that they may taste the sharper torment.*** Let them taste scalding water, and corruption flowing from the bodies of the damned, and divers other things of the same kind."

The Moslem heaven is not only grossly material, but sensual, where every provision is made for the gratification of the physical desires and lusts, without satiation, forever. There is not a glimmer of the New Testament idea, but the exact contrary.

The ultimate test of a religion, however, is its results in the character and morals of its followers. The fundamental errors of Islam which we have glimpsed have had their inevitable fruitage. Like the Allah he worships, and his prophet Mahommed, the character of the Moslem is despotic, tyrannical, cruel, heartless, treacherous and dishonest. So recent have been the horrors committed in the name and with the sanction of the Koranic teaching, that it is not necessary to give facts to substantiate most of this assertion. But some parts of it may be covered. "The Arabs have been called 'a nation of robbers.' Even Allah is deceived, and true to the teaching that a lie is no wrong in war, in trade or to a woman, the Moslem is an expert liar. Never does he appear so innocent and unembarrassed as when lying, because never is more natural." The Rev. J. C. Cooksey, of Tunis writes: "One of the most harrowing things one discovers after sufficiently long residence here is that common faith is dead.

there are no Moslem banks here, nor shipping, nor merchant companies. Moslems rarely trust each other. They know each other too well."

Mohammed not only made every provision in heaven for the sensual gratification of men, but he made equal provision for them on earth. The awful treatment of women by Moslems in war, sanctioned by Mohammed, is only too well known. am assured that the recent revolt of the Moorish soldiery at Fez in Morocco was caused by the refusal of the French officers to permit this. The Moslem may have only four wives at a time, it is true; but the provision for divorce and the "barbarous institution of servile concubinage" opened the door to every It is the word of sober license. truth that the moral rottenness of Islam can not be exaggerated. What the doctors tell as to the prevalence of venereal diseases is terrifying. Childhood itself can not escape. It is scarcely possible for either boy or girl to grow up pure.

This state of moral decay is common to all Moslem lands, being the most accentuated where Islam has had undisputed sway both in religion and in government for a dozen centuries. So it must continue to be, for Islam is not only itself, by its very constitution incapable of change, but the possibility of real progress is denied to its followers.

It need scarcely be added that with the exception of the teaching that there is but one God, the other essential doctrines of Islam, and its moral conceptions and practises, are diametrically antagonistic to the religion of Jesus Christ. There is no

common ground. The conflict is on, and Evangelical Christendom must meet it squarely and fully.

The Moslem Propaganda

Mohammedanism has occupied the heart of the greatest land area of earth in Asia, Africa and Europe, a canker in the heart of civilization. Repulsed in Europe, it probably is not making much progress in Asia except in India, but its propaganda in Africa is active and successful. Various considerations point to North Africa as the key to the Moslem situation. On the one hand, Cairo is the center of modern Moslem education, while the nerve centers and the heart of its modern missionary activities are in the fraternities of Tripoli, Tunisia, Algeria and Morocco. It is the thrust of this militant force of Islam southward that is so rapidly making Moslems of the millions of the great Sudan and further south, and that threatens soon, unless checked, to make all native Africa Moslem.

On the other hand, it is one of those striking indications of God's purpose and power that nowhere else is Mohammedanism subjected to so many and so powerful disintegrating influences as it has recently met in North Africa, especially in Algeria and Tunisia, and henceforth will meet in Morocco and Tripoli.

The political and military power of Islam is broken completely not only along the Mediterranean sea, but in the Sahara and in the Sudan as well. The new French African Empire stretching from the Mediterranean to the Kongo is larger than the United States, including Alaska. Already over a million



THE KABYLE GIRLS' CLASS AT THE METHODIST MISSION, EL MATIN, KABYLIA, ALGERIA

Europeans are settled in Algeria and Tunisia. Thousands more will soon be in Morocco and Tripoli. The proud, intolerant, fierce Barbary pirate of but yesterday, holding tens of thousands of European Christian slaves, is conquered, and to-day is being pushed aside and hustled by this tide of European colonization. Education is along European lines; there are numerous journals; commerce, agriculture, mining and manufacturing are rapidly developing; thousands of miles of splendid roads and of railroads already thread this great region; there is religious liberty and freedom of worship. It is the end of a continent in bewildering rapid transition. Under the grind of these forces Islam is rapidly and surely disintegrating.

Moreover, France is to link up her trans-Saharan possessions with

the Mediterranean by railways. Already the rail heads of two lines are projected well into the desert. From Tripoli, too, it is said that a line is to be pushed to the German Kongo. The French plan to join their trans-Saharan lines with the Cape to Cairo system. The trunk lines of Africa appear to be destined to run north and south, and, chimerical as it would have seemed but yesterday, the Sudan and central Africa is to be opened up from across the Sahara. Under the shock and attrition of these great civil, political, educational and commercial forces, Islam in this part of Africa also appears to be doomed, altho the accomplishment may take many years. It can not endure modern education and progress. The editor of the great French anti-Christian Revue de Monde Mussulman has already said, "Mohammedanism is

conquered." But, alas, to evangelize, to Christianize these multitudes is quite another matter.

However, as we have seen, the way is now open. In North Africa to-day is the opportunity for the Christian church to attack with an adequate missionary force under extraordinarily favorable conditions the citadel of modern Moslem fanaticism and missionary power in its now unprotected rear; to put Islam in North Africa on the defensive, to check and finally to arrest the wave of Moslem conquest spreading unresisted southward, and thus assure the conquest of Africa for Christ. If ever the clock of God's providence struck, it

appears to be now striking in North Africa!

Christian Missions in North Africa

We can not here trace the intensely interesting history of the early North African Church, the missionary labors of Raymund Lull, or the great Roman Catholic campaign during the last half of the last century led by the Cardinal Lavigerie. This very brief survey must be confined to the principal work of evangelical missionaries west of Egypt.

The first Society in the field was the British non-denominational North Africa Mission, whose Council was organized in 1883. This mission has



A TEACHER AND GIRL PUPILS IN THE METHODIST MISSION, ALGIERS

now sixty missionaries at work in seventeen centers in Morocco, Algiers, Tunisia and Tripoli. The last mission to enter the field was the Methodist Episcopal Church of the United States of America, which is the only great Protestant Church doing missionary work in this great region. It entered the field in 1908 as a result of an interdenominational plea made to Bishop J. C. Hartzell during the Rome Convention of the World's Sunday School Association in 1907. A number of missionaries already on the field identified themselves with this mission, others have been sent out, and it now has twentyseven missionaries and three associate missionaries in Moslem work, three in European work, and six native agents. It has stations at Algiers, Oran, Constantine, Tunis, and Fort National in Kabylia.

Besides these two largest missions there are a number of other independent societies or missions at work, with an aggregate of ninetythree missionaries.

The principal strategic centers occupied are Algiers, the capital of French North Africa, a growing city of 200,000; Oran, the "Chicago" of North Africa, 250 miles west of Algiers; Constantine, a growing inland city 280 miles east of Algiers; Tunis, a city of 250,000; and, in Morocco, Fez, Tangiers and Marrakash. The region of Kabylia is also occupied at several points, as well as a number of other places in Morocco, Algeria and Tunisia.

Thus the principal strategic points along and near the Mediterranean are occupied, but very inadequately, and additional missionaries and equipment are urgently needed both for reinforcement of present work and for advance into new centers to meet providential opportunities.

Medical work is carried on in one form or another by most of the missions, and is a valuable aid. Industrial work is being done at a number of centers. Itinerating for preaching and Bible distribution is done principally in Kabylia. Literary work principally in the modern Arabic is going forward. In the large cities the women missionaries visit the Moslem women and girls in their homes. Classes are also held for women, and evangelistic meetings for men. But the most common and successful work is that among the boys and girls in Sunday-schools on Sunday, and week-day meetings and classes during the week.

How Islam blights, warps and deadens the moral and spiritual na-The ture has been pointed out. process begins very early in life. Hence it is exceedingly important to gather children into mission homes, or hostels, at the earliest possible age, to remove them from these in-. fluences and place them under Christtian care and training. This method is slow, and at first expensive; but in the end it will result in a better basis for the Christian community, for the Christian home, and also for a reliable, trained and efficient indigenous working force.

At Tangier an independent American missionary has such a hostel of about twenty-five boys. At Djemâa Sahridj, the North Africa Mission has a home for girls, tho there the girls are not so completely given over to the mission. The American Methodist Episcopal Mission has given special attention to this depart-



THE RAW MATERIAL
Country Arab boy, now in American Methodist
Mission, Boys' Hostel at Constantine, North Africa

ment during the past two years. It was thought by many of experience that such work would not be possible. Yet the number of hostels has increased to six, three for girls and three for boys. In these six hostels there are now thirty-five boys and twenty-seven girls. The difficulties have been many. At Tunis the hostel for boys has been the storm center for two years, and the one for girls as well. A Moslem gentleman said: "We do not mind your attempting to convert adults, we are not afraid of that. But we do fear and will resist to our utmost your getting children thus into your hostels, for they will be lost to us." Considering the circumstances these results are very remarkable, and of great promise for the future.

In the past the attitude of the French authorities has been frankly unfavorable to Christian missions, often actively hostile. But old missionaries say there has been a gradual alteration in recent years.

Certainly the favorable change within a year or so has been remarkable. We do not believe that legitimate work directed wisely and keeping in view the peculiar position of the French Government here, need now fear French official opposition, much less menace.

The unanimous testimony of mis sionaries is to the effect that Moslem intolerance has weakened considerably in the past few years, and the people, particularly the children, are becoming rapidly more and more accessible. There are boundless opportunities for Christian work among them.

If the Church of God will but stand by the missionary force in North Africa by its prayers, and send us the missionaries and equipment needed, we not only can, but we will, by God's grace, win North Africa for Him, and assure the conquest of Africa for Christ!



A MOSLEM BOY



TOMB OF RAYMUND LULL IN CHURCH OF SAN FRANCISCO,
PALMA, MAJORCA
From book by Funk & Wagnalls, "Raymund Lull"



STATUE OF RAYMUND LULL AT PALMA, MAJORCA
From book by Funk & Wagnalls, "Raymund Lull"
electronic file created by cafis.org

Raymund Lull—Missionary to Moslems

HIS PREDECESSORS AND HIS MESSAGE

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



N the thirtieth of June the Christian Church in all its branches will commemorate the glorious martyrdom of Raymund Lull at Bugia.

His vision of the Moslem world as a whole, even in his day, his faith to undertake work for Mohammedans, his grasp of the difficulties of the problem, its intellectual character and its spiritual aspects, and above all, his exceeding love for those from whom he had encountered only pride and hatred, gave him a unique place in the history of Christian Missions to Moslems.

Lull was raised up as if to prove in one startling case what the Crusades might have become and might have done for the world had they been fought with spiritual weapons and in the spirit of Him whose last words from the Cross were forgiveness and peace. Dr. Eugene Stock declares: "There is no more heroic figure in the history of Christendom than that of Raymund Lull, the first and perhaps the greatest missionary to Mohammedans." Neander in his "Church History" does not hesitate to compare Lull with Anselm, whom he resembled in possessing the threefold talents uncommon among men and so seldom found in one character: namely, a powerful intellect, a loving heart, and efficiency in practical things. If we acknowledge that Lull possest these three divine gifts, we at once place him at the front as the true type of what a missionary to Moslems should be to-day.

"This man," says Dr. Smith in his "Short History of Missions," "was no careless Crusader cheered by martial glory or worldly pleasure. His was not even such a task as that which had called forth all the courage of the men who first won over Goth and Frank, Saxon and Slav. Raymund Lull preached Christ to a people with whom apostasy is death, and who had made Christendom feel their prowess for centuries." Frederic Perry Noble in his monumental work "The Redemption of Africa" does not go too far when he characterizes Lull as the "greatest of medieval missionaries." perhaps the grandest of all missionaries from Paul to Carey and Livingstone. His career suggests those of Jonah the prophet, Paul the missionary, and Stephen the martyr."

It has only been in recent years, however, that this missionary hero was rescued from oblivion. He was not unknown in the annals of the Franciscans, nor to those who had studied the history of Christian missions in the Middle Ages, nor to students of Catalonian literature and medieval philosophy, to which Lull made such a large contribution. Al-

most simultaneously three biographies of Lull in popular form appeared from the press, one from the Roman Catholic standpoint, one by a Cambridge scholar, and the other written in Arabia.¹

With what joy and surprize was I able to trace the story of this life in the sources available, and cordial letters were received from the Bishop of Majorca, in which he encouraged the Protestant missionary in his attempt to set forth the life of this hero of Palma. I was then in ignorance of the fact that Lull had had many predecessors as missionaries to Moslems. Altho like Sirius in the dark vault of heaven, he stands out like a star of the first magnitude in the Middle Ages, there were other lights. From the very beginning of Islam, God did not leave Himself without a witness, but the story of these seven centuries of inward struggle between those who were philosophically converted to Islam from the Christian churches of the Near East, and the faithful witness by tongue and pen of those who were not ashamed of the Gospel of Christ, still remains to be written. It is true that the general missionary spirit of

the twelfth and thirteenth centuries was that of the Crusades. Authority in religion was exprest by the sword and by the Inquisition. The Crusades taught the Saracen at once the strength and the weakness of medieval Christianity. Moslem philosophy was in the ascendant. While the Western nations were too ignorant to know the value of the treasures of antiquity, the Saracens preserved them by translating the works of the Greeks into Arabic. Yet in Spain and in the Near East there was a constant conflict of the mind of well as of the sword, a crusade for the truth as well as a conflict on the battlefield; and even as there were reformers before Luther and two thousand years of missions before Carey, so Lull had his predecessors.

Three little books give us brief introduction to the study of this subject. The German author, Keller² gives an outline of what was done to combat Moslem error by the leaders of the Church. Steinschneider, in a remarkable paper for the German Oriental Society, gives a list of the polemic and apologetic literature in the Arabic language, written by Moslems, Tews, and Christians during these early centuries. But most of all we are indebted to a Danish writer, Dr. C. H. Kalkar, who in 1884 published his interesting monograph on the Missionary Activity of the Church among Mohammedans from the earliest times until the fall of Constantinople in 1453. these books we learn that there was nearly a score of men who, by tongue and pen and some of them by their

^{1 &}quot;Raymund Lull: The Illuminated Doctor." By W. T. A. Barber, D.D. London. Charles H. Kelly, 1903. 2s. 6d. "Le Bienheureux Raymund Lulle." Par Marius Andre. Paris. Lecoffre. Second edition. 1900. "Raymund Lull: First Missionary to the Moslems." By S. M. Zwemer. New York. Funk & Wagnalls. 1902. 75 cents. The first deals especially with Lull as a doctor of the schools as well as a martyr of the Church, and shows how he joined with Roger Bacon in a plea for the necessity of a complete scientific education for missionaries. The chronological summary is specially valuable, as is also the table of Lull's books. The second biography is from a Roman Catholic standpoint, and appeared in a collection of Lives of the Saints, published under the direction of M. Henri Joly. It contains considerable material not found in the other two biographies. The last-named biography portrays Lull as the first and greatest missionary to Moslems, and is illustrated. Translations have appeared in German (Wiesbaden: Sudan Pioneer Mission), and in Arabic (Cairo: Nile Mission Press).

² "Geisteskampf des Christentums gegen den Islam bis zur Zeit der Kreuzzüge." (Leipzig.)

life-blood, testified to the truth of the Gospel among Moslems.

There is no doubt that Islamic literature itself affords examples of such witnesses for the truth. In the earliest extant biography of Mohammed the prophet, we learn that one Obeid Allah bin Jahsh, who took refuge in Abyssinia from Mecca after his conversion to Islam, there became a Christian. He wrote a letter to Mohammed and his companions calling them to the true faith and stating: "We now see clearly while you are still blinking in the dark." John of Damascus (754) is well known in church history for his polemic writings against the Saracens. Theodorus Abucara, a bishop in Mesopotamia, was also active in preparing literature of this character.

No other country in Europe was in such close touch with Islam for good and for ill as the kingdoms of Castile, Navarre, and Aragon Spain, where there were a number who were valiant for the truth; among them Eulogius Alvarus, Perfectus of Cordova (850), and especially Bernardus de Carbo, the first martyr of the Franciscan brotherhood, Daniel de Belvederio, and John of Perosa, and his brother Peter. At the court of the caliph El Mamun in Bagdad, Abdul Messiah ibn Ishaq el Kindi wrote his celebrated apologetic for the Christian faith, in the ninth century, which has been translated during the modern missionary era into a number of languages, as well as revised and reprinted in its original Arabic. At Constantinople, in 1118, Euthymius Zigabenus busied himself in writing pamphlets on the Moslem controversy and even prepared a catechism for Mohammedans.

About the time of Raymund Lull, Richard of Montecroix, also called Florentinus, prepared a number of books to convince the Saracens of the truth of the Christian faith. One of them, a refutation of the errors in the Koran, was translated by Martin Luther at Wittenberg in 1540. Hildebert, the Archbishop of Tours, (1184) wrote his poem attacking Islam and Mohammed, and in the same spirit Raimundus Martini prepared his "Pugio fidei contre Judaeos et Mauros."

But the Christian world of the thirteenth century neither understood nor loved the Moslems. Gross ignorance and great hatred were joined in nearly all who made any attempt to describe Mohammedanism. Petrus Venerabilis (1156) showed a different spirit. He was the first to translate the Koran into Latin and to study Islam with sympathy and scholarship. He even made a plea for translating portions of the Scripture into the language of the Saracens, and affirmed that the Koran itself had weapons with which to attack the citadel of Islam: but. alas! he added the plea of the scholar at his books: "I myself have no time to enter into the conflict." Altho he says that we are to approach the Moslems "not with arms but with words; not by force but by reason; not in hatred but in love," he himself did not go out to them.

It was reserved for the Spanish knight of Palma to take up the challenge and go out single-handed. It was Raymund Lull who saw clearly what others had seen dimly, and who put into life what others had only wished and hoped for. They shed ink; he shed his blood. "I see

many knights going to the Holy Land beyond the seas and thinking that they can acquire it by force of arms; but in the end all are destroyed before they attain that which they think to have. Whence it seems to me that the conquest of the Holy Land ought not to be attempted except in the way in which Thou and Thine apostles acquired it, namely, by love and prayers, and the pouring out of tears and of blood."

Raymund Lull was born at Palma on the island of Majorca in 1235. His early life was spent in gaiety and often profligacy at the court of King James II. of Aragon. At the age of thirty-two he saw the vision of the dying Savior and resolved to devote himself entirely to Christ's service. Henceforth he had only one passion. Because he was forgiven so much, he loved the more, and concluded that he would forsake the world and give up all. Nine years were spent in retirement in a cell at Mount Randa in study and in preparation for the great life task to which he felt divinely called.

This life work was threefold. He desired to devise a philosophical system to persuade non-Christians of the truth of Christianity; he wished to establish missionary colleges for the teaching of Oriental languages and the training of men for the Moslem controversy; and most of all he was filled with a passion to go forth himself and preach to the Saracens, hoping to seal his testimony with martyrdom. Lull himself, when about sixty years old, reviews his life in these words:

"I had a wife and children; I was tolerably rich; I led a secular life. All these things I cheerfully resigned for the sake of promoting the common good and diffusing abroad the holy faith. I learned Arabic. I have several times gone abroad to preach the Gospel to the Saracens. I have for the sake of the faith been cast into prison and scourged. I have labored forty-five years to gain over the shepherds of the church and the princes of Europe to the common good of Christendom. Now I am old and poor, but still I am intent on the same object. I will persevere in it till death, if the Lord permits it."

It is not necessary here to enter into the details of his missionary journeys, of his visits and appeals to the popes, of his controversies at Montpellier and Paris. lecturing against Averroism, which held that things might be true in faith that were false in philosophy. All this may be gleaned from the biographies mentioned. For one who lived in the Middle Ages when communications were difficult and dangerous. he was a great traveler. We find him now at Rome, then at Genoa, Naples, Paris, Montpellier; he took missionary journeys to Cyprus, Armenia, North Africa, and some say as far as London (1305).

His first missionary visit to Bugia in Africa was in 1306, when he was seventy-one years of age. On his return he was shipwrecked at Pisa, but, undiscouraged, he traveled on to Montpellier, to Genoa, to Avignon; spent two years in Paris, and in 1311 attended the Council of Vienne, where he secured the statute for the founding of schools to teach missionary languages. In 1314 he left Majorca on his last missionary journey, and was martyred at Bugia,

June 30, 1315. It was at Pisa after his shipwreck that the man of seventy, who had risked the wrath of the Moslems and had faced the discomforts of a Moorish prison for half a year, and had just completed the publication of his Ars generalis, in its final form, succumbed to the temptation of his times and for once only learned upon the arm of the flesh and proposed to use secular weapons for winning the Moslem world. It is true that in this proposal he included the missionary idea, the institution of monasteries for studying languages, and the sending out of eloquent preachers, but he also advocated a new order of knights who should fight relentless war against the Saracens. He even planned the partition of the Saracen Empire among the states of Europe, and proposed that a tenth of the revenues of all the churches should be devoted to this end.3 The enthusiastic citizens of Pisa, as well as the noble ladies of Genoa, favored his plan and came forward with large gifts for the recovery of the Holy Land, but his project failed. At the Council of Vienne, however, Lull rejoiced to see one portion of the labors of his life brought to fruition. The battle for instruction in Oriental languages in the universities of Europe had been won. He was then seventy-nine years of age, and the last years of his life told heavily even on the strong body and zealous spirit. His pupils and friends desired that he should end his days in the peaceful pursuit

love in Christ. At length, weary of seclusion, he came forth into the open market and presented himself to the people as the same man whom they had once expelled from their town. It was Elijah showing himself to a mob of Ahabs! Lull stood before them and threatened them with divine wrath if they still persisted in their errors. He pleaded with love, but spoke plainly the whole truth. The populace filled with fury at his boldness, and unable to reply to his arguments, seized him and dragged him out of the town; there by the command, or at least with the connivance, of the king, he was stoned. Raymund Lull was above all things a missionary statesman.

of learning and in the writing of

many books.4 Such, however, was

not Lull's wish. His ambition was

to die as a martyr. For ten months he dwelt in hiding, talking and pray-

ing with his converts at Bugia, his

one weapon the argument of God's

ticipated great missionary movements and methods. In his ideals of missionary training, both as regards language and comparative religion, he was centuries ahead of his time. As early as 1276 he set up a school for the study of Arabic at Miramar. In his plea for university training on the part of missionary candidates his words are still a living message:

"Conscience stings me, and compels me to come to you, whose discretion and wisdom is supremely concerned to bring about a mighty remedy-pious, meritorious, a serv-

³ An interesting account of this curious project appears in a book entitled "Cent Projets de Partage la Turquie." (1281-1913.) By T. G. Djuvara. 648 pp. Paris. 1914.

⁴ He wrote in Catalan, Latin, Arabic, on almost every subject. One of his biographers states that his works numbered 4,000. Two hundred and eighty-two were catalogued by Salzinger, of Mantz in 1721.

ice pleasing to God and useful to the whole world. I mean that here in Paris, where the spring of Divine knowledge gushes forth, and where the light of the Truth shines forth on Christian peoples, there should be founded a faculty for Arabic, Tartar, and Greek studies. Thus we may be able to learn the languages of the adversaries of God; and that our learned men, by preaching to them and teaching them, may by the sword of the truth overcome their falsehoods and restore to God a people as an acceptable offering, and may convert our foes and His to friends."

He also inaugurated what might well be called a missionary educational movement for the common people. He was one of the first to use the colloquial for literary effort rather than Latin. Some one has called him the Moody of the Middle Ages. In Catalan he prepared for his fellow believers collections of hymns, a poem on the hundred names of God (probably arranged in imitation of the Moslem rosary), a book of the miracles of heaven and earth. and most important of all, his famous religious romance, "Blanquerna," which constantly reminds us by anticipation of Bunyan's "Pilgrim's Progress."

In the third place he might truly be called the originator of the laymen's missionary movement during the Middle Ages. He did not belong to the religious orders. He was not trained in their schools; he did not follow their methods. His whole spirit was one of independence and even of criticism. The story of his life is the story of a noble struggle against ecclesiasticism, a struggle for freedom and for the fundamental

truths of the Gospel. He attacked Islam with the weapons of Christian philosophy, and in his lifelong conflict with this gigantic heresy Lull proved himself the Athanasius of the thirteenth century. He was convinced that truth was supreme and that truth would conquer; that the strength of Islam was its pride and ignorance, and this could only be overcome by the humility of love and by education.

We can best close this sketch of Lull's life and give his message to our times in his own words. His writings are so voluminous, so full of brilliant thoughts and fervent aspirations that it is difficult to make a wise choice. Everywhere we find glorious watchwords for the new spiritual crusade against Islam in the twentieth century. How up-to-date is this prayer!

"Lord of heaven, Father of all times, when Thou didst send Thy Son to take upon Him human nature, He and His apostles lived in outward peace with Jews, Pharisees, and other men; for never by outward violence did they capture or slay any of the unbelievers, or of those who persecuted them. Of this outward peace they availed themselves to bring the erring to the knowledge of the truth and to a communion of spirit with themselves. And so after Thy example should Christians conduct themselves toward Moslems; but since that ardor of devotion which glowed in apostles and holy men of old no longer aspires us, love and devotion through almost all the world have grown cold, and therefore do Christians expend efforts far more in the outward than in the spiritual conflict."

In speaking of private morals Lull says: "The most general vice is accedia, not doing what might be done, not living up to one's opportunities." His passion for the truth was supreme. "Let Christians," he says, "consumed with a burning love for the cause of faith, but consider that since nothing has power to withstand the truth, which by the strength of arguments is mighty over all things, they can, with God's help and by His might, bring back the infidels to the way of faith; so that the precious name of the Lord Tesus, which is in most regions of the world still unknown to the majority of men, may be proclaimed and adored; and this way of converting infidels is easier than all others. For to the infidels it seems a difficult and dangerous thing to abandon their own belief for the sake of another; but it will be impossible for them not to abandon, for the sake of that which is true and necessary, the faith which is proved to them to be false and self-contradictory."

What a life of joy he lived! "Honor and reverence be to Thee, O Lord God, who hast given so great grace to Thy servant that his heart swims in rejoicing and gladness as a fish swims in the sea; and because delight and gladness come to him, O Lord, when he considers that Thou art in existence.

"O King of kings, lofty and noble Lord, when I think of eternal life and consider it, then, O Lord, am I full and covered with joy within and without, and am as full of joy as the sea is of water."

He was a true mystic. "How little profits it the pilgrims to roam through the world in quest of Thee, if when they have come back from their pilgrimage they return again to sin and folly."

"He who would find Thee, O Lord, let him go forth to seek Thee in love, loyalty, devotion, faith, hope, justice, mercy, and truth; for in every place where these are, there art Thou."

"The image of the crucified Christ is found much rather in men who imitate Him in their daily walk than in the crucifix made of wood."

"He who loves not, lives not. He who lives by the life can not die."

"He who bestows on his friend his love, gives more than treasures of gold." "He who gives God can give nothing more."

"The spirit longs after nothing as it does after God. No gold is worth so much as a sigh of holy longing."

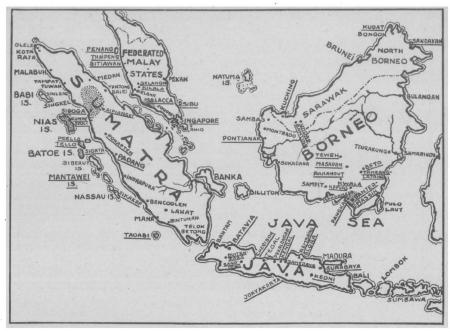
But he was also a true ascetic, and in his eighty-first year his prayer for the crown of martyrdom was gloriously fulfilled. Who follows in his train?

"If it were pleasing to Thee that Thy servant should go through the squares and streets and villages and towns proclaiming Thy truth and the falsity of the unjust, and should have no fear of hunger or thirst, nor of death, then would he know himself to be remembered in the pity of his God."

"Oh, long-suffering and pitiful Lord! many a time have I trembled with fear and cold. When will the day and hour come when my body will tremble for the great warmth of love and ardent longing, and delight in dying for its Creator and Savior."



MALAY WOMEN-YOUTH AND MIDDLE-AGE



WESTERN MALAYSIA, SHOWING MISSION STATIONS (UNDERLINED)

A Day of Opportunity in Malaysia

BY CHAS. E. G. TISDALL, SINGAPORE, STRAITS SETTLEMENTS



HERE is, perhaps, no Moslem field in the world to-day that offers greater opportunities for winning Mohammedans to Christ

than are found in Malaysia. At the same time, be it said to the shame of Christendom, there are no Moslem people for whom less is being done than for the Malays. It is true that there are large missions in Malaysia. Among these are the Rhenish Mission in North Sumatra and Southeast Borneo; the Methodist Episcopal Mission of America, with its huge Anglo-Chinese schools for both boys and girls in Singapore, Malacca, Penang, Ipoh, and many branches in Java, Sumatra, Borneo, and other large islands of the archipelago; the Society for the Propagation of the Gospel Missions in the Straits Settlements, Federated Malay Straits, and Borneo; the Brethren's Mission; the English Presbyterian Mission, and the Seventh Day Adventists.

"Surely, having all these," an outsider might say, "there is no need to start another," but the fact is that all of these missions, with the single exception of the Society for the Propagation of the Gospel Medical Mission for Malay women at Malacca, devote their energies almost entirely to work among the Chinese, Indians, Battaks, and Dyaks, and leave the Malays alone. The Arabian Mission, with a few devoted workers who could be counted on the fingers of one hand, with a difficult language to learn,



A MALAY HOUSE IN SUMATRA

tried for years to gain a footing among a bigoted, fanatical people, who knew their own religion well, and had all the stock arguments against Christianity at their fingers' ends. But this little band of faithful Christians, who worked for years in rented houses, without churches, hospitals, or schools of their own, have now, after twenty-five years, a strong mission with many workers, fine buildings for churches, hospitals, and schools. "What hath God wrought?" But while praising Him for His great work there, why not pray that the same thing may be repeated among the Malays. Are there no more men and women of like spirit who will come forward and do for a Malay mission what, under God, Samuel Zwemer and his associates have done in Arabia?

In the Malay Peninsula alone there are more than 1,000,000 Malays, among whom there is not one Christian missionary, with the exception of two or three ladies at the Malacca Medical Mission, and the colporteurs of the British and Foreign Bible Society.

Turn to Borneo and, with the exception of the Rhenish Mission in the south, not one Christian missionary is working among the Malays. The islands in the Riau Straits, and almost the whole of the huge island of Sumatra, are in the same neglected condition. Year after year passes, and yet no missionary of Christ is sent to these millions of a most lovable race for whom Christ died.

Now is the day of opportunity, for the Malays know little or nothing of Mohammedanism, and are, therefore, not fanatical or bigoted. They are ready to listen to the Gospel message, and with a strong mission, might be won for Christ in a few years time. This state of things is not likely to last long, for their conversion will soon become as difficult a problem as it is with other Moslems. What is making this change? For one thing, the 11,000 pilgrims



SOME MALAY AND TAMIL BOYS IN MALAYSIA

A hot lunch for a cent wherever you are

who go annually from this part of the world to Mecca, return as missionaries of pan-Islamism to prejudice all whom they meet against everything Christian. Malay newspapers print, week by week, from the Egyptian journals, translations of articles well calculated to arouse the natives' animosity against everything Christian and everything British as well. Hatred toward all non-Mohammedans, as an Islamic virtue, is being gradually instilled into the Malays, and in a few years they will not be as accessible as to-day.

Educated men from India are also

beginning to come to Malaysia, men well able to teach and preach Islam, and unlike the ignorant Arab priests from whom the Malays have learned in the past. Only recently I met an Indian engineer who has gone to work on the east coast of the Malay Peninsula-a man who will do an immense amount of harm in places where there is not one Christian missionary to Chinese, Indians, or Malays. Why is it that a Moslem, working for his living as a merchant or as a professional man, is a keen missionary, whereas Europeans in like positions often do more harm

than good to the cause of Christ? An American Methodist, in charge of a mission school at Medan, Sumatra, writes: "Scattered through this vast region are multitudes who have never heard of Christ, but who are rapidly learning the faith of Mohammed. At this rate, Mohammedanism will soon be the religion of Sumatra. It is now a race between the Cross and the Crescent, and the one which gets to the ears and hearts of the people first will be the ruling What will the Christian faith. churches at home do about the matter?"

But can the Malays be converted to Christianity? Let me quote from the letter of an English lady missionary, who writes: "In Java, in 1906, there were 18,000 converts from Islam to Christianity, and from 300 to 400 are added to this number annually. In Sumatra, the work carried on has been mainly among the Batak tribes, which have not yet been won over to Mohammedanism, yet even here 6,500 converts have been gathered from among the Moslems themselves, and 1,150 catechu-

mens are under instruction for bap-tism."

The wonderful increase in the sales of Scriptures by the colporteurs of the British and Foreign Bible Society among the Moslem Malays shows how ready these people are to receive Christian teaching.

Language		Copies		
		1911	1912	1913
Malay	(Arabic)	10,709	13,500	17,230
Malay	(Roman)	10,011	11,223	15,930
Tavanese		14,155	26,499	40,947

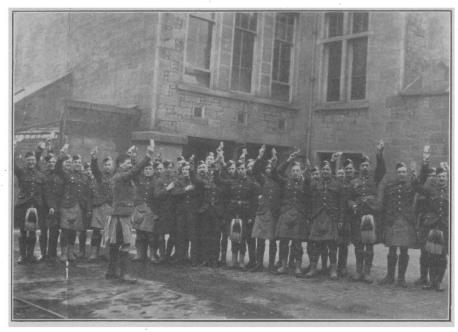
For about twenty-five years, the seed has been faithfully sown all over the field by the agents and native colporteurs, who are the only Christians that many thousands of the Malays ever see. Missionaries ought to be sent out to water the seed and to reap the harvest.

Are there not stewards of God's wealth in England or America who will help some mission begin and carry on a work among the Malays at once? This is a wonderful opportunity, which must, before long, pass away.

THE FORCES MAKING FOR UNION ON THE FIELDS

The reason why church union is progressing more rapidly on the foreign field than at home, is because of the heavier burden borne by Christian workers in non-Christian lands. The work there is vaster, the problems are more urgent and discomfiting, the foes to be met and vanquished are more numerous and formidable, the result being that the representatives of different communions are forced into cooperative enterprises and forms of fellowship from which they would have shrunk in a Christian land. The non-Christian vineyard is so vast and the laborers are so few, that instinctively men draw together in spite of the barriers which logically ought to keep them apart. The power of arduous work for God to knit together separated hearts is nowhere so magnificently exhibited as in the foreign field, and they are, no doubt, true prophets who declare that it is the foreign missionary who is to teach the churches at home the blessedness and power of a united church.

—Rev. Charles E. Jefferson, D.D.



SCOTCH MEMBERS OF THE POCKET TESTAMENT LEAGUE SHOWING THEIR TESTAMENTS

With Christ Among British Troops

CHRISTIAN EFFORT AMONG THE MEN ON THE BATTLEFIELD AND IN TRAINING FOR THE WAR OF THE NATIONS

BY J. KENNEDY MACLEAN, LONDON, ENGLAND



T was a strange world upon which Great Britain looked out on the morning of August 5, 1914, for the dark cloud of war, which for sev-

eral days had been hanging over the nation, had burst as the midnight hour tolled out in the silence, and the country was actually at war with Germany. Only for an hour or two were there any signs of panic; then, shaking off its nervousness, the nation settled down to prepare itself in earnest for the grim struggle. The call for men was sounded, and the nation's manhood sprang up in ready and eager

response. Dormant qualities burst into life in a moment, and men who one day were content to drag out a commonplace existence at the desk, or the counter, found themselves on the next marching to the camp and the training-ground with a new light in their eye and a new purpose in their heart.

As if a magician's wand had worked a series of miracles, military camps suddenly and mysteriously came into being all over the land, and as fast as men joined the colors they were drafted off to some training-ground, there to begin that steady and serious preparation for the battlefields of the

Continent which seems destined to prove such an important factor in the shaping of national destinies for generations to come.

When the first excitement had given place to a calmer view of things, it was obvious that the coming together of such vast numbers of men created problems from the standpoint of religion that must be handled without Within a week a moment's delay. or two hundreds of thousands of men were under canvas, and it was imperative that their spiritual interests should receive adequate attention. With splendid patriotism and statesmanship the Young Men's Christian Association led the way in rising to meet the need of the hour.

For some years past, the Association had accompanied the Territorials (the British voluntary citizen Army) when they went into camp for their annual training, and thus had firmly established itself with the military authorities as a social and spiritual force of high value. But it was a much larger undertaking to dot the country with tents flying the flag of the Y. M. C. A. in every military camp. Had it not been for the faith and the courage of several leaders of the movement, this ideal would never have passed beyond the region of dreams. The scheme was without precedent. It was beyond the reach of the move-The money to make it possible would never be obtained, in view of the tightening of finance because of the war. These arguments had to be answered by the more daring spirits gifted with the imagination that translates impossibilities into actualities. Well was it that the forward policy carried the day, for in launching that policy the Y. M. C. A. started a new

movement, clothed with the garments of service and of power.

To-day, after eight or nine months of war, the Y. M. C. A. is doing its useful and valuable work in practically every training-camp in the country; at the great military bases on the Continent it is ministering to the needs, physical and spiritual, of the country's fighting forces; its buildings and workers are with the troops on the burning sands of Egypt under the shadow of the eternal Pyramids, and in India also it is in step with the men who are taking their share in the defense of the Empire. Altogether, over 700 centers have been established. In the summer and autumn months canvas tents flew the Association's banner. but as the colder weather came on buildings of a more solid and substantial character became necessary, and these were erected to supersede the tents. To build and equip these "huts," as they are called-in Scotland they go by the name of "institute"—the public have subscribed over \$1,500,000. Some of the huts have cost as much as \$4,000, but a fairly good type of building has been built for \$1,500. Where the troops are billeted in towns the Y. M. C. A. rents some existing building suitable for the purpose. In some places the strangest buildings have been prest into service. I have seen old cowsheds transformed in a few hours into comfortable recreationrooms; in stables, horses have given place to men; laundries, hop-oasts, barns, factories, and breweries are at this hour giving welcome shelter to thousands of troops who, with commendable good nature and adaptability, are making the best of their circumstances and smiling in the midst of their quaint experiences.

All ranks and classes have contributed. Not only have the titled classes come forward with financial assistance but many of them are rendering personal service both in the homeland and on the Continent. The King and Queen have taken a keen personal interest in the work, and have on several occasions visited and inspected the huts. The military authorities put every facility in the way of the

partments, and so deep is the confidence reposed in its work.

A little while ago, I stood under the stars on Salisbury Plain. Tiny spots of light here and there indicated the huts in which the troops under training were sheltered for the night; ghostly figures passed us in the darkness; a sense of loneliness, of desolation, seemed to hang over the place, and it was only relieved when we



A SCENE IN A TYPICAL Y. M. C. A. TENT

Association, and altho I am not at liberty to state the amount, there is no objection to my saying that the War Office has paid over several large sums to assist the building and maintenance of the various centers. Nothing has been more remarkable than the confidence reposed in the Association by the Government and its officials. It seems as if the Y. M. C. A. had become an arm of the service, so close is its connection with the Government de-

turned to the center in charge of the Y. M. C. A., full of soldiers, well-lighted, and admirably equipped for the convenience of the men under arms. In that haven from the coldness and the blackness of the night the best influences were at work, and the men on whose behalf the work was done realized that they were surrounded by friends who cared for their bodies and souls. I wondered what the men would do if no such place existed, and I have tried to

imagine the same thing at other times when visiting various parts of the country, and seeing the same comforting and healing forces in operation. Without the ministry of the Y. M. C. A., the troops would most certainly have lost in efficiency, and thus the movement has been rendering—and still is rendering—a national service of the highest value. This is not by any means my own opinion only; it is the view of all who are acquainted with the facts of the case.

The buildings erected by the Y. M. C. A. are at the service of all the soldiers for reading and recreation purposes, and also for the sale of tea, coffee, buns, chocolates, and cigarets. Most of the workers are rendering voluntary service, and in their ranks are to be found clergymen and ministers, professional and business men, as well as many ladies who come for certain hours of the day and render whatever help they can. In addition, the Association sells stamps to the men, posts and collects their letters, provides them with writing-paper and envelops free of charge, takes care of their money for them, attends to their laundry, and in many other ways looks after their interests. one place I found a college professor, who had obtained leave of absence for a year, working his hardest to help the men under arms, and in other centers titled people have taken their places behind the counter and become the willing servants of the men in khaki.

For the first few months of the war the good services of the Y. M. C. A. were strictly limited to the homeland, and that was enough to tax all the resources of the movement; but when the winter months

drew on, and the condition of the weather on the Continent prevented any great movement on the part of either the allied forces or the enemy, the way opened up for similar effort in France. Recognizing the value of the work, the military authorities gave permission for the erection of large wooden buildings at the important military bases on the Continent, and at these the Y. M. C. A. has been established since before Christmas, with the happiest results. In Egypt, also, the Association is represented by tents and workers.

The spiritual side of the work is in steady progress all the time-more enthusiastically in some places than in others, but in them all with a most praiseworthy earnestness and devotion. Every night, after the "singsong," or concert, family worship is observed, while evangelistic meetings are frequently held, and every Sunday the religious exercises are, of course, on a larger scale. A decided impetus to definite soul-winning work has been imparted by the methods of the Pocket Testament League, about which I shall have something to say presently.

Other societies and organizations have followed the splendid lead of the Y. M. C. A., and are helping to make the lot of the troops in training as happy and comfortable as possible. The Soldiers' Christian Association exists for the purpose of laboring among the soldiers at home and abroad, with the view of winning them to Christ, and it has behind it a record of admirable service. But since the war broke out, its activities have been quickened and extended to different camps throughout the country. Both the Salvation

Army and the Church Army are marching in step with the army, on foreign service as well as at home. The Salvation Army's long arm of usefulness among the King's forces circles the world—in South Africa, Australia, New Zealand, Canada, India, Egypt, and in scores of centers in the homeland. Officers and mem-

ing a useful part in the healing of the wounded warriors.

The Open-Air Mission is another society which is doing much to brighten the lot of the soldiers in the camps, and is also conducting a helpful ministry among the German prisoners in England. One of this society's buildings near a great military



SALVATION ARMY MOTOR AMBULANCES AT THE DISPOSAL OF THE BRITISH ARMY

bers of the Salvation Army also raised subscriptions among themselves and sent a dozen beautifully equipped motor-ambulances to the Continent for the transference of the wounded soldiers to and from the hospitals. The Church Army, too, has rendered valuable help among the troops preparing for the front, and in the north of France there is a Church Army hospital which is play-

camp has been appropriately named the "Welcome," which is proving not only a place where many a man is finding the Savior, but is also a meeting-place for many who are Christians. There they find their own company. Mr. Frank Cockrem, the secretary of the society, says that it is a common sight to see a group of the Christian men in one corner of the hall gathered round the Word of

God—no undue noise, no song-singing, the men acting just as they would act at home. Gospel services are held every evening, and almost every day men are coming out on the Lord's side. Then they return to their huts to witness for Him. One young soldier who had accepted the Savior went to his hut and began to tell his comrades about it. Then he knelt down beside his bed to pray. When he got up from his knees, one of the men said, "Why don't you let us hear you pray?" "Very well," he replied; "if you kneel down, I will." The men did as requested, and then, as he knelt in their midst, the young convert, in broken language mingled with sobs, poured out his heart to God. Conversions have been numerous, and it invariably happens that when once a man takes his stand on the side of Christ he goes to work to win his companions. Among the wounded German prisoners the representatives of the Open-Air Mission also distribute Gospels printed in German, and these are received with much gratitude.

The Scripture Gift Mission and the Pocket Testament League are two other agencies that are spreading the Word of God among the soldiers, and are reaping wonderful fruit. former publishes the New Testament in many languages, and since the war began has been sending its little books to Russia, Austria, and other countries, while at the same time widely distributing them among the sailors and soldiers of Great Britain. The Testaments given to the soldiers contain a special message from the late Lord Roberts, while the book for the navy has a message written by Admiral Jellicoe.

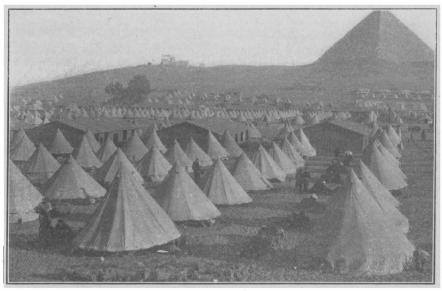
Pocket Testament League, which has been introduced to our fighting forces, is perhaps the most perfect soul-winning instrument in existence. The League has distributed hundreds of thousands of Testaments since the war started. Every recipient first promises to carry the Testament always with him and to read at least one chapter each day. That is the starting-point. The goal is decision for Christ. In the League Testament there is a form of membership which is signed by the person accepting the little book. way of life, also, is clearly explained, and another form invites signature when the will and heart have been yielded to God.

See how the various steps may lead up to the definite decision. Give a Testament to some one on the understanding that he will join the League, and when he signs his name to this effect, you have found an opening for personal dealing. You point him to the way of life so simply explained in the book, and when the great decision has been made, ask him to register it on the page set apart for that purpose.

Some months ago I was present at the inauguration of the movement among the soldiers. Mr. Charles M. Alexander, the famous leader of gospel-song, moved by the great need of definite work among the troops, spent a few days in visiting the camps on the broad expanses of Salisbury Plain, and the fire which he then kindled spread rapidly to places. In a few weeks over 10,000 soldiers joined the League, and more than 3,000 of these definitely accepted Christ. That was only a begin-To-day the League and its ning.

soul-winning methods have been adopted not only in Y. M. C. A. and other camps, but by many Christian workers, who have realized their value from personal experience. The movement is making its influence felt over a wide area. Multitudes of other workers are using the little Testament and follow the methods of the League, in Egypt, in France, and in

Christian leader who commands the respect of all classes. Since then he has been visiting the Scottish camps, accompanied by one or two earnest friends, and a few days ago he wrote to say that in the period named more than 12,000 soldiers have joined the League, and more than 7,000 have declared their willingness to make the great decision. That is a record for



A CAMP NEAR THE GREAT PYRAMIDS OF EGYPT, WHERE Y. M. C. A. MEETINGS ARE HELD

other countries, and the story which they all tell is the same—that God is using His own Word in a wonderful way to bring men to the place of full and complete surrender.

The success of the League's operations is not confined to one place or to one country. Given a fair trial, the movement works well everywhere. Just two months ago, Mr. George T. B. Davis, the international secretary of the League, left London for Scotland, on the urgent invitation of Sir Joseph P. Maclay, one of the merchant princes of Glasgow, and a

which every Christian heart will most sincerely thank God. The work is still spreading in all directions.

What the country will be like after the war none can tell, and it would be idle to attempt a prophecy. But this much is certain, that many branches of the Church of Christ have risen nobly to their present opportunities, and what they have been able to do in the Master's name during a period of unprecedented stress and anxiety will be long and lovingly remembered by those in whose interests they have toiled.

The Highest Form of Service

BY W. E. DOUGHTY, NEW YORK
Educational Secretary, Laymen's Missionary Movement



HE deepest need of the Church is for a fresh discovery of God. If the Church is to break up and overcome the inertia and unbelief at

home, and if she is to win back the lost frontiers and capture the unconquered citadels in the non-christian world, she must have a deeper, fuller, freer, richer life in Christ.

How then are men to unlock the treasures of the heavenly world? The answer is threefold.

First, there must be a new return to the fountains of unsullied truth in the Bible. Jesus Christ never becomes or remains real to men who cease the study of the Book. One of the tragic facts about the life of our day is that many men have lost the Bible out of their lives. The first great recovery is a recovery of the Word of God.

Second, men must be led to see that the missionary enterprise should be a personal objective and ministry to every disciple of Jesus Christ. The world will never be evangelized by preaching from the pulpit alone. It will be evangelized by the living testimony of men in the trades and professions, in the market-places and highways.

Third, there must be a rediscovery of the place and power of prayer in the spread of Christianity with all the unwithholding consecration, with all the calls for vicariousness that genuine prayer implies.

Three Forms of Prayer

A simple classification, and sufficient for practical purposes, is that there are three kinds of prayer, communion, petition and intercession. As S. D. Gordon says, "Communion and petition store the life with the power of God; intercession lets it out on behalf of others."

Many limit prayer to communion with God. To some prayer is a brooding, a dream, a reverie and nothing more. We agree with Tennyson that "Solitude is the mother country of the strong," but that is not all that real prayer implies. There is much about God that can never be learned or experienced except as men join Him in the spiritual conflict with evil which intercession implies.

Often it is said that submission, acquiescence, is the highest attitude of the soul. If submission means obedience to the will of God this must always be the position taken by righteous men. All true prayer must of necessity revolve around the will of God. A genuine intercessor must always be able to say:

"Not Thy gifts I seek, O Lord; Not Thy gifts but Thee. What were all Thy boundless store Without Thyself, what less or more? Not Thy gifts, but Thee."

^{*}An address delivered at the Southern Presbyterian Laymen's Conventions at Charlotte, N.C., and Dallas, Texas, February, 1915.

This is, however, far from the whole truth. Those who assert that submission is the highest attitude a soul can take toward God often make a pious phrase a substitute for the moral and spiritual conflict which intercession includes, and without which no man can grow into virile manhood. If the biographies of all the men of achievement in prayer, whether in the Bible or in modern times, were fully written, vastly more would be said about importunity than about submission. Dr. P. T. Forsyth well says on this point: "We say too often 'Thy will be done' and too ready acceptance of this will often mean feebleness and sloth. Prayer is an act of will much more than of sentiment, and its triumph is more than acquiescence. The popularity of much acquiescence in things as they are is not because it is holier but because it is easier"

What Is Intercession?

I. Intercession is the world's most powerful, practical, human working force.

Service, the giving of money, the sending out of missionaries, represent the going forth of the life of the Church. Intercession is no less a putting forth of its vital energy.

Let it be frankly admitted that there are mysteries in prayer that have not yet been satisfactorily explained, which have not yet been fully met, but while this is granted it can not be denied that prayer is a great, living reality among the working forces of the achieving Christian leadership of all time. It is inconceivable that God should ask his children to cry day and night, to continue stedfastly in prayer, to

pray without ceasing, if there is no reality in prayer, and if it is not a great law of God's working for the redemption of the world. The Bible often asserts and everywhere assumes that prayer has power change things, that something really happens when men pray aright. Christ's teaching prayer is never vague aspiration, but involves the putting forth of vital energy divinely intended to secure definite and unmistakable results. Prayer is not passive, it is It is the kinetic energy of the soul applied to the highest tasks in the Kingdom.

"Supplication Working"

The Epistle of James was written by a very practical man, and of all the practical suggestions he makes none is more compelling than that found in chapter five, verse sixteen-"The supplication of a righteous man availeth much in its working." Here is an expression full of energy so alluring to modern men of action. His thought seems to be that prayer puts forces at the disposal of God to be applied by Him to definite tasks. Prayer does not change the will of God but it enables God to change the wills of men. Prayer does not persuade God, but it gives God a power to bring to bear on men to persuade them. Power belongeth unto God. Prayer is the miracle of potentiality. All prayer is directed to Him, and the putting forth of vital energy, which is a central truth about intercession. releases forces which God can and does use to accomplish definite and practical ends. Applying this thought to revivals, Nolan R. Best "Men planning for revivals money and organization to bring

their plans to pass. God asks only prayers. He can have a revival anywhere if He may have but enough prayers of the right kind to work with." If prayer is a veritable dynamo of power why is so little accomplished? Is not the answer the fiery word of the same James, "Ye have not because ve ask not" (James iv, 2); or because selfishness makes the answer impossible? "Ye ask and receive not, because ye ask amiss that ye may consume it on your own pleasures." (James iv, 3.) The truth is that there is all too little of this laborious toil in prayer. As Andrew Murray reminds us, "If the amount of true wrestling with God in the daily life of the average Christian could be disclosed, the wonder might be not that he accomplishes so little, but that God is willing to use him at all." When we come home at night from work for God too tired to pray we have robbed God of that which He needed most to bring things to pass. The field of victory in prayer is trodden hard by the repeated charges of warriors who turn not back in the face of difficulty and danger.

"Striving in Prayer"

In a few swift strokes Paul gives us a portrait of Epaphras, one of his most powerful fellow workers. (Col. i, 7, iv, 12-13.) The distinguishing work of Epaphras was his "striving in his prayers." "He hath much labor." What was the object which led him to undertake the exhausting labor of intercession? The answer is that the Colossians might "stand perfect and complete in all the will of God." What conflicts such a result presupposes! What Christlike love and no less Christlike warfare! What

patient teaching, what stern reproof, what changed housing conditions in a heathen city, what revolutionized habits, what breaking loose from old relationships, what readjustment of life's plans! Yet here is a man who believes that intercession has power to influence and change all these things. He proves his faith spending his time and strength in prayer. Happy the church or city that has a modern Epaphras to set free by intercession for the redemption of men the powers of the heavenly world.

Intercession has been a powerful factor in calling out and causing to sink into the life of the world all the great spiritual movements the world has ever seen. The revivals in the Old Testament, the spiritual quickenings in Germany, the Wesleyan revival, the Welsh revival, the modern Pentecost in Korea, the awakening in India, all these have been preceded and accompanied by special faithfulness in prayer. Every great crisis in the history of Christianity which has been successfully met has been met because of deep devotion to Trace back all these streams prayer. of blessings to their sources and you come soon or late to groups praying saints or to some watcher on the hills to whom prayer is the most powerful method of working.

II. Intercession is the decisive human factor in the spiritual conflict.

That we are in the midst of an intense spiritual conflict needs no proof. That in the midst of the conflict for the control of the planet God still has to wonder that there is no intercessor, is evidence of much lack of prayer on that part of the Church.

"Salvation Through Your Supplication"

In his struggle for the spiritual mastery of Rome and for victory in his imprisonment, Paul points out the two decisive factors. (Phil. i, 19.) The decisive divine factor is "The supply of the spirit of Jesus Christ." The decisive human factor is "Your supplication." It is inconceivable that Paul should depend so confidently on the prayers of believers did he not know that intercession has power.

How Two Battles Were Won

A fierce battle was at its crisis. (Ex. xvii, 8-16.) The odds were very great. Far-reaching issues hung on the way the battle went. cession was the pivot on which victory turned. Joshua was in the thick of the battle on the plain; Moses and Aaron and Hur, the intercessors, were in the thick of the battle on the hill alone with God. While intercession continued, victory was assured. When it ceased, the tide turned to defeat. Given a Joshua to lead the battle, a Moses and his helpers in intercession, and no Amalek can prevail. If in our day the Church could realize the significance of that scene on the hill as the decisive factor in the conflict on the plain, the shout of victory would reverberate everywhere along the battle-line. The battle goes against the Church when intercession fails. The key to victory is some Moses, supported on either side by his brethren, entering into the life of intercession. Any spiritual or missionary movement will die out when this fire burns low so that there is only whitened ashes where there should be the leaping flames. If only a sufficient number of battling saints

would learn this lesson, Christ could, perhaps, pass over slow-moving, painful centuries in the history of the expansion of the faith and swiftly deliver the Kingdom up to his Father. "Write this for a memorial in a book" (Ex. xvii, 14), that intercession is the decisive human factor in God's war for righteousness and redemption.

There is another intercession scene in the life of Moses, even more moving than the one just mentioned. (Ex.xxxii.) This was a battle, not with a foreign foe like Amalek, but with sin in the lives of his brethren. Here is where the heart-strain is hardest, dealing with sin in those we love. While Moses was on the mount, receiving the law from God, Israel turned to idolatry. The very life of the nation was at stake. Stern measures were necessary, and again Moses turns to intercession and pleads with God for forgiveness for Israel (v. 31-32). "If thou wilt forgive their sin." This seems so impossible without a supreme sacrifice that Moses breaks off suddenly, and adds the very highest note in intercession: "If not, blot me, I pray Thee, out of thy book which Thou hast written," Here was what Nolan R. Best phrases "Fiery revolt and terrific outcry."* Prayers that are nebulous and nerveless get no answer, but intercession that draws vitality from the soul works miracles in the spiritual world. The 33d chapter of Exodus records the continuance of the intercession. God's tenderness with Moses there mentioned is eloquent testimony to the wonders wrought, and God's approval of Moses' prayers.

^{* &}quot;Beyond the Natural Order," page 23.

"By Nothing Save By Prayer"

Look at the desperate case of the epileptic boy. (Mark ix, R. V.) The disciples were feated. They sought explanations. "How is it that we could cast it out?" The answer is most startling. Let us not quibble and try to obscure the plain meaning of Jesus by some mystical interpretation which has no practical relation to life. Here Christ speaks the word which explains much of the lack of power in the modern church. "This kind can come out by nothing save by prayer." Intercession was the decisive human factor in the conflict. If the faith of the churches in our day were only vigorous enough to take in this word of the living Christ, what devils might be cast out of modern society! Christ here asserts the fact that there is only one human ministry of the Church which releases enough spiritual energy to meet the great practical issues of the Kingdom victoriously, and that ministry is intercession. If prayer has no virtue except its helpful reaction on the life of him who prays, if it changes nothing, Jesus' words throw us back into hopeless unbelief. Such intercession as is here mentioned by our Lord is not simply a repetition of pious words. It is not intercession at all if it does not send the intercessor out with heart hot with indignation and with inflexible purpose to fight evil to the end. once again let it be repeated, it is prayer which is the decisive human factor in casting the devil out. How central this theme is in the teaching of our Lord is very strongly brought out in such books as Andrew Murray's, "With Christ in the School of

Prayer," and it is earnestly urged that this book be read frequently and studied always with the open Bible in hand.

Christ constantly prayed. (Mark i, 35; Luke v, 16; Luke vi, 12; Matt. xiv, 23; Luke ix, 18; Luke ix, 28-29.) The burden of his prayer is for others, as is so powerfully revealed in John xvii, where Christ prayed for the oncoming centuries and the world-conquering Church. That chapter is the cathedral of the New Testament. Christ considered prayer more important than public speech, as is shown by the fact that his profoundest concern for preachers was that they be men of prayer. His lessons were not at all on how to preach, but often on how to pray. (Matt. vi, 5-15; Matt. xviii, 19-20; Luke xi, 1-13; Luke xviii, 1-16.) Teaching and healing were less urgent than prayer with our Lord, for when the multitudes were pressing Him for healing and teaching, He withdrew to pray. (Luke v. 15-16.) Sleep and rest are gifts of God, but not so necessary as intercession, for they were both sacrificed when urgent needs arose. (Mark i, 35; Luke vi, 12.) states only one method of securing workers, and that method is intercession. (Matt. ix, 38.)

Jesus teaches that it is on prayer that some of the promises wait their fulfilment. If this is not true, why does Jesus say, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you?" (Luke xi, 9-10.) Intercession is not simply a placid asking, or even an earnest seeking, but sometimes must be rising up in one's might to smite the closed door. God has promised

the Holy Spirit to all (Acts ii, 39); but in connection with the passage in Luke mentioned above, Jesus illustrates the necessity of asking, seeking, knocking, by saying, "How much more shall your Heavenly Father give the Holy Spirit to them that ask Him." (Luke xi, 13.) It is not only true that the fulfilment of promises waits on prayer, but also upon prayer the Holy Spirit waits to cooperate with men. Pentecost and all the repetitions of the experience in Acts are preceded and accompanied by prayer. This means that the Kingdom delays its coming where there is lack of prayer. What a sense of responsibility and compulsion this should bring to every Christian! What unnecessary poverty and misery and wreckage are in the world which praying men might have prevented or removed!

But the fact which lavs hold of one most powerfully, until the very wonder of it becomes well-nigh overwhelming, is the fact which is now about to be stated. Pause for a moment to gain control of all your faculties before the next few sentences are said. Put up a prayer that the significance of them may lay hold of the very soul. The crowning evidence of the place of intercession in the life and plans of Jesus is the fact that the Bible is silent about all the wonderful and holy activities of our Lord since the ascension, except one. . . . It is inconceivable that Jesus has suspended action in behalf of his church and his world. What has He been doing these centuries? The absorbing activity of Jesus has been the highest, hardest, costliest ministry. "He ever liveth to make inter-(Heb. vii, 25; Rom. viii, cession."

34.) A prayer two thousand years long! It is as the God desired that no one should be confused by the mention in the New Testament of a large number of activities of the ascended and living Lord. He reveals only this single, highest ministry of the Redeemer in Heaven. What does this intercession do for the Church and the world? The arresting, startling answer is, "Wherefore He is able to save to the uttermost." The place which Jesus gives to intercession is When He was here on earth redemption was finished in intent by his death and resurrection, but that redemption can not be perfectly applied and made completely effective without intercession. It is because intercession is made—his and ours that "He is able to save to the uttermost."

III. Intercession is the golden cord that draws men into intimate comradeship with Christ.

In a recent pamphlet, entitled "Intercession," by Henry W. Frost, Home Director for America of the China Inland Mission, he says there are three stages through which the intercessor must pass.

First, there is the stage of amplifi-Real intercession does not stop until it has taken in a world. No more vision-bringing, horizon-expanding practise is possible to a Christian than this. Mr. Frost relates the experience of Rev. J. Hudson Taylor. "He said that he once made a discovery which awakened and startled him. He had been interested in China, and he used to begin his praying for that land, and he would pray for it so long that he had little time to give to other countries. As a result, he determined that he would reverse the process of praying, beginning with the forgotten lands and ending with China. On thinking the matter over, he discovered that South America was most frequently left out of his praying, and from that time on he generally began his prayer with South American lands."

The second stage is specification. Intercession not only leads one farther afield, it also inevitably compels more attention to details, to individuals and groups, and special needs all over the world. To quote again from the pamphlet mentioned above: "Let me frankly say that you will do well to think twice before you set your face toward this sort of inter-For this kind of praying will take time. It will mean the giving up of prized pleasures and privileges, earlier rising, and often loss of sleep at night. It will mean pressing the battle to the gates, until you are laying hold of Satan's stronghold and wrestling with powers in heavenly places. Such praying becomes prolonged and is intense."

Finally, there is the stage of identification. "Intercession amplifies and specifies, but, before it is finished, it buts the life so closely in contact with God on the one hand and man on the other hand that oneness is obtained and maintained. And I assure you, if I know anything about intercession, that this experience costs more than any other. I told you a moment ago to think twice before you set your face to a life of intercession. I would now say to think thrice about it. For if the other experience costs, this experience costs much more. I would urge you, for the sake of the Church, for the sake

of the world, and, above all, for the sake of Christ, to become an interces-Nevertheless, remember that doing this will mean, not only that you will have to rejoice with those who rejoice, but also to sorrow with those who sorrow. For identification implies that you will have to suffer with God in his compassion for a back-slidden church and an saved world, and that you will have to lay down your life as a sacrifice in behalf of all the sons of men. All this will mean much pain that will be nothing less than soul-travail.

Prayer, therefore, is both an altar and an arena, a shrine and a battle-field. Prayer not only means blessings, but weapons of war, and sometimes intercession may be likened to implements of a wrecking-crew.

Here, then, sounds out the highest, hardest, costliest call. Having faced the issue squarely, will you turn away unconvinced or unwilling to follow the clear call of God? Defeat, disaster, a wreck lie that way! Or will you now take this last and highest covenant to join with Jesus Christ in unfailing intercession that Satan's dominion may be ended and Christ made victor over all the world? Eternal issues hang in the balance as you decide.

"My Lord, I find that nothing else will do,

But follow where Thou goest,
And when I find Thee not, still run to
meet.

Roses are scentless, hopeless are the morns.

Rest is but weariness, laughter but crackling thorns

If Thou the Truth do not make them true.

Thou art my life, O Christ, And nothing else will do."

....i

First Conference of the Hebrew Christian Alliance of America

BY THE REV. S. B. ROHOLD, F.R.G.S., PRESIDENT



HE Hebrew Christian
Alliance of America
is the child of many
prayers. There has
long been felt a great
need for united leader-

Hebrew Christians. ship among Their hearts yearn for fellowship with the brethren who have left Judaism and become followers of Jesus, the Christ of God. This is not merely a sentimental racial affection. The loval ones know that the Hebrew Christians suffer from a fearful malady, that of being internally divided. The Hebrew Christian is misunderstood. The Gentile Christians often misunderstand him, and he misunderstands them. He is often led away in the wilderness and left alone, and tempted by the Devil. But even this is nothing compared with the internal malady of being "divided."

More than this, the want of united leadership, has opened a wide door for "the little foxes that spoil the vines." Men posing as converts, with an amazing brazenness, maraud this continent, defrauding guileless Christians, yea, even the Church, by plausible invented stories. Ministers who give their pulpits to such impostors, expose their people and actually aid this imposition. The result is that Jewish Missions, otherwise successful, have fallen in the estimation of the Church in general and Jewish Missions have been deprived of a place in aggressive missionary church programs.

This situation has at last become the burden of every loyal Hebrew Christian, and is an absorbing theme in all their prayers. The result is that the idea of a union of Hebrew Christians has been fostered as a cherished hope. Three preliminary meetings were convened; one in Pittsburgh, one in New York, and one in Brooklyn. Last year officers were elected, and a program was inaugurated calling for prayerful, united action. The response was most gratifying, and the whole condition so matured, resulted in sending out "The Call for the Conference."

The Conference

In the Assembly Hall, United Charities Building, New York, on April 6th to 9th, the Hebrew Christian Alliance of America held its first annual Conference. Steps were taken which may change the whole course of Hebrew Christian history on the American continent.

The Conference was comprehensive, representative and united. The subjects deliberated were not matters of petty doctrines or of Church Government, but were vital questions affecting the very life and existence of Jewish Missionary enterprise. From the first session there was a spirit of expectancy, which was kindled into a true spirit of devoted enthusiasm.

The delegates came from great distances-Indiana, Illinois, Missouri, Kansas, Texas, Tennessee, Georgia, Maryland, Pennsylvania, Ohio, and the Provinces of Canada. All the large cities of the United States and Canada, and almost all Missions to Jews were represented. There were also messages of encouragement and greetings from London Jews Society; Bishop Arthur Lloyd; Federal Council of Churches; Dr. John R. Mott, Chairman Continuation Committee; Rev. W. R. Hogue, Baltimore; Rev. A. Merzel, Chairman Board of F. M. German Evangelical Synod; The New York Board of Presbyterian Missions; The Congregational and Methodist Boards of The Home Missions: Toronto Branch of the Hebrew Christian Alliance, and Mr. Daniel Rose, Cincinnati. A deputation came from the Federal Council of Churches, consisting of Dr. Albert G. Lawson; Dr. Charles L. Thompson; Dr. Rivington D. Lord, and Dr. Charles McFarland, Secretary.

The members of the deputation exprest their delight at meeting with so many Hebrew Christians, and assured the conference of their sympathy and sincere cooperation. also agreed to bring before Council of Churches for favorable consideration, the following resolution: "Be it resolved that the Hebrew Christian Alliance of America re-Federal Council quest the Churches in America to urge upon the evangelical churches of this land the observance of an annual Day of Prayer for Israel; and we suggest the Day of Atonement, or the Sunday preceding the Day of Atonement, as a suitable day for the purpose of prayer and intercession on that solemn occasion."

On Saturday gospel services were held for Jews in New York, and on Sunday the Needs of Israel were presented in City churches.

The important subjects discust at the Conference were: (1) Cooperation between different Jewish Missions and the Christian churches. (2) Modern Needs of the Jewish People.

(3) Training of Jewish Workers. (4) Conservation of Converts. Constitution and By-laws were discust and adopted; officers were elected and important resolutions were adopted, which will be the guide and policy of the Alliance.

The work accomplished and the good spirit that prevailed all through the Conference were remarkable. Here were gathered together a group of Jews who, by birth and ties of citizenship, belong to all the belligerent nations, where Jew is killing Jew in this fearful struggle of the nations for supremacy. These representatives were in perfect harmony with never a whisper of war, except when interceding with our Heavenly Father to restore peace and that His Kingdom of Peace may come.

At the devotional hour each morning a spiritual atmosphere was felt, and a new covenant with the Lord and with the Hebrew Christian was the burning theme of many spiritfilled messages. The result was that the brethren did not desire only a nominal union, and their purpose to cement a true spiritual union was exprest as they sat down to that never-to-be-forgotten Supper of the Lord. Among those present were the President (Presbyterian), who conducted the Communion Service;

Rev. A. R. Kuldell (Lutheran), who gave the address; Rev. A. Lichtenstein (Baptist), Rev. S. Needleman (Methodist), and Captain Hirschler (Salvationist), who acted as Elders. Others partaking of the supper included Presbyterians, Anglicans, Reformed United Presbyterians, Metho-Congregationalists, Baptists. Christian Missionary Alliance, Lutherans, Brethren, and some who could not be classified. The hearts of all were thus united-British. German, French, Austrian, Russian, Arabian, and American, celebrating this most Holy Communion, instituted by our Lord Himself: "One in faith and doctrine, one in charity."

There is, however, no carelessness in the constitution of the Alliance, for no one can become a member without signifying his belief in the following:

- I. The Deity of the Lord Jesus Christ; His Virgin birth; His vicarious atonement for our sins; His resurrection; His ascension, and His session at the right hand of God.
- 2. That all Scripture is given by inspiration of God. (I Tim. 3:16).
- 3. The Messianic Prophecies of the Old Testament, pointing to our Lord Jesus.

Some Results

The Hebrew Christian can not go back to live the same life as before, not in individual lives only, but in the great gathering as a whole. New depths have been sounded of spiritual experiences and of consecration to the work of Christ.

The Information and Investigation Committee, will keep the Church informed through the Federal Council of churches and other channels of authority, of impostors, and any other abuses. Individuals pretending to carry on work and not actually doing it, will be called to account, and none of such can afford to ignore the Alliance, for this Committee will have means of communication throughout the country. In this way some great wrongs may be remedied.

The Missionary Committee will seek to reach the ear of the Christian Church, calling attention to needy fields, and will secure a place for Jewish Missions on her missionary program. The committee will recommend reliable and well-trained Hebrew Christians to enter fields of labor. Consecrated young Hebrew Christians, who have received the call for service, will be guided and aided to secure the needed education.

The officers and executives will keep in constant touch with the different committees to carry out the different resolutions passed at the conference, the conservation of converts, uniting them into a corporate testimony, to raise and uplift the spiritual standard of the Hebrew Christian and to encourage them to come out openly in their confession of Christ.

All the delegates to the Hebrew Christian Alliance, pledged themselves to go from strength to strength in the name of our blessed Lord, using all the powers that God has granted to them, to labor for the cause. The Hebrew Christian is making a great effort to become a real living testimony for Christ and His Gospel. God has sent His salvation from Zion; assuredly He will send peace upon His people.

Romance and Reality in Morocco

THE STORY OF DR. ROBERT KERR, MEDICAL MISSIONARY

BY ERNEST D. PIERSON, NEW YORK



OROCCO, a land of mystery, of barbaric splendor and sordid crime, of strange superstitions and wild fanaticism, will always re-

main one of the most interesting countries in the world to people of more civilized, and more prosaic nations. The spread of international commerce, the influx of foreign traders and travelers, foreign influences and French domination, seem thus far to have wrought few changes in the life and religion of a land that so clearly reflects the spirit of a bygone age. Those who have lived in Morocco during the past twenty, or thirty years, however, see signs that the nation is awakening slowly from its centuries' sleep, and that the light of Western progress is dispelling the darkness of superstition that so long has shrouded the Sunset Land. There have been changes in Morocco that escape the eve of the casual visitor. There is more independent thought among the people, tyranny is less openly practised, justice is not always a mockery, and Christians are more generally respected. These vastly improved conditions have been brought about since Protestant Missions were established, and because of the example and influence of the self-sacrificing men and women who have labored to spread the Gospel message through this darkened land. For many years of apparently fruitless endeavor these faithful servants of the Master have toiled on amid discouragements and persecutions, and now at last there is a promise of a better day dawning when the hosts of the Lord shall enter and possess the land.

In his new book, "Morocco After Twenty-five Years,"* Dr. Robert Kerr gives a valuable and most interesting account of his experiences as a medical missionary. He graphically describes modern life in Morocco politically, morally, and socially, devoting some chapters to a consideration of the various religious faiths, superstitions and curious customs of the people, and to brief studies of the races that make up the heterogeneous population. Missions and missionary work are separately considered, but the chief interest in the book lies in the author's realistic reminiscences of his professional work among the people.

Dr. Kerr is not over optimistic as to the present outlook for Christian progress in Morocco. He is a conscientious historian dealing with the hard facts of present-day conditions, but his observations and deductions are all the valuable because free from more visionary conclusions. He went to Morocco in 1886, sent out by the Tewish Committee of the Presbyterian Church, but later became the head of an independent society: The Central Morocco Mission. For a quarter of a century he has labored in the twin cities of Rabat and Salee. Rabat is inhabited by Moors who were driven out of Spain, and Salee is the home of Moors, Arabs and Berbers. Of the difficulties experienced in getting established in his new home he relates many interesting incidents. His first landlord was delighted to hear that he came from Glasgow.

^{* &}quot;Morocco After Twenty-Five Years." By Dr. Robert Kerr. Illustrated. 8vo. 364 pp. 10s. 6d. Murray & Evenden, London, 1912.

gow!" shouted the Moor in rapture. "That is the place where my ship was frozen up for four months. Glasgow is a nice place, got much good beer and whisky there. Did you bring any whisky and beer with you? Let Glasgow flourish." Dr. Kerr adds that he felt a little ashamed for his country, from the only impression of his beloved city which this Moor carried back to Morocco.

Doctor Kerr's services were in immediate demand, but he found great difficulty in persuading his patients to take medicines for fear that they were poisons. For many years he was compelled to taste each medicine in the presence of the patient until confidence was established. He also found that it was better to charge a small amount for each remedy, for the patients suspected some ulterior motive when a man was ready to give away so much medicine. Having paid, they had confidence in the prescription and took the medicine, but they thought that he could work miracles and cure any disease in a day or two. Work in the hospital was not altogether free from anxiety, for in the event of a patient's death, false reports were circulated by the fanatical Moslems that there had been foul play.

Dr. Kerr does not share the general impression that the Moors are dull uninteresting. He found very keen to find flaws in his statements, and says that a missionary, to be successful among the Moors, must study the art of repartee, and must be prepared for cutting rejoinders. A learned Fakir to whom he spoke of God's power to save and keep from sin, and of the transformation which the Gospel wrought in the lives of men, listened attentively without a word, and then said, "Doctor, I am delighted to hear what you say the teachings of the Lord Jesus can do. Now you might go down and try that

Gospel of yours on one of your own countrymen, holding an important official position in the city, and try its effects on him. None of us, thank God have sunk so low. You have splendid material to work on, and I wish you success and Godspeed. me know the results. Good-by." Morocco, as in other foreign missionary fields, the evil, the Godless lives led by many representatives of Christian countries are a constant hindrance to the spread of the Gospel message.

Dr. Kerr has witnessed marvelous changes in Morocco since Christian Missions were first established there. For two hundred years the fanatical Moors of the old piratical city of Salee would not permit a consul, merchant, or European to rent a house, or live there. Dr. Kerr was the first "barbarian" permitted to take up his residence in the closed city, and his life of service for God and humanity made this possible only after he had waited for twenty years.

During the rebellion a few years ago, he was the only European allowed to enter Salee. Then he had an escort of boys and girls, who would say to the wild mountaineers, "If any of you Arabs lift a finger against this man you will be unable to leave the town alive."

When they asked who this person was, a Christian, a Moslem? They would reply, "He is better than all. Don't you know that this is the man who comes and scratches the arms of our little brothers and sisters to prevent them from taking the smallpox? The Lord preserve him to us."

Many pathetic and even tragic scenes were enacted close to the Mission House. When a black flag was hoisted on the neighboring mosque it indicated that someone about to become a mother was in grave danger and the prayers of the faithful were invoked. The author tells of a young married

woman who having suffered untold agony for some days begged her parents to send for the Christian doctor and his wife. They protested that it was contrary to their religion to call in a Christian under the circumstances. "Then you will allow me to die?" said the daughter. "Much better you should die than be lost," was the rejoinder. Turning to her father the young woman said: "If that is so, may God curse you and your religion. cast myself on the mercy of God." The parents tried_to console themselves with the thought that the daughter's mind was wandering, but when the Kadi learned the facts, he publicly declared that the next time any one refused to call in a Christian doctor in a dangerous case, he would have the father, or husband paraded through the streets with a halter around his neck. Since then the physician and nurse have been welcome, and often we have been able to save the life of a child and gladden the heart of a mother. Now the husband or father will say: "We have confidence in you; we do not require to be present. Just go and rap at the door and you will be admitted." This privilege would not be granted to their own friends or relatives.

The Protestant missions in Morocco are all of comparatively recent date, and all were born in travail, and suffered grievous persecutions. With the exception of the London Mission to the Jews at Mogador, none have any guaranteed incomes. Two small churches have been built in Morocco by the members of the Church of England. one at Tangier, where regular services are held during the winter and spring, is under the Bishop of Gibraltar; the other is at Casablanca, under the Bishop of Sierra Leone. The North African Mission erected a small iron church three years ago in Tangier in connection with their Spanish work, these

being the only church edifices at present in the Sunset Land.

"It is a matter of regret," says Dr. Kerr, "that no Protestant denomination has undertaken permanent work in Morocco, while it is also most unfortunate that a general union can not be effected between the various missions in the field. Such a union would double their influence. However difficult it may be to carry on small missions (being exposed to every adverse wind that blows) without the substantial support of organized church life behind them, yet it must not be forgotten that they are the rivulets which rise from the springs in the mountains, and, converging, form streams. But for the example and influence which they exert, the church might languish and die."

There is no such thing as religious liberty in Morocco, so that it is impossible for a Christian convert to make an open confession of faith. "The outcome," says Dr. Kerr, "during the past thirty years has been anything but encouraging, while the results at the several missions have been much the same, the number of converts varying according to the standard of admission. Brave men and women have been laboring on as in a forlorn hope, steadily keeping the banner unfurled, often amid the most trying circumstances. . . . Many of those making a profession of faith did so under a misconception of the teachings and principles of the Gospel of Jesus Christ. As Islam never makes inquiries as to whether there has been a change of heart or not, so many of these professing Christian converts never deemed that it was necessary that there should be a renouncing of sin, but only the transferring of their affection to a particular prophet—Jesus Christ, beloved and honored by Nabi Mohammed -which shows the principal reason why there have been so many spurious converts among the heathen."

The Moslem faith, which incorporated many of the leading truths of the Christian religion, with wide latitude to gratify sensual desires, is, indeed, a formidable foe. Hence it is necessary to place before the Christian Church at home the difficulty of work among the Moslems; it is not cutting a tunnel through sand and clay, but through granite rock. Unitedly, Christians must pray to God Himself, who can pierce the mountains of error and superstition.

As the Koran is full of superstitious teaching, the Moslems, and especially those of Morocco, are strong believers in evil spirits, witchcraft, signs, and spells. A man from the marshes complained to Dr. Kerr that his district was full of Jinoon (evil spirits). They came out of the ground like a mist in the autumn and tumbled people down. The man himself was suffering from their attacks. Dr. Kerr diagnosed his case as one of malarial fever, and prescribing the usual treatment, in two weeks the Jinoon stricken patient was perfectly well. "Ah Doctor," said he, "if I had known you were an expert at expelling evil spirits I would have come to you long ago." It was no use trying to explain to the man that his trouble was caused by foul water and miasma arising from the soil.

An Arab who had business with Dr. Kerr was invited to spend the night in the hospital. About nine o'clock in the evening he was heard loudly calling for help. "I' ran," the author relates, "as fast as I could down stairs and pulled open the large doors, when out jumped the Arab with a perambulator at his heels, and throwing his arms around my neck implored me to protect him. Jinoons have got hold of me,' he cried. Feeling thirsty in the night the Arab had wished to go into the court for a drink, but in the dark he could not find the door, and going to the other end of the room, the fringes of his Khaik caught in the perambulator and turning back, he pulled it first over one patient, and then

over another, so that it is not to be wondered at that they were all frightened. When I opened the door, the Arab dragged the perambulator with him. Even the the Arab saw what had happened, we could not convince him that it was only a simple accident. impossible for me,' said the Arab, 'to pull that coach after me. I felt the Jinoon pushing it against me, do let me out to pass the night in the street!" He returned to his tent, where he lay ill for ten days. He assured Dr. Kerr when they met again that the experience had added at least ten years to his life. He advised the Doctor to leave the Mission house at once, as it was demonpossest.

Dr. Kerr gained an insight into the secret and criminal inner life of the Moroccans, which is not revealed to the ordinary layman. Thus men and women often called on him to obtain poison to remove their wives or husbands. As an accomplished dealer in strong magic, they also sought his help to further their love affairs. One day he was approached by a woman of middle age who prostrated herself before him. "Doctor, I have come for medicine which will cause my husband's affection to return to me again. He has married a young wife and transferred all his affections to her, and I am left out in the cold."

"I regret to say," Dr. Kerr told her, "that that is a common complaint among women who have ungrateful husbands. Medicine, I fear, would do no good. However, if I may give you advice, let me urge you to center your affections on Him in whose presence we shall shortly be. Altho your husband may forsake you, the Lord will not. Your husband will never return until he is seriously ill, then the young wife will run off and leave you to nurse him." (This is exactly what happens among Arabs.) When I had finished speaking the poor woman came toward me and threw her arms around my neck, and with tears

running down her cheeks, cried to her friends: 'I take God for my witness that this Doctor is a true believer. Did you hear what he said?' Still keeping her hands on my shoulder, she continued: 'The Lord bless you and shield you from all harm, and grant that you may find acceptance with Him on that day,' and she left weeping."

If the medical missionary is brought face to face with the sad and the tragical side of life the comedy element is not at all lacking. Dr. Kerr was once sent to report on a boy who had been run down by a European. There was considerable excitement, for the rumor had gone abroad, that a Christian had killed a Moslem. When the Doctor entered the house, which was crowded with men and women, he found the boy, his leg in splints, lying in bed, and rolled up in multitudinous blankets.

"I asked to be allowed to examine the boy, but they demurred. 'He has a fracture of the thigh,' said the father, 'and should there be any injudicious handling of the leg it might become a compound fracture.' All the time the little rogue was enjoying the fun immensely, having been instructed how to act. When the gentleman in question was returning from a ride, this lad of some ten years purposely ran in front of his horse, which so annoyed the rider that he gave the boy a switch over the leg with his whip. After removing the bandages I found only a small wale, nothing to speak of. Putting my hand in my pocket I brought out a half-franc piece, and, showing it to the lad (at the same time whispering in his ear), said that should he beat me in a race across the spacious court, the money should be his. To the amazement of the guests and relatives, the boy (who was said to be seriously ill) jumped out of his bed, and both of us were racing up and down the court. Of course, I allowed him to win the prize."

"What answer shall we return to the

Governor?" said a soldier who had accompanied Dr. Kerr to the house. "Just go and report what you have seen with your own eyes."

"Praise be to God!" said the father. "We thought his leg was broken, and now we return praise to the Most High that it is not so. But altho our anxiety has been removed concerning the boy. we are in as deep distress as ever. We are afraid an untoward event may happen to his mother from the shock she has received." "I shall be pleased to examine her as well," said Dr. Kerr blandly. "Ah," rejoined the parent, "it is unlawful in our religion for a Christian man to examine one of our women, but if there had been a lady doctor we should have been glad to have had her." "I am happy to say that I can oblige you, for we have two lady doctors whom I will send for at once to examine and prescribe for the lady." But here the soldier interfered. "Come, come," he said, "we have not had our supper and it is getting late. By the time the lady doctors arrive the mother will have recovered and the grandmother will be taken ill, so it will be impossible for us to get home before midnight!"

When the soldier carried his report to the Governor, that worthy laughed so heartily that he fell off the divan on which he was sitting. "There is only one thing left to be done in this case," he said, "and that is for the English Doctor to become a Moslem!"

Dr. Kerr has often been asked the question. "Is the game worth the candle?" To this he replies that since in a Moslem land to become a Christian means almost certain death, there is little apparent success; but "The honor of Christ's Kingdom is at stake. So we go forward at our Lord's command. Sacrifices will have to be made. It has always been so. The early Church of Christ gave an example of suffering, of men and women who cherished their faith in Christ as dearer than life itself."



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

ADVERTISING MISSIONS IN THE LOCAL CHURCH



UBLICITY is the cry of the age, advertising the great means of exploiting everything. No business can be successfully run without it. Millions

of dollars are expended in it every year and some of the brightest minds in the country are working out its problems. The universal testimony is that this vast expenditure of mind and money pays.

For a long time the Church stood aloof from the new methods. Publicity meant notoriety, and advertising was sensational. Yet advertising is nothing more than making known and commending a thing to public notice. For nineteen centuries the Church has, unconsciously perhaps, been depending upon this means for the building up of her forces. And she must depend on it still. wisely adopting the new methods in so far as they are good and in keeping with her high and holy calling. "In the first century the best advertised movement was the Church of Jesus Christ," says The Sunday-School Times. "Even its enemies were advance agents in proclaiming it. To-day the Church and its organizations may well use every device that will help reach human hearts. But let no advertising method creep in that will weaken the Church's supreme purpose."

A few years ago a layman in the United Presbyterian Church tried an experiment in missionary advertising that has awakened the whole Church and proved that advertising of the right sort

is not only legitimate but is a duty. Seven trained men in his denomination were kept out of the foreign mission field because the treasury was empty. By securing space in the denominational papers and advertising the need for \$12,000 to send these men out, \$19,000 were secured for this purpose in a very short time.

ADVERTISING MEDIUMS

There are many mediums for advertising missions in the local church, all of which can be used with very little danger from overlapping. The most effective of these are as follows:

I. Announcements from the Pulpit.—The pastor is the best of all advertising agents for missions in his church. His opportunities for aiding the various societies in making known their work and securing good attendance, are practically unlimited. The announcements of meetings, whether printed in the church calendar or given verbally from the



A POSTER FOR MEETING ON IMMIGRATION
Drawing by Miss Martha Reid

pulpit, should be such as to attract attention and compel interest. "The stereotyped notice, 'The Woman's Missionary Society will meet in the chapel at 3



WHAT DOES THIS REPRESENT?

COME TO THE MISSIONARY MEETING AND FIND OUT This shows the contrast between the Christians in Bolenge, Africa, where the Church was organized only ten years ago, gladly bearing their tithe load, and the Christian at home sweating under his mite load.—From The Missionary Intelligencer.

o'clock, all ladies invited,' is not sufficient," says Mrs. Raymond. A pastor who really cares can, by a few earnest words—they need not be many—put good cheer into his faithful workers and plant seeds of interest and responsibility in hearts that have been callous and unconcerned.

Posters.—These are most important. It was while stopping for a moment to read the public announcement of a missionary meeting posted on a bridge at the little town of Warrington, England, that Robert Moffat heard God's call. The meeting was over but he left the spot with the determination formed within his heart to be a foreign missionary.

Simple, yet charming and very effective posters announcing forthcoming meetings can be made at almost no cost and very little effort, with the help of pictures clipped from magazines, both secular and religious. The colored prints of strange peoples and foreign lands in The National Geographical Magazine are especially helpful.

Bulletin Boards.—In the vestibule of every church there should be a bulletin-board used exclusively for advertising the missionary activities of the church, including the Woman's and Young People's Societies and the Sunday-school. Announcements of meetings, needs in the way of money or supplies, and important recent happenings in connection with missions, should all find a place on it.*

THE PUBLIC PRESS.—In many cities the daily papers are willing to print items of interest concerning missionary meetings in the churches. In Schenectady, N. Y., the Woman's Missionary Society of Emmanuel Baptist Church is not slow to take advantage of this. Two members of the executive committee have the matter in charge—one sends in the notice of the meeting beforehand. the other sends in a short account of it afterward. As the meetings of this society often have attractive features, the accounts of them are real news items which are read with interest by many people.

MAIL MATTER.—"Use the mails" is the advice of many a successful leader. Printed or mimeographed cards of invitation announcing either regular or special meetings serve to bring the matter directly to the attention of the members. Post cards are much used and they are especially effective when those sent out are the pretty and interesting picture post cards gotten out by the Woman's Boards both home and foreign. In the Woman's Missionary Society of the First Presbyterian Church, Schenectady, which sends out post card invitations every month, a large number are printed at the beginning of the year, space being left for the names of the hostesses, and the date and topic of the monthly meeting. These items are filled in by hand and give the card a personal,

^{*} Directions for making bulletin-boards, and some suggestions about their use, were given in the Best Methods Department in January, 1914.

timely touch, and greatly reduces the cost of printing.

The sending out of special invitations sometimes seems like time and money wasted, yet it often wins in the end. Years ago when the Best Methods editor was secretary of a young woman's missionary society-her first official missionary position-she sent out a great many cards of invitation. But the response was small and it was discouraging. One Sunday morning a young woman to whom many cards had been sent, said to her, "Don't be discouraged. Perhaps you'll get me yet. I have every one of those cards and I'm afraid they'll count against me in the Day of Judgment!"

PRINTED YEAR BOOKS .-- One of the best ways of advertising a missionary society and its work is the printed year book or leaflet containing lists of the officers and members and the dates and programs of the meetings. Every society should get one out. It is good business policy even tho the cost should be considerable. Enough copies should be printed to give one, not only to every member of the society, but to every person in the church or congregation who is eligible for membership; and there should be enough left over to supply newcomers during the year. As soon as strangers come to the church, copies of this little booklet should be placed in their hands. Only those who "know the heart of the stranger," because they have been strangers themselves, know how welcome even so small an attention may be.

A SERIAL POSTER

"An effective poster for introducing the children's foreign text-book, "The World Family," can be made after a serial fashion," says a recent number of Lutheran Woman's Work. "Put up in a conspicuous place—preferably in the Sunday-school room (with the permission of the officers) a large sheet of cardboard, in the middle of which is pasted a picture of Christ blessing the

children, and under it the words, 'Suffer the little children to come unto me.'

"Next week, add a group of Chinese children and beneath them write, 'Shall these come too?' Another week add the children of Japan, with the same inscription; then India, Africa, etc.; until finally the central picture is surrounded by children of all nations, making quite an impressive display."

USING THE CHILDREN

In an article on "Church Advertising" in *The Sunday-School Times*, Doctor Reisner, pastor of Grace M. E. Church, New York City, advocates the use of original cartoons displayed outside the church building and suggests that high-school students be prest into service for making them. "One church," he says, "paid for a correspondence course to finish off' a promising young artist member, and so secured his service free."

36 Dolls

Are About to Leave
UNION PRESBYTERIAN CHURCH
for Ningpo, China
A Farewell Reception will be given
them at the close of
The Woman's Missionary Meeting
Friday, September 18, at 3.00 p.m.
In the Church
Children are especially invited
A Member of this Church
Who was born in Ningpo
Will speak on
"When I Was a Boy in China"

Not only high-school students but grade-school pupils can be utilized in making the simpler posters. What is lacking in the greater ability of the skilled artist is more than made up by the interest developed in the children themselves and in their parents and friends. The above poster, made by a boy of thirteen, very effectively advertised a special meeting of the woman's society in his church. The free-hand



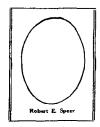
Speaker:—

As a speaker to college men no one is more widely known. For the past ten years he has been the leading speaker at great student conferences at Northfield, Lake Geneva, Cascada and Niagara.

Author:

A prolific and prominent author of books dealing with the moral and religious life of college men. A few of his many works are:—"A Young Man's Questions," "Memorial of a True Life," "The Principles of Jesus." "The Man Jesus Christ," "Politics in Asia," "Missions and Modern History."

Something Worth While





Biography

Announcement

Robert E. Speer has accepted an invitation extended by the Union College

Christian Association five months ago.

In view of Mr. Speer's national and even world-wide work and fame, the students of the college will, without doubt, take advantage of this opportunity of hearing and meeting him

Student:-

One of the most distinguished graduates of Princeton

Valedictorian, '89 Editor, "Daily Princetonian"

Leading orator

President Philadelphian Society

A. M., Yale '99 D. D., University of of Glasgow, 1910

Athlete: -

Tackle on Princeton's famous team of '89. As an athlete he has always been looked to with pride by Princeton men.

AN ATTRACTIVE FOUR-PAGE FOLDER ANNOUNCING ROBERT E. SPEER

Jettering was well done and pictures of dolls cut from a toy catalog added to the attractiveness.

ADVERTISING SPECIAL SPEAKERS

The way in which a special speaker is advertised has much to do with the size of the audience and the importance which attaches to his work.

No matter how prominent a speaker may be, there are always those who know so little about him that, to them, his name carries no weight. And there are others who know something about him, but whose interest could be greatly increased by wider knowledge of the achievements that have made him famous. Advertising that presents the principal facts of a speaker's career has a great value.

A very clever announcement was sent out three years ago by the Y. M. C. A. of Union College, Schenectady, N. Y., to advertise a meeting addrest by Robert E. Speer. It was a four-page folder about 4½ by 6 inches, and was widely distributed in advance of the meeting. It was dignified, concise and presented facts calculated to arouse the interest of the students in a man who had made his mark as a student in a great university along many lines. It made a great appeal and the hall was crowded.

This little folder may well serve as a model for all who have special speakers to announce. If the cost of a printed folder is too great, the same idea could effectively be carried out on a large, handmade poster.

HONESTY IN ADVERTISING

In a recent number of Forward, William Ralph Hall of the Presbyterian Department of Religious Education, has a word to say about advertising in Young People's Societies that is equally applicable to missionary societies.

"Can you name a big business-house to-day that does absolutely no advertising?" he asks. "Systematic advertising seems to be one of the laws of business life and growth. You have noted, too, that special emphasis is placed on frank and absolutely trustworthy ad-Advertising vertising. our People's Society and its meetings must be based on the principles of good business advertising. We must have something good to advertise; we must tell the facts frankly, enthusiastically and in ways that will elicit interest and attention.

"On one church bulletin, in large, attractive lettering, I read:

CHRISTIAN ENDEAVOR MEETING
6.45 P.M.
CHURCH PARLORS
A GOOD MEETING PROMISED
JOIN US

"I answered that advertisement. I am telling the plain truth when I say that the advertisement was a falsehood,

The meeting was not good—it was very, very poor. This was not because of any unforeseen circumstances that suddenly arose just before the meeting. The meeting had not been carefully planned and the least possible trouble had been taken to make it a good meeting. The chairman of the Prayer Meeting Committee freely admitted that it was a poor meeting, but failed to see that the bulletin was false."

THE MOST EFFECTIVE METHOD

"By far the most effective method of advertising missionary meetings," says Mr. J. Lovell Murray, Educational Secretary of the Student Volunteer Movement, "is the methodical, persuasive, timely invitation of individuals by the committee and other interested workers."

It was a personal invitation to a missionary meeting that won William Duncan, the hero of Metlakahtla, to the work. One Sunday morning a lady invited him to a special meeting that was to be held during the week in a distant part of the city. When the night came it was stormy, and he was weary with his hard day's work. But he kept his promise, with the result that that night he promised his Lord that he would be a missionary. The public announcement alone would not have taken him out into the storm; it was the personal invitation that clinched it.

Some years ago, by means of personal advertising, a Young People's Society in a Presbyterian Church made phenomenal gains in attendance. A new president was elected, and the first thing she did was to make a list of all the young people eligible for the society. The church roll, the Sunday-school classbooks, the congregations on Sunday were eagerly scanned for names. The result was a list of 150 young people, only a few of whom were working in the society.

When the list was completed, the new president invited the executive committee to spend an evening at her home,

and told them that she wanted every person on the list to receive a personal invitation on the coming Sunday morning to the Christian Endeavor meeting in the evening. Pads of paper and lead pencils were then passed around and as the list was read each member of the committee wrote down the names of those with whom he (or she) was best acquainted, or with whom he had the most influence.

On Sunday morning the committee worked so faithfully that few young people left the church without at least one invitation to "come to Christian Endeavor meeting to-night." As a result the attendance jumped at one bound from 20 (the average attendance for many months) to 60, and during the weeks that followed this was more than maintained.

During the past year the new president of a small missionary society in a large church adopted the scheme of asking the ladies who entertained the society in their homes each month to give a large number of personal invitations, not only on the Sunday preceding the meeting but during the week, by means of calls and the telephone. One of her plans was to ask the hostess for each month to invite two of her intimate friends to assist her in giving the invitations, and also to help her receive at the meeting. Where this was faithfully done the results were most gratifying. The president herself made many calls and used her telephone freely. At the end of the year it was found that the society had almost doubled its average attendance, the personal invitations being one of the largest factors in the increase.

"We are advertised by our loving friends," is a slogan that may well be borrowed by missionary societies.

THE PSYCHOLOGY OF THE INVITATION

Some years ago the boys in the Public Schools of Springfield, Ohio, were in-

vited to march in the annual Memorial Day parade. It was a new idea, and there was much speculation on the part of the teachers as to how the boys would respond to it.

One bright young teacher (Miss Jessie Dunlap, who afterward became a successful missionary in India) had a desire to see to what extent she could control the sentiment of her boys in regard to it. Having obtained the necessary permission of her principal, she made the tests immediately after the opening of school in the morning.

"Boys," she said, putting into her expressive face all the brightness and enthusiasm possible, "I have something to tell you. What do you think? You are all invited to march in the parade tomorrow! Think of it, boys! March in the Decoration Day parade with the old soldiers! What an honor! There will be bands, and music, and you will carry flags and bunches of flowers to lay on the graves of the soldiers. Isn't it glorious? I wish I were a boy! I'd like to march in such a parade! Do you want to?"

Did they want to? They were wild with enthusiasm. Every hand went up and they fairly climbed over one another in their eagerness and joy. But when order was restored the teacher had changed. She was solemn and sober now, and as she talked the enthusiasm slowly died out of the boyish faces that looked into hers.

"Boys," she said, "are you really sure you want to accept this invitation? It's a long way to the cemetery, at least three miles, I should think. And it's so dusty, you'd choke all the way. And if it should rain to-night, just think of the mud. You have to march in the middle of the street you know. And suppose the parade didn't start on time. Perhaps you'd lose your dinner. But it would be too bad if none of you should march. How many will?"

There was intense silence for a moment. Then one hand went up. Just one loyal, loving little lad had courage enough to volunteer.

Then the teacher changed again. With loving, earnest face, she explained how the brave men of the Grand Army of the Republic had risked their lives to save their country, and that an invitation to march with them was an honor that must not be despised even if it did entail a few hardships. Then she asked again how many would march, and this time, with sober, earnest faces almost all said they were ready.

There is a lesson of much value to missionary workers in this incident which is true in every detail. "While by far the most effective method of securing an audience is the personal word," says Mrs. Raymond, "it must not be given with the dogged loyalty that is pathetic, nor the wistful, questioning eagerness that is in itself an apology, both of which are unnecessary in these days when the cause of missions has really come into its own. Our premise must be that those who do not share our interest are decidedly the losers. But the meeting must, without question, make good our assumption. The woman who goes because she wants to go, and who feels repaid, is the one who goes again. It is the meeting itself that ultimately holds her."

ENTHUSIASM VS. DESPONDENCY

"It is very noticeable," wrote Dr. Arthur T. Pierson in 1890, while conducting a great missionary tour across the water, "how much the success of a meeting depends on the spirit of the local committee of arrangements and even on the way in which what the Scotchman calls the 'intimations' are given.

"I happened to be present in Barony Church, Glasgow, when the genial and gifted Doctor Marshall Lang was announcing the meeting to be held in Saint Andrew's great hall on the Monday evening following. 'We are to hold a

great meeting to-morrow night,' he said. 'If you want to get a seat you must go early; and, that you may not fail if you go early, I have had enough tickets brought to the church to supply such as wish to go; if you find you can not go you must surrender your ticket to some one else who will.' Of course Saint Andrew's great hall was filled. 'According to your faith be it unto you,' is true in more spheres than one.

"The very next Sunday I happened to be where a brother minister, who felt great misgivings about the week-night meetings being a success, besought his people to go, as many as possibly could, as the he wished to save it from disastrous failure. Both enthusiasm and despendency are contagious as this campaign furnishes abundant proof."

BLUE-PRINT POSTERS

Very attractive posters and invitation cards can be made from blue print paper, as many leaders are discovering. The process is as follows:

Make a tracing or drawing of the desired design with jet black opaque ink (waterproof India ink is best) on transparent tracing paper or on tracing cloth (obtained usually at a stationer's). A photo printing frame is a necessity and the tracing must be the same size. Small frames, 4x5 inches, cost very little, but large ones are expensive. If very large posters are needed it would probably be better to take the tracing to the drafting rooms of some large concern and have the prints made there.

Put a piece of clear glass of the same size as the drawing into the printing frame, with the tracing next to the glass and next to this a piece of blue print paper. Expose this to the sunlight a few moments (the exact time can only be determined by experiment), then remove it from the frame and thoroughly wash it in a pan of clear water. Then place on a piece of blotting-paper or cloth and let it remain until thoroughly dry, when it may be mounted on cardboard if de-

sired. Any number of prints may be made from the same tracing. Blue print post cards which cost but little make very pretty invitations.

LETTERING FOR POSTERS

In making posters the great bugbear is the lettering. Attractive and appropriate illustrations can be clipped from papers and magazines and pasted into place, but not so the invitation and aunouncement.

To meet this need various devices are recommended by different missionary leaders. In "Missionary Methods for Sunday-School Workers," Mr. Trull names as one essential of Sunday-school equipment a marking outfit of rubber stamp letters 1½ inches high, with ink, ink pads, etc., which may be ordered from Millard & Company, 12 East 16th Street, New York City.

In "Missions in the Sunday-School," Miss Hixon recommends the gummed letters, which may be obtained from The Ticket and Tablet Company, 381 Broadway, New York, or from any depot of Dennison supplies.

At Northfield Miss Edith Thomson recommended, in addition to the above, an outfit of pattern letters and red and black gummed paper which can be had for \$1.00 from the Woman's Foreign Missionary Society of the Presbyterian Church, Witherspoon Building, Philadelphia. With this outfit she said, children in mission bands or shut-ins in the Home Department of the Woman's Missionary Society might prepare letters in quantities to be ready when needed.

If there is a skilful and willing draftsman in the church the problem is solved. The Best Methods editor remembers with gratitude a young draftsman who spared neither time nor trouble to help in this way a Young People's Missionary Society, of which she was the leader for years. His beautiful work contributed not a little to the interest in missions that was developed in that little band.

But in many a church there is no draftsman and no money for equipment. For these the block letter alphabet is available. By means of this any one who can draw a straight line with a ruler can do very good lettering. The space is ruled off into squares and the letters blocked in. By using different size squares the letters may be made large or small at pleasure, and by using rectangles instead of squares the proportions may be varied also.

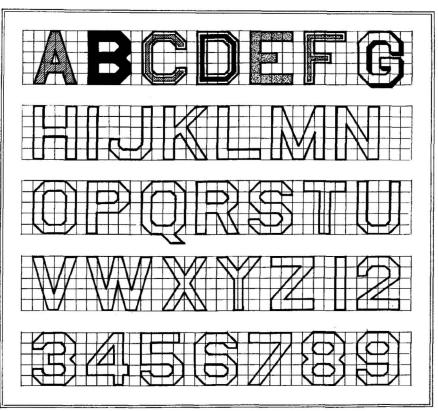
A great variety of effects may be produced in this lettering. Curves may be used instead of oblique lines, if one is able to draw them. The letters themselves may be filled in solid black, or they may be outlined in black and filled in with color by means of crayon, pencil or brush. Or they may be filled with fine oblique lines or with dots. And they can be made to stand out as in perspective by making the right hand and lower lines much heavier than the others.

If preferred, alphabets of several sizes may be drawn and cut from cardboard to be used as patterns either for drawing letters on the poster or for cutting them from paper and pasting them on.

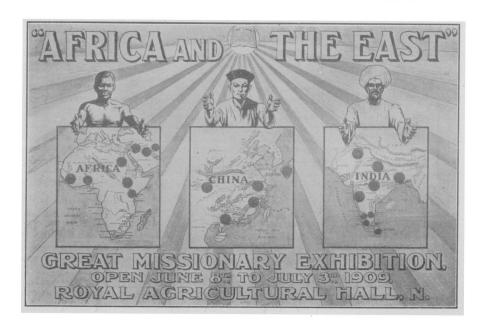
[&]quot;Whenever I go to New Haven and see that great sign, 'BOOST NEW HAVEN,' I say to myself, 'Poor New Haven! Does she have to be boosted?'

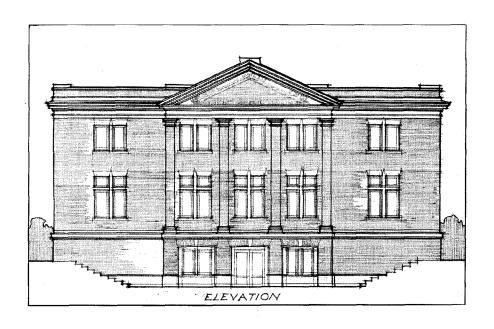
[&]quot;It is the same with the Church. If I should go to a church and find the members trying to promote it, I should say to myself, 'Poor old church! I'll go elsewhere and leave this old wreck to take care of itself.'

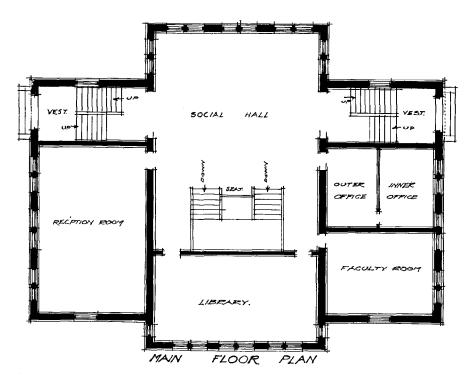
[&]quot;In working for missions we should present it as the biggest thing going—the biggest business in the world to-day. Instead of begging people to help, we should say to them, 'If you don't hurry you won't get in. Better help now while there is time.'"—Rev. Charles E. Ewing of China at a pastors' missionary conference.



STYLES OF BLOCK PRINT LETTERING FOR POSTERS







PLANS OF THE ARTHUR T. PIERSON MEMORIAL BIBLE SCHOOL, SEOUL, KOREA



ANNIVERSARIES AND PRAYER

A NNIVERSARIES are not merely occasions for marking progress or for paying homage to the memory of great men and women of bygone days. They are opportunities for due recognition of God's power and blessing, for prayer that faith, wisdom, and strength may be given for new advance movements, and for a readiness to make personal sacrifices that will cause the present days to be remembered as new and memorable milestones of progress.

In the midst of the present obstacles, apparent retrograde movements in Europe, in Africa, in China, and in Moslem lands, it is well that we look back and note God's hand in the difficulties and discouragements of the past. This will strengthen our faith and courage. On May 29th occurs the one hundredth anniversary of the founding of the Basel Missionary Society. It was established in the midst of war and in the face of many difficulties. As a successful industrial mission agency, its history has been unique.

Another anniversary is that of the birth of George Pilkington (in 1865), one of the remarkable young English missionaries who helped lay the foundations of the wonderful work in Uganda. That mission is an outstanding example of the power of God to transform the African savage into a Christian saint.

The China Inland Mission Jubilee offers another occasion for thanksgiving, and prayer. From an obscure beginning, like a grain of mustard-seed, this mission has grown until it has spread over four continents, and has established work in most of the provinces of China. It has been preeminently a work of faith and sacrifice, and wonderfully rich in spiritual fruitage. The mission is possest of a divine vitality that could only come from God. Very appropriately, a conference for prayer and Bible study has been called to commemorate the Jubilee at Niagara-on-the-Lake, Ontario (June 15-20).

The Moslem world is at a crisis and may be on the eve of a great transformation. June 30th marks the 600th anniversary of the martyrdom of the first great Christian martyr missionary to Moslems, Raymund Lull. This anniversary should be commemorated by all Christians as a day of prayer for Moslems and missions to Moslems all over the world. Dr. Samuel M. Zwemer, of Cairo, Egypt, issues a call to observe such a day of prayer. Islam is disintegrating. Shall Christ take the place of Mohammed as the object of their reverence, or, shall the last state be worse than the first? When the present war ends, the indications are that practically whole of the Moslem world will be open to Christianity. Christians should clearly indicate their readiness to take advantage of the doors that God has opened.

On July 6th comes the 600th anniversary of the martyrdom of John Hus, the Bohemian Protestant reformer. His blood has proved the seed of many churches, and his life and teachings may well inspire Christians to new sacrifices for the sake of God's truth and righteousness.

Two other anniversaries in July are those of the martyrdoms of Christians in Madagascar (only 75 years ago), and of the baptism of Africaner, the Hottentot chief—100 years ago—that has meant so much to the advance of Christianity in South Africa.

If birthday anniversaries are marked by rejoicings and gifts of love, how much more should such anniversaries as these be marked by meetings for thanksgiving and prayer and by new dedications to God, and new sacrificial but joyous gifts of men and money to help forward the work of Christ in all the world.

THE ARTHUR T. PIERSON MEMORIAL

FOUR years ago, on June 3, 1911, the soul of the late Editor-in-Chief passed from his earthly tabernacle into the presence of his Lord. After seventyfour years of life, including over a halfcentury in the Christian ministry, he rested from his labors. His last earthly journey was to the foreign mission field. and it was from Korea, where his eldest daughter is a missionary, that he was obliged to turn homeward. After his death some friends contributed to a fund to establish in Korea a memorial Bibleschool, which might be used to carry on the work to which Dr. Pierson had devoted his life and talents.

With the cooperation of the Presbyterian Mission (North) and the Methodist Episcopal Missions (North and South), a Union Bible-school has been established in Seoul, the capital of Korea. Here the Bible is to be the text-book, and faith in its teachings and in Jesus Christ as the Son of God and Savior of men are required as fundamental. For over three years this Bible-school has. been conducted in a building loaned by the Methodist Seminary. Over 100 students have been in attendance, and a strong interdenominational faculty of missionaries has conducted the instruction.

An interdenominational committee of friends in North America, of which Robert E. Speer is chairman, has drawn up a constitution and by-laws, and has

received funds for the purchase of land and the construction of suitable buildings. About \$30,000 has been contributed, and it is hoped that even more may be received to make possible a suitable equipment.

In Korea an interdenominational Board of Trustees has been formed, of which Dr. Horace G. Underwood is chairman and Dr. James S. Gale, the secretary. This Board has, after many difficulties and unavoidable delay, succeeded in purchasing a suitable site near the west gate in Seoul, not far from the Russian Legation. It is a desirable piece of property, and sufficiently large for a main assembly and school building and two dormitories. The plans for the first building have been drawn (see accompanying diagrams), and it is expected that the building will be completed in September, in time for its dedication by Dr. Robert E. Speer, who is now on his way to the Orient.

This Memorial Bible-School is destined, we believe, to exert a marked influence on the future of the Christian Church in Korea. In the first place, it is the result of many prayers, much careful thought, and not a little sacrificial giving. Second, it is a union Bible-school, and so stands for a united Christian Church.

Third: The course of instruction is to be on sound Biblical and practical lines, without destructive criticism, but encouraging the best Spirit-filled scholarship. Fourth: The school is to be maintained by the cooperating missions, so that they will be responsible, and there will be no need for a new independent organization.

Christian friends are earnestly asked to unite in prayer that God will abundantly bless the work with spiritual life and fruit. The school is designed, not primarily as a memorial to Arthur T. Pierson, but as a gift of thanksgiving to God for training witnesses to the Gospel in Asia.

AFRICA

A Hymn Book for Moslems

N Arabic hymn book, with fifty or A sixty hymns valuable for developing the Christian life, has been prepared under the direction of World's Sunday-School Associations' Committee on Moslem Work. Bishop Hartzell, of North Africa, chairman of the committee, reports that the hymns and stories in the children's tracts are learned by heart and recited to groups here and there after the manner of the Arab story-tellers. The Sunday-school scholars have already learned the story of creation and the promise of redemption, and chant it after the manner of the traveling Arab minstrels.

"What is Assiut College?"

T is the only Protestant Christian College for young men in a nation of 12,000,000. More than that, there is no other Christian College in the whole valley of the Nile, whether in Egypt or the Sudan. As it has been for these fifty years, so it is now, the only source in all North Africa for the training of young men through college preparation for becoming Christian leaders of thought and activity. The college consists of a preparatory department of about 300 students, and a collegiate department of about the same number. Four years are required for course in the preparatory department. Throughout the entire course, with very slight exceptions, every student has daily instruction in the principles of Christianity, in the contents of the Old

and New Testaments, the history and missions of the Christian Church, the evidences of Christianity, the philosophy of religion, etc. It has been said by those who apparently know, that Assiut College gives the largest amount of religious instruction of any college in the United Presbyterian Church. There are 128 students in the freshman class, 82 in the sophomore class, 52 in the junior class, and 30 in the senior class. The last session showed the largest attendance in the four college classes in the history of the college.

Glad Tidings from West and East

DISHOP TUGWELL, describing a b tour in Nigeria, tells of the many villages, formerly entirely heathen, in which are now erected buildings for the worship of God. Again, among the wandering tribe of the Masai, in East Africa, the bishop of Mombasa has in hand an experiment of a "moving evangelistic school." Two African Christian teachers are willing to go and move about with the tribe, which remains only six months in a given place, and is, therefore, difficult to reach by any other method. Owing to the planting, prior to the outbreak of the war, of small mission-schools a few hours' distant from each other in the Church Missionary Society Mission in German East Africa, the Bishop says: "All the young men are at our feet for all the teaching we can give them. Would that the same spirit of inquiry were prevalent among the young men of our own more favored land!"

Perplexing Questions in Uganda

N Uganda the Church Missionary Society missionaries have to contend with a curious heresy, which has created serious trouble in the native church. One man, Malaki by name, formerly a Church Missionary Society teacher, has announced himself as chosen by God-after the fashion of John the Baptist-to go and baptize. The Church Missionary Society missionaries require that their converts shall be carefully instructed as catechumens, and shall also learn to read the New Testament, before they receive baptism. Malaki merely asks the Baganda if they desire baptism and if they believe Jesus to be the Son of God; then he baptizes all and sundry, using the Christian formula, but without any further preparation, not even insisting on repentance or the giving up of open sin. In this promiscuous fashion Malaki has baptized thousands in a few months. (See Review for April, page 309.)

African Women Rising

RS. HOWARD WILLIAMS, cf M Bechuanaland, writing home, says: "One woman, the head of a band of workers, is the widow of the late chief, Bathæn. She has been in constant touch with missionaries since she was quite a girl, and for many years has been a Christian. She was often at the mission house with her husband, and we knew time spent with them was never wasted, for they came eager to learn, and in turn they taught others. She was always anxious to know the use of everything and the way to keep things clean, and often sent her daughter to me during her holidays with the request that she should be taught. It seemed a small thing then, but 'little is much when God is in it,' and not long ago, being too tired one Sunday to return to my own house between the morning and afternoon service.

asked if I might rest awhile at hers. I was taken into a nicely furnished room and saw a bed with sheets, quilt, and pillows trimmed with handmade crochet work, and everything as clean as in my own home. She constantly has women round her, and spends most of her time in teaching them. Morning and evening the bell goes for prayers, and it is a cheering sight to see her afterward talking to them and trying to teach them of the God whom she loves. This is only one instance, but in every town in Bechuanaland are to be found women of whom we can say like her, 'She hath done what she could.' "

Market Day on the Kongo

WISH you could see our market. It is held every Saturday just outside of the concession. The natives with food to sell bring it there, and the workmen buy with salt. Money is never used in such cases. We have quite a time keeping the people who are not working from buying all the stuff offered for sale before our men get off. So we have to appoint sentries who let only those inside who have food to sell until the horn is blown for quitting, then you should see the rush. Everyone yells and makes a break for the circle; they sit down with the food in front of them, the ants, caterpillars and other delicacies are all bought in a few minutes. Our having something like a hundred men added to the population has placed a premium on all food stuffs, and altho there is plenty of food for all, it takes some scrapping around to find it some-Crops will begin to come in again soon, and I hope the market will be much larger then .- J. A. STORKWELL, Wembo-Niama.

South Africa Missions

THE Missionary Societies in South Africa are already feeling the pinch of financial loss through this dreadful war. The burden falls heavily on French, Swiss, English, and German Societies. Many of the French Missionaries of the splendid Basutoland Mission have been recalled to France, and all supplies have been stopt.

There are said to be 400 German missionaries in South Africa, but many of them have farms on which they can fall back for the absolute necessities of life.

A scheme is afoot for starting a "Missionary Help Fund" in the Transvaal, with the idea of helping those who are really in need, more particularly the missionaries with families.—South African Pioneer.

ASIA—MOSLEM LANDS Moslems a Great Host

A CCORDING to an article in the Church Missionary Review the Mohammedan world includes 201,000,000 are under British rule, 35,000,000 under Russian and French, and 41,500,000 under other governments, chiefly the Dutch. Of the remaining 34,000,000, about one-half or 18,000,000 are subjects of the Ottoman Empire. The Allies (Great Britain, France, and Russia) thus rule over a preponderant majority of the world's Moslems, 126,000,000.

The Regeneration of the Armenian Church

NDER this title an article by a Gregorian named Raphael Melik-Atamian, published in Van, has been copied with strong words of approval in the recognized organ of the Gregorian church in Constantinople.

That it has no uncertain sound the following quotations will show: "In recent years the unenviable condition of our church and her absolute need of improvement have occupied the attention of many and become one of the questions of the day. Both ecclesiastics and laymen have spoken and written on this subject; they have proposed vari-

ous plans and means of improvement. These plans have centered around the services, the polity, the rites and ceremonies of the Armenian Church. We are persuaded that the Armenian church imperatively needs reformation along these lines; that is the demand of the times and it should be solved at once. The time has come for the supreme spiritual authorities of the Armenian church to turn their serious attention to this subject and to labor without delay to find the means for making possible in the near future the regeneration of the church.

"But the real trouble with our church is not in that direction; it is much more deeply concealed: our church has lost its vitality, spiritual life has ceased to exist in it. It is necessary to revivify, to impart new life to it; our church must be born again. But this can never be brought about by mere external changes. The church must be changed from within."—The Orient.

What the War has Meant to Syria

THE situation in Syria from the outbreak of war has been one of extreme tension and acute distress. "There has never been such oppression so rigidly carried out," writes a Syrian business man. "The new massacre has taken place, the people are being as surely killed by degrees." The conscription has been most rigorous, and to furnish the army thus raised with its equipment and stores, warehouses and shops have been systematically plundered, and this extortion goes on unremittingly; there is no redress.

Tho the missionaries of the British Syrian Mission were obliged to withdraw when Turkey entered into the war, they were able to make arrangements for the continuance of much of the work by native teachers and Biblewomen, under the superintendence of members of the American Mission.

The Bible-women are going on un-

interruptedly with their work in the various centers, and find their visits greatly valued. One of them writes that she finds the women welcome her gladly as she goes from house to house, and that, broken down by the trials through which they are passing, they are much more responsive, and listen eagerly to the message of comfort which she brings.—The Christian.

Urgent Need in Persia

THE situation in Urumia, described I in the May Review, has grown so much more serious that the American Committee on Persian War Relief is asking for a total of \$100,000. Fifteen thousand refugees are still being cared for in Urumia, and Rev. Robert M. Labaree writes concerning them: "All these thousands, who have been saved from massacre in its most horrible forms, have to be fed; three tons of bread daily has been needed to keep them from starvation. But there has been other ministry to perform also. In vards, where 5,000 could scarcely find accommodation, 10,000 have been crowded, and naturally there has been a fearful mortality among them, at times 40 a day. For awhile it was unsafe to leave the premises, and none of these could be buried; but later, when the way was opened, one missionary was kept busy most of the time attending to the burial of the dead. Then there was the still more trying work of looking up captured girls and trying to get them restored to their families, and other work which only one who has been in such circumstances can describe. And from now on there is even more to do. For these people must be sent back and started once more in their plundered homes, many of which have been entirely destroyed." The conditions in Van and Eastern Armenia are also piti-Christians are being murdered, and all their property destroyed. Never was there greater need of Christian sympathy and help.

INDIA

The Bible for the Blind

E MBOSSED Braille type for the blind makes a bulky Bible. An edition of the British and Foreign Bible Society contains thirty-nine volumes which fill a shelf seven feet long, and it costs \$25 to produce each set of volumes. Notwithstanding the heavy cost, the Society publishes all or parts of the Bible for the blind in thirty-five different languages.

Most of the Tamil books for the blind are in Moon's raised type, which is larger and easier to feel than Braile. In this type there are now seventy-six Tamil volumes, including all the New Testament. Braille, however, is much less bulky than Moon's system, and has the advantage that it can be written by the blind on their frames.

Rice Christians in India

THE Rev. R. P. Butterfield of the Church Missionary Society describes the kind of "rice Christians" some of his Tamils are. Nearly every Christian Tamil housewife, when putting the rice into the cooking pot for the evening and morning meals, places a handful of the grain on one side for God's work.

Another "rice Christian" is mentioned in a report of the United Presbyterian mission. He was an Egyptian fellah working for six dollars a month, who ate the cheapest kind of food or what others had thrown away, and often went hungry, in order that he might send \$4.50 of the \$6 to help his brother who was preparing for the ministry. This he did, not for one month or for one year, but for a number of years, until the brother was able to support himself. Last year he met with a painful accident, both his legs being cut off by a train. After weeks of suffering he was able to be out again, but there was little that he could do. He opened a small store from which he earns the barest kind of a livelihood, but he always has something for the Lord. "We visited him in his little shop, and the man's face lit up with a holy light which comes only to him in whom Christ dwells."

Hindu Rajah Translating the Bible

THAT the influence of Christianity is far greater than can be measured in my statistics of adherents is recognized by all who are familiar with con-Rev. Frank H. Levering, of ditions. Secunderabad, Deccan, tells a remarkable story of Rajah Bhujanga Ram, of Ellore, who has been translating the Gospels into high, poetical Telugu. He is a Hindu in religion. Some time ago his wife fell ill, and he took her to Guntur, to Dr. Anna Kugler, for treatment. The fact that she is a woman of great skill, and could command a large income, if she stayed at home and practised for money, and yet came out to India to practise for Hindu women, attracted his attention. He decided to study the cause. That led him to study Christianity. He became deeply interested, and as a result, he has translated the Gospels.

The Rajah says of himself: "My object in undertaking this work is to supply the long-felt want in the Telugu Christian literature; and the missionaries by patronizing these books are carrying out partly the object in my view and partly the dissemination of the Word of God, not only among the Christians, but also among my Hindu brethren."

Many Truly Converted

A PRESBYTERIAN missionary in India writes of the inner change and its outworking among converted Hindus: "Many secret believers who never come near the missionary or native worker for fear of being termed inquirers are being called Christians by their own people. Their change of heart has told the story, even tho they are not ready to come out and be bap-

tized. As we sat in a village communion service we were much interested in a conversation between several Mohammedan and Hindu men. 'Just look at those women and even children sitting quietly, and how they all sing. Our women are noisy and do not know how to keep their children quiet.' 'Those men are being called up before all just because they have been gambling, and that woman because she has been wearing charms to keep away the evil spirits. In our religion no one ever thinks of putting away sins like that.'"

A Colporteur in Ceylon

HAT does it mean to be a Christian Bible-seller in Ceylon? Colporteur M. A. Fernando has his station in an exceedingly difficult district, for the country round Kandy and its famous shrine is a fortress and stronghold of Buddhism. The people in general are helpless and hopeless fatalists, with hardly any concern for their own moral or spiritual welfare. Neverthe less even here a spiritual movement is beginning. With the advance of education and the entrance of the Word of God, there are large numbers of these folk whose outlook on life is entirely changed, while those are on the increase who gladly listen to the message of the Gospel. During the past year Colporteur Fernando traveled 1,500 miles on his pilgrimage with the Scriptures. He visited more than 600 villages and hamlets, and sold 2,310 volumes in Sinhalese, Tamil, and English. His field in some respects must be reckoned as one of the most needy as well as the most difficult in Ceylon. But in village and in jungle, among railway coolies and low-caste folk. among wealthy landowners and povertystricken peasants, the Word prospers in the thing whereto God sent it. Men and women are hearing and reading, and by these channels salvation comes, as it came of old.—The Bible in the World.

On the Border of Tibet

THE Church of Scotland's missionaries in Bhutan joyfully tell of the final opening of the closed land on the southern borders of Tibet—another step toward that impregnable fortress of Two Christian student Lamaism. teachers at Ha created such an impression that the Maharajah himself is about to send to their school from twenty to twenty-five sons of his chief men to learn! In the winter they will go down to Kalimpong and be under the influence of the missionaries also. When some of the older students at Kalimpong heard of the Maharajah's determination, of their own initiative they spent nearly the whole night in prayer over the matter. For that or some other reason the Maharajah later requested that a teacher be sent to his capital to teach his own family.-Sunday-School Times.

CHINA Rockefeller's Plan for China

S a result of a report by a special A commission which made a first-hand study last year of public health and medical practise in China, the Rockefeller Foundation has decided upon a comprehensive plan for improving medical and hospital conditions in China. The Foundation has established a special organization to be called the China Medical Board of the Rockefeller Foundation, of which E. C. Sage is secretary, and Roger S. Greene is to be the resident director in Pekin. Before hospitals can be established and before extensive work in public health and preventive medicine can be done a large body of well-trained doctors must be secured. The commission reported that it was greatly imprest by the work done by missionary societies in hospitals and medical schools. standard among the medical missionaries in China is high," according to the com-

mission, "and not a few would have made their mark anywhere in the world." With a view to building up a body of Chinese medical men able to teach medical science, the Foundation has decided to establish six fellowships, each of \$1,000 gold a year and traveling expenses, to enable Chinese graduates to study abroad. It is proposed, also, to aid the missionary societies in sending out trained nurses. Appropriations have been made for five nursing scholarships to enable Chinese nurses to come to the leading schools in this country, and for the translation of nursing text-books.

Baptisms Among the Miao

EV. W. H. HUDSPETH recently K made an extended tour among the Miao, an aboriginal people in North China, and experienced the joy of baptizing many who had embraced the Christian faith. Those simple Christians can not understand why it is that Christian nations are at war. In the Missionary Echo Mr. Hudspeth says: "Without a doubt the faith and teaching we have brought to these people is being shaken to its foundations. Why? why? they ask, does your country make war, since you have come here to teach us a Gospel of peace. And we can not answer them. But in spite of it all the Lord is with us, and during my last journey I baptized 406 people. In one center I baptized 223, in a second 85, in a third 45, and in a fourth 53. There were men and women and boys and girls of all ages. These people have a keen sense of sin, and some of them realized what it meant to Jesus Christ to suffer on the cross."

Industrial School in Manchuria

THE Chinese Christians of China's outpost, Manchuria, are about to open an industrial school in Mukden, and their reasons for taking the step are significant. Three of them are as follows:

It will attract to Christ and to the

Church the sons of Christians who, when apprenticed in the ordinary way to heathen firms-which, of course, continue work on Sundays-are seldom allowed even to attend church, and in too many cases lapse entirely. It will encourage Christians to engage in new and profitable industries, and will help to produce numbers of self-respecting Christian business men and craftsmen who may be a credit to the Christian name, and supporters of every good cause in the community. It is in every way advantageous that the Christian membership, which is growing in influence as well as in numbers, should have an opportunity of combining in an undertaking like this one, which has a chance of success, and of proving thereby their ability to engage in still more important undertakings. As self-support has its problems for the Manchurian church, this enterprise is a hopeful sign. -Sunday-School Times.

Fifty Years of Service

REV. JOHN WHERRY, D.D., of China, celebrated this past winter his jubilee year, having gone to China fifty years ago. Dr. Wherry has had a distinguished career, having been a professor in Princeton University before going to the Orient.

In 1890, he was elected a member of the Wenli Bible Translation committee, serving on this committee for twenty-four years. To the prosecution of this important work, he has contributed his exact and comprehensive scholarship and his excellent literary taste. He was also instrumental in organizing the North China Tract Society. The Chinese Recorder in editorial mention of this notable missionary's work, says:

"It is an inspiration to have among us a man seventy-eight years old, who has been in China fifty years, and who is still young in heart and fresh in mind, indeed young enough in years to be doing efficiently the work of a strong man. Dr. Wherry is one of a remarkable group of young old men in Peking: Dr. W. A. P. Martin, Dr. John Wherry, Dr. Chauncey Goodrich, Dr. H. H. Lowry. He is not only a doctor of learning—both Western and Chinese—before which one rightly stands in profound admiration, but he also has a keen and beautiful sympathy with all persons, and an interest in all vital and progressive issues, as broad as it is wholesome."

Chinese Typewriter Invented

A YOUNG Chinese student of engineering in New York University has invented what is said to be the first Chinese typewriter. He completed the model a short time ago, and has patented it in this country, China, and Japan. The new machine has only three keys. One of these is a back spacer, another the space key, and the third is the key with which 4,200' characters are struck. It is possible, according to the inventor, to make about 50,000 characters by combinations of "radicals," or base characters.

There are two cylinders, five inches in diameter, and about ten inches long, on one of which is a copper plate containing 4,200 minute characters. The other contains a paper copy of the same characters, and is used as a guide to the location of each character. On the rim of this cylinder is a list of 110 "keywords" which indicate the location of words or characters which start with the same sounds as the keywords. The operator turns the copper cylinder until the desired character is in front of a key, then he hits the key and the character is printed, after which the turning process is gone through again. At present this is done by hand, tho the inventor expects to perfect a mechanism to control this. He claims that after becoming familiar with the location of the characters and the mechanism of the typewriter, a person should be able to write 40 words a minute on the new machine.

Magazine for Chinese Children

DONALD MacGILLIVRAY, of the Christian Literature Society for China, writes: "We have projected a new series of tracts on the deeper aspects of Christian truth. These will be short and inexpensive. Each tract will cost about \$20 for the first edition. It is very encouraging to know that the spirit of evangelism has not been checked in any way by the European war. The special campaigns have had large fruitage, and further province-wide campaigns are being planned. In connection with these the workers find a great need of new literature for the enquirers, and hence the importance of this new series of tracts.

Mrs. MacGillivray is busy getting out the first number of a new magazine for Chinese children, called "Happy Childhood." This is a work which, tho unsought for, is very much after her own heart. She was invited to manage the paper by Mrs. Henry W. Peabody, the founder of Everyland, in her recent visit to Shanghai. The expenses are guaranteed by the Women's Boards of the United States. Mrs. MacGillivray thinks and prays continually about it, and when one thinks of the millions of children who might be benefited by such a paper, the possibilities of good are simply staggering. She has secured a Chinese artist, who works up suggestions in native fashion, and is proving a great help.

A Chinese Cycle-Corps

REV. G. P. LITTLEWOOD, of the London Missionary Society in Shantung, has harnessed the motor-cycle to his work, and organized his preachers into a cycle-corps. He secured some second-hand cycles in Tientsin. Each preacher has paid for his own, and they have learned to ride very quickly. A journey that formerly took all day by

mule can now be made in three hours. The motor-cycle has solved the problem raised by the reduction in appropriations, which had necessitated discharging seven of the seventeen native preachers. Mr. Littlewood says of this: "This meant that we must either close up seven places, with their outstations, or find means of transit by which the remaining men could superintend them. The bicycles have made that possible, and tho seven men have been discontinued, not a single place has been closed.—Missionary Echo.

A Whirlwind Campaign in China

WHEN the Peking Association entered in 1914 upon a campaign for adding 600 to its membership, a typical Manchu aristocrat, brother of the Boxer governor of Peking, and at that time in full sympathy with him, now spent days in his automobile hunting members for the Y. M. C. A. Of another Manchu nobleman, his wife remarked to a missionary: "Since he joined that Association he has treated me kindly for the first time in our married life." This whirlwind campaign brought in 654 new members.

The Oberlin Shansi Mission

THE American Board has a prosperous work in North China, which is known as the Shansi Mission, and is the product of Oberlin missionary zeal and beneficence. From the first it has been manned by Oberlin representations, and supported as well by Oberlin money. A few weeks since, in the college chapel, "Shansi Day" was kept, with a returned missionary present to make an appeal, and subscriptions were called for, with the result that within a few minutes more than \$3,000 were pledged.

A Chinese Newspaper Competition

THE Rev. Dr. John Darrouch is the authority for an interesting story of the effect of the war on the Chinese mind. A Chinese editor promoted a problem competition on the most novel lines. He said to his readers, "We read

in the foreign papers that the Czar, the German Emperor, and the British King each went to their temple to pray. While these countries have different modes of worship they all worship the same God. How could God answer all those prayers?" That was the conundrum he placed before his readers and offered one hundred dollars for the best solution, which he stipulated should not be sarcastic.

JAPAN-KOREA

Needs of the Church in Japan

I N a thoughtful article in The Christian Work, President Harada of the Doshisha points out some of the problems which seem to him to confront the Christian Church in Japan, as follows:

"One of the most imperative problems is the unification of the various branches of the Church. The expansion of Christian education is the second urgent need. Thirty years ago Christian higher educational institutions could compare favorably with the corresponding grade of government institutions in both equipment and work, and Christian girls' schools were admittedly in the front rank. Meanwhile, however, government and public schools have advanced a hundred paces, while Christian schools have taken but two or three faltering steps. Japan needs more teachers and scholars of the highest character and scholarship from abroad. Japan needs also to be visited by Christians of less specialized training-men of standing in the business and political worlds, leaders in industry and applied science. . . . There is need for the Christian forces to pay more attention to promoting international peace. . . . The time has come for a large proportion of missionaries to be sent into the interior, out into the towns and villages of ten or fifteen thousand inhabitants. They should live with the people like parish priests, knowing them in their most intimate needs, and establishing lifelong friendships, especially

with persons of education and influence in the town. In conclusion, the Christianization of Japan is no holiday task; indeed, it is certain to be a long and severe campaign."

A Christian Manufacturer and Philanthropist

M^{R.} M. OHARA, of Kurashiki, Oka-yama Prefecture, who, since the death of Juji Ishii, has become the official head of Okayama Orphanage, is in many respects a remarkable man. Thirty-four years of age, the second wealthiest man in Okayama Prefecture, the sales from whose rice fields annually amount to 50,000 bushels, the largest shareholder and president of two cotton mills, the owner of a good part of the wealthy and thriving town of Kurashiki, possest of a keen business intellect, a man of the strictest probity, and of higher ideals in business and social relations than most of his associates, a practical reformer, an astute judge of men, and, in his best moments, a believer in God and a seeker after spiritual verities, his is an interesting personality.

Some ten years ago he became a warm friend and admirer of Mr. Ishii, by whom he was induced to study the Bible and believe in Christianity. He was baptized in 1907. His faith takes a practical and ethical, rather than a contemplative or spiritual direction. He is rarely seen at church, and thus far prefers to use his wealth for the social betterment of the public, rather than for religious causes, in the strict sense of that word.

The European War in Japanese Eyes

A RECENT editorial by the editor of a Japanese magazine deplores the monstrous eruption of inhumanity in Europe, states its cause, places the responsibility, and cites the remedy. As to the character of the European eruption, he says: "Western nations had for the most part assumed an oversight of

their smaller neighbors, and an attitude of dictatorial superiority to the nations of the East, until the latter at least had come to believe that the Occident had no doubt of its own excellence.

"The story of it is one for which the white races must blush with ignominy and shame forever. For destruction of invaluable and irreparable treasure, for waste of vast sums gathered from the unrequited toil of millions, for unloosing of the fiercest passions and the gratification of greed and lust, and for the sowing of inhuman enmities never to be forgotten, this European horror has no precedent in all the savagery of the past. Here we see what Europe can do when it gives free rein to its subconscious self."

Six Million Unevangelized Women

OF the 34 graduates of the Lambuth Memorial Bible Woman's Training School, Kobe, 22 are now working as evangelists, 5 are wives of preachers, 5 are married to Christian laymen, one is studying in the Woman's University at Tokyo, and one is at home with her mother. Social conditions are such in Japan that the sending of these young women out after graduation without missionary women to supervise them is attended with the very gravest dangers. The efficiency of these women would be more than trebled by the wise leadership of godly women missionaries. Is it possible that we look to our Church in America in vain for such women? Is it really known and has it sunk down into our consciousness that there are 6,000,-000 unevangelized women in the ten provinces in which the Japan mission of the M. E. Church, South, works? Surely this is not known or else it has not taken hold of the Church, for we believe there would be a quick and hearty response to so great a need. We have now only two single women evangelistic missionaries for this great task.

"Bible-Pockets" in Korea

B IBLE study in Korea has been emphasized as in no other field so that phasized as in no other field, so that it becomes part of the intellectual equipment of every Christian who is normally constituted. Before baptism each candidate is expected to read the life of Christ as found in one or more Gospels, and to be so familiar with its facts that he can stand a rigorous examination. The Bible has been the book in the training of the native pastorate, and the Bible text, rather than lesson-helps and commentaries, is the great underlying foundation of Korea's famous Sundayschools. But best of all, it has become part and parcel of the Christian. It has even introduced a convenience in dress. The national costume had no pockets. But the Korean simply must carry his Bible with him. At first he used to wrap it and his hymn-book in a napkin which he held in his hand or slung over his shoulder. Influenced by his American teachers, he extemporized a pocket in his jacket, the first one known to the natives, and hence still called the "Bible pocket."-The Continent.

Systematic Soul-Winning in Korea

KOREA is known as a mission field in which definite soul-winning is emphasized as a necessary part of every Christian's life. A missionary thus describes some of the methods of personal work used by the Korean Christians. "Soon after my arrival I was assigned to do visiting in certain homes, and a little book was given me containing the names of each believer. On each page was a second name, and when I asked what that meant I was informed that that was the name of the unbelieving woman for whom this believing woman had promised to work and pray until she became a Christian. I was also requested as soon as one had become a Christian to put her name in another place and have the first sister decide on another for whom she would work and pray. Many of them have been marked off and others put in their places. Pretty definite personal work, is it not?"

Japanese Report on Korea

GREAT testimony to the influence A of Christianity in Korea was given through the report of the Japanese Government. After it complained of the weakness of Buddhism it said: "Christianity, on the contrary, has won much in influence during the last years. Christian missions are not only active in evangelization of the nation, but they are also very busy and successful in medical and educational efforts, and through this they win great confidence among the people. The report gives the number of Catholic Christians to be 80,000, and that of Protestants 360,000. There are here more than 1,000 native pastors, and a large number of the Christian congregations are self-supporting; 30,000 pupils are in the mission schools.

Fifty Years in Formosa

THE year 1915 will be the jubilee of modern Protestant missionary effort so far as the island of Formosa is concerned, for it was in the year 1865 that the English Presbyterian mission started Some earlier work was work there. done in the seventeenth century by the Dutch, who traded there in that period. They built churches and sent out clergymen to preach to the Dutch colonists and the natives; but in 1682 the island became a part of the Chinese Empire, and the work that had been done by the Dutch clergymen was lost sight of. In 1865 the English Presbyterians entered the island, and in 1872 the Canadian Presbyterians joined them.

The island is characterized by much natural beauty: hence its name Formosa (Portuguese—beautiful.) In 1895 it was ceded to Japan by treaty with China, and since then missionary work has been conducted with fewer restrictions than formerly.

BRITISH ISLES

Salvationists in Khaki

S OME 20 years ago, the late General Booth organized a Naval and Military League, to provide facilities for mutual fellowship between Salvationists in the army and navy. Now, in war time, at something like 120 military centers up and down the kingdom, Salvation Army officers are ministering to the varying needs of the troops. circumstance which makes the work of the Army differ from all other efforts of the kind, is the important share which women are allowed to take in it. Most of the Salvation Army stations are in charge of married officers, and the influence of the women, who "mother" the soldiers, correspond for them with their parents and wives and sweethearts, do bits of mending for them, and advise them in numerous ways, has been of neculiar value.

On the Continent, too, the Salvation Army is doing much to alleviate the lot of the men in action. Since the end of November, five motor ambulance cars, purchased and equipped out of money (£2,500) raised entirely by Salvationists, and manned exclusively by Salvationist drivers and orderlies, have been busily engaged at the front, and have received the warmest commendation from the military authorities.

Successful Advertising for Missions

THE Wesleyan Missionary Society in Great Britain has proved the value of newspaper advertising in a comparatively new field. The Society has to raise annually nearly £170,000, and this year, owing to the war and the calls for philanthropy upon the nation, the committee feared that a deficit might result. They adopted certain expedients known to the organizer, and stimulated an increased amount of giving; but even so, the year seemed to be closing without the Society obtaining the amount which had been budgeted. Some of the keen busi-

ness men on the committee proposed that an advertising campaign should be commenced in the Methodist journals. They and their friends raised a special fund for the purpose and the scheme was set As a result, the Society has closed its year with the whole of the sum necessary to meet the budgeted expenditure.

THE CONTINENT

French Missions in Need

THE Société des Missions Evangé-liques de Paris finds itself in such financial straits because of the war, that it has appointed Rev. E. A. Ford, of its Kongo Mission, to raise funds in the United States. Mr. Ford was a missionary of the American Presbyterian Board for twenty years in its West African Mission, but when the Baraka station, in the French Kongo, wrere he was, was turned over to the French society, Mr. Ford became associated with that organization. M. Casalis, Secretary of the society, in his article in the April Review on the effects of the war on their work, told of the sacrifices made by African Christians in order to maintain the work, and Mr. Ford quotes the example of the native evangelist at Baraka, who was a little slave-boy, given to the missionaries by a native trader more than fifty years ago, and who has spent his entire life in the service of the mission.

Monsieur Hermann writes: "I have cut off the salaries of two catechists, and the Mpongwe and Fang churches will try to give them, if not their entire pay, at least enough to live on. I was very much touched by our station catechist, Iguwe, who is paid entirely by the Mpongwe Church, and who receives \$7 After I had explained the a month. situation to the elders of the church, asking them to undertake also the support of one of the catechists among the Fang, he offered of his own accord to give up \$2 of his monthly wage, if the church could not raise the full amount."

Germans in British Colonies

☐IFTEEN different German Mission societies labor in the British colonies. Before the war they employed 400 missionaries and 94 unmarried lady missionaries; the number of native Christians converted through these societies The continuation of the is 419,070. German missions in British territories is doubtful. Some papers, especially in South Germany, are very strongly opposed to the spending of German money for work in British territory. The German mission is a work of three generations, and it has demanded very great sacrifices.—Evangelisches Missions-Magazin.

Work for Prisoners of War

A MONG the prisoners in Germany, near Magdeburg, is an Anglican priest, the Rev. B. O'Rourke. group of prisoners is a very mixed company, made up of soldiers from all parts of the allied armies, but they seem very friendly together and are taking the opportunity of learning each other's languages. A large dormitory has been made into a chapel, where they have no less than three altars-one for the Russians, one for the Roman Catholics, and one for the Anglicans. The English choir is quite good, the choirmaster being an officer in the artillery. Mr. O'Rourke and the Roman Catholic priest are studying theology together, and they use each other's robes and vestments. A correspondent also tells us that the Roman Catholics in Rouen are giving the use of two of their churches for Anglican services.

Bibles for Soldiers

FROM Petrograd Dr. Kean, the Bible Society's agent, sends interesting particulars of the war distribution of the Scriptures in Russia. "A Russian committee has been formed, with Baron Nicolay as its secretary, to give away Gospels among troops at the front. For sick and wounded soldiers we are supplying as many copies as are needed free of charge. In cities like Petrograd, Moscow, Kieff, and Samara, these are delivered to the hospitals, and placed in the hands of the patients by members of our own staff; at less accessible places they are distributed through the officials of the Russian Red Cross Society. A detachment of the United States Red Cross passing through Petrograd on its way to Kieff took charge of a supply of Gospels for distribution. Baron Nicolay's committee also undertakes to visit hospitals, and to put into the hands of sick and wounded soldiers the Gospels presented by our Society."

NORTH AMERICA

War and the Financial Situation

E IGHT months after the unprecedented disturbance of the business and financial world by the beginning of the European war, it is interesting to note that Christians in America have generally continued their missionary gifts, in addition to their contributions to the Belgians, Persians, and Red Cross work. Few lines of business, not engaged in handling war supplies or news publishing, could show such a record.

The Presbyterian Board of Foreign Missions (U. S. A.) shows a surplus for the year of \$30,000, in addition to \$160,000 subscribed to the deficit of 1914. The total receipts for all purposes during the year were \$2,427,000—the largest in the Board's history—except when the Kennedy Fund was received. This Board has provided for the sending out of 60 new missionaries.

According to the *New York Times*, \$75,000,000 was spent in missionary work during the year 1914-1915, \$20,000,000 of which was spent for foreign missions and \$55,000,000 for home missions.

In response to our inquiries, most of the Mission Boards state that they have made no change in their policies as to appropriations or the sending of new missionaries. The ranks are being filled up—except in Turkey—and new recruits sent so far as men and funds are available. "No retreat" is the cry sounded forth to the churches. Some, the Southern Baptists, have even been calling for an advance movement.

The comparative incomes for the leading mission boards for last year and this year show an inspiring response to the call for "no retreat."

		the state of the s		
	ast Year	This Year	Increase	
Presbyterian Board of Foreign Missions (North)† \$	1,885,624	\$2,051,747	\$166,123‡	
Presbyterian Board Home Missions (North)†	1,381,066	1,441,427	60,361	
Methodist Board Foreign Missions (North),† October	1,482,528	1,588,755	106,227	
Methodist Board Home Missions (North), October	782,405	784,498	2,093	
Methodist Board of Missions, Foreign† (South)	922,440	861,910	140,530*	
Methodist Board of Missions, Home† (South)	377,172	370,598	6,574*	
Presbyterian F. M. Committee (South), January	637,351	560,908	76,443*	
Presbyterian Home Missions Committee (South)	168,670	167,566	1,104*	
American Baptist Foreign Mission Society	1,110,793	1,364,268	143,475‡	
American Baptist Home Mission Society	555,047	646,924	8,123	
Southern Baptist Convention F. M. Board	587,458	537,073	50,385	
American Board C. F. M. (7 months, to March 31st)	336,575	360,246	23,670	

*Decrease.

†Including Women's Boards.

‡Including gifts to deficit.

Baptist Foreign Mission Finances

THE American Baptist Foreign Mission Society closed one of the most difficult years of its history (March 31st) with a debt of only \$53,161.07. The

gross budget income for the year exceeded that of the previous year by \$36,087, of which \$33,946 came from churches, Sunday-schools, and young people's societies. The total expenditures compared

with those of the previous year were increased only \$3,000. Under all circumstances, the results are most gratifying.

The deficit was due to decreases in receipts from legacies, matured annuity bonds, and individual donations. The splendid advance by the churches was not sufficient to overcome these handicaps. Efforts are now being made to raise the small deficit before the Convention meets at Los Angeles.

Previous to the close of the year considerable publicity was given to some features of the preliminary estimates of the budget for the new year, particularly the reduction of approximately \$100,000 that seemed necessary in foreign-field appropriations. The increase in income over the preceding year, especially in receipts from churches, might have justified a material increase over the figures of the preliminary budget. Two factors, however, led the Board to decide that it was inexpedient to add to the authorized expenditures for the new year.

1. The debt from last year would absorb practically the entire gain in the gifts of the churches. 2. A study of the several sections of the income shows that in some of them reductions appear certain. Under these circumstances, the Board reluctantly concluded to adhere to the figures of the preliminary budget. Some relief on the field is secured by the transfer to foreign-field appropriations of \$10,000 saved from home expenditures by the resignation of General Secretary Hunt, Foreign Secretary Baldwin, and Vice-Treasurer Barnes. This transfer permits the return of about six or eight missionary families out of whose furloughs have expired.

By this policy of a reduction in the budget the society may be safeguarded from chronic indebtedness.

An Every-Member Canvass

C HRIST CHURCH in Nashville, Tennessee, conducted in the autumn an every-member canvass among its

thousand communicants, which was productive of striking results, financial, social and spiritual. Only two persons were found in the parish who declined to give anything. Nearly three hundred persons who never gave systematically to anything before have now pledged themselves for both the parish and missions. The amount pledged to missions has been increased from \$1,300 to \$2,700, and the contributions for parish support have, at the same time, been nearly doubled. The workers in Nashville feel that such a campaign is a thoroughly efficient and businesslike method of dealing with missionary support and interest. They say, King calls us to scheme and plan and work. He tells us to set the biggest brains we have to devise the best methods to carry out the biggest work He has ever given men to do; to carry it out with the least waste, and to go into such detail about it that every man, woman and child shall have a share in it, and feel responsibility for it.

College Mission Study Classes

T is exhilarating to note the increasing interest being taken by college men in foreign missionary undertakings. Inquiries are coming to us from new institutions and concerning all kinds of missionary enterprises. A letter from the president of one of the leading state agricultural colleges of the country reports that six or eight juniors and seniors have asked that a class be formed for the study of agricultural missions, and requests to be put in communication with those who can open up to them that Again a class is formed of students in a leading school of technology for the study of industrial mission work, and aid is asked in presenting to it the conditions of industrial life in mission lands and the efforts that are being made under missionary leaders to improve those conditions. The fact is, the eyes of our educated and thoughtful young men are being turned to world problems, and they are beginning to see the significance of the missionary enterprise in its effort to make better men in a better world.—Missionary Herald.

Cooperation in City Missions

THE New York City Missions Council of Manhattan Richmond and cil of Manhattan, Richmond, and the Bronx is an organization composed of representatives of the leading Protestant bodies carrying on city mission work within the three boroughs named. Its purpose is defined by its constitution to be-"to promote better understanding and acquaintance among those engaged in city missions and church extension work in New York City, with a view to securing the adoption of a common policy, and wherever practicable concerted action with reference to the problems which affect the interests of all alike, such as the evangelization of the foreign population of the city; the locating of new churches in undeveloped portions of the city; and the maintenance of Christian work in difficult fields where change of population has made a change of methods desirable."

The Council has now been in existence for more than a year, and among the definite results accomplished are, the consolidation of the work of the Methodists and the Baptists in Chinatown, union services for Italians in the Bronx, and a conference of the different denominations carrying on work among Hungarians.

Plant a Church Every Year

THE Christian Church at Hammond, Ind., some time ago, adopted the "Plant a Church a Year" program, and, for a number of years, has either planted, or been instrumental in planting, a new church each year. Each of these churches is alive and carrying on its work in its community. One church, for example, was established in a small vil-

lage, about one hundred miles from Hammond, surrounded by a rich farming country. Evangelistic meetings, held in a tent, and widely advertised through the countryside, were attended by crowds, and not one night went by without conversions. There were 127 added—122 adults, 98 baptisms. Every wife who came in, except three, had the joy of having her husband with her.

On Sunday, nineteen days from the beginning, about \$7,000 was raised to build immediately a \$10,000 church. One of the converts—the man who owned the local elevator, and who founded the town—donated the village park, and the new church will stand in the middle of the park.

A Japanese Revival in Los Angeles

TWENTY-FIVE years ago a young man of sixteen was driven from his home in an interior town in northern Japan because he believed in Yaso Through the kindness of friendly missionaries he came to the Moody Bible Institute in Chicago and fitted himself for a lay preacher. turning to his native country full of purpose and hope, he tried to present Christ to his parents, who had driven him from home. Later he had the joy of seeing his father and mother and two younger brothers accept Christ. As he went about in the towns and villages of Japan he was often lovingly called the "Moody of Japan."

Recently this same Japanese Christian, Rev. Mr. Kimura, a pastor now of a congregational church in Kyoto, held a series of special meetings among the Japanese at Los Angeles. Fresh from a campaign among the Japanese in Honolulu, where it is said that more than 1,000 decided to become Christians, he came to Los Angeles to help in an interdenominational series of meetings, which have led to a genuine revival among the Japanese residents.

LATIN AMERICA The Church and Patriotism in Mexico

THE author of a pamphlet entitled 1 "The Religious Question in Mexico," which is quoted in The Churchman, repels as altogether false the charge that the Mexican revolutionists are hostile to the Church. The Spanish domination, he says, was always allied with the higher official clergy and it is this element which he affirms is to-day working hand in hand with the enemies of Mexican freedom. The lower clergy always championed the cause of the poor and the opprest, and native members of the Church led the rebellion against the Spanish domination. Some of its most famous leaders belonged to the priesthood, but the exalted Church dignitaries are a class by themselves. They represent Spanish

rule and they are responsible for the

policy by which Mexico was covered

with convents and monasteries filled with

friars and nuns, the most part living in

idleness on the labors of the peons. They

never displayed any consideration for

the poor native clergy, many of them

native Mexicans and Indians who helped

the people and fought for them.

The Roman Church in Mexico is described as a house divided against itself. It possesses no unity of purpose, it has no honest desire to uplift, to educate and alleviate the needs and sorrows of the masses.

What is Coming in Mexico?

THERE is not only a political upheaval in Mexico but a tremendous religious upheaval is taking place. This is seen in the pillaging of churches, the burning of "confessional boxes," the total or partial destruction of church edifices that have been generations in building, the banishment of Roman Catholic leaders

of both church and school, with new laws to regulate religious and educational institutions. Some missionaries believe that the outcome will be a great movement toward Jesus Christ. Others, like Don Alyandro Trevino, a gifted preacher from Monterey, fear that the tendency of the Roman Catholics will be to swing from religious fanaticism to infidelity.

The Money-Lender's Conversion

AR. F. C. GLASS, representative of Mk. F. C. Grands, the British and Foreign Bible Society in Brazil, tells the story of Samuel Mello, a successful money-lender, who, through reading a Gospel which had been given him, then reading Pilgrim's Progress, and finally hearing a sermon on The Rich Young Man, was led, step by step, to a complete surrender of himself to Christ. The first and most practical evidence of his conversion was a large sign posted on his place of business: "No more loans on securities. This business is in liquidation," and he went straightforward from that hour. He wound up his business with great sacrifice, renounced doubtful things, and gave himself, his family, and his all to God. His old friends thought him demented, but in reality he had "come to himself."

Within three months he was preaching the Gospel with wonderful freedom and convincing power, and the hall in Sao Paulo was nightly thronged with eager hearers. He became a man of prayer and was mighty in the Scriptures; and he was an ardent winner of souls. His earnest, forceful presentation of truth proved irresistible, and souls were saved whenever he spoke. He undertook several evangelistic campaigns, conducting services in the villages and towns with much blessing, altho accompanied with much privation and hardship.



RECENT BOOKS ON JAPAN

REVIEWS BY REV. ARTHUR J. BROWN, D.D.

Japan is a subject of perennial interest to authors, and the reading public shows no less interest in the volumes that appear. The Sunrise Kingdom and its people must be reckoned with not only in Far Eastern affairs but in many of the large world movements of the age. Among the many recent books, we wish to call special attention to four:

Japan to America. Edited by Naoichi Masaoka. 12mo. 235 pp. \$1.25, net. G. P. Putnam's Sons, New York, 1915.

This symposium on the relations between Japan and the United States, edited by Mr. Naoichi Masaoka, consists of papers by thirty-five writers, including Japanese statesmen like Okuma, Viscount Kaneko, and others, university presidents and professors, authors, heads of large business enterprises, editors of leading journals, and leaders of the Christian Church. One reads the book with a gratification that is not unmingled with anxiety: gratification because of the warmth of friendliness which the writers manifest; anxiety because the undertone of a considerable number of these papers is one of rankling injustice. Writer after writer gives more or less definite expression to a conviction that the Japanese in America are not being fairly treated, and that the Japanese nation has a just grievance against the United States which may lead to serious consequences unless the cause is removed. They mention this with sorrow, and they are at pains to emphasize in the strongest possible way the kindly feelings which they believe

ought to prevail between the two countries. They are convinced that many Americans do not understand the position of the Japanese, and that some prejudices have developed from this misunderstanding. The editor, therefore, says, that he has collected the views of representative Japanese and made them accessible in the English language, in the hope that Americans who read the book "will find out of their open-hearted spirit the true Japan represented in it."

Japan To-day and To-morrow. By Hamilton Wright Mabie. 12mo. \$2.00. The Macmillan Co., New York, 1915.

The well-known editor of The Outlook has given the result of his studies and impressions during his recent visit to Japan. He writes in a charmingly readable way of the background of Japan, the genius of Shinto, the cities of Tokyo and Kyoto, village homes and people, the Inland Sea, theaters and plays, pilgrims and shrines, Nikko and Port Arthur, while the closing chapters give a fine portraiture of Count Okuma, the Prime Minister, and describe three stages of intercourse between Japan and other countries. The book has that high literary quality which one has come to expect from such a gifted writer as Dr. Mabie. Its careful reading will do much to strengthen the friendly feeling which the best Americans have for Japan, and to give a deeper respect for its people.

The Faith of Japan. By Tasuku Harada, LL.D. 12mo. \$1.25. The Macmillan Co., 1915.

This book, small in size, but large in interest, consists of a series of lectures delivered on the Hartford-Lamson Foundation at Hartford Theological Semi-

nary. The author is one of the most distinguished of Japanese Christians, and President of Doshisha University, His object is to interpret to European and American readers the spirit of Christianity as it is conceived by growing numbers of the Japanese, and as it is finding expression in their lives, their churches and their literature. Dr. Harada's viewpoint leads him to some conclusions which seem odd to an American reader, for he looks at Christianity from a background of centuries of Buddhism and Shintoism. He shows us again what W. Petrie Watson showed at such length in his notable volume, "The Future of Japan," that the Japanese mind conceives of Christianity in somewhat different terms from the Anglo-The book is one that Saxon mind. should be carefully studied by those who wish to understand what ideas of Christianity most appeal to thoughtful Japanese and what forms of Christianity are developing among them. It is profoundly significant that this great Japanese leader should close as follows:

"In conclusion, it is important for every one concerned to realize that the Christianization of Japan is no holiday task; indeed, it is certain to be a long and severe campaign. Since the time when Christianity assimilated Greek thought and conquered Roman civilization, it has never faced a task so stupendous as that of the conquest of the Orient. Japan, with all her progress in the arts and crafts of civilization and all her friendliness toward Christian ethical standards, is far from being a Christian nation. Yet, gigantic as are the internal forces arrayed against Christianity, the Christian cohorts are daily growing in numbers and efficiency, and there are multitudes of Nicodemuses needing only a crisis to bring them out into the open. The disquieting consideration is that the tides of the new social and religious life are waiting for no man. To keep up with these rapid movements, the Christian churches and missionary bodies should accelerate their pace. The situation in the whole Orient, in fact, constitutes one of the most splendid opportunities, and at the same time one of the gravest crises, in the whole history of the Church. With every passing year the opportunity is slipping farther from her grasp. I make bold to say that her victory or defeat in Japan will largely determine the future of Christianity in the whole Far East."

A History of the Japanese People. By Captain F. Brinkley. Maps and illustrations. 8.vo. 784 pp. \$4.50. Encyclopedia Britannica Company, New York and London, 1915.

This is a notable contribution to historical literature. Few men equaled Captain Brinkley's knowledge of Tapan. He was for many years the editor of The Japan Mail, one of the ablest and most influential of all the foreign newspapers in Asia. He was a recognized authority on Far Eastern affairs. A Briton by birth and citizenship, he lived so long in Japan that he thoroughly understood its government and people. He was a profound student of their history, a keen observer of Japanese progress, and often the trusted adviser of government officials. volume is literally encyclopedic in its scope and detail. Indeed, the word encyclopedic best describes both its value and its limitations. The author begins with the earliest times and comes down to the end of the Meiji era. The volume indicates an enormous amount of time and labor in research work, and no one who wishes to have the most reliable data regarding Japanese history will wish to miss it. The style and matter are those of an encyclopedia for reference rather than a volume to be read with enjoyment; but the purpose of the book perhaps rendered this inevitable.

Baron Kikuchi, former President of the Imperial University of Tokyo, writes an appreciative introduction.

OTHER VOLUMES

In Camp and Tepee. An Indian Mission Story. By Elizabeth M. Page. Illustrated. 12mo. 245 pp. \$1.00. Fleming H. Revell Co., New York, 1915.

We have heard much of the wrong of the Indians—the "Century of Dishonor" for the white man. Here is a captivating story of the white missionaries' efforts to right the wrongs of the Red man by giving them both the material and the spiritual benefit of Christianity.

Mrs. Page gives a graphic account of one type of successful mission work—that at Colony, Oklahoma, where her sister Mrs. Walter C. Roe and Dr. Roe labored so effectively. Mohonk Lodge became, under their leadership, a community center for the Indians, a House of Industry, and a new birthplace for many.

In this volume we have glimpses of the sufferings of the Indians who were deprived of their homes and sent to reservations; of the devastation of mescal. and the efforts to teach the Indians the true way. But the strength and interest of the story is found in the personal histories of Indians who have found the Light. Geronimo, the Apache chief; Nahwatz and his adopted daughter, Periconic, the Dorothy; converted mescal man, and Henry Roe Cloud, the Winnebago boy. The stories of these redeemed Red men give courage to workers among the Indians, for they reveal the methods that have proved effective, and the results that abide. The narrative is of unusual human interest, and is most entertaining as well as instructive.

Russia and the World. By Stephen Graham. 8vo. \$2.00. The Macmillan Co., 1915.

The whirliging of time makes some strange revolutions. Ten years ago, Russia and Japan were bitter enemies, engaged in a life-and-death struggle for the mastery of Korea, Manchuria, and the North Pacific Seas. Now, they are

working together for the furtherance of certain purposes in eastern Asia and allied countries in the titanic world-conflict that has been precipitated by the European war. Those who are familiar with Stephen Graham's former writings about Russia and the Russians will turn with eager interest to this book. Graham is a combination of wanderer, poet, mystic, nature-lover and humanity-lover. He has roamed, not only through many parts of Russia, but into the vast and comparatively little known regions of Siberia and Eastern Asia. He is never so happy as when he is upon the road. strolling among the common people, looking into their homes, talking with men, women and little children, and entering into sympathy with their trials and problems. Graham, altho a Scotchman, has lived long enough in Russia to understand its language and to enter into thorough sympathy with the life of its common people. When the war broke out, he was in an Altai Cossack village on the frontier of Mongolia, twelve hundred versts from the Siberian railway, happy and carefree, as he usually is. This book is a study of the war and a statement of the world-problems that now confront Russia and Great Britain. Like some of his former books, the chapters are not always closely connected and are of unequal value; but the book has that charm of thought and expression which we have learned to expect from Stephen Graham. It throbs with the human element.

The Real Turk. By Stanwood Cobb. Illustrated. 8vo. 301 pp. \$1.50, net. Pilgrim Press, Boston, 1914.

Turkey is attracting much attention in these days which may mark the dying struggles of a once powerful Empire. Mr. Cobb, as a result of three years among the Turks, has given us here a clever picture of the country and people, the business conditions; Turkish women and home life; Turkish schools in contrast to American educational institu-

tions; Islam, the inner life and outward observances. He closes with an appeal for education, for world peace, and the brotherhood of man. Mr. Cobb believes in the Turk and likes him, so that he gives a picture of the better side of his nature. The author does not believe that Christianity is making progress against Islam, because he can not find numerous converts. He fails to see the undermining process which is making the whole Moslem system totter and will ultimately cause it to fall. He is destined to meet with a surprize such as is astonishing those who thought that Chinese and others could not be converted. Mr. Cobb is an advocate of the reformation of old religions rather than the regeneration of mankind. He sees the benefits of temporal ministrations, but has no sense to test the need for spiritual transformation, or the power that can accomplish

Christian Missions in Madagascar. E. O. McMahon. Illustrated. 12mo. 179
pp. 2s., net. S. P. G., London, 1914.

Australia's Greatest Need. By J. W. S.
Tomlin. Illustrated. 12mo. pp. 2s., net. S. P. G., London, 1914.

Study books are increasing in number and in popularity. These have been prepared especially for Anglican study circles, but are of value for the general reader since they are written with knowledge and insight. Archdeacon McMahon has the advantage of having been for many years a missionary in Madagascar, and gives a graphic picture of the great island under pagan, native Christian and French rule.

Principal Tomlin also writes from first hand knowledge of Australia, and calls loudly to Christians in England for financial help in church development.

NEW BOOKS

The King's Highway. A Study of Present Conditions on the Foreign Field. By Helen Barrett Montgomery. Illustrated. 12mo. 272 pp. Paper, 30 cents; cloth, 50 cents. Central Committee on the United Study of Foreign Missions, West Medford, Mass., 1915.

Around the World with Jack and Janet. A Study of Missions. By Norma R. Waterbury. Illustrated. 12mo. Paper cover. Central Committee on the United Study of Foreign Missions, West Medford, Mass., 1915.

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FUEL FOR MISSIONARY FIRES



- 1. Japan, tho much in advance of other Asiatic countries in education of women, still provides schooling for only one-third as many girls as boys. Christian mission schools supply some of this lack, but the great need in Japan is for a Christian university for women. (See page 505.)
- 2. The nature of Mohammedanism and the Moslem idea of a "Holy War" is shown in the recent murder of 750 Christian men in one Persian community by the Turks and Kurds. In another village, under the same "Holy War," every Christian woman and girl from seven to seventy was deliberately and brutally attacked. (See page 522.)
- 3. One thousand miles by dog-sled in the bitter cold of the arctic winter twilight, and for twenty-nine days fighting a blizzard, is the experience of an American missionary in Alaska, visiting his Eskimo parishioners. (See page 527.)
- 4. Christian Indians by their votes helped to make Oregon a prohibition State. The good Indians are live Indians—spiritually and physically. (See page 530.)
- 5. A missionary's support costs about \$1,000, but \$500 additional, invested in a motor-car, will double the efficiency of an evangelistic missionary in Korea or Japan. (See page 525.)
- 6. The China Inland Mission, which was founded only fifty years ago, and never makes direct appeals for men or money, now has over 1,000 missionaries and 1,700 paid Chinese workers in 227 stations in China. Over 50,000 Chinese have been baptized in this mission since it was started in 1865. (See page 494.)
- 7. The Home Missions Council of North American churches is working out a plan of cooperation for Christian work among immigrants. This includes the specialization of each denomination in work for certain nationalities, and union training-schools for workers. (See page 519.)
- 8. Since the Papuan language contained no word to designate a spiritual God, the missionaries had to coin one. (See page 541.)
- 9. Do you know that there are thousands of head-hunting citizens of the United States? These are the Igorrotes, in the Philippine Islands. Now they are for the first time reading St. Luke's Gospel in their native tongue. (See page 541.)
- 10. Less than 100 years ago the Hawaiians were all savages. Last year the American Board received from the native churches there nearly \$8,000 for its missionary work. (See page 544.)
- 11. A devoted native pastor in India has won several Brahmins to Christ by his consecrated letter-writing and his prayers. (See page 549.)
- 12. The enthusiasm of the Russian people for the Bible is one of the striking features of war times in that great land dominated by the Greek Church. (See page 546.)



MEMBERS OF THE CHINA INLAND MISSION COUNCIL, SHANGHAI, IN 1905

James Stark J. N. Hayward
J. J. Coulthard J. F. Broumton* J. W. Stevenson
*Deceased.

D. E. Hoste Dr. Howard Taylor A. R. Saunders J. Hudson Taylor* J. J. Meadows J. S. Helmer

G. T. Fiske electronic file created by cafis.org

THE

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OF THE WORLD



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W SIGNS-OF-THE-TIMES W

TWO WORLD-CONFLICTS

NEVER in the history of the world have men realized more thoroughly the truthfulness of the saying that we know not what a day may bring forth. One after another the nations of the world are being drawn into the deadly conflict, as helpless rafts drift into the vortex of a maelstrom. With each side accusing the other of responsibility and aggression, Germany and Austria fight against Great Britain, France, Serbia, and Russia with schrapnel and bomb, gas and machine-gun, aeroplane and airship, battleship and submarine. One by one, other nations have become involved-Canada and Australia, Japan and India, Turkey and Persia, and now Italy has entered on the side of the Allies. Any day may see the war-cloud spread to include Greece, Bulgaria, and Rumania, Holland, Norway, Sweden, and Denmark. The "innocent bystanders," who seek to remain neutral, have not escaped unscathed. China is suffering in Shantung and in the insistent demands of Japan. Islands of the sea have been captured; Turkish Arabia and Persian frontiers have been scenes of battles and massacres, and Africa is a battlefield wherever German and British forces are within reach of one another.

The United States of America, whose Christian President has earnestly sought to maintain neutrality and friendly relationships with the belligerent nations, has suffered to such an extent that the possibility of preserving peace becomes more and more uncertain. With commercial houses supplying arms to belligerents, the feeling of animosity grows more tense; the sinking of American steamers by German submarines, the loss of defenseless women and children by the sudden sinking of the

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

transatlantic passenger ship, the *Lusitania*, and the stirring up of war-like sentiments by hot-headed newspapers and public men—these and many other incidents that crowd on one another day after day seem to be forcing the inhabitants of the earth onward to a world-wide catastrophe of which only God can foresee the outcome.

In such an hour of hatred, fear, and uncontrolled human passion and rebellion against God, it is well for Christians to follow the direction of the Almighty Creator and Ruler of the Universe Himself: "Be still and know that I am God." Nothing else can bring peace and assurance to the troubled soul. In the midst of war and rumors of wars, famines, pestilence, and earthquakes, when we are hedged around by walls of steel, we can still look up and know that in the end, God will prevail. His love and truth must conquer, and none can injure the life that is hid with Christ in God.

War, which seeks to settle disputes by force of arms, is an atrocity. It may be necessary at times, but it is due to the barbarism that still lingers and at times runs riot in the human Most heart-sickening documents are the reports of Viscount Bryce on the inhumanities practised in Belgium, and the lurid pictures of bestial cruelty pictured by Rev. Robert M. Labaree, showing course of the Jihad in Persia. the half has not been told; only one side has been heard from, and while the other may not be so black, and the final verdict may temper hasty conclusions, still the final verdict must be: "War is an atrocity."

A use of force may at times be

necessary, but never for selfish purposes or for the upholding of personal dignity. "Power belongeth unto God," and only God who gave life has the right to say under what circumstances life shall be taken away.

There is a war which is righteous, and it is one which can enlist all a man's courage, all his resources, all self-sacrifice—it is against evil, the campaign for the conquest of the world by Christ; the overcoming of falsehood by truth, of hatred by love, of selfishness by selfsacrifice. Was there ever a time since the crucifixion of Christ when the fruits of unbelief and rebellion against God were more manifest and when men should be so ready to turn to Him in whom alone there is forgiveness of sins and who alone has revealed the way of Life?

"Be still, and know that I am God."
"Neither is there salvation in any
other"—than in Jesus Christ.
"Follow thou Me."

INTERNATIONAL MESSENGERS OF PEACE

MISSIONARIES and merchants, foreigners and citizens, in Japan and America, who are interested in furthering peace between the two nations, recognize the value of such embassies as that of Dr. Shailer Mathews and Dr. Sidney Gulick to Japan this year. They went out as representatives of the American Christians sent under the auspices of the Federal Council of Churches of Christ in America.

Dr. Mathews made about one hundred addresses in a dozen of Japan's leading cities and was accompanied usually by Dr. Gulick, who, as a former missionary, was at home be-

fore a Japanese audience. Interviews were accorded them with government officials from Premier Okuma down to local mayors and councilmen, with editors, lawyers, bankers, preachers and plain citizens. The Missionary Conference of Central Japan voiced the universal sentiment in its formal vote requesting Drs. Mathews and Gulick "to use their influence with the Federal Council of Churches of Christ in America to send, whenever feasible, a second commission to continue the timely work so well begun by this its first commission."

The Commercial Commission from China now visiting the United States with a view to fostering closer commercial relationships between two great republics, is also cementing friendship. The Chinese secretary declared that they favor not only an "open-door" policy, but an "open-heart" policy as well. Such a policy, if honestly followed, would be in harmony with the Spirit of Christ, and would develop friendship between the nations.

AGREEMENT BETWEEN CHINA AND JAPAN

T is encouraging that at least a temporary agreement has been made between the great Republic of China and the small but aggressive and powerful Empire of Japan. The real character of the demands of the latter are represented differently by the representatives of the two nations, but the demands upon China were apparently so unfavorable to the future of the Republic that the missionaries sent a strong protest to the American Government. protest is not made public, but it was actuated, not by unfriendliness to Japan, but by consideration for the interests of a large but comparatively defenseless nation.

483

The Japanese demands, as finally agreed to by China, seem to include: (1) Japan's succession to Germany's privileges in Shantung; (2) a similar succession to former Russian rights in Southern Manchuria; (3) a preference given to Japan in railway construction and control in Manchuria, and in the selection of foreign advisors; (4) joint industrial enterprises and special privileges in Mongolia; (5) Japanese control of the Han-yen-ping coal and iron mining corporation; (6) agreement not to alienate any more coastwise territory in Fukien in China to foreign powers, and to refuse them right to build shipyards and coaling-stations, military establishments in Fukien province; (7) the right to conduct Japanese-Buddhist missions in China is left open for further discussion.

War between the two countries is for the present averted, and we trust will be entirely prevented. If the treaty is just, and not humiliating to China, friendship between these two countries will increase: otherwise, friction must inevitably threaten the permanent peace of Asia. Japan may be seeking to develop a "Monroe Doctrine" for Asia, and desiring nothing more than to keep China from yielding preferential privileges to American and European nations, and an opportunity to develop her own industries without danger of future loss. China, with over 400,-000,000 population, is potentially the greatest nation in the world. There is need to make her a Christian,

friendly, peace-loving, harmonious nation, without any old scores to settle when her strength is developed and trained. "Righteousness exalteth a nation, but sin is a reproach to any people."

THE JAPAN CAMPAIGN TO DATE

THE first year of the three-year national evangelistic campaign in Japan has passed with marked success, under the direction of a joint committee of missionaries and Japanese Christians. The campaign, which was designed to reach not simply the larger cities, but all parts of the country and all classes of the people, has endeavored to bring about first a revival of spiritual life and evangelistic fervor in the churches, and then a widespread presentation of the Gospel to the entire non-Christian community.

On the 13th of April a banquet was given by the Tokyo Committee of the campaign, at which over 250 government officials of high rank, prominent citizens of Tokio and other leaders were present. Not only have the newspapers generally given cordial recognition to the work, but the visiting speakers have been invited to address schools, workmen in factories, business men, soldiers, postal clerks, and railroad employees. At nearly every place, successful meetings for women have been held. The attitude of the public toward the Christian movement has been sympathetic and friendly, as is shown by these various open doors and by the large attendance at the public meetings.

Count Okuma was present at the banquet in April, and spoke as follows:

"The history of Protestant missions in Japan for the last fifty years, has been singularly free from sanguinary conflict and cruel persecution, which have characterized the spread of Christianity in most other countries. This was due to the fact that Western missionaries brought arts of peace to this country, as did Buddhist priests from China and India, twelve centuries ago, and appealed to the intellectual and governing classes first. Christian influence on the Japanese, therefore, could not be adequately gaged by the numbers of converts made, however encouraging they might be, for social, political, philanthropic, and other institutions more or less embody the spirit and ideals of the teaching of Christ, The United States of America and Japan are almost the only countries where true liberty of conscience is strictly guaranteed. For social reform in its several branches, modern Japan is particularly indebted to the joint efforts of foreign missionaries and Japanese Christians; above all, the eternal woman problem has been solved, satisfactorily, once and for all, after Indian philosophy and Chinese ethics had struggled in vain, for three thousand years, to find a right place in society for woman. These latter failed because they indulged in academic speculation, while Christianity recognized universal human nature, and treated both sexes as a complement of each other, instead of as superiors and inferiors."

One of the results of the first year of the campaign is that almost ten thousand persons took their stand for Christ.

RELIGIOUS INSTRUCTION IN KOREA

M UCH of the secular as well as the religious instruction in many districts in Korea has been in the hands of the missionaries. They have trained thousands of the people not only in the religion of Christ and

the Bible, but in sciences, history and other secular subjects and industries. Now that the Japanese Government has taken over the peninsula, they propose to standardize the educational system according to the Japanese model. This is not to be wondered at, but it may mean a revolution in missionary methods, if not an abandonment of many of the mission schools.

The main features of the Japanese program that will affect the recognized mission schools are (1) the curriculum and teachers must be approved by the Japanese, and (2) religion must not be taught in the schools, nor must compulsory religious exercises be held.

Mr. Sekiya, Director of the Japanese Educational Bureau, has made the following statement:

"In conformity with the instructions of the Governor-General efforts have been put forth by the educational authorities to develop education in Chosen. No distinction whatever was made between religious schools and secular schools in the endeavor to induce them to conform to the spirit of national education of the Empire. Absolute freedom is, of course, assured to the people of Japan and Chosen with regard to religion, but at the same time it is the principle governing education in Japan to separate religion from education. This was clearly mentioned in the Governor-General's proclamation relating to education in Chosen, and in Government or public schools, as well as schools under control of educational bodies, laws have prohibited the giving of religious education or the observance of religious ceremonies.

"Time has now come to effect the separation of religion and education more clearly than ever in conformity with the principle of education in Japan, and fix the qualifications of teachers, who are the principal factors in education."

485

In a word, the aim of the revision of the regulations for private schools is to bring about unity of the national educational system as well as to adjust the curricula of schools in general. As a result, in schools other than purely religious or of a certain special kind, religious teaching has been excluded.

In view of the inconvenience that may be caused to managers of schools and students, should the revised regulations be immediately enforced, the authorities have allowed ten years' grace, in the course of which private schools are required to change or adjust their systems so as to conform to the revised regulations.

KIKUYU CONTROVERSY AND COOPERATION

THE Kikuyu conference in Africa, two years ago, brought together the missionary workers of the Church of England in Uganda and the Nonconformist Christian workers of the neighboring territory. The conference threatened disruption in the Church of England. The matter was referred to the Archbishop of Canterbury, who has now announced the decision of the "consultative body" of the Lambeth Conference.

Archbishop Davidson says that the Kikuya conference, at which terms of cooperation and division of territory, in view of the aggressive Mohammedan propaganda, were agreed upon among the English-speaking

missionary agencies of Eastern Africa, and which was followed by a communion service in which two bishops of the Anglican mission took part, was admissible as an action in emergency, but should not be taken as a precedent. He argues at length that "federation" is more than "cooperation," the falling short of "corporate reunion." For such a "formal and quasi-constitutional federation" as that proposed in British East Africa something more than local sanction is needed. The matter should be submitted to the Lambeth Conference. The archbishop nothing subversive of Church order in welcoming recognized ministers of other churches to preach at Anglican services. He further says that it is legal and proper for Anglicans on occasion to invite Christians of other non-Episcopal communions to share in the celebration of the Eucharist. but that on no account must Episcopalian Christians accept the communion from the hands of non-Episcopalian ministers.

The Archbishop recognized the fact that the conditions which the missionaries who attended the Conference are facing are unprecedented in Christian history, and that the missionaries must have, therefore, large freedom of action, that in each country the native church must define its loyalty to Christ without perpetuating the historical differences marked by the missionaries who have brought the message to them.

Cooperation between missionaries of various denominations is inevitable. It is in operation in Japan, China, India, and elsewhere, and it is imperatively needed in Africa. The Archbishop of Canterbury does not

commit himself, but shows that, as head of one of the most conservative churches in the world, he recognizes that conditions must dictate missionary policy in all foreign countries.

COOPERATION ON MISSIONS IN LATIN AMERICA

FOLLOWING the decision of the Archbishop of Canterbury on the Kikuyu Conference controversy in the Church of England, it is interesting and encouraging to note that at the May meeting of the Board of Missions of the Protestant Episcopal Church, the question of official representation at the coming missionary conference at Panama was taken "from the table" where it had been placed at the previous meeting, and the following resolution was passed:

"That the Board of Missions, having learned of the plan to hold a conference in Panama, in 1916, on missionary work in Latin-America. on the same general lines as the Missionary Conference Edinburgh in 1910, will arrange to send delegates to the conference, and authorizes any of its officers who may be asked to do so to serve upon committees in connection with the conference, and to take such other steps in the preparatory work as they may think desirable; provided, that whatever notice or invitation is sent to any Christian body shall be presented to every communion having work in Latin-America."

The interest of all Protestant Christians in missions to Latin Americans is dictated by a desire to win men to Christ wherever they are without a knowledge of the Gospel or are living in opposition to the teachings of our Lord.



COMING EVENTS



July

June 25th to July 4th-Missionary Education Movt. Conf., Blue Ridge, N. C. June 25th to July 4th-Woman's Summer Sch. of Missions, Blue Ridge, N. C. 2d to 12th-Missionary Education Movement Conf., Asilomar, Cal. 6th—Five-hundredth anniversary of the martyrdom of John Hus. 6th to 10th—Anti-Saloon League Conference, Atlantic City, N. J. 6th to 13th-Woman's Summer School of Missions, Boulder, Col. 7th to 12th-Fifth World Christian Endeavor Convention, Chicago, Ill. 8th to 15th--Woman's Summer School of Missions, Northfield, Mass. 9th—The 75th anniversary of Martyrdom of Christians in Madagascar. 9th to 18th—Woman's Summer School of Missions, Silver Bay, N. Y. 9th to 18th—Missionary Education Movement Conf., Silver Bay, N. Y. 9th to 20th—Southern Methodist Missionary Conference, Junaluska, N. C. 12th to 17th—Woman's Summer School of Missions, Mt. Hermon, Cal. 14th to 18th—Woman's Summer School of Missions, Monteagle, Tenn. 16th to 23d—Woman's Summer School of Home Missions, Northfield, Mass. 16th to 25th-Missionary Education Movement Conf., Estes Park, Colo. 18th to 24th—International Purity Congress, San Francisco, Cal. 18th to 25th-Missionary Conv. of Disciples of Christ, Los Angeles, Cal. 22d to 30th—Missionary Education Movement Conf., Ocean Park, Me. 23d—The 100th anniversary of the baptism of Africaner, 1815. 28th to Aug. 2d-Laymen's Miss. Movement Conf., Lake Geneva, Wis. 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.

August

1st to 3d-World's Bible Congress, San Francisco, Cal. 4th to 8th-Presbyterian Home Missions Conference, Montreat, N. C. 6th to 15th-Missionary Education Movement Conf., Lake Geneva, Wis. 10th to 15th—International Convention of Young People's Alliance of the Evangelical Association, Lomira, Wis.

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, Chatauqua, 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, 1840.

October

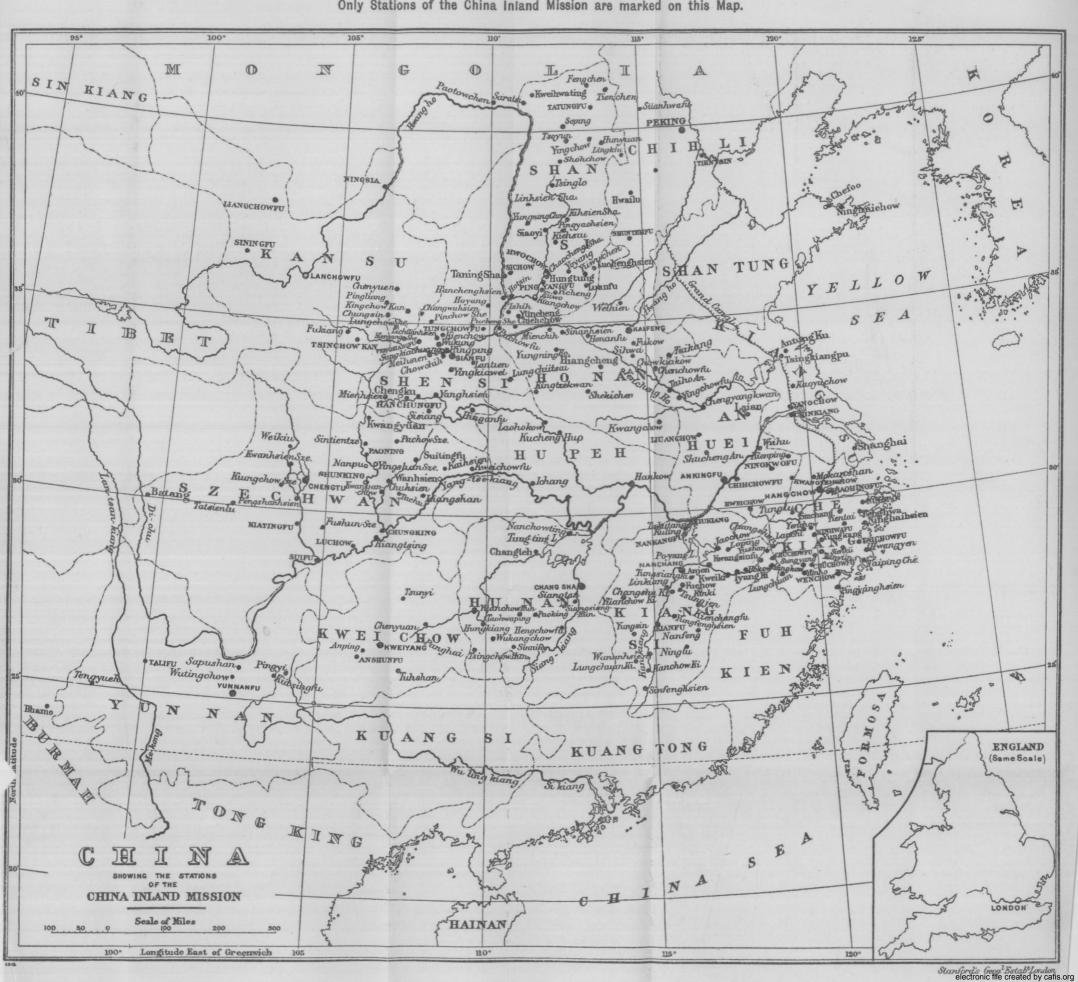
7th—General Conference of the Evangelical Association, Los Angeles, Cal. 12th—Provincial Synod Protestant Episcopal Church, Concord, N. H. 12th—Provincial Synod Episcopal Church, Chicago, Ill. 19th-Provincial Synod Episcopal Church, Sewanee, Tenn. 20th to 22d—Laymen's Missionary Movement Conference, Buffalo, N. Y.



J. HUDSON TAYLOR
Founder of the China Inland Mission

MAP OF CHINA.

Only Stations of the China Inland Mission are marked on this Map.



Fifty Years of the China Inland Mission—1865-1915

BY HENRY W. FROST, DIRECTOR FOR NORTH AMERICA

[The China Inland Mission, founded by the Rev. J. Hudson Taylor, in 1865, has had a remarkable history, and from it many of the denominational societies have learned valuable lessons in faith, economy, and the preeminence of spiritual methods. Like the orphanage work established in Bristol, England, by George Müller, the China Inland Mission has been carried on without the backing of any distinct constituency and without direct appeals for financial aid. God has clearly shown His guiding hand in the foundation and development of the Mission, and has singularly owned the work by supplying the needed money and workers, and particularly by the large and abiding spiritual fruitage.

This year marks the fiftieth anniversary, and at our request the Home Director for North America has written a brief account of the Mission, its policies, and results.

No claim is made for a larger evidence of God's blessing or guidance in this work than in that of other societies, but the China Inland Mission has been a humble and willing instrument in the almighty hands of God to open up many provinces, before closed to Christianity, and to lead thousands of Chinese out of darkness into the light and life of God through the Lord Jesus Christ. The record is worthy of a thoughtful reading.—Editor.]



HE Rev. J. Hudson Taylor first went to China, in connection with the Chinese Evangelization Society, in the year 1853. He

settled at Shanghai, and from that center began itinerating journeys in the neighboring districts. Four years later he resigned from the Chinese Evangelization Society and began independent work in the province of Chekiang. At one time only one of the interior provinces of China had been entered by Protestant missionaries, and in 1860 Mr. Taylor wrote home to England appealing for workers. Later in the year, his health having failed, he sailed for England, where he remained for six years. On June 25, 1865, he had a remarkable spiritual experience upon the sands at Brighton, when he yielded himself anew

to God and dedicated himself to Him for the evangelization of the inland provinces of China. There followed as a result the formation of a new society under the name of the China Inland Mission, and on May 26, 1866, Mr. Taylor again sailed for Shanghai, with a party of fifteen missionaries. The beginning of the China Inland Mission, therefore, was in the year 1865, fifty years ago, and hence, this present year marks the Mission's Jubilee. We shall not attempt in this article to give an historical review of the work but rather to present its salient characteristics as it now stands, after these fifty years of life and growth.

Its Right of Existence

Mr. Hudson Taylor was a singularly godly man. He was one who had the spiritual instinct highly developed, and he had learned the

secret of habitual prayer and trust. His walk, therefore, was almost unfalteringly with God, and he had that calm and stable mental equipment which such a companionship develops. He was not a man, consequently, who came to quick and rash conclusions. On the contrary. thought out problems carefully and decisions slowly. qualities of mind and heart he brought to bear upon the question of China's evangelization. He waited long before he considered undertaking anything new in its behalf; and even after he felt constrained to forward into an independent enterprise he held back until he felt unmistakably assured of God's guid-Thus, it was only after he believed himself forced forward that he took the decisive step toward organizing the new mission. The quality of the man and his great care in discovering the divine will, are evidences that what he finally did was under the direction of God.

Moreover, Mr. Taylor reached his conclusion to create a new service for inland China only after he had waited upon the great denominational societies of England, had besought them to undertake work in the interior, and had received their expressions of regret that they were not able to do this, since they were already doing all that their provision of men and money allowed. Taylor, therefore, saw no alternative between leaving the interior of China unevangelized and beginning a new work in its behalf. To one who had seen the night and blight of heathenism, and who had in his heart something of the compassion of Christ, this was a solemn dilemma by which

to be confronted. To go on was indeed serious; but to leave countless millions to perish was much more serious. It is not to be wondered at that such an one as Mr. Taylor went forward.

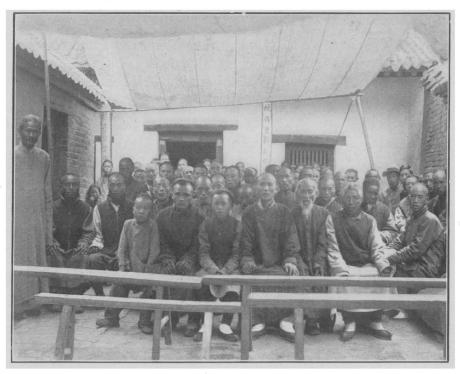
China is not yet evangelized. When Mr. Taylor faced the question of carrying the Gospel to the interior of that land, the eleven great inland provinces were fast closed and their two hundred and fifty millions of people had never even heard the name of Christ. Those provinces are now open and some of their millions have heard the Gospel. there are yet great reaches of territory which have never been traversed by missionaries, and there are hundreds of millions who are as ignorant of Christ as if He had never died for the sins of men. Mr. Taylor's dilemma, therefore, is also ours. It is a choice for us as it was for him between leaving the heathen perish and of doing what we can to bring to them the knowledge of the Savior's love and power. Under such conditions, we choose, as Mr. Taylor did, to go forward.

Its Organization

The executive of the mission is a directorate, with a central general director, and with other directors in the home-lands and in China, each representing the general director in his particular geographical sphere. These directors are assisted by secretaries and treasurers, and by advisory councils, all of whom, in general, act majority unanimity, decisions being avoided. As the work in each country is controlled by the director and council of that country, the work in China is controlled by the director

and council there. At the same time, all directors and councils keep in sympathetic touch and act in harmony with one another. The work on the field is supervised, not only by the director and council at Shanghai, but also by provincial superintendents and senior missionaries.

ernment and worship, and it leaves each member to develop his work upon such denominational lines as he may prefer. The mission, however, is pledged to preserve the church organization which is once established, and it also arranges, where this is desired, to place a person who



A SAMPLE OUT-STATION CONGREGATION IN HONAN PROVINCE

The new missionaries in China are trained in the language and in the customs of the people in two training homes, and later are settled in stations in the interior.

The mission is undenominational, in the sense that it is not an ecclesiastical body, and it is interdenominational, in the sense that it is a voluntary union of the members of many ecclesiastical bodies. It sets up in China no form of church gov-

holds given denominational views with those who hold similar views. The mission is international, since it has—besides its common work in China—home centers in Great Britain, Australia, New Zealand, Canada, and the United States. There are also centers of associate missions on the continent of Europe and in the western States of America.

The financial arrangements of the mission are exact and comprehensive.

Each donation is acknowledged by a receipt and letter, books are fully and carefully kept, they are audited by public accountants, and once a year a full statement of receipts and expenditures is published in the organ of the mission—China's Millions—and in its annual report, "China and the Gospel." Each home country is independent financially of each other home country, receiving and disbursing funds without reference to the other home centers; but each

makes no solicitation of funds, because, first, it believes that God's promises for the supply of temporal needs will be fulfilled, and because, secondly, it does not wish to divert money from the regular missionary societies, but to receive only those over-plus contributions which may be prompted by the Spirit and given voluntarily. It depends in a peculiar way, therefore, upon prayer and faith for the securing of necessary temporal supplies.



THE NEW CHINA INLAND MISSION HOSPITAL AT PAONING, WEST CHINA

ministers to a general fund in China, the work being unified there without respect to national distinctions. Donors are allowed to designate their gifts for specific objects and the purposes of such designations are always carefully regarded and carried out.

Its Principles

The mission is strictly and positively evangelical, its doctrinal basis expressing the fundamentals of the Christian faith and being accepted and adhered to by directors, council members and missionaries alike. It

As a result of this position, having no assured income, it does not pledge a stipend to any person dependent upon its ministrations but only promises to disburse whatever amounts are It never goes into debt, received. such being considered contrary to God's Word and inconsistent with the life of prayer and faith. It holds that the evangelization of China is its prime obligation, so that medical and educational work are regarded as secondary in importance. It considers, however, that evangelistic service should be systematically and

carefully carried out, and that a superficial covering of ground is not within the scope of reputable misservice. Τt sionary holds that churches where converts are gathered should be established and faithfully fostered, and that a native ministry should be developed from these as rapidly as possible. It considers that these native leaders should be systematically and carefully trained, and it has a number of Bible-schools in different parts of the field for this purpose. It believes in medical work, and it has nine hospitals, sixty-eight dispensaries, twenty-seven physicians, and a considerable number of trained nurses. It believes. also, in educational work, with special relationship to the children of converts, and hence it establishes primary and secondary schools as these are needed and funds allow. Finally, it holds, not so much to the concentrative as to the distributive principle of work, preferring to establish many stations in a wide extent of territory rather than a few in a narrow one. It holds this last theory, first, in order that it may thus open the way throughout the land for the coming in of other missions; and, second, because it believes that this course will ultimately result in the reaching and saving of the largest number of persons.

Its Development

It is generally conceded that God's blessing has rested in a marked way upon the mission's service. Begun by one who was unknown, and who was forced to face both criticism and opposition, it has progressed steadily toward its present position of usefulness. At first, it had but a hand-

ful of men and women, and this little company stood in China against overwhelming odds. Supplies were uncertain and sometimes almost insufficient, so that faith and courage were sorely tried. Treaties were against going into the interior, consuls were not in favor of it, and the people, wherever advancement was attempted, bitterly opposed it, But this Gideon's band would not yield and they went forward in the name of the Lord. Later, other workers came to their help, supplies were more regular and adequate, high-built walls of prejudice began to fall down, and converts in various places were emboldened to confess the name of Christ.

In 1881, seventy additional laborers were given; in 1885, the seven members of the Cambridge band went forth; in 1887, a hundred men and women were added to the working force; and in successive years there has been a steady addition of Also, the income new missionaries. of the mission—tho no solicitations for money have been made—has risen as steadily as the number of workers, so that, through varying experiences, the need at home and abroad has been supplied. It is a remarkable fact that no backward step has ever had to be taken for lack of funds.

Thus, at last, the little one became a thousand. That single, lone worker, by his dedication of life to God duplicated himself so largely and effectively that the membership of the mission now numbers one thousand and sixty-three men and women. Thus also, at last, that little investment of faith in God for temporal supplies, which Mr. Taylor first made has multiplied manifold. Those few

meager gifts of the early days, quite apart from the funds given by the associate missions, have turned into an annual income of about three hundred and fifty thousand dollars, and the total income during these fifty years has been about ten millions of dollars. All of those closed provinces—largely through the instrumentality of the mission-have been opened; and in them, in connection with this mission alone, there are over two hundred stations and over one thousand out-stations. Also, there are laboring in these stationsbesides the missionaries-over one thousand paid native helpers and over one thousand self-supporting native Finally, more than thirtyhelpers. five thousand persons are now in fellowship with the churches, and fully fifty thousand persons have been baptized since the commencement of the work. As compared with those days when Mr. Taylor saw a vast, unoccupied interior, all this is something for which those who love the Lard may be truly and deeply thankful.

Its Experiences

The history of the mission, if it could be fully told, would read in many particulars like a romance. Indeed, it is not too much to say that much of its record would make a fit appendix to the Book of the Acts. God has wrought in its behalf and has used it in the fulfilment of not a few of His larger and more beneficient purposes toward China. We give the following episodes as illustrations of these facts.

In 1886, the mission had reached its majority, and a fairly large development. But Mr. Taylor was not satisfied. So, being at Anking, in

the interior of China, he gathered some of his colleagues about him, and together with these brethren waited upon God in prayer for something new in China's behalf. According to the arrangements made, they fasted and prayed in the privacy of their rooms on one day and then met in public gatherings on the following day, thus continuing for several days in succession. Toward the end of these sessions of prayer, the thought came in a spontaneous manner that they ought to ask God for one hundred new missionaries to be given in the following year, 1887. After this, they unitedly asked God for this number of workers. Later. Shanghai, a clergyman asked Mr. Taylor if he expected to get so many new men and women in one year. Mr. Taylor quietly answered: "We already have them," explaining that he had accepted them by faith. clergyman smiled and replied that he would believe the mission had them when he saw them in China. Taylor again quietly replied, "Then there will be this difference between you and me; you will not be able to praise God until the end of the year while I shall have the privilege of praising Him for full twelve months in advance." In December of 1887 there sailed from England the last party of the "one hundred," making -for full measure-a total of one hundred and three.

Mr. Taylor visited America in 1888 and returned in 1889. Toward the close of the second visit he felt constrained to make permanent the mission organization which had been tentatively begun the year before. He thus decided, in an interview with Mr. Sandham and myself, in the Chris-

tian Institute Building, in Toronto, to somewhat enlarge the council which had been established and enquired whom we could recommend as council members. We mentioned three persons, and these were decided upon. Mr. Taylor, however, was leaving that evening for China, and he was obliged to ask us to give the invitations to the persons named. While we were engaged in further prayer and consultation, the first of the three friends entered the room; a moment later, the second came in; and a few moments later the third appeared. Mr. Taylor was thus permitted to give the invitations in person. The remarkable thing about the experience was this, that one of the three friends seldom came into the Institute, the second had only been there once before, the third had never been there, and none of the three knew that Mr. Taylor and ourselves were in the building.

It would be easy to write a book upon the subject of answered prayer for funds, but one instance from our experience in North America must suffice. When we first went to Toronto we took a house in the lower part of the city at a rental of \$35 a month. Not long after, we came to the end of the month with only \$20 in hand. This was on Saturday and the rent had to be paid on Monday. We waited on God, therefore, for \$15. We did not expect to get any money on Sunday; and we got what we expected-nothing! On Monday morning we renewed our prayer with earnestness and with no little anxiety. The mail brought no But later, an envelop was handed in at the door. It contained a check, and we saw the Lord had

answered prayer, for there was the I and the 5 of the 15; only there was a zero added to it so that the amount was \$150. This was good measure, prest down and running over. that was not all. At the Institute Building-where our office wasthere was only one letter in waiting, addrest ignorantly by some stranger to the "Inland China Mission," and folded inside of a blank piece of paper there were just three five dollar bills. This was our \$15 over again, but this time in exact measure. We concluded that the moral of the story was this, that the Heavenly Father does, indeed, hear and answer prayer, that He does so abundantly, but that this never means that He has not listened attentively and heard exactly what His children have said. larger experiences of the passing years have fully confirmed these opinions and convictions.

Its Future

We do not know how long the Lord will tarry in the glory where He is. It is manifest from the Word that He has gone to receive a kingdom and to return; but the times and seasons are in the Father's power. Nor do we know how long He will desire us to occupy the field in which He has placed and maintained us, for it is quite possible that open doors, through the disobedience of the Church, may become closed, and that other worthier agents-such as native Christians—may be called upon to finish what we and others have At the same time, looking begun. forward to the possibility of things remaining yet longer as they are, the mission has great ambitions for the future and high hopes that these

may be fulfilled. For the God who has been with us these fifty years has proved His love and patience toward us, and His power of redemption and salvation toward the Chinese, and we believe that these are sure tokens of a grace which will be with us to the end.

Thus encouraged, we long to walk more humbly and to serve more devotedly; we long to be a greater inspiration to the church at large by an example of humility, prayer, and faith; we long to give ourselves to a more sacrificial and extensive service in China; and above all, we long to walk and serve, in fellowship

with all true saints, so as to hasten more than ever that great and blest day when Christ shall appear and the kingdoms of this earth shall be His forevermore. If these ambitions and hopes shall be realized, then the past fifty years, with all their blessings, will be but the beginning of days for us; and thus this present year will have proved, indeed, to be a Jubilee Year. Looking backward then-readopting the mottoes of the mission—we praisefully say, Ebenezer -hitherto hath the Lord helped us; and looking forward we confidently cry, Jehovah-jireh—the Lord provide!

FIFTY YEARS OF PROTESTANT MISSIONS IN CHINA

	1865	1915	
Population of China	300,000,000	400,000,000	
Provinces opened to the Gospel	7	All—18	
Provinces closed to the Gospel	11	None	
Societies at work in China	25	104	
Total Stations	15	6,851	
Number of Christians	3,132	356,209	
Number of converts a year	150(?)	15,521 (in 1910)	
Protestant missionaries at work	112	5,186	
Chinese helpers	206	17,879	
Chinese churches established	?	3,419	
Money expended by Protestant missions	\$50,000(?)	\$3,000,000 (estimated)	
Money received from the field by Protes-			
tant missions	\$1,000(?)	\$301,263 (in 1907)	

FIFTY YEARS' PROGRESS OF THE CHINA INLAND MISSION

	1865	1875	1885	1895	1905	1915
Provinces occupied	1	5	9	14	15	16
Stations	2	13	30	121	200	227
Out-stations	Ì	38	44	123	521	1,100
Missionaries	3	36	137	604	825	1,063
Native Helpers		76	106	417	1,152	2,765
Communicants		?	1,655	5,208	14,078	35,000
Baptisms from beginning	ļ	?	1,767	7,173	18,625	50,771
Baptisms for year		?		844	2,541	5,017
Organized Churches	İ	28	45	149	418	754
Income—Home*	\$5,700	\$40,000	\$95,000	\$208,000	\$291,000	\$280,000
Income—China			5,000	18,000	15,000	40,000

^{*} Not including Associate Missions



THE SCHOOL HOUSE OF THE AMERICAN MISSION HOME, YOKOHAMA, FORTY YEARS AGO

Woman's Progress in Japan

BY REV. WILLIAM ELLIOT GRIFFIS, D.D., L.H.D., ITHACA, NEW YORK Author of "The Mikado's Empire," "Verbeck of Japan," etc.



HE education of woman in Japan in olden times was better than in other Asiatic countries, but very few women, and chiefly those of the

higher classes, received its benefits. Altho it provided knowledge, its great defect was in the exaggeration of subordination at the expense of other womanly qualities. There was no real emancipation for woman in Japan under the old régime. Christianity came to the Island Empire with a positive message, with a command to woman to be and to do.

The Japanese woman's true position and possibilities may best be seen by scanning the changes of fifty years. If within this time she has responded to new inspirations and has manifested innate power, there

is encouragement to expect further progress.

The five great epochs of the history of Japanese womanhood correspond to those of the nation's development.

- r. In the age of mythology (before 600 A. D.)—which is a veiled period, undated and abbreviated, before the days of clocks or writing—woman's place was relatively high. Japanese mythology speaks of a creatrix. The sun was a female goddess. In the timeless legends rise many striking female figures in times of war and peace.
- 2. In the early era (600-1200 A.D.) of writing, and the introduction of Chinese civilization, the daughters of Japan achieved a unique record. In the civilizing influences of early Buddhism their potency was primal and immense.

During this period there occurred a striking phenomenon, almost unique in history. It was woman, not man, that made the literary language of Japan and first gave to the young nation works of imagination. The Genji Monogatari (Romance of Prince Genji), by a court lady, who lived in A.D. 1004, is the acknowledged standard of the language.

seen in an inundation of female ignorance and lewdness, in a flood of pornographic literature, in the rise of Japan's characteristic institution, the Yoshiwara or licensed prostitution, a system in which the government still glories.

5. The era of Meiji, or of Modern Christianity (1860), is marked by the development of education for girls



MISS MARGARET CLARK GRIFFIS AND HER PUPILS FORTY YEARS AGO

3. During the medieval period (1200-1600), woman suffered in the endless wars, often illustrating the annals of heroism.

4. During the supremacy of Chinese learning, and the prevalence of Confucianism during the next period, woman entered into a state of subjection and of degradation previously unknown. The cardinal virtues which she was taught were wholly negative—subordination and obedience. The Nemesis of this system is

as well as for boys. This system grew out of missionary object lessons, and in 1871 began on a national scale. There also arose the new figure of the trained nurse, now organized with her sisters into a great army; the various types of woman's training-schools were established, and a woman's university was founded in Tokyo by a Christian man.

The literature, art and drama of the past picture the national mind, and tell the story of those days.

499

Especially do proverbs, the verbal coinage of experience, show the hideous results of an overwrought doctrine of filial piety-daughters were rented out to men like cattle, or were sold by thousands into a life of gilded misery, disease, and premature old age. The atrocious by-word, "A father with many daughters need not fear old age," tells its own story.

From all Japanese, of every shade of religious belief or of none, we hear the unanimous verdict—"Chris-, tianity brought a new message to woman."

Fifty years ago the gospel of joy began to move the hearts of Japan's daughters. Some of these, now white-haired, are still teachers, and have been makers of Christian homes or are active in Christian churches.

The first recognition of female education by the Government of Japan was when a young woman, who had been under the instruction of Mrs. J. C. Hepburn of the Presbyterian Mission was appointed assistant to Miss Margaret Clark Griffis, in the first school opened under government auspices in the castle in Tokyo. To this school with its sixty pupils, daughters of the nobility and gentry, the Empress paid repeated visits. In the book, "Who's Who in Japan," for 1912, we find an astonishing record of graduates of this Many are wives or first school. widows of eminent men, leaders of the nation, while other private data reveals a remarkable line of teachers and influential women, not a few of whom are Christians.

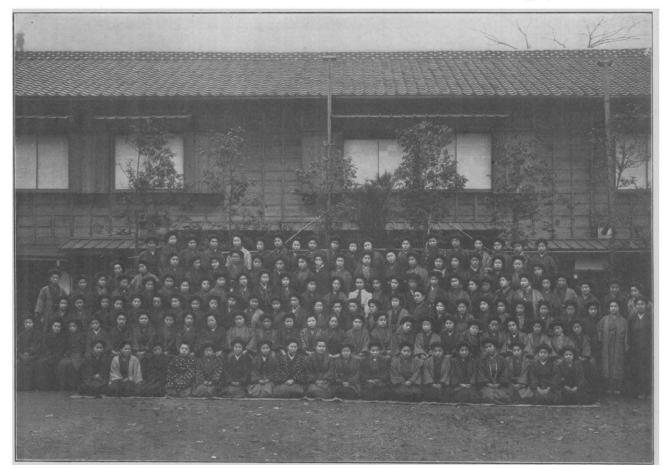
Passionate pilgrims seeking medical knowledge at Nagasaki, where the Dutchmen had their settlement, were the first harbingers of science and the

new day. One of these, seeing that the missionary ladies were helpmates to their husbands, came to Mrs. Hepburn in Yokohama and earnestly requested that his granddaughter might be educated. He did not believe the sentiment—attributed to Confucius— "a stupid woman is less troublesome in the family than one that is wise." Even the Mikado's advisers allowed the strange sentiment to be inserted into the famous Imperial Rescript of 1873: "Japanese women are without understanding."

Mrs. Hepburn, gladly about her several young girls and began a school which she conducted for several years and then turned it over to Miss Mary E. Kidder.

A high officer once said that this class was "the mustard seed woman's education in Japan." of fire and spirit, Miss Kidder carried on the work for many years, until the Ferris Seminary was organized to conduct woman's education on a larger scale. To-day, the Ferris Seminary, supported by the Reformed Church in America, continues the noble work begun a half century ago, and has already sent out into the empire hundreds of Christian women who have founded Christian homes.

In 1870, the idea of the education of Japanese womanhood was slowly percolating into the brain of Japanese statesmen. The intellectual superiority of refined and educated women from Christian lands was manifest when contrasted with even the most attractive of Japanese women, while the awful degradation of the millions of Japanese females was borne in upon the minds of patriots. were not ashamed of being Japanese, but they were ashamed of the con-



MISS TSUDA'S JAPANESE WOMEN'S INSTITUTE (JOSHI EIGAKU JUKU) IN 1910

dition into which their women had fallen by the prevalence of degrading ideas.

A patriotic impulse moved the Japanese to action, and Christianity mightily reinforced the desire for improvement. The one most ardent and determined champion of the new ideals for womanhood was General K. Kuroda, who secured the appoint-

the Young Woman's Christian Association in Tokyo, and keeps up vital lines of communication with educationists in America.

Some years later, a Christian man, Dr. Jinzo Narusé, spending a night in a hotel at Osaka, was disgusted and pained by the uproarious noise of revellers of both sexes. He pondered the scripture passage, "A vir-



A CLASS IN SCIENCE AT THE MARY COLBY SCHOOL, KANAZAWA, JAPAN

ment of five young girls to accompany the great embassy of 1872 to the United States. He was ably seconded by Arinori Mori, then minister to the United States.

Three of these girls at least were placed in Christian homes in America and, on their return to Japan became immensely influential. Two of them married high officers, one in the army and the other in the navy. The youngest, Miss Umé Tsuda, after long service at Court, established her famous Christian school for girls in the capital, served as President of

tuous woman who can find?" and came to the conclusion that as long as so many Japanese women were kept in ignorance, with no other outlet for their lives than ministering to man's passions, there would be no decrease of feminine lewdness. Out of that night's thought and prayer to God was born the resolve to establish a Woman's University in Tokyo. He was assisted in this enterprise by a few Japanese statesmen, and for many years the institution has done a noble work in preparing Japanese women to be man's helpmate in serv-

ing God and in re-creating the nation. Unfortunately for Japan, the native officers at the treaty ports believed that the first two commercial necessities were a custom house and a large house of ill-fame. Out of this sprang three growths, as of nightshade, upas, and poison ivy, which have cost Japan millions of money and have retarded her civilization. This unfortunate contact of human beings at the selvedges of their civilizations has created the prejudices still strong in the West as to the reputed scoundrelism and dishonesty of the Japanese merchant and the low character of the average Japanese woman, and also-not an opinion but a fact-hundreds of Eurasian children, waifs of society, who know not their fathers.

An earnest appeal was made to the Woman's Union Missionary Society to establish a home in Yokohama for these innocent victims of vice. Mrs. Mary T. Pruyn, Mrs. Louise Pierson, and Miss Julia Crosby were chosen to begin this work, and to-day Miss Crosby—a white-haired veteran, but still full of earnestness and vigor—is at the head of the historic American Mission Home, "212 Bluff," Yokohama.

The work developed into a school exclusively for Japanese girls, and later became a hive of manifold spiritual industries—one might almost call it a Biblical College. Here Dr. Samuel Robbins Brown gathered his Bible classes that filled rooms, stairs, and hallways, as he expounded the scriptures in the vernacular. Here Okuno, who brought the Day of Pentecost in Japan, preached the first native Christian sermon in modern Japan. Here prayer-meetings were

well attended by red-coated British soldiers, encamped on the hills near-by, and by blue jackets from American and other ships of war and peace, and by Europeans and Americans living in the port. Every variety of religious services was carried on in this home for years.

From this school also went forth hundreds of educated Christian women to make the new type of wife, mother, and home needed in the new Japan. It is impossible to dilate on the work of Mrs. Louise Pierson, as a Bible reader and a trainer of scores like herself, and of Mrs. Pruyn's labors among the native and foreign women of the ports, or of the service of hundreds of native women, mighty in the scriptures. The records of results are not only visible in hearts and homes and in God's book, but are even as discernible as those glacial striæ on the boulders, which tell of a history of force and movement that out of azoic rock created fertile soil.

Japan took her proper place in the world's family at "the psychological moment." Steam, electricity and the great inventions of modern times were ready at hand; but, more especially, the noble ideas of Christian centuries had ripened and were brought for gathering. The Japanese hand was also trained for picking; its owner is ever an eclectic.

One of these Christian ideas was the right and privilege of women to labor for their sisters in the Savior's name. "The greatest work of your Christ is the elevation of woman," said a Chinese mandarin to Andrew Carnegie. This was an evangel to Japanese womanhood, because all the energies of the statesmen of the new régime, after 1868, seemed required to rebuild the nation. Instant and imperious attention to purely national affairs, in which the men were prominent, was demanded. Even the most enlightened statesmen were slow-willed or heterodox on the subject of woman's position in civilization and the home. A secret chapter, of which I have the documents, would

wafted seed, was carried all over the empire by Christian sailors, servants, pupils, and acquaintances. From the first, varied methods were adopted for planting and cultivating Christian ideas. Despite stony places, the hard roadside, and the fowls of the air, much seed ripened to the glory of God. Schools and churches de-



A HAPPY JAPANESE MISSIONARY KINDERGARTEN

prove this, but we congratulate Japan on possessing noble pioneers among the missionary women. It is to the everlasting honor of the nation and government that the single women who came to Japan met with so little opposition, or insult, either veiled or open.

From the first, the object lesson of women missionaries and their families was one as powerful as sunshine. Japanese testimony is abundant to prove this. The influence was seen in the home, in the church, through the training of the children, and, like

veloped and the new nation was born.

The kindergarten was introduced early, and helped admirably to blend the artistic ideals of the East and the West. The kindergarten has made art a genuine yoke-fellow in the service of the gospel. Especially is this true where American women have had the good sense to recognize how vastly superior to Americans are the Japanese in artistic sense and culture.

One frankly confesses to surprize and wonder that some of the pioneer women should be willing to spend their cultured lives on a missionary's pittance in a distant land, that they might lift up the daughters of the Island Empire. These servants of God have been used to create a new ideal of womanhood in the image of the Christ.

One of the manifestations of a Christian sentiment that developed to oppose the degradation of womanhood was seen in the passing of a law which forbade the incarceration of females against their will in those moral pest-houses called the Yoshiwara, provided that all debts against the procurer or slave-master had been discharged. Happily, there were Christian heroes who were brave enough to see to the enforcement of the law. No knight fighting a terrible dragon, or soldier charging to capture the death-dealing cannon, was braver than those who faced the brutal rowdvism of the brothel-keepers. In one year, over ten thousand unfortunate girls and women were set free. At times, the moral torch has burned so brightly that local option against licensed prostitution has been made effective. On more than one occasion when fire destroyed the disreputable quarters of a town, it seemed as tho the flames of moral earnestness would also scorch out of existence the moral pestilence. Nevertheless, while human passions are so strong and selfishness so great, this evil must be dealt with by slow and patient means. We believe that in its present form this licensed vice in Japan is doomed.

Woman's work in Japan has been like the preparatory work of the farmer in preparing the soil for a coming harvest. The parasites must be removed, stones gathered out, stumps blasted, marshes drained, and

seed planted. The real autumnal harvesting of the fruit is coming after years filled with discouragements. To-day, Christianity in Japan is deeply rooted below and shows rich fruitage above. Many women are faithful wives of pastors, deacons, and elders; many daughters of Christian homes are serving in the church as deaconesses, or as Sunday-school teachers; many others are zealous and useful church members, who keep up the steady fire and fresh supplies of spiritual fuel. knowledge of human nature explains a great many things; and, as in America, so in Japan, many a pastor has said, with mingled sighing and gladness, "What would the church do without the women?"

The creation of the trained nurse has been a signal triumph of Christianity. Long years before the idea entered the heads of statesmen or publicists, Dr. John C. Berry, M.D., a missionary of the American Board, trained a corps of Japanese women The Presbyterians, also, had uniformed female nurses in their hospitals—the first free hospitals opened to the public in Japan. Thus the foundation was laid for the first courses in that superb healing art which is to-day Japan's glory among the nations of Asia. In 1894 China went to war without even a hospital corps, while Japan had nearly a trained female thousand nurses In 1904, when the clash ready. came with Russia, these ministers of mercy numbered thousands. "As the Hague ordained," the Empire of the now Risen Sun set an example in the humane treatment of her prisoners and her care of the sick, both native and alien, that surprized the world.

In the higher education of women the government is still very much behind. Perhaps the average Japanese man does not yet take woman seriously as an intellectual companion. The famous Rescript of 1873 called for the education of girls to be "of the same grade as that for men." Yet forty years have passed, and, despite the profuse professions

Miss Tsuda's school, besides being distinctively Christian, is the fore-runner of hundreds of others which shall neither be connected with any mission board nor receive any support from the government, but shall be independent and self-supporting, because of their clientage of Christian families.

In the Doshisha University, in



AN AFTERNOON TEA-PARTY, Y. W. C. A. SUMMER CONFERENCE, 1913

of loyalty to the emperor, the two Women's Higher Normal Schools, in Tokyo and at Nara, with 450 pupils, comprise the state provision for the higher education. These schools simply train teachers for the secondary and primary schools, but make no aim to provide general culture. government provides no other education for girls above the high school. There is a Woman's Private Medical School in the capital, which has recently received recognition, and women are allowed to attend lectures in the Imperial Universities in Tokyo and Kyoto.

Kyoto, is also a school for girls, but with less than a hundred pupils. It is not under foreign missionary supervision nor government control, but is a thorough Christian school. The crying need to-day is for a great Christian university for women.

Economic forces are fast driving Japanese women into new fields of activity. Unless they are given higher education with Christian ideals, they will become a menace to the nation.

Despite limitations, the permanent superiority of Christian education has been demonstrated.



BARON YUN CHI-HO, A CHRISTIAN KOREAN

Former Minister of Education; a delegate to the Edinburgh Missionary Conference; imprisoned for alleged conspiracy, without evidence of guilt, but recently pardoned by the Japanese Government and restored to full titles and privileges.

A Korean Christian Nobleman

A SKETCH OF BARON YUN CHI-HO, PREACHER, TEACHER, STATESMAN

The interpreter to Lucius C. Foote, the first American Minister sent to Korea, in 1883, was a young Korean named Yun Chi-Ho. He belonged to a group of the younger nobility in the Hermit Nation who desired to know more of the outside world. This young Korean has had most important influence upon the political, social, and moral development of the Koreans.

Yun was present at the fateful banquet on December 6, 1884, when the Progressives attempted to celebrate the promise of success in their efforts to reconstruct Korea's life. The hired assassins of the Conservative party broke up the banquet, and Yun was compelled to flee to the American Legation for protection. He was secretly conveyed to Chemulpo, the seaport, and was put on board an American man-of-war bound for Shanghai. There he entered the Anglo-Chinese College of the Methodist Mission, and remained for six years. During this period he was converted to Christianity. In 1890 Yun went to America, and studied first in Emory College, and later was graduated from Vanderbilt University at Nashville, Tennessee.

His strong, Christian character, wit, and spirit of good fellowship, won him many friends among his American fellow students. He proved himself to be a natural leader of men.

On completing his education in America, Yun returned to China as a teacher in the Southern Methodist Anglo-Chinese College at Shanghai. Here he met and married a talented Chinese-Christian wife, whose mother had been rescued in her infancy by the missionaries.

At the establishment of Korean independence under Japanese auspices, following the China-Japan War, in 1895, Yun was among the first of the foreign-educated Koreans to be called back to Korea by the reformed cabinet. He was invited to become Vice-Minister of Education, and was entrusted with the task of organizing an educational system for Korea.

Mr. Yun immediately identified himself with the Christian Church, and showed his interest in every movement for the betterment of his fellow countrymen. He served in influential positions in the government, first as Secretary to the Imperial Cabinet, and later as Vice-Minister of State for Foreign Affairs. For a time the direction of foreign affairs for Korea was entirely in his hands as Acting Minister, the full ministerial title being denied him only because his father was then a Minister of State, and it was repugnant to Korean ethics to have a son holding a position on official equality with his own father.

The career of Baron Yun passed through kaleidoscopic changes that over-

took both his country and himself. The jealousy of the Korean Court party kept him in danger of secret assassination, from which he was obliged to seek safety by flight on several occasions. He became the editor of *The Korean Independent*, an influential progressive paper, and led the party of progress and reform. He finally retired from public life at the time of the establishment of the Japanese protectorate in 1905.

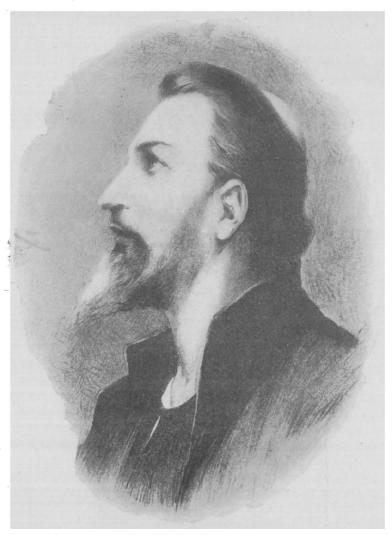
Through the many changes of this exciting period of Korean history, Baron Yun remained true to the principles of his Christian faith, and on leaving public office gave himself to the work of Christian education. He became president of the Anglo-Korean School of the Southern Methodist Church at Songdo. It was here that he was arrested, two years ago, on the charge of complicity in the so-called Conspiracy Case. The trial of over one hundred Korean Christians was carried through all of the Japanese Courts, and constituted the greatest legal battle that has marked Korean annals in modern times. It attracted world-wide attention, and created animosities and bitternesses so that only Christian forbearance prevented serious consequences. The charges formulated by the Japanese police in Korea were not substantiated, and most of the Christians were fully acquitted. The Court, however, thought it necessary to sentence Baron Yun and five other men to penal servitude for five years. This year, however, at the request of the Governor-General of Korea, Count Terauchi-against whose life the plot is alleged to have been directed—the Emperor of Japan pardoned the young men, and they were not only released from prison, but all civil disabilities and forfeiture of title and political standing involved in their sentence were cancelled, and they were restored to full civil rights.

Baron Yun Chi-Ho has been a power in the intellectual and moral development of Korea. In prison, also, he faithfully witnessed for Christ, and, like the apostle Paul, exprest his conviction that the troubles had overtaken him for the furtherance of the Gospel.

DISCIPLESHIP

"These are they which follow the Lamb whithersoever He goeth"

I thought it hard that Christ should ask of me
To walk through life along a blood-marked way,
And thus it was, I shrank back, tremblingly,
Then paused, and bowed my head, and said Him, Nay!
But looking down I saw, with tear-dimmed eyes,
That all the blood-marks came from pierced feet,
At which I learned, with sad yet glad surprize,
That they were proofs of love, enduring, sweet;
'Twas thus again, I looked on Christ's dear face
And once again, began to follow on;—
Since then, I've only thought of His great grace,
And fear of blood-marked ways is wholly gone.
—H. W. Frost.



JOHN HUS-MARTYRED 1015

John Hus and the Moravians

BY CHARLES H. ROMINGER, M.A., BETHLEHEM, PENNSYLVANIA



HE 6th of July is a unique day in the history of the world. It is the 500th anniversary of the martyrdom of the man who insti-

gated the Bohemian Reformation, and inspired the organization of the first Protestant Christian Church. On that day, one-half of a millenium ago, John Hus, deposed rector of the University of Prague, and former priest of the Bethlehem Chapel in Prague, was led out of the gates of Constance to the Brühl, a quiet meadow among the gardens near the

city walls, and there was burned to death. As the flames from the faggots and straw, which were piled about his body, leaped take away his life, the staunch spirit of this reformer did not waver. His last words were a part of the Catholic burial-prayer. The soul of Hus -arose on a chariot of fire to meet the Son of God, to whom he had devoted every faculty of mind and body, but his mangled corpse sank in hopeless ruin upon the embers of his funeral pyre. The mob that had gloated over the death of so strong an advocate of righteousness, leaped upon the smoldering body, reduced the bones to ashes, and cast them into the Rhine. But friends of the martyred man, his faithful companions during the long persecution which preceded his condemnation, lifted the soil upon which he was burned and carried it to Bohemia—for to them it was holy ground.

There are some men whom the world must not forget. Hus is one of them. Born in a peasant home, he was forced to work for a professor in the University of Prague in order to pay for the privilege of studying in that institution. During those years of poverty and toil, he won the honor and respect of the authorities of the university by his high ideals and dauntless perseverance. He was made university lecturer, dean of the philosophical faculty, and rector of the university. He became a priest, and, from the pulpit of Bethlehem Chapel, wielded an influence that reached the remotest corners of Europe. Stricken in the prime of manhood, a victim of ignorance and blind superstition, condemned and burned without an adequate trial,

Hus stands out against the background of history as one of its most tragic figures.

The martyrdom of this Bohemian professor was a turning-point in the development of the church. His virile patriotism, his fearless advocacy of the unchained Bible, and the ardor of his attack upon the corruption in Church and State, were in marked contrast to the narrow bigotry and the undisguised profligacy of those who opposed him. The Church was under a cloud. Popes, prelates, and laymen were blinded by their own vain imaginings. But there were individuals who found the lighted way. Hus was their leader. He gave them courage. The clear light of his teaching and the purity of his character added momentum to his labors. He was a national hero, and, when summoned to the council at Constance, to speak in his own defense against a charge of heresy, the good wishes of his countrymen went with him. The verdict of that treacherous tribunal was not expected. sprung at once, through the shock of his death, into a prominence that would have been impossible under other circumstances.

Nevertheless, Hus died too soon. There had not been time in his busy life to formulate his teachings into a system that could be adopted and promulgated by his followers. It is true that the books of Wyclif, who was the first reformer to attract world-wide attention to his utterances, were brought to Bohemia by Jerome of Prague, one of many students in the University of Oxford, and that they had stimulated the ideas of Hus and assisted him in giving them form; but the period of retire-

ment preceding his call to Constance was too short, and the years of manhood too crowded with other labors, to permit of sufficient writing, much less of adequate instruction. John Hus died in the period of life when most men are interested in organizing their thoughts into a philosophy

the Bohemian Reformation. The Chiliasts and Adamites were fanatical sects, whose extraordinary tenets could not be maintained for long, even in an age like that of the Hussites. The Waldenses, who had, no doubt, been in Bohemia for many decades, found in this period of re-



THE BIRTHPLACE OF JOHN HUS IN HUSINETZ, BOHEMIA

of their own. He was only fortytwo when he left his work to other men.

It is not surprizing, therefore, that some of his followers emphasized one of his teachings, while other groups clung tenaciously to sayings that interested them. Factions grew out of the controversies which followed Hus's death. The Utraquists, or Calixtines, strest one of Hus's latest contentions, that laymen should be allowed to take the wine at the celebration of the Lord's Supper. The Taborites were the socialists of

adjustment an opportunity for rapid growth. This church, which was an ancient order, claimed to have an apostolic origin and an episcopal succession. The sole object of the Waldenses was to restore primitive Christianity; they opposed popes, decrees of councils, oaths, and warfare.

The result of the upheaval in Bohemia was war. The Hussites were pitted against Rome. In this conflict, the Taborites seem to have taken a leading part. Their leader, John Ziska, a blind but capable zealot, held Pope Martin's forces at bay for

twenty years. Had the various factions been able to cooperate against their common foe, they might have won the boon for which they strove -the faith of Hus and the freedom of Bohemia. Alas, for Bohemia! Ziska died of a fever. The Utraquists and the Catholics compromised. They drew up a document, known as the "Compactata of Basle," in 1433. Some of Hus's ideas were embodied in this contract, viz.: (1) The communion was to be given to laymen in both kinds; (2) all mortal sins were to be punished by the proper authorities; (3) the Word of God was to be freely preached by faithful priests and deacons; (4) and no priests were to have any worldly possessions. The Taborites were utterly defeated at the battle of Lipan in 1434. It looked as tho Hus had died in vain.

But no! There were many men in Bohemia who did not believe in war. Three great leaders arose to free them from their yoke. Peter of Chelcic, a writer and a prophet, proclaimed in glowing terms against the bloody strife which was being conducted in the name of the church. He emphasized the teachings of Hus and Wyclif, and called men to return to the simple gospel of Christ and the apostles. He objected to the union of Church and State. He was not a sectarian, and was, therefore, free to criticize the faults of all. Nor was he a priest; he was independent of the Pope and Rome. To his work was added the fiery preaching of John of Rockycana, priest of the influential Thein Church, and Archbishop-elect of Prague. At first, this man used his eloquence to attempt a harmonious settlement with Rome: failing that, he denounced the Pope

in bitter terms. He was in sympathy with the ideals of Peter, but lacked one characteristic which would have made him the religious leader of all Bohemia. He was afraid to cast his all into championing the cause of apostolic Christianity. That was left for Gregory, called the Patriarch. Without ostentation, a great number of Christians, dissatisfied with the conditions in all of the churches, rallied around the new feader. met in secret; their numbers grew; they were beset by dangers on every hand. There came a day when they realized that they must seek a place of safety-or their mission would Accordingly, the news that, fail. near the Bavarian border, in the northeast portion of Bohemia, a valley, unclaimed and deserted, awaiting to receive them, filled their hearts with joy. There they set up a community of their own. They made rigid laws, elected elders to enforce them, accepted the ministrations of a Utraquist priest, who cast in his lot with them, and established themselves definitely and determinately distinct and separate church.

That colony in the Kunwald vallev was the first Protestant church. Through many vicissitudes, it has remained unto the present day. Accessions to their number made it necessary for them to elect new priests and seek ordination for them at the hands of the Waldenses. From the time of their determined stand this pilgrim band increased in numbers, in strength, and in the conviction that the ultimate salvation of Bohemia and Moravia depended upon them. As a church, they were called the Unitas Fratrum, or the Unity of the Brethren. In derision, the term

Moravians was given them by their foes. That name has been perpetuated, and is now the name of the church. By their perseverance, they were able to conserve the spirit of the Bohemian Reformation until the broader movement, almost a century later, manifested itself in other countries. When Martin Luther learned

home land found their way into Germany and were allowed the shelter of an estate of one Count Zinzendorf. Under his protection, and by his direction, their number was augmented by new pilgrim bands and also by German accessions. The renewed church adopted foreign missions as its raison d'être, and, since that re-



JOHN HUS GOING TO THE STAKE FIVE HUNDRED YEARS AGO-JULY 6, 1015

of the Moravians, and fraternized with them, they numbered two hundred thousand. And when the giant counter-reformation paralyzed all reform movements in Bohemia, and drove the Moravian Church into exile, we are told that there were nearly three million souls who owed their chance for religious guidance to this church.

A small number of immigrants from the persecuted areas of the

suscitation, in 1722, it has existed mainly for the purpose of carrying the Gospel to nations which need it most. It is a united church, with a world organization, and world-wide interests. The major portion of the annual mission budget is supplied by European countries now at war. American Moravians must make up the deficiency—for they are the lineal descendants of Hus, and his spirit dominates their work.

Some Facts About Aliens in America

PENTECOST REPEATED American Home Missions Proclaim Christ's Gospel in These Tongues

	-	_
Albanian	Hebrew	Polish
Armenian	Hungarian	Portuguese
Bohemian	Italian	Russian
Chinese	Indian	Rumanian
Croatian	Japanese	Ruthenian
Danish	Korean	Slovak
Dutch	Lithuanian	Syrian
Finnish	Lettish	Swedish
French	Magyar	Spanish
German	Norwegian	Welsh
Greek		

Thirty-one In All

"Every man in his own tongue heareth the mighty works of God"

ALIENS ADMITTED SINCE 1820 Total, All Countries, 33,212,425

LEADING SOURCES

1914

Great Britain	8,262,031
Germany	5,605,912
Scandinavia	2,101,597
Italy	4,286,719
Autria-Hungary	4,320,944
Russia	3,564,001
France	
Switzerland	257,352

THE CREST of the IMMIGRATION WAVE

France1847	20,040
Great Britain1851	272,740
Germany1882	25 0 ,630
Scandinavia1882	105,326
Switzerland1882	10,844
Austria-Hungary1907	338,452
Netherlands1913	6,902
Russia1914	305,160
Italy1914	287,255

REJECTIONS, 1914 Total Aliens Rejected, 33,041

CAUSES

Insufficient or disordered men-	
tality	1,274
Likely to become public	
charges	15,745
Contagious diseases	3,253
Criminals	<i>7</i> 55
Immorality	639
Contract laborers	2,793

In addition to the above, 508 were rejected in order that they might accompany other rejected aliens who were of tender age, etc.; 718 were rejected because they were under 16 years of age; 330 others were rejected because they had been assisted in coming to America, and 322 Chinese were debarred under provision, etc.

ALIENS LEAVING AMERICA For Their Old Home Land

1914

Total aliens returned	330,467
Greeks	9,494
Italians	53,729
Russians	11,910
Turks	622
Chinese	3,643
Japanese	8,109

If America, through home missions, had evangelized these sojourners, how long would foreign missions be necessary?

Save America and you will save the world!

Uniting to Help the Immigrants

BY REV. HERBERT C. HERRING, D.D., BOSTON Secretary of the National Council of Congregational Churches



WELL-KNOWN weekly magazine recently said editorially: "It is simply shameful in this day of enlightenment and cooperation

to squander the gifts of self-denying people in perpetuating ecclesiastical whims and community divisions." Needless to say this utterance was based on the editor's fear that Home Mission organizations are doing the thing condemned. All of which freshly illustrates the way in which even alert men can fall behind the movement of the times. There has been in the history of Home Missions more than enough of sectarian competition. But in the last six or seven years, with a swiftness in some measure expiatory of past sins, Home Mission leaders have been learning to work together. Home Missions Council, organized in 1908, is the outstanding expression of the new cooperative spirit. It enrolls the Home Mission agencies of all important bodies, save one or two, and commands the enthusiastic interest of its entire constituency. The Council of Women for Home Missions organized a year or two later furnishes a similar bond for the eight strong bodies of women carrying on Home Mission work. The two Councils are in close cooperative relations.

The first field to which the Home Missions Council gave its attention was naturally the frontier. The

story of the Neglected Fields Survey and the successive deputations which have been sent out to impress upon the leaders at the front the earnestness of the desire of the allied Boards to plan and labor together, records the beginning of the end of sectarian strife in western fields. The end would be reached much earlier if the Home Mission boards were entirely untrammelled. they are, of course, part of the network of their respective ecclesiastical systems. It takes time to move large bodies, and the admission must be made that bishops, presbyteries, associations, and conferences are not infrequently found still dwelling in the stone age of competition. But things are moving. A little more time, and a few properly located funerals will make the overchurched community unknown so far as it is created or maintained by Home Mission money.

The most recent movement toward federated effort undertaken by the Council is in the work for immigrants. For over a year a sub-committee has been endeavoring to work out a program and put it in force. It was found necessary at the outset to make the usual sharp distinction between the immigrants from Protestant and non-Protestant lands. The man who comes from a community which has the open Book is not a problem save as all our population is a problem. The Swede, the Norwegian, the Dane, and the Ger-

man bring their old-world organizations to our shores and in addition hundreds of thousands of them are enrolled in denominations which we count more distinctly American. Effort on their behalf does not differ essentially from effort on behalf of those born under our flag. The same rules of cooperation which apply to an American community are in order when it is a case of a community transplanted from Teutonic Europe.

Leaving, therefore, this section of our immigrant people out of view the moment the Committee turned its attention to the great mass of Slavic, Latin, Semitic and Orienal life found in our nation. What ought to be done? What can be done? Where shall we begin in the effort to comprehend the task and meet it? These were the questions confronting the Committee. Rather inevitably they found themselves first of all studying the situation at the ports of entry. A great deal of work has been done here, some well, some At Ellis Island from fifty to one hundred persons are enrolled as missionaries, Jewish, Roman, and Protestant. Some give their entire time, some a part. The work of some has ecclesiastical recognition, that of others represents interdenominational agencies like the Y. M. C. A., still others are employed by voluntary organizations which conduct immigrant boarding-houses and the like. Constant vigilance is needed to prevent spurious missionariesgrafters-from getting a foothold on the Island. A cursory study of the situation revealed to the Committee two conspicuous weaknesses in the situation. First there was an almost entire lack of cooperation between

mission workers; and, second, there was not, save in exceptional cases, any thoroughgoing effort to relate the work at the Island with the after life of the immigrants. As to other ports of entry, Boston, Philadelphia, Baltimore, New Orleans, Galveston, Seattle, etc., there were the same defects with usually the added defect of entire inadequacy of force. Nothing could, therefore, be done save on the basis of a very careful examination of the situation and a constructive attempt to meet these weaknesses.

The two Councils were very fortunate in being able at this juncture to secure the services of Rev. J. H. Selden, D.D. to undertake the task. He brought to their service ripe experience, a strong personality, and a keen enthusiasm for his work. At the threshold of his investigations he found that the statement made over and over again by Commissioners at Ellis Island, that the provisions for those detained beyond a few hours were inadequate, has become by the increase of immigrants pathetically, even tragically, an understatement. The United States with that curious cruelty of which all nations seem corporately capable, has been collecting from immigrants as a head tax an amount vastly in excess of the cost of maintaining its immigrant stations, and then has neglected—refused is the more accurate term-to provide decent accommodations for those whom misfortune or fault compels to be guests for days or weeks. With these and other aspects of his task Dr. Selden was busy for two or three months, his reports arousing keen anticipation among the allied Boards when a severe illness laid him

aside temporarily, and a combination of circumstances compelled him to lay down the task. So for some months this fundamental piece of cooperation was stayed. But the committee did not abandon its plan, and in January, 1915, it engaged Rev. J. H. Perry to be its special representative at the ports of entry, and is again pressing on toward the goal originally fixt, viz.:—the securing of wholesome physical conditions ports of entry, the development of an adequate and coordinated missionary force at each one, and the systematic effort to follow up the immigrant and help him to get hopeful footing in the community to which he goes. It is an undertaking abounding in perplexities and impossibilities. But it is not permis-

sible for the Christian Church to decline it.

Much more radical and far reaching are the plans on foot for distributing and standardizing effort on behalf of non-Protestant immigrants throughout the country. That the Boards constituting the Council have not been indifferent to this call of Providence will be evident from the following table showing the number of missions now maintained in each nationality by the leading denominations. The table is necessarily imperfect, but gives an approximately correct view of the situation.

If the above table suggests the interest and activity of Home Mission Boards it also reveals the inadequacy of the efforts thus far put forth. The inadequacy is not a

Nationalities	Baptist	Cong'l	Disciples	Evan, Assn.	M. E.	M. E. South	Pres.	Pres. South	United Pres.	Reformed (D)	Reformed (G)	No. for- eign-born in U. S.
Albanian Armenian Bohemian		1 27		•••	3		· · · 5					
Slovak Bulgarian Chinese Croatian	21 i2 	35 1 11	1 3	••	41 i0 1	7 	41 9	1 1	 1		3 	400,000 13,000 57,000 78,000
Cuban French Greek Hebrew	24 2	10 15	•••		 8 1 	4 10 	 6 	1 10 	 	• •		40,000 120,000 103,000 1,000,000
Italian Japanese Korean Lettish and	58 2 	29 10 	i	6 	54 35 12	8 4 1	74 9 5	3 	16 		 1	1,354,000 68,000
Lithuanian Magyar Mexican Persian	5 19 7	iż	•••	••	•••	••	34 44 1	 5 22	•••	 	 9 	140,000 228,000 222,000
Polish Portuguese Rumanian	12 3 7	$\begin{array}{c} 1\\3\\2\\ \end{array}$	 	•••	; 3 2	•••	20 	•••		•••		1,000,000 59,000 66,000
Russian Ruthenian Servian Slovenian Syrian	 1 2	0 1	•••	1	:: :i		 4	1 1	•••	• • • • • • • • • • • • • • • • • • • •		80,000 17,000 123,000

mere matter of quantity. Quality is This could not be also lacking. otherwise, since none of the Boards has thus far either the experience, the funds, or the trained leaders necessary for a thoroughly effective work. In every interest, therefore, there is need of a concerted program of advance. At its last meeting the Council adopted such a program. Its keynote is found in a paragraph of the report of the committee which submitted the plan. "Last fall, we reminded the Council of the solemn obligations which rest upon us in this department of our service. great multitude of our brothers and sisters, trained in every variety of faith and unfaith, belonging largely to the unprivileged classes, have in the Providence of God been brought to our doors. An unparalleled opportunity to demonstrate the genuineness of our Christian sympathy is placed in our hands. In the presence of this great, needy, appealing mass of alien life, our differences should be forgotten, and with solemn dedication of all our powers, we should endeavor to mass the strength of the churches which we represent for a great united sacrificial ministry to the stranger within our gates."

The main items of the program adopted were as follows:

- 1. The appointment of a committee consisting of representatives of the two or three Boards having the largest amount of work in a given nationality to gather all available information concerning that nationality on the following points:
 - To ascertain the location, size, and general characteristics of each considerable group of the nationality in question.

- To ascertain which of these groups have as many Protestant missions among them as are on the whole desirable, with all possible information bearing on this point.
- To ascertain, with details, what groups have too many missions, or missions not working cooperatively with others.
- To ascertain in what groups, now uncared for or insufficiently cared for, new work should be opened.
- 5. To ascertain what periodical literature is in existence and what is needed.

It will be seen that this is in no sense an effort to carry out what is technically known as "survey." The aim is simply to secure such primary practical facts as will furnish a basis for cooperative extension of the work already begun. When these facts are secured it was voted by the Council that the Committee on Immigrant Work should on the basis thus furnished formulate recommendations.

- (a) As to what should be done concerning cases of patent overlapping of effort.
- (b) As to what is needed to enlarge the economy and effectiveness of existing agencies for training ministers.
- (c) As to possible steps for providing periodicals in foreign tongues for groups now unreached.
- (d) As to the allocation of leadership in certain races to ascertain denominations, with the aim, not that any denomination shall be barred from any nationality, but that unification of effort and leadership in each be secured so far as possible.
- (c) As to the assignment of groups now uncared for to the agency which may most fitly establish work among them.

The line of action thus indicated may be called "modified denominationalism." It does not contemplate union churches. All home mission executives are agreed as to the ineffectiveness of this type of work. Nor is it the purpose to ask any denomination to pledge itself not to carry on work among any specific nationality. This would prevent putting in force the very obvious rule that the work in a given locality should be done by a denomination which has strong English-speaking churches near at hand, whose aid can be enlisted. But it is purposed that so far as possible each Board shall specialize in the work among certain nationalities, and that in all cases there shall be that sine qua non of cooperation—conference between all bodies concerned, and a concerted planning for the whole field.

The inquiry above described was pushed, and reports of utmost value—presented by peculiarly able students concerning the religious and social conditions existing among the Poles, Bohemians, and Magyars—were presented at the annual meeting.

One very serious feature of the problem remains to be mentioned. It is quite idle for the Boards to attempt an advance unless they can greatly increase their corps of effective and devoted leaders. This involves the twofold necessity of enlisting the right men and training them. It is a most baffling task. Not much can be reported in the way of results. But prolonged study has been given to the matter and a certain amount of light appears on the path ahead. In the first place it has been demonstrated that it is possible to make effective use of a

limited number of young Americans, and that men can be found who are willing to give themselves to this task and to fit themselves by residence in foreign-speaking communities to do the needed work. More than this, a strong sentiment is rising among home mission leaders in favor of union training-schools for ministers. There is no visible reason why each denomination which feels the obligation to attempt work on behalf of the great mass of Italians in our land should maintain its own theological training-school. A single strong enthusiastic faculty with a body of students large enough to give fellowship and momentum will produce the highest results.

The whole task under discussion bristles with difficulties. It furnishes a constant burden of anxiety to home mission executives. As a mere matter of furnishing sectarian advantage it has nothing to offer. However vigorous may be the effort put into it, however hopeful the results, they will constitute but a minor and inconspicuous feature of American Protestantism. Presumably long before large visible results are attained conditions will have changed that whatever has been achieved will be merged wholly or partly in the general life of the churches. But none of these considerations serve in the least to break the force of the solemn obligation which rests upon us to seek to make our neighbors who came from lands where superstition and priestcraft have had their perfect work, sharers in the liberty wherewith Christ has made us free and partakers of the grace which He bestows upon those who trust Him.

A "Jihad" Appeal to Moslems

TRANSLATION OF A RECENT CALL DISTRIBUTED TO THE MILLIONS OF ISLAM

"Kill them: God will punish them in your hand and put them to shame; and ye will overcome them. He will rejoice the hearts of believers, and take away the wrath from the hearts of unbelievers." (Text of the Koran.)

Oh ye faithful! Altho we are summoning you to a jihad, where is your army? What do you wait for? The foe has summoned you on all sides with fire. See the House of God (Mecca), the point toward which all Islam turns; behold the sacred tomb of Mohammed, the object of the gaze of the faithful. Have you considered these matters? By your inaction and silence the enemy is gaining strength. What if these two sacred places should be taken? . . .

How often have the savage Russians, the traitorous English, the Frenchmen, born of impure parentage yet proud in their baseness, planted their unclean flags upon your pure and holy mountains? How often have they seized you by your lifeless, spiritless feet and hands, and rolled you in the mire? Oh, you poor, helpless people of India, of the Oxus and of the orphan islands, of Tunis, and you wretched tribes of Turkey! Oh, Bokhara and Turkestan, dying under the bloody hand of Russia! Oh you falling mosques, overturned pulpits, crumbling minarets, the ornaments of the country, from which the voice of God has sounded forth; but where the proclamation of the Unity, which once made the mountains to tremble, is now heard only in whispers!

Go forth, ye Moslems, into the places of blood and groans: there see the ruined countries of Islam, and learn a lesson. Look about you; every day the edifice erected by Islam is being torn down stone by stone. Aside from the empire of Turkey, is there any prop left to Islam?

Oh ye people of the Unity! Read your history! Look at the despised graves of your kings! If you desire honor and glory, houris and damsels, behold all are awaiting you. Eternal joys, the shade of green trees, houris, angels are in the grasp of your sword. Think of these. But if you rather think of earthly things, know that weakness, dishonor, and oppression will surround you in this world like a ring of fire, and in the next world you will be cast out to live in torments. For if you throw down your arms and leave the battlefield you will bring upon your heads bitter anguish. Do you not understand this? You have become slaves of the people of the Cross. . . .

Behold! God has bestowed upon you a greater favor. The tears of the faithful for centuries past are bearing fruit. Your enemies are trembling under your hand. Attack them from every side. Whenever you meet them, kill them. Quicken the failing proclamation of the Unity by the fire of your rifles and cannon, and by the blows of your swords and knives. Cause the minarets and mountains and wildernesses to resound once more with the cry, "Allah! Allah!"

Jihad! Jihad! Oh, Moslems, blow the trumpet everywhere, of people of the Unity. The great God is ordering you to fight with your foes everywhere. God will put them to shame in your hands; He will give you the victory; He will quench the fire of their hate. Do not forget. God has purchased the souls and the property of the faithful. In exchange He gives you the houris and damsels of heaven.

The "Jihad" Rampant in Persia

BY REV. ROBERT M. LABAREE, TABRIZ, PERSIA



ERHAPS nothing will better show the spirit in which the war is being waged in Persia than the recent massacre of Christians in

Certainly nothing more clearly reveals the consequences of injecting religious prejudices and hatreds into the conflict which is making such havoc of the world. suffering and bloodshed on the plains of France and Poland, where Christian is fighting Christian, are sickening; but the horrors there are somewhat mitigated by some acknowledgment of Christian ideals. But when Moslem is arrayed against Christian, and a "jihad" or holy war is proclaimed by the followers of Mohammed, all the elementary passions in man burst forth without check in savage fury.

Salmas, where I write, is only one little spot in the world of Islam, and the forces involved in the conflict are inconsiderable and almost negligible as compared with the multitudes engaged in blood-letting elsewhere. But small as the numbers are, one can see what would happen if the "iihad" should become general throughout Moslem countries. wherever Mohammedan and Christian communities touched one another the same awfulness of hate and cruelty would be seen on an indefinitely larger scale.

Salmas is a plain to the north of Urumia in the extreme northwestern corner of Persia, where is to be

found a Christian population of about twelve thousand Armenians and Syrians, surrounded by a very much larger number of Moslems. months ago, when the Russian army withdrew from this region, greater number of Christians, realizing what would happen at the advance of the Turks and Kurds, fled across the Aras river into Russian territory. A small portion of them alone remained, secreted in the homes of friendly Moslems, and scattered among the Mohammedan villages of the plain.

All that was left in the homes of the fleeing Christians was plundered, not only by the invading Kurds, but even more by the inhabitants of the district, and the larger part of the booty is now hidden in the different Moslem villages. The governor of this district, who is himself a Mohammedan, told me that he was sure that 90 per cent, of the Moslems here were implicated in this wholesale The Christians were the most prosperous people of the community: so their houses were well furnished with all the comforts of an Eastern home, and their stables were filled with the best of cattle. were naturally envied by their poorer Moslem neighbors, who welcomed the popular doctrine that in the time of a "jihad" the property as well as the lives of Christians is lawful prev to Mohammedans.

But property is a small consideration at such times. It was from death—from death in its most horri-

ble forms, that the people fled. How well founded were their fears may be seen in the recent events in the very town in which I am writing. weeks the few who remained behind kept concealed in their hiding-places, most of them in this town of Dilman. They were secreted by Moslem friends, even against the pressure of the Turkish officials, who with fiendish determination sought them out. As soon as it became known where the Christians were hidden, all the males, to the number of about 750, were seized and gathered at central points, from which they were taken to nearby villages, bound together in twos and threes. and there were massacred with all the cruelty that human deviltry could invent. Eyes were torn out, members severed one by one, and parts of the body flayed. Then all were hacked to pieces, their bodies thrown into wells or stretched in rows under walls which were pulled down upon them. The bodies of little boys as well as of old men were found a few days later among the dead, all bearing marks of the awful tortures they had endured. The massacre was carried out with deliberateness and cruelty worthy of a savage; but the man who planned it all was a Turkish official who had studied in the Roman Catholic College at Beirut, Syria. He was the son of a Jumer Vali of Van. who in the time of the massacres there had shown himself well disposed toward Christians.

The most revolting features of the "jihad" remain to be told. The women and girls whose fathers, brothers, husbands, had been thus butchered, escaped an awful fate by the timely arrival of the Russian

army the day after the terrible deed was perpetrated. But women elsewhere were not so fortunate. Take, for example, the case of the large and prosperous village of Gulpashan, near Urumia. After the men of the village had been taken out and shot in cold blood, the women were given over to the brutish will of their captors. Not a female, from the old women of seventy years down to the little girls from seven to ten, escaped the savage lust of the fiends in human form. None were spared; a fact that proves the crime was not the result of blind passion only, but a deliberate purpose to dishonor all Christian women

Alas, such acts call forth similar acts of retribution on the part of those who are called Christian, but who know not the gentleness and love of Christ. There is here a band of Armenian volunteers numbering about 1,000 to 1,500 who are one arm of the Russian army. Smarting over the massacres perpetrated on their people in Turkey in past years and still more over recent crimes, these men are burning to repay in like coin.

Who can preach the theory that war is a benefit to humanity, that it develops the virile elements in men, and saves us from the self-indulgence that peace brings? War in fact means only the calling forth of all that is hateful and fiendish in man; and in no sort of conflict are these qualities developed in more lurid fashion than in the miscalled "holy wars" of the East.*

^{*}At least \$100,000 are needed by the missionaries in Persia to save the Christians from starving in the mission compounds. Gifts may be sent to the REVIEW or to Spencer Trask & Co., New York, marked for the "Persian Relief Fund."— Entrop.

Good Missionary Dividends*

BY MR. CHAS. A. ROWLAND, ATHENS, GA.

Mr. Rowland spent five months last spring and summer in visiting mission stations in the Orient. He visited every Southern Presbyterian station in the East except three in China, and held twenty-five conferences with missionaries, seven conferences with native workers, and innumerable interviews with officials, educational leaders, and business men.



HE missionaries of our church in the East show that they have a clear-cut understanding as to the territory they occupy.

In Japan. We are at work in six provinces. In four we work practically alone.

In Korea. We are located in two provinces—where no other church is at work.

In China. Our territory is not so isolated, except in North Kiangsu province.

In Mid-China, the work is more complicated, but a mutual understanding prevails. In Hangchow, a city of a million, five denominations are at work, and there is a union Evangelistic Committee, the purpose of which is to unite all the Christian forces to present the Gospel to the entire city. The sphere of each church is divided by streets, and if a church member moves over into another section he moves his church letter as well.

In Kashing we are in full possession of the city and territory. When the London Missionary Society came there a few years ago our missionary, Mr. Hudson, advised them to locate on the east and leave Kashing to us. This they agreed to do. When the Southern Methodist came a little later they took his advice to occupy Huchow to the West, a large unoccupied center. So, instead of three competing missions located in one station, we have three

centers far enough removed to prevent rivalry, and to evangelize the province of Chekiang more speedily.

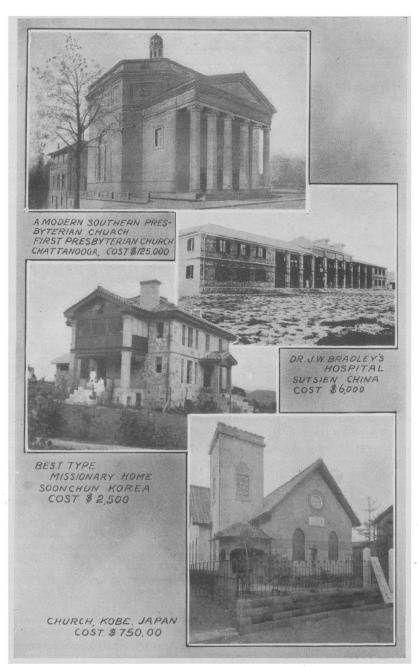
Our investments in property are worth noting. In Japan, property-values are rising so rapidly that it is a pity we did not buy more property years ago. For instance, in Tokushima, Mr. Logan's lot, which cost \$180 is worth to-day \$3,750. and his house which cost \$600 would cost to-day \$2,000.

In Korea, values are likewise going up tremendously. Fortunately the missionaries purchased early and bought large compounds, and the property to-day is worth many times its original cost. In Kashing, China, Mr. Hudson bought a large tract—old graves sites—at a small cost, and as a result we own there a most valuable compound.

At our Birmingham Convention men rose up spontaneously and gave Dr. J. W. Bradley \$10,000 for a hospital. I saw how that money has been invested. The hospital was built at a cost of \$6,000, the other \$4,000 being put into a large compound, walls and outbuildings. Here is an investment that for returns can hardly be excelled. The records for the nine months previous to arrival show: Patients treated, 14,221; Major operations under ether, 207; Minor operations, 693; In-patients, The Executive Committee 330. America appropriates only \$50 per month for maintenance of this hospital. you match that for dividends anywhere in America?

Recently there was built in Chatta-

^{*}From an address at Charlotte and Dallas Conventions of the Presbyterian Laymen's Missionary Movement.



JNVESTMENTS IN AMERICA AND ASIA

nooga, Tennessee, a modern Southern Presbyterian Church at a cost of \$125,-000. The same amount invested in China would put up twenty-one buildings like Dr. Bradley's Hospital, or would purchase the land, build, and equip twelve such plants. There is more money invested in this one church-building at home than the Southern Presbyterian Church has put into the entire hospital equipment of its foreign mission work.

The best type of missionary home in the foreign field is represented by one located in the station at Soon Chun, Korea. One man, Mr. George W. Watts, of Durham, N. C., provides for the thirteen missionaries located at this station, and thus has the great satisfaction of being instrumental in giving the Gospel to 225,000 Koreans. A missionary is allowed \$2,500 for homes, so that if the money spent for this one modern church in America were put into missionaries' homes abroad, sixty such homes could be built.

One other comparison. The Sosai Church at Kobe, Japan, was built at a cost of \$750. It is a new, attractive and well-built edifice, the third put up for this church, as it had grown so in numbers that new buildings were necessary. The amount invested in the modern church in America would build 166 such chapels in the Orient. If we are willing to give thousands of dollars for magnificent churches here, why not also buy up some investments in the Orient? Our modern church plant in this country is used only a few hours a week, while our mission plants in the Orient are used day after day, many of them twentyfour hours in the day.

A Unique Investment

Would you like to double the efficiency of a missionary? You can do it with a few hundred dollars. The roads in Japan and Korea are magnificent, and with a small motor car every one of our

evangelists could easily visit all his churches and preaching stations more than twice as often as he does now. Here's your chance. The Japanese have introduced autos and have established garages, so that it is easy to make use of a car. Figure out what investment this offers. After the initial cost of sending out the missionary has been met, and all his expenses while learning the language, as well as his support for several years, you can double the man's service and efficiency with one initial outlay of \$500. I saw this worked out in China, where one of our missionaries was given a motor-boat. In his province canals intersect the country and are used everywhere instead of roads, so that now this man is able to get over his field twice as often as before. This is a practical way for men at home to link up with the field.

The liberality of our missionaries is noticeable everywhere. Out of their slender means they give generously to many unprovided needs of the work, as well as spending all of their time. Their willingness to bear personal discomforts and their manifest love for the natives was seen over and over again, and these qualities far more than offset the weaknesses and failings of some. They are a splendid body of men and women.

I have returned from Asia with the conviction that during the next five years we are destined to see a wonderful growth and development in the Christian church of the Far East. This conviction deepens day by day as I recall numbers of earnest Oriental Christians whom I met and talked with face to face. They know Jesus Christ. He is to them a reality. They love Him, and their testimony is being given daily and gladly, and it is unanswerable. It costs a man something to be a Christian over there, and because of those noble men and women who have been tested and found true, the progress of the Church in the mission fields is assured.



SOME EPISCOPAL ESKIMO CHURCH-MEMBERS IN THEIR UNDERGROUND HOUSE (From The Spirit of Missions)

At the Top of the Continent*

BY THE REV. A. R. HOARE, POINT HOPE, ALASKA

Missionary of the Protestant Episcopal Church

The simplicity of this story makes it all the more stirring. A journey of a thousand miles inside the Arctic Circle during the continuous winter night is no small undertaking. Two thoughts are with us as we read: how admirable it is that by the addition of a lay helper Mr. Hoare has been set free to enlarge the sphere of his usefulness, and how trivial are the hardships of which most of us complain!



X years have elapsed since Eskimos, living on the coast three and four hundred miles above Point Hope, visited the mission and requested

At that time, knowing that baptism. they were not sufficiently instructed, I refrained from baptizing, but promised that I would endeavor to visit and instruct them in the near future. Circumstances rendered this impossible until the arrival of an assistant last summer to take charge of the school at Tigara freed me, and enabled me at the beginning of November to start with an Eskimo companion and dog-team to visit along the coast as far as we could reach. Our plans provided that we should return to Point Hope before Christmas, in order to leave time to visit, during the latter part of the winter. Eskimo settlements scattered 500 miles south of the Point.

The sea-ice had not yet come in and there was very little snow on the ground, so that it was necessary to haul the sled over the nigger-heads of the tundra and the jagged rocks of the Lisburne cliffs for the first sixty miles—work that was hard both for man and beast! From that point the traveling was delightful, sea-ice, with numerous lagoons along the shore, enabling us to make our forty miles a day in six or seven hours' travel.

Word had been passed along to expect us, so that we found, at various points, a number of natives gathered together waiting for us. As soon as we were sighted the hunters turned out to help unhitch and tie up the dogs, while the women bustled inside to make warm the igloo in order that our traveling gear might be dried out.

As soon as we had eaten our meal, cooked on a little Primus oil stove, the people gathered to hear what the missionary had to tell them. From that time until late at night they scarcely stirred, listening to the Gospel story. The roofs of the igloos were so low that it was impossible to stand upright, and minister and people were compelled to kneel during the baptisms. The people were so crowded that it was difficult to move around in order to baptize, but no sense of incongruity was present. deeply in earnest, and realized the solemnity of the professions they were making.

I have been reading Mr. Stefansson's book, "My Life Among the Eskimos," and am sorry to see the statement that the Christianized Eskimos have no conception of the real meaning of Christianity or baptism, and retain all their old beliefs. As regards the Eskimos of the Northwestern coast, this statement is wholly inaccurate. True, certain superstitions of which Mr. Stefansson speaks did formerly obtain among these people, and no doubt do now exist among those so-called Christianized Eskimos who, as Mr. Stefansson admits, have never come into personal contact with a missionary, but to my certain knowledge these super-

^{*} From The Spirit of Missions.

stitions have been rejected by practically all south of Barrow.

When we reached the Icy Cape Lagoon, a stretch of water or ice 100 miles long and from two to three wide, the going was all that could be desired. The sun was preparing for his winter's sleep, and lazily floated up above the horizon, like a large, round fire-balloon, illuminating the surroundings with gorgeous coloring, only to sink back exhausted after his brief exertion. There was very little wind, and just enough frosted snow on the ice to give the dogs a footing. Twenty-five miles from Icy Cape we noticed a sled putting out from the opposite side of the Lagoon to intercept us. Waiting, we found it brought two Eskimo men and a little girl. They had been watching for us; had been present at our camp two days previously. Had listened to the instruction, but left early for their homes. For many years they had lived bad lives. It turned out that they were a source of fear to the other Eskimos. They had heard the teachings of missionaries, but did not believe, but while going home and discussing what they had heard, they had come to realize their sin, and were desirous of leading better lives. "Would I baptize them now, and the little girl?"

Icy Cape and Wainwright, distant sixty-five miles, each have a population of about 150. Practically all at Icy Cape have been baptized, and those at Wainwright are desirous of receiving baptism. Icy Cape is 250 miles from Point Hope and Wainwright 315. These people ought not to be neglected.

From here to Point Barrow, the most northern point of the American continent, traveling was good, with the exception of a two days' detention on account of a head-on blizzard; but on our

return trouble awaited us. The wind changed, and an almost continuous blizzard drove in our faces for twenty-nine days. The ice was blown away out to sea, there could be no travel on the beach, and the lagoons were all flooded, owing to the great rise in the sea-level. Our traveling had to be on the tundra nigger-heads and over the hills. sun had retired in disgust, and even the winter twilight was of no avail, owing to the blizzard. We were forced to travel for some distance on the Icy Cape Lagoon through the water; lost our way in the darkness and got switched up a river, and had to strike a compass direction across country. Our dog-food gave out, and no more could be obtained. Our own food was very scanty, and we fed all we could to the dogs, but they were terribly weak, gaunt, and emaciated.

Travel over Cape Beaufort was both difficult and dangerous; a side hill with an angle of forty-five degrees, and hard snow, intersected by ravines, some deep, some shallow, of which it was impossible to judge the depth, owing to darkness! We held our breath as the dogs plunged down. One dog went mad in the blizzard, and we had to shoot him; but a merciful Providence was watching over us, and we reached home December 26th, having been unable, in spite of all exertions, to get back in time for Christmas. During the trip, sixty-nine persons were baptized and four couples married. The distance traveled was 1,000 miles.

We were met by the sad news that a small schooner, returning with a stock of goods for Point Hope, had been lost at sea during the latter part of October. Supplies for the mission were on board, and we fear that all letters sent from the States from the middle of August to the middle of September were lost.

You are writing a Gospel, A chapter each day. By deeds that you do, By words that you say. Men read what you write, Whether faithless or true. Friend: What is the Gospel According to you?

American Indians as Christians*

REV. J. M. CORNELISON



MAGINE Jesus saying, "Go ye, therefore, and make disciples of all the nations, except the North American Indians, the Red Men, for they

will not make good disciples, since they are savage and treacherous, and go back readily to their old life." Let me disillusion any who have such an idea of the Indians.

Exhibit A. He was debauched and a debaucher in every vile sense of the word, indulging in all the old customs of the Indian race, together with the newer vices of the white man. He was a leader in these things, and the story of it was written all over his wild, coarse face. Now and then he attended church, and heard the Gospel story, and observed its power in the lives of others. His wife was a Christian. During or following one of his drunken carousals about seven years ago, from which he came much used up, this man got some sort of a moral kick. The new man simply overcame and supplanted the old man. When the invitation was extended one Sunday about that time, as is always our custom in the experience meeting, this man came forward and said: "I have been a bad man. In all kinds of wickedness, dancing, gambling, drinking and adultery, make it as bad as you can. I have surpassed any of my friends in it all. But now I am determined, God helping me, to stop that way, and from this time on to be on the side of Jesus, to follow Him, and to be found with Christian people. All my money I have squandered in the ways of sin, when my wife and family needed it, but now I will invest it for their good." As a Christian man since

that time, I have never heard the slightest criticism as to his sincerity and devotion; but on every hand unstinted praise for his stedfastness and zeal. In his home he holds family worship night and morning. He loves and is loved in return by his own, and is highly respected by his white neighbors. In the church from time to time he holds different offices of influence in the societies, being president of the Temperance Society now. As a farmer he is successful, farming his own land and renting others. He pays his debts to a penny. He is a physical Hercules, not fearing to wrestle with the world's champion, Frank Gotch, whom he almost threw off the stage. He is growing to be more and more a spiritual power, a leader in Christian service, and a Sabbath-school teacher among his people. Such was, but now is, Parsons Motanic.

Exhibit B. He was the most trifling. good-for-nothing, drunken Indian, mean to his neighbors and family. I confess that my patience many times was at the ragged edge. I am his neighbor. He couldn't be trusted with six bits to go to town, unless it meant a debauch, a jail sentence, or a fine for his wife or some friend to pay. When he was himself he attended church and heard the Gospel fairly regularly. About seven years ago, in the same quiet way, the Gospel message touched him. He was a little shaky at first, but gradually the grip tightened. As I see that man to-day in the beauty and fulness of his Christian life. I can hardly repress the exclamation, "Oh, the depths of the riches of the love of God which is in Christ Jesus our Lord!" As a Christian man he is a marvel to even the white skep-

^{*}From The Assembly Herald.

tics. Tall and straight in physique, he is just as tall and straight morally. He commands their respect. He is the most devoted man to his family that I ever knew in any race. As I remember how he helped to nurse his wife back from death's door, and recall his tenderness and thoughtfulness in it all, it seems a He is the sweetest-tempered, slowest to anger, most patient man I know. He is an honored elder in the church, also a trustee. Both Indian and white friends would trust him with anything. He studies his Bible regularly, and teaches a Sabbath-school class. love him dearly as a brother in Christ, as a child of the Faith, and as a neighbor he is indispensable. Such was, but now is, Allen Patawa.

So I might go on to tell of other men who have been gript as firmly by the same Gospel message, and who show it in their daily Christian lives. The lives of these men and women have been such a religious and moral asset and influence in the life of the whole reservation that the tone and moral standards of all have been elevated; Catholics are Catholics, and non-Christians are better There are also women who citizens. have "labored with me in the Gospel," and their labors have been tireless. They are saints and mothers in Israel, many of whom were Christians long before their husbands. The Christian Indians see and understand most social and philanthropic movements in their right perspective, just as their white friends do. They are making fine progress in every line of activity and are exceedingly ambitious for their children. For example, in the recent election, especially in the wet and dry issue on the ballot in Oregon, the Indian men and women, members of the church and Temperance So-

ciety, exercised their citizenship with a vim. It was a solid dry vote, and helped to roll up the 34,000 majority in the State for a dry Oregon. In the Spaulding Memorial Movement, to erect a monument over the grave of this pioneer missionary and co-laborer of the martyr, Dr. Marcus Whitman, they were deeply interested, and observed the special day along with the other churches of Oregon, and contributed to it. In all the benevolent work of the church at large they take an interest. They are zealous to help in the evangelization of their Indian brethren, both here and on other reservations. Locally they prepare big dinners, where hundreds attend in midsummer, at Thanksgiving, and New Year's. Bands of them go to other reservations to help in evangelistic services. They love their church and its services, and do not forget the assembling of themselves together for worship. To facilitate this worship at stated times when encamped about the church, many have built little one or two-roomed houses in which to live and entertain their friends. To offset the encampment of the wild Indians in July, with all its orgies and immoralities, the Christians maintain an encampment with different features each year. Temperance was at the front this year. Thus they endeavor to show to all that they are "the salt of the earth" and "the light of the world," as their Master bids them to be. So I hear the Master say, "Go ye, therefore, and make disciples of all the nations, and of the North American Indians, too, for their sturdy traits of character are an earnest that they will make the best of disciples." The Gospel for the race is the great requirement, for there is need only that it be interpreted in the terms of Christian living and that it preached in sincerity and in love.

[&]quot;What the Indians need is more religion and less firewater," said the grandson of Sitting Bull.

[&]quot;We have started on God's road now, because God's road is the same for the red man as for the white man."—Chief Lone Wolf.

Prayer in Time of War*

BY THE REV. ANDREW MURRAY, D.D.

"I exhort that, first of all, supplications, prayers, intercessions, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. . . . I will therefore that men pray everywhere, lifting up holy hands." (1 Tim. ii. 1, 2, 8.)



HE apostle Paul is going to deal with the important questions connected with the charge of a church. He mentions, first of all, the call to

prayer. That is to him one of the chief marks of the Christian life, the true secret and test of its reality and truth, the proof that it has power with God in heaven. He asks specially for intercession, "that we may lead a quiet and peaceable life in all godliness and honesty." In the thought of persecution or war, prayer will succeed in gaining a quiet and peaceable life as "good and acceptable in the sight of God." old divines said: "God rules the world by the prayers of His saints." words of Paul lead us to the question: Have we á right, in this present war, definitely to ask God to give peace in answer to the prayer of His people? See what Scripture teaches us.

When God made Adam in His image, it was that he, like God, should be a king, God's viceroy, ruling and having dominion over the world that God gave him. When Adam fell, God did not revoke His promise, but sought in the men whom He chose for His servants to cultivate the consciousness of the voice that they would have here on earth in the counsels of heaven, and so to train them as kings and priests for the great work of intercession and blessing.

When God said of Abraham His friend, "Shall I hide from Abraham what I do?" He resolved to tell him of

the impending judgment of Sodom. With what object? That He might arouse within him the spirit of humble but bold intercession. God wanted to teach him that He would listen to his intercession, and give an answer. It was Abraham's prayer that rescued Lot.

When Moses, time after time, prayed for Pharaoh, was this an unmeaning show? Or was it to teach that God's servant should not only have the right to bring His message to men, but the right, too, to ask and to promise the mercy of the God whom he proclaims. It was even so when, twice over, God threatened to cast off Israel. In answer to Moses' determination rather to die than to see God reject Israel, God spared the people. Moses was to know that, of all the honor that was put upon him, this was the chief and the highest-that God should listen to his voice and fulfil his desires.

In the leaders and kings and prophets of Israel we have more than one instance that at the voice of a man God gave deliverance and blessing, even when He was ready to punish the people. Think of what Ezekiel says (xxii: 30) (cf. Isa. lix:16; lxii:6, 7; lxiii:5; lxiv:7) -"I sought for a man among them that should stand in the gap before Me for the land, that I should not destroy it, but I found none." Here we have the great danger, to destroy the land; the only hope, an intercessor; the terrible disappointment, "I found no man"; and the final verdict, "Therefore have I poured out My indignation."

The lesson reveals God's character

^{*}From The South African Pioneer.

and purpose, and gives us the assurance that when His servants on earth draw nigh with one accord with definite believing requests, mercy will triumph over judgment. Let us deal with the question as definitely and pointedly as we can. May we ask for a speedy peace? Would not Christ give the answer: "According to your faith, be it unto you"?

What the Old Testament teaches us is all embodied in Christ Jesus. As Son of man He had to identify Himself with the race of Adam that He might be heir of the kingdom that Adam had lost. When He had accomplished His work, and rose to the throne of Heaven, where He ever liveth to intercede, He left His people, the members of His body, here on earth, to carry on along with Him the work of intercession, and to unite in bringing before God the needs of the world. When we fully abide in Him, keeping His commandments, and praying in His name, in answer to our prayers, He will do greater things through us than He did here upon earth.

Shall we not individually seek to meet God in Christ in secret with the fervent petition: "O God, we beseech Thee, bring by Thy almighty power this war to an end, and graciously give a speedy peace." Let us remember that, for the man who stands in the breach in the name of Christ, God is willing to do great things. Let the prayer be according to God's Word day and night, the unceasing habit of a soul that has given itself to plead with God, and to give Him no rest; to stir up one's self to take hold of Him and to say—the words are provided for us in God's Book: "I will not let Thee go except Thou bless me."

Is this prayer too bold—beyond the reach of a child of Adam? Does not God allow men like Napoleon, in virtue of that kingly power of rule that He gave to Adam, but which has been so degraded by sin, to undertake war by which millions of lives are either sacrificed or plunged into the depths of suffering and sorrow? If He allows this, will He not much rather allow one or more of the men of His Royal Priesthood to bring peace and blessing to the suffering millions? Will not the prayer, "In the midst of wrath, remember mercy," made in the name of Christ, secure the blessing?

Let us yield ourselves for the work of intercession to that Holy Spirit who can teach us to discover what the promise and the power of God hold out to us. It is not a simple, easy thing to offer our souls as a living sacrifice on behalf of our fellow men. But in the power of Christ it is a fruitful and most blest work.

Let us take up the song of the angels: "Glory be to God in the Highest! On earth peace, and good-will toward men." Then let us make vows that by His grace we shall yield ourselves more than ever to testify to all of what our God is and what His claims are, and the blessedness of His service, and make His kingdom, by His almighty grace, as never before, the one object of our unceasing, fervent intercession, binding heaven and earth into one at the foot of His throne.

O Holy Father, teach us to pray; teach us to believe; teach us to wait on Thee alone. O God of peace, for Christ's sake, give peace in our time.

A PRAYER FOR MISSIONS IN TIME OF WAR

O God, who alone dost control the issues of this war, grant that peace and good-will may be established among Christians at home, and that the law of love which Christ thy Son has taught us may become the law of all the nations of the earth. Look upon those in the Mission Field who are suffering in this time of strife, and grant to us and to them an increased spirit of faith and love, so that the work of thy Church may be advanced and thy Kingdom established upon earth, through Jesus Christ our Lord. Amen.—(S. P. G.)



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

THE DEVOTIONAL SERVICE OF THE MISSIONARY MEETING



HE devotional service of the missionary meeting affords a great opportunity for deepening spiritual life. And deepening spiritual life is

the most effective of all missionary methods—by far the best method of solving every problem of the missionary enterprise. John R. Mott's word in regard to raising missionary money applies equally well to other phases of the work.

"Supreme among the methods for securing money," he says, "is that of promoting the spiritual life of the people. Abundant, cheerful, self-denying giving is not the product of even the best-devised human methods-altho, without doubt, it is the will of God that we make a reverent use of the best methods-but of a deep, spiritual movement in the heart. Whatever is done to make Christ more of a reality to Christians and get them to render to Him a larger obedience-to make Him, indeed, the Lord of their lives-strikes at the heart of the financial problem of missions in the most effective manner. Doctor A. I. Gordon, whose church in Boston was such a missionary force, said toward the close of his life: 'I am tempted never to beg a cent for God again, but rather to spend my energy in getting Christians spiritualized, assured that they will then become liberalized."

Deepening the spiritual life will win men as well as money, and will promote prayer, arouse interest in the work, and increase attendance on missionary meetings. "What shall I do with those girls?" exclaimed the earnest young president of a young woman's missionary circle who was making a visit and had just received a letter from home. "Mother says the last meeting was very small. When I am at home to drum them up they turn out very well, but when I am away the bottom drops out. I believe I'll resign."

The trouble was that this young president had been placing too much dependence on personal urging and social attractions. Some interest had sprung up, but not much of it was of the heroic, self-sacrificing variety that is true to its duties no matter who is at the helm. The remedy in such a case is the development of the spirit of personal accountability to God, and it is possible to do this, as the BEST METHODS editor knows from experience, through the devotional service.

The three elements in such services—the Bible, prayer, and sacred song!—have a power that is irresistible; but very few missionary workers are making full use of them. The average leader of a missionary meeting (pastors no less than laymen and women) hurries through the devotional service in order to make room for the literary and social features that follow. Too often prayer is offered largely because it is the proper thing to do, and a passage from the Bible, hastily selected at the last minute, is read in an unimpressive, perfunctory manner. Al-

¹Extended articles on these subjects, with many practical suggestions, were printed in The Missionary Review in 1903—"The Bible in the Missionary Meeting," in April; "Prayer in the Missionary Meeting," in May; and "Music in the Missionary Meeting," in June.

most invariably when the Best Methods editor makes the principal address at a meeting, the leader asks, "Is there any special passage of Scripture you would like to have read?" Sometimes this is done out of courtesy, but in a majority of cases it is only too evident that no preparation has been made for the devotional service whatever.

Strengthening the Devotional Service²

BY MRS. S. H. ASKEW

What sort of a "devotional" has your missionary society? Is it only the cold, brief-to-lifeless hymn, prayer, and Bible-reading, "just to open the meeting?"—the usual "ten minutes we must allow for the devotional," to which few attend in spirit even if by chance they are prompt enough to attend in body—is such your "devotional?" Does the real and lively interest of the members begin after the "necessary devotional," with the business of the day? Have you never comforted yourself as you hurried in ten minutes late with, "Well, I'll only miss the devotional."

Friends, what is it we are thus lightly passing over with idle indifference, or at best, hurried carelessness? Why is it so many mind so little missing the "devotional" of the meeting? What is the devotional of your society?

Sometimes I almost long for a strong, new name for this feature of worship in our women's meetings, a name to awaken us to the strength and light and life-giving power such worship might be for us at every devotional service. I long for a new vision of what Bible study and prayer and praise, together, may mean for us, individually and as societies.

I believe one great reason the devotional service has become—in so many instances—a mere husk of real worship, a cumberer of the program-time, is the lack of careful and prayerful planning of this feature, which would make it, as it should be, of prime importance on our yearly programs.

First of all, let us have carefully selected and connected subjects for such meetings, definitely assigned long ahead of time. Let the Bible study be actual study, not merely the formal concertreading of a passage chosen at random on the very day of the meeting. Let the twelve meetings of your society during the year add to your clear and definite knowledge of the Bible-that Book so wondrously rich in beautiful things to study, susceptible of so many fascinating ways of study. It is never tiresome if really studied. No yawns will embarrass your devotional leader during a real Bible study. The business and even the information features of the program may seem a bit flat after such a service, but the devotional half-hour will prove all too short for the glorious good things. that will fairly crowd for attention out of God's Word.

Second, let us have sufficient time for this service—a full half-hour seems none too long for Bible study, prayer, and praise—God-appointed channels for the inflow to our needy souls of His almighty wisdom, love, and power. Twenty minutes can be made to "do," but thirty is better, with fifteen for business, and twenty to thirty more for information.

Third, let your hymns and prayers be grouped around your Bible subject. Your hearts will long to express themselves after the light of heaven has streamed into your souls through God's Word.

Fourth, let your devotional subject have a definite and practical bearing on your other subjects for study, or on your own particular problems as a society. Make them fit your needs, then they will meet those needs.

Does your society lack genuine interest in missions along certain lines? Have

² Reprinted from *The Missionary Survey*. The Woman's Auxiliary of the Southern Presbyterian Church is putting special emphasis on the Devotional Service. Besides this article, Mrs. Askew is the author of several excellent leaflets bearing on the subject. "The Devotional in the Missionary Society," which may be obtained from the Woman's Auxiliary, Peachtree and Tenth Streets, Atlanta, Ga., for 2 cents a copy, is full of helpful suggestions.—B. M. B.

you some members not quite sure they believe in some one phase of your work? Here is your surest remedy—let in the light of God's Word. There is no answer to a "thus saith the Lord" for a Christian woman.

Twelve half-hours of a prayerful, planned-for Bible study together will do more than any other thing we can devise toward solving our problems, filling our souls with a great love for a suffering world and for our victorious Savior, and planting within us a dauntless determination to do nothing less than our best to give Him to this suffering world. Is this not God's own plan for us? Then let us try it now!

A NEW ORDER OF EXERCISE

It has always been customary to place the devotional service at the beginning of the missionary meeting. Theoretically this is correct. All service, to be acceptable, should begin with the worship of God.

Yet in these busy days, when we are so careless about coming on time, the question of securing an uninterrupted period of quiet for the devotional service has become a matter of grave concern. has puzzled many a missionary leader, not only of women's and young people's meetings but of the church missionary prayer service as well. From several sources, each acting without the knowledge of the others, the solution has come of beginning the meetings with prayer, but postponing the regular devotional service until some later period in the program.

A year or so ago a new president was elected in a missionary society that was in bad shape, both in regard to interest and attendance. She is a deeply spiritual woman, and felt that one of the greatest powers she could use in lifting up this dying society was the strong devotional use of Bible study and prayer in the meetings. But only a small proportion of the members came on time,

and the late-comers straggling in caused so many interruptions that it was impossible to secure undivided attention, no matter how impressive the devotional service was made. So she adopted the plan, new to her, of beginning with prayer and then taking up the business of the day. By the time this was over, practically all who were coming had arrived and were comfortably seated. Then she began the devotional service, making it as impressive as she could. There was a brief, tho strong, study of God's Word, and quiet, unhurried waiting on God in The result was even beyond what she had hoped for.

Meanwhile, on the other side of the world a group of missionaries in China was trying the same experiment with equal success. Through the kindness of the Rev. Charles E. Ewing, missionary of the American Board in China, we learned of this at Silver Bay last summer.

"At the annual meeting of our North China Mission, which lasts one week," he said, "the devotional service had always been placed at the beginning of each session. The result was that only about half the members were present to participate in it. Some cut it altogether and others came in late, thereby disturbing the quiet. At last the program committee took the liberty of changing the order and placing the devotional service in the middle of the session. The results were even beyond what had been hoped for, and everybody was so delighted with the new order that it was made a permanent thing, the rules being changed to provide for it.

"The advantages of the change are as follows:

"1. Everybody is present for the devotional service.

"2. Absolute quiet reigns, with no disturbance.

"3. In important discussions a place is reached where great need is felt for prayer, yet under the old plan there was no time to give to it, and it was hard to get into the spirit of it."

Still another testimony to the value of changing the place of the devotional service is to be found in the skeleton year-books recently compiled by Miss Emma Roberts for the Woman's Auxiliary of the South Presbyterian Church. In the excellent programs provided for in this little booklet the new order is observed throughout. Provision is made for prayer and the singing of a hymn at the beginning of each meeting. Business follows, and after it the regular devotional service, consisting of a hymn, a Scripture lesson, and a season of prayer.

A Word About Leaders

Who shall lead the devotional service? The pastor, in the church missionary prayer meeting? The president, in the woman's missionary society? The chairman of the missionary committee, in the young people's society?

The answer is the same for all—Whoever is best fitted for the task, be it pastor, president, chairman of the missionary committee, or individual members.

Shall one person lead all the devotional services or shall a different leader be appointed for each meeting? There is much to be said on both sides.

"If one person who realizes its import," says Mrs. Raymond, "has entire charge of the devotional part of the meetings for the year, it will be the most carefully planned feature, every verse of Scripture, every hymn, every prayer contributing to the one aim of the program."

On the other hand, if there are many who are capable of "rightly dividing the word of truth," it would seem wise to let them do it in turn.

The Best Methods editor has a large number of year-books of missionary societies that she has been collecting for years. A study of these reveals the following facts:

- 1. A large proportion of the societies represented do not include the devotional service in their programs. This does not mean, of course, that it is omitted, but merely that it is taken for granted that such a service will be held, and that it is not necessary to make special mention of it. In such societies the service is usually brief and unimportant, and the president, as a rule, leads them all.
- 2. Of the societies that include the devotional service in the printed program the large majority give the name of a special leader for each program.

Making the Prayer Service Effective '

A WORD TO LEADERS

1. Do not wait until the hour of the meeting to ask the members to take part in prayer. Ask them weeks ahead. It requires quiet meditation to prepare for public prayer.

2. In asking those who have never led in public prayer, do not make the request before others. This makes it easy to say, perhaps with a laugh, "Oh, I could never do that." Arrange to meet them alone, and make it a matter of conscience. They may refuse, of course, but it will not be with a laugh. Do not ask for an immediate answer. Tell them to wait and talk with the Heavenly Father before letting you know. Such quiet talks often bring the answer, "I'll try."

3. Help beginners by arranging for three or four brief prayers or for a chain of sentence prayers. Many who have begun in this way have developed into prayer leaders of very great power.

A WORD TO MEMBERS

1. When asked to take part in public prayer, do not refuse, but go at once to your closet, shut the door, and tell your Heavenly Father your weakness and fear.

2. Ask Him to fill your mouth with suitable words. As you go about your daily duties, whenever the work of the meeting comes into your mind, lift your heart to God and continue to ask Him to help you.

3. Look up instances of prayer in the Bible, and just before starting for the meeting, go away again by yourself. If you will only thus try, the result will be right.

³ See "The King's Business," by Maud W. Raymond, page 230.

⁴ Adapted and arranged from a leaset by Mrs. E. McEwen, of the Woman's Board of Foreign Missions of the Canadian Presbyterian Church.

Series of Topics

Judging from the year-books, the number of societies that assign special topics for the devotional service of the missionary meeting is very small, and the number using series of related topics still smaller. The average missionary society is, therefore, losing a great opportunity for systematic and helpful (tho necessarily brief) study of God's Word. Some societies, however, are alive to the possibilities of the devotional service and their year-books contain suggestions well worth adopting.

Along the line of related topics, studies of the women of the Bible seem to be especial favorites in women's societies. The characters studied include Ruth and Naomi; Lydia; Esther; Deborah; Dorcas; Mary and Martha; Mary the Mother of our Lord; Hannah, the Model Missionary Mother; Miriam the Singer; The Ideal Woman of the Bible; The Widow and her Mite; The Little Syrian Maid; The Shunamite Woman; The Widow of Zarepta; The Woman of Samaria; The Women Friends of Jesus; Paul's Helpers in the Gospel; Eunice and Lois.

An excellent series on the offices and person of Christ was used by the Woman's Foreign Missionary Society of Grace M. E. Church, Rockford, Ill. The twelve topics were as follows: I. Christ the Child; 2. Christ the Man; 3. Christ the Son of God; 4. Christ the Healer; 5. Christ our Teacher; 6. Christ our King; 7. Christ the Servant; 8. Christ the Prophet; 9. Christ our Leader; 10. Christ our Shepherd; 11. Christ our Savior; 12. Christ the Light of the World.

Another excellent series, not closely connected, yet timely and calculated to be a real spiritual help, was used by the Woman's Missionary Association of the First Church, United Brethren of Christ, Fostoria, Ohio. It is as follows: October, Tithing; November, Praise; December, The Great Christmas Gift; January (New Year) Consecration—"Me,

Myself"; February, The Prophecies; March, Giving; April, Our Guide; May, God's Calls and Men's Answers.

Several societies used the following series of topics on "The Genesis of Missions," given in The Missionary Review in April, 1903, page 284:

- 1. The Missionary Covenant. Genesis xxii: 18.
- 2. Missionary Messages of the Prophets.
- 3. Missions in the Hebrew Hymn-book (The Psalms).
 - 4. The Messiah Missionary.
- 5. Missionary Keynotes of the First Christian hymns (The Benedictus, Luke i: 68-79; The Annunciation to the Shepherds, Luke ii: 10-12; The Nunc Dimittis, Luke ii: 29-32.
 - 6. The Great Commission.
- 7. The Birthday of Christian Missions (Pentecost).
- 8. The Divine Program of Missions, Acts i: 8.
- 9. The City Missionary Period, Acts ii: 42-viii: 1.
- 10. The Home Missionary Period, Acts viii-xii.
- 11. The Foreign Missionary Period, Acts xiii-xxviii.
 - 12. Missionary Messages of the Epistles.

The following topics used by the Young Woman's Missionary Society of the Second Presbyterian Church, Springfield, Ohio, is worthy of commendation because of their appropriateness, in some cases for the special month to which they were assigned; in others, to the general topic of the program. They have evidently been selected with unusual care.

June—"Thoughts from the First Sermon in America in the Native Tongue." (Outdoor meeting in the park.)

July—"God's Choice." I. Cor. i: 26-29.

August—"Carey's Motto" (Carey's birth-month):

"Attempt great things for God, Expect great things from God."

⁵ Eliot's sermon to the Indians on Ezekiel 37: 9, 10. Nothing could be more appropriate for an outdoor meeting. See "Pioneers and Founders," by Charlotte M. Yonge.

September—"Great Men of God," led by the pastor. (Evening meeting, with the men invited.)

October—"The Birthday of Christian Missions."

November—"How much owest thou unto my Lord?" (Thanksgiving.)

December—"The First Christmas Gifts." (Christmas.)

January—"The prospect is as bright as the promises of God." (New Year's outlook.)

February—"The Divine Program of Missions."

March—"The Syro-Phoenician Woman."

April—"The King's Business requireth haste." (Annual meeting with reports of the year's work.)

Concert Work

"Can you remember any devotional service, either in connection with your own meetings or the church missionary prayer service, that has made a deep impression on your heart and mind?" the BEST METHODS editor asked the secretary of a woman's missionary meeting in a Baptist church not long ago.

"No," she replied, after a few moments thought, "I don't believe I can." Then, after thinking again, she added, "At our last meeting Mrs. H., who led the devotional service for us, did not read a passage from the Bible as is customary, but asked us all to repeat the Great Commission (Mark 16:15) in unison. This imprest me, and others also of our women."

Concert work of this kind was made a strong feature of a series of home and foreign missionary programs issued for women's missionary societies some years ago by Mrs. A. B. Houston and Mrs. Howard Eckert of Cincinnati, Ohio. In these very excellent programs two devotional periods were provided for, one for the opening of the meeting, the other, a very brief one, for the close. The opening period began with the recitation in unison of a missionary creed formulated by Mrs. Emily Heisler of Bridgeton, N. J., after which provision was

made for a hymn, the reading of the Bible, and prayer. The closing service consisted of a hymn, the recitation in unison of a single text of Scripture, different for each meeting, and the Lord's Prayer, also in unison. Both creed and texts were printed in the year-book, but they could also be printed or written on a blackboard or sheet of cardboard. The creed, slightly changed to adapt it to both home and foreign missions, was as follows:

We believe in God the Father and in Jesus Christ his Son, our Lord.

We believe it is our duty to proclaim to all, at home and abroad, the message of salvation that God has provided through the death of His Son.

We, therefore, promise to send the Bread of Life by the hands of our missionaries, to all who have it not.

We promise to pray for our missionaries.

We promise to do all in our power for the spread of the Gospel in the whole earth that Christ's Kingdom may come.

A MISSIONARY PRAYER SERVICE

PREPARED BY MRS. EDWIN C. GRICE, PHILADELPHIA, PA.

Editor of "The Church Prayer League Leaflet"

(This service is arranged to cover missionary work as a whole, but it can be readily adopted to the needs of any given field. Where a given district or mission is considered, the names of workers and places should be mentioned, and definite needs presented. The more personal and real the intercession, the more full of power it may become.

The leader should carefully prepare in advance the plan that is to be carried out. Four helpers should be chosen, care being taken that they are believers in the power of prayer, and that sufficient time is given them prior to the meeting that they also may be prepared.)

I. PERIOD OF SILENCE

(This is a most valuable preparation for prayer—a time for collecting

thoughts and preparing to enter the audience chamber of the King of Kings.)

Call to Silence. Let the leader say:

"Let us remember the presence of God; let us lift up our hearts

To God the Father: to whom we pray;
To God the Son: through whom we pray;
To God the Holy Spirit: in whom we pray."

Silence for a minute.

Hymn repeated in unison (all standing or kneeling):

"Come, Holy Spirit, Heavenly Dove, With all thy quickening powers; Kindle a flame of sacred love In these cold hearts of ours."

2. BIBLE READING

(The following passages, if copied and read by the leader, give the promise and fulfilment of Scripture, out of which grow all missionary effort.)

Gen. 1:27, 31; Gen. 3:15; Is. 9:16; Matt. 1:21; Ps. 2:8; John 10:10; John 17:3; John 12:32; Ps. 68:11 (Revised Version); Rev. 7:9, 14, 16, 17, 12.

3. THANKSGIVING

(Let helper No. 1 read the quotations and helper No. 2 give the call to prayer, after each of which there should be a brief period of silence, so that each in his own way may lift his heart to God).

No. 1—"There has never been a time in the history of the Church when there have been more signal triumphs in difficult fields than during the past decade."—John R. Morr.

No. 2-Let us thank God:

For the signal victories of the Church in heathen lands.

Silence

No. 1—"The Church of Christ is within sight of greater victories than any she has yet won; or, if faith and sacrifice be lacking, of failure only commensurate with the opportunities lost."—Church Missionary Society General Review.

No. 2-Let us thank God:

For all the opportunities and openings that lie before us for the extension of His Kingdom.

Silence

No. 1—"You have gained a new sense of the honor of your place in the Church of Jesus Christ when you have realized that it falls upon you to be the fellow-worker with Christ in the uplifting of the nations of the world."—Archbishop of York.

No. 2-Let us thank God:

For our high calling as ministers and messengers of Christ.

Silonce

No. 1—"One feels that it is worth while to be a missionary if it were only to see for one's self at first hand the wonderful working of the Holy Spirit."—Letter from a missionary.

No. 2-Let us thank God:

For the presence and power of the Holy Spirit revealed in the mission field.

Silence

No. 1—"One of the purposes for which missions exist is the final abolition of war; their message is that of the Prince of Peace. To make heathen nations Christian is one of our tasks; the other, still harder, is to make Christian nations Christian."—The Spirit of Missions.

No. 2-Let us thank God:

For the blessed knowledge of the Prince of Peace and the certain faith that through His power alone will "wars be made to cease to the ends of the earth."

Silence

No. 1—"All power is given unto me in heaven and in earth; go ye and teach all nations; lo, I am with you always."—The Bible.

No. 2-Let us thank God:

For the definite promise of Christ's presence to the end.

Silence

Missionary hymn (sung by all standing).

4. MEDITATION ON PRAYER

(Quotations read by the leader or by four persons previously appointed. A moment for quiet meditation should follow each.)

⁶ A passage from II Esdras (Apocrapha) is also helpful in its thought: "For evil shall be put out and deceit shall be quenched. As for faith it shall flourish, corruption shall be overcome, and the truth which has been so long without fruit shall be declared."

"We must just go to God in our difficulties and lay them all before Him, as a child would do to its mother, and all will be well." —The last words of Bishop Wilkinson.

Meditation

"Prayer brings power. Prayer is power. The time of prayer is the time of power. Prayer is tightening the divine dynamo so that the power may flow freely without loss or interruption."—S. D. Gordon.

Meditation

"What the Church needs to-day is not more machinery or better; not new organizations nor more and novel methods; but men whom the Holy Ghost can use—men of prayer, men mighty in prayer."—BOUNDS.

Meditation

"Spiritual work is taxing work, and men are loth to do it. Praying, true praying, costs an outlay of serious attention and of time, which flesh and blood do not relish."

—BISHOP BRENT.

Meditation

5. INTERCESSION

(Leader assisted by helpers 3 and 4.) Leader: "Let us pray.

"Let thy merciful ears, O Lord, be open to the prayer of thy humble servants; and that we may obtain our petitions, make us to ask such things as shall please Thee; through Jesus Christ our Lord. Amen." (Other prayers may be used here at the leader's discretion.)

Helper No. 3—"It would mean a mighty impulse onward were all churches in our land to institute during the year a weekly hour of prayer for the mission work at home and abroad."—Church Prayer League Quarterly.

Helper No. 4—Let us pray:

That the Boards of Missions everywhere may be moved to call upon the Church at large for united prayer and intercession for missions.

Silence.

No. 3—"Every step in the progress of missions is directly traceable to prayer. It has been the preparation for every new triumph and the secret of all success."—ARTHUR T. PIERSON.

Silence

No. 4—Let us pray:

That the Church of Christ may carry forward her missionary campaign in the spirit and power of prayer.

Silence

No. 3—"Let us remember always that the great aim of missions is Christianity, not civilization; the knowledge of the Master, not necessarily nor primarily the knowledge of the market-place."

No. 4-Let us pray:

That the motive for missionary endeavor be kept pure. Silence.

No. 3—"If there is anything wrong with your life it will lie at one of these three points—imperfect surrender, inadequate faith, broken communion."

No. 4—Let us pray:

That all missionary workers and students preparing for service may have a fuller consecration of life.

Silence

No. 3—"If we could convert the clergy and make them a living force for missions the work would be done in a week. It lies with you to make them more missionary. Pray for those who are slack and do nothing."—CANON TUPPER CAREY.

No. 4—Let us pray:

That the clergy may be men of prayer and diligent in teaching the people how to pray. Silence

No. 3—Mention by name missionaries lately gone to their fields, and tell their location.

No. 4—Let us pray:

That especial blessings may rest upon the missionaries already at work and those lately gone to their fields. Silence

The Apostles' Creed and the Lord's Prayer (repeated in unison while still kneeling or with bowed heads).

Leader (in closing):

"Look, Father, look on His anointed face, And only look on us as found in Him; Look not on our misusings of Thy grace, Our prayer so languid and our faith so

đim;

For lo! between our sins and their reward.

We set the Passion of Thy Son our Lord."

Benediction Silence

ISLANDS OF THE SEA

Seeking a Name for God in Papua

MISSIONARY among the Papuans A writes to the London Missionary Society Chronicle: Our great inquiry has been for the word to translate our word "God." The word we have had, equivalent to "ghosts," did not express anything else to their minds. Only a few had learned that our particular Ghost or Spirit has attributes of the Creator. The inquiry for another name has been fraught with immense interest. Totem personalities are credited with bringing into being the things around them, and are called by the generic name for totem. One night, at the big village of Topiri, I said that they believed in several gods or creators, but that I had a God to tell them about who was before the world and all things, the God of their gods. The interest was intense. and they asked me His name. I told them He had none, for names are only needed by created things, and it was by His power all things came into being. Now the Papuan word for "power" is the word for "heat," also "breath," and one man caught at the word and gave Him a name-Siahu-vita the Powerful One, the Heat-giving One, the Breathgiving One. The interest almost became excitement, and they kept me talking till I was exhausted. They went to the village, and next morning I was told that the people scarcely slept all night, owing to their interest in this theological discussion. It is the first time that I have seen them excited about religious things. The seed has been sown, and it is going to burst into harvest some day.

A Converted Warrior

THE name of Moli Patu, of Nagugu, New Hebrides-who lately passed away-may not be familiar to many of our readers. He was a true servant of God, a Christian chief, a convert from heathendom. Dr. Taylor (now of Korea, but formerly of the New Hebrides) writes of him: "On one occasion I obtained permission from an old heathen chief to preach the Gospel to his tribe. I got Moli to take part. After pressing the Savior's claim upon the assembled natives, he said: 'Do you doubt that Jesus can change your hearts? Well, remember the old days when I and my tribe were your enemies, and always eager to fight. Now our hearts are made new, and we love you and want you to trust Jesus as we do."

Talking Shoes

THE South Sea Islanders are very proud if they can get hold of a pair of European shoes. They are especially gratified if they acquire a pair that squeak, or, as they call them, "shoes that talk." A story is told of a South Sea Islander, who came into church with shoes merrily a-squeak. He walked proudly to the front and, removing these shoes, dropt them out of the window, so that his wife might also have the pleasure of coming in with "talking" shoes.

Luke's Gospel for Head-Hunters

A BOUT 185,000 of our fellow-citizens of the Philippines are the Igorrotes, who are at once the most remarkable rice-terrace builders among savages, and on occasion are relentless head-hunters.

the gruesome spoils being often the proof of devoted lovers.

Miss Waterman, of the Episcopal Mission, has described the difficulties encountered in her translation of Luke's Gospel, which follows Mark, the first book printed in their language—in 1908. Figurative expressions like "the key of knowledge," "devour widows' houses," "the son of peace," "wisdom is justified of her children," etc., proved hard linguistic problems. Miss Waterman feels that, even tho faulty, those parts of the Gospel most needed in teaching will be understood and carry the right message to the hearer. A prayer often offered for the Igorrote people runs: "Give us tongues to speak and give them ears to hear the message of redeeming love"; and the missionaries confidently believe that both petitions will be heard.—Sunday-School Times.

NORTH AMERICA

Churches of Italian Immigrants

N 1911 there were, according to Dr. Morse of the Bible Mission to Italians in Hartford, 250 Protestant Italian churches in the United States. The number to-day is presumably considerably greater. The Catholic Directory gives the number of Italian Roman Catholic churches in the United States as 150. The "Old North Church" of Boston, Christ's Church (Episcopalian), with its memories of Paul Revere and the Revolution, is now in the heart of a large Italian population which has, to a great degree, turned its back on Rome. The Episcopalians of Boston have appointed Miss Lillian Skinner, long resident in social centers in this part of the city, to open up religioussocial enterprises among these New Englanders.

Bibles and Battleships

DURING a recent visit of some of the best of the Japanese cruisers to the Pacific coast, the American Bible Society presented over 1,500 Bibles to the

Japanese officers and men. On the occasion of the presentation of these Bibles, Vice-Admiral Kuroi spoke in substance as follows:

"The Bible unifies the nations. President and Mikado may meet upon the broad ethical truths of the Scriptures. If these 1,500 sacred volumes are not read, the fact that they were given by American citizens to Japanese youths in training for the navy is an act of good faith and fraternal good-will. Bibles are different from battleships, but the civilization of the Book will live longer than the ship bristling with big guns."

Ten Years' Presbyterian Growth

THE Southern Presbyterian Church has issued the following statistics, showing the growth of its foreign missionary work in the last decade:

•			Per ce	nt.
	1904.	1914.	Increa	se.
Foreign Mission-				
aries	193	337	74	
Native Force	220	1,191	441	
Out-stations (places				
of regular				
meeting)	279	1,013	263	
Communicants 8	3,743	29,700	240	
Adherents14	4,127	100,318	610	
Sunday-school				
Membership !	5.176	30.099	481	

Pastor Fetler's New Work

DASTOR WILLIAM FETLER, exiled from Russia and made uncomfortable in Sweden, is in New York city at the present time, where he has been employed by the Baptist Home Mission Society to work among the Russians in our country. It will be a new experience for Mr. Fetler to work for his Master and at the same time to be free from the espionage and persecution of the government. When Mr. Fetler reached New York he was met by Rev. C. W. Fin-On the way uptown from the steamer Mr. Fetler raised his hands and thanked God that he at last had reached a land where he would not be persecuted for his religion; and he prayed

that some time he, or, if not himself, his little son, might return to Russia and preach the Gospel to his countrymen without fear or hindrance.

The Y. M. C. A. and the Indian

THE failure of the American churches effectively to reach the Indian population accounts largely for the "Indian problem." One of the most useful agencies in dealing with this is the Y. M. C. A. There are to-day a hundred reservation Young Men's Christian Associations, with a membership of over 2,500 young men. These Associations are largely supervised by a native board of The Associations support directors. their own field secretary, and are paying the salary of a native secretary in India -the first foreign missionary supported by our American Indians.

This movement has spread over the border into Canada, carried there by Indian young men, and to-day there are some 200 members in a half-dozen Associations in Manitoba and Saskatchewan. Already the impact of this Christian Association movement in the Indian student bodies is being felt. Student Christian Associations are increasingly becoming great recruiting centers for native leadership for the evangelization of the race.

Missions Among Indians

REPORT of the eighth annual meeting of the Home Missions Council, just published, brings us some very interesting information concerning the present status of mission work for the Indians of the United States. It shows that the following churches labor at present among them:

	Irwes
Baptist, Northern	. 20
Baptist, Southern	?
Christian Reformed	. 2
Congregational	. 6
Friends	. 10
Independent Evangel. Mission	. 4
Lutheran (Joint Synod)	. 1

Mennonite	4
Methodist Episcopal	25
Methodist Episcopal, South	9
Mormon	3
National Indian Association	7
Norwegian Lutheran	3
Norwegian Evang. Luth. Society	?
Presbyterian, Northern	57
Presbyterian, Southern	2
Protestant Episcopal	13
Reformed Church (Dutch)	6
Reformed Church (German)	1
Reformed Presbyterian	3
Swedish Ev. Miss. Covenant	
United Presbyterian	2

The total of tribes labored with is 175. Among them 456 Protestant churches are organized, while at 556 stations services are held, tho no congregations are organized there. The number of ordained clergymen among them (white) is 211, and 222 native pastors. There are 31,880 communicant members, and 66,994 adherents. The enrolment in the Sabbath-schools is 18,395, while in the mission schools 2,007 are enrolled.

The Negro Year Book

UR office takes pleasure in acknowledging the receipt of a copy of the Fiftieth Anniversary Edition of the Negro Year Book. It is issued by the Tuskegee Institute, Alabama, and contains accurate and concise information. This book is published annually, growing out of many inquiries concerning the history and progress of the negro race. All the facts about the negro in America are brought down to date. The census reports show that there are now very few, if any, pursuits followed by whites in which there are not some negroes. There are over 50,000 in the professions -teachers, preachers, lawyers, doctors, dentists, editors. Thirty thousand are engaged in business of various sorts. Fifty years ago there were in the South no negro architects, electricians, photographers, druggists, dentists, physicians; no negro owners of mines, cotton mills, dry-goods stores, insurance companies, publishing houses; no newspaper editors, no undertakers, no real-estate dealers, and no hospitals managed by negroes. In 1913 negroes were managing all the above enterprises. They are editing 450 newspapers and periodicals. They own 100 insurance companies, stores, 300 drug and over 20,000 grocery and other stores. There are 300,000 more negroes working in the trades and in other occupations requiring skill-blacksmiths, carpenters, cabinetmakers, masons, miners.

A Hawaiian Association

THE Hawaiian Evangelical Association has just issued its ninetysecond annual report. Hawaiian churches have shown genuine courage and spirit worthy of their ancestry in that, notwithstanding troubles along industrial and financial lines, they have increased their benevolent contributions nearly \$2,000. Missionary opportunities and openings for new work fairly press upon the officials of the Board, not only among native Hawaiians, among the Chinese in Honolulu, the 14,000 Filipinos, and the many Japanese. The association gave last year to the work of the American Board \$7,891, of which \$5,410 represents the collection taken at Union Church, Honolulu. The churches listed by the association number 105, with a total membership of 8,828 and 105 ministers in service.

Self-Imposed Income-Tax

A NOVEL plan has been devised in a church in Milwaukee, and that is the adoption of a self-imposed incometax for church purposes. The agreement among members of the congregation is that all those having an income of one thousand dollars or less will pay 2 per cent. to the church. Those who have larger salaries pay a larger percentage. On an income of three thousand dollars and over, the rate is 5 per cent. This payment is in full, and from

those who pay it no other contribution is asked.—Spirit of Missions.

Canadian Indians and Eskimo

A CCORDING to a census taken this year there are 106,490 Indians and 3,447 Eskimo in the Dominion of Canada, making a total native population of 109,937. No returns as to the religious belief of the Eskimo are available, or of 22,217 Indians. remaining 84,273 Indians, only 9,437 (one-third of the number being in Ontario) registered themselves as pagans. In the regions in which the work of the Church Missionary Society has lain, namely, in Alberta, British Columbia, Manitoba, Saskatchewan, Northwest Territories, and Yukon, there are 63,341 Indians. The census does not state the religion of 3,006 of those in British Columbia, of 1,988 in Saskatchewan, or of any of the 8,030 in the Northwest Territories or the 1,389 in Yukon. About one-eighth (6,267) of the rest are returned as pagans. Among those enumerated as Christians 11,542 are Anglicans and 20,962 are returned as Roman Catholics. A very large proportion of the Indians whose religious belief is not stated are known to have been baptized by Protestant missionaries.

LATIN AMERICA Missionaries Return to Mexico

ALL the missionaries of the Presbyterian Board of Foreign Missions in Mexico left the country in May, 1914. A few have now returned. Conditions are still very chaotic, but not without hope. One worker writes: "We found our people scattered and frightened, but were able to get together a goodly number of those who had returned to the Port, and it was a joy to see how they took heart and declared their readiness to go on with their regular services. We are so glad to be here at a time when our people need everything that we can do for them, and are so appreciative of

our presence and endeavors in their behalf. Thanks to our Heavenly Father we are in no danger, and the Americans are at liberty to look on the rushing here and there of soldiers without the least fear that any of the demonstrations are anti-American.' By day and night we go where we like, and no one seems to think of our being out of place. I am full of hope that the churches will soon enter upon a greater career of usefulness than has ever characterized their endeavors in the past."

As soon as conditions permit, all the missionaries from Mexico now on furlough will return to their fields.

Putumayo Mission Abandoned

THE directors of the Evangelical Union of South America have concluded that the establishment of a Protestant mission in the Putumayo region is now impracticable. This decision is based upon the reports of two commissions which were sent out to study that country. They found it practically an uninhabited wilderness, the savages who once dwelt there having been either exterminated or driven out. The survivors are so few, scattered, and continually moving, that any settled work among them would be quite impossible. On the upper reaches of the river, where the largest numbers of Indians are found tho still but few—government subsidized missions, under the control of the Capuchin Fathers, have been established with not only civilizing, but very definite political ends in view; and the establishment of Protestant work in that region is absolutely forbidden.

Atheism Taking Brazil

REV. W. G. BORCHERS, of Santa Rita, Brazil, writes as follows in The Missionary Voice of the religious situation there: Many Brazilians are going to Europe to study. They know only the very corrupt form of Romanism which is found in Brazil, and which their

intelligence has secretly, if not openly, rejected. In Europe they meet the writings of the destructive critics, which confirm them in their belief that Christianity can not be accepted by an intelligent man. Hoping to do a service to thousands of their fellow countrymen who are in the same disturbed state of mind, they translate into Portuguese the works of the destructive critics. We have. therefore, in Brazil a fund of such literature, and it is increasing rapidly. Men are putting their money into its publication as a business venture; and, judging from the way in which hungry-souled men are reading it, the publishers will suffer no financial loss. If we had at our command the necessary means, we could publish in Portuguese an adequate Christian literature designed to offset this influence and give thinking men an intelligent foundation for faith in Christ and God.

EUROPE—GREAT BRITAIN

Distribution of Gospels to Soldiers

The Scripture Gift Mission continues its helpful activity among the soldiers. French and Flemish services are being held in many places in England for the Belgian refugees, and through the mission many thousands of attractive copies of the Gospels have been distributed, and gladly received and read by them.

The news from Russia still continues to be encouraging, and Scriptures are being sent to every part of the vast Empire where soldiers are either fighting battles of their country or are mobilized to proceed to the front. The simple faith of the Russian soldier is being evidenced more and more, and it is found that many of the regiments never go into battle without prayer first.

Temperance Work by Y. M. C. A.

A T each training camp is at least one large tent or "marquee," manned by trained workers, to which the men may resort for letter writing, reading, singing, table games, and healthy amuse-

ment. Note-paper and envelops are supplied free, stamps and postal orders are for sale, and there is a letter-box in each tent. Cheap temperance drinks, chocolate and candy, and little personal necessities of all sorts are sold at the tents, and in some there are cafeterias where hot coffee and sandwiches are sold. The Association workers are on call for service or aid of any sort at all hours.

At first there was considerable difficulty. There was fear of spies, and the obstacles in the way of getting men near the front were particularly serious. When they were allowed by the Allies to go, they were at first permitted to take only 37 pounds of baggage with them; and their activities were carefully watched. Now the baggage limit has been raised till it has reached 200 pounds, and the men are able to carry a full and serviceable equipment.

THE CONTINENT Relief Work in Paris

THE American Church in Paris is helping in every way it can in the relief of the sick and poor in the city and out of it. It is able to pass on many gifts which the donors hardly know how to place. Every gift the church sends goes marked, "Loving Is Giving and Giving Is Life." Some of the gifts are layettes for new babies; little children's clothes, for both boys and girls; plain jackets and chemises, such as the peasant women wear; soldier outfits; pillows for the wounded on the trains: hospital supplies; clothing for convalescents. And it makes, as a gift, "all the robes worn at the last by those who die at the American Ambulance-long, white robes of soft muslin, on each of which is sewed a cross of violet silk."

The Bulgarian Hebrew Mission

A NEW work among the Jews has been started in Bulgaria. Never before has any systematic evangelical work been carried on among the many

Jews who have found an undisturbed domicile in Bulgaria. From time to time a preacher from abroad would reach Sofia and hold a meeting, give a twenty-minute address, and then leave the Jews for another year to wonder what it was all about.

Last June, the Rev. A. Silverstein started a work in Sofia, in connection with the revival which broke out there and is still spreading all around. Up to the present, 17 Jews have joined the church and have been baptized in the name of Jesus Christ. The work is nonsectarian. A committee has been appointed to take charge, composed of Congregationalists, Methodists and Baptists. This work has no foreign Board to support it, but is maintained wholly by voluntary contributions, which are forthcoming from the Bulgarian local A Hebrew-Christian Home has been established as well, where many live who on account of their faith in Jesus Christ have been thrown out of work and are separated from relatives and friends. This, too, is supported by voluntary contributions.—The Orient.

The Bible in Russia

THE Holy Synod at Petrograd has been busily engaged in the work of producing popular editions of the Bible. These are being widely distributed by the Orthodox Church among soldiers on the battle-field as well as to the sick and wounded. Various Russian Red Cross Aid Associations are including Bibles and Testaments in their parcels of "comforts" for troops at the front, and as the available stock of the British and Foreign Bible Society has become exhausted, the Holy Synod is undertaking the work of printing fresh editions. In theory the Orthodox Church has always given her children free access to the Bible; in practise her system has allowed ignorance and superstition to crowd Bible reading, let alone Bible instruction, out of the life of the average pious Russian. Should this wave of enthusiasm for the propagation of the Holy Scriptures prove more than a passing phase, we may look forward to a revival of intelligent religious instruction in Russia.

German Missions Crippled

THE disastrous effects of the war on German foreign missions are illustrated in India. The Gossner Mission of Berlin has a staff of 50 Europeans in Chota Nagpur and Behar. It has done splendid work, both religious and philanthropic. Its secretary, the Rev. Paul Wagner, has received the Kaisar-i-Hind gold medal. The situation of the mission is extremely critical. The Schleswig-Holstein Mission, with more than 40 European missionaries in the Vizagapatam District of Madras and in the Jeypore Agency, has dismissed 275 Indian agents, put 150 more on half-pay, and shut down its theological seminary of The Leipzig Mission in 78 students. Tanjore and Trichinopoly, whose native educational staff alone numbers 580, has been obliged to close its schools and send the children home.—Moravian Missions.

Alcohol Banished from Iceland

"TE DEUM" is being sung in Iceland over the mighty moral victory in the Anti-Drink Campaign through the Prohibition law which was passed in the Althing, or Parliament, on September 10, 1913, and was brought into force on January 1st, this year. Now, no intoxicating liquors may be sold in Iceland unless prescribed by a qualified medical man. This great and grand victory has not been won in a day; it has been a battle of 70 years' standing. The vear 1842 marked the first stand taken to oppose the evil influences of Bacchus. The ablest scholars, students, and young men of that period were, almost without exception, going to the moles and the bats through the abuse of alcohol. The common people, too, followed hard after their example, and morality had

reached an awful pitch. Awakening to the fact that the little nation was going headlong to ruin, a few of the students in Copenhagen University and Reykjavik Higher Grade Latin School joined hands, resolving to abstain from drink and encourage others "to go and do likewise."

Horrible Conditions in Albania

M^{R.} ERICKSON, who has been waiting in Italy for an opportunity to cross the Adriatic and resume work, recently made a flying trip of investigation to the port cities of Albania, and returned to Rome. Under date of April 7th, he writes of the terrible destitution which he found. "My first stop was at Valona. When I was there before, a year ago last June, the Provisional Governor was in control, and life in the city was free and hopeful and glad. time it was different. The Albanian leaders had all left, the city was crowded with refugees; misery, wretchedness, starvation, and death were everywhere. In the city, thousands were crowded into tumble-down, abandoned buildings and mosques, etc. In one large mosque were at one time living about 150, but of these 64 had died. The Italian authorities informed me that there were 35,000 of these refugees in and about the city, most of them from Tepelin, Kolonia, and other districts recently occupied by the Greek government after their committees and irregulars, consisting largely of released criminals, had committed the unspeakable horrors which had driven these people forth. gether 170,000 people, practically the whole Moslem population of this territory, are thus in exile from their homes.

ASIA MOSLEM LANDS The War and the Jews

THE Jews have been more affected by the war than any other non-Christian nation. "Over 9,000,000 of the 13,-000,000 Jews live within the war zone;

the seat of the war in Eastern Europe is the home of the Jewish race; over 200,000 Jews are serving in the Russian army alone. Hundreds of thousands of Jews are being torn away from their abiding place of many generations. Already a quarter of a million Jews have migrated from Galicia into Hungary, provinces. and into other Austrian Again, the altered position of the Jews in Russia, due to the Tsar's proclamation, can not fail to affect the thoughts of Christianity. The war has added infinitely to the difficulties of missionary work among the Jews, yet "the uncertainty all around them is moving not a few Jews to inquire concerning Christian truth."

Urumia Christians Rescued

HE Kurds and Turks have at last been expelled by Russians from Urumia, the city of 50,000 which is the center of American Presbyterian missionary activity in Azerbaijan province of Persia. January 2 the Kurds besieged the city, after ravaging the surrounding districts and massacring thousands of The Russians defeated the Christians. Turks in engagements near Dilman and Bachkala, according to the report of the Russian general staff in the Caucasus. and released the 17,000 native refugees who had placed themselves under the protection of the Presbyterian "U. S. A." mission. It is estimated 20,000 natives of the district are dead or missing, many of the women being carried captives into the hills. Rev. Robert Labaree, of the Presbyterian Board of Foreign Missions, tried earnestly to reach the city, but failed. Now the Russians have brought relief, and have also freed Van of the Turks.

Misery in Central Turkey

A LETTER from Mrs. John E. Merrill, of Aintab, gives a vivid picture of life in Central Turkey in these days. "The city is in misery, no work, and no prospect of any; the looms are idle, and

more than 10,000 men are out of work, and come begging for food for their starving families. Here is a sample: A woman with a blind husband and three small children, after three days without any food at all, begged a little flour, rubbed it up with water, and they ate it so. We are trying to economize; burn candles, as oil is not to be had, except in small quantities and at a high price, and even candles are becoming hard to get, and coal and matches are going up to a forbidding price. We have the simplest meals, sit together to save fuel, eat little meat, and buy no clothing or other luxuries. But with all this misery there is much spiritual interest. Churches are crowded, prayer-meetings full, 250 to 300 women in some, and very touching. Christian workers are finding a great opportunity, and it seems like the beginning of a revival."

Swedish Mission in Chinese Turkestan

THE Swedish missionaries, L. E. Hogberg and Dr. G. Raquette, report progress in their medical and educational work at Kashgar and Yarkand. A conference was held at the latter place recently, and plans were made for opening new work at Khotan, ten days' journey southeast of Yarkand. It is planned to open an orphanage. At the two hospitals of this mission, 17,114 patients were treated in a single year.

The Swedish Missionary Society, which has a number of flourishing mission stations in Chinese Turkestan, announces that the medical work in its three hospitals—at Kashgar, Yarkand, and Yengi Hessar—not only pays its own costs, aside from missionaries' salaries, but turns over a considerable sum to other work. The new buildings at one station were entirely paid for by surplus from the Kashgar hospital.

The press of the Swedish Missionary Society in Chinese Turkestan has circulated 8,000 copies of the Gospels in Kashgar-Turkish; also a grammar for students of the language, as well as other text-books. It also issues a bimonthly journal in the same tongue, the only publication of the sort in that country.

INDIA

An Epoch for India

N the annual report of the Kashmir Medical Mission Dr. A. Neve says this year "marks an epoch from which everything will date afresh." He writes:

"It is certainly an epoch for India, so many of whose gallant princes and troops are in the firing-line. In future, things can not be the same. . . . The spirit in which we English now meet our Indian fellow subjects is that of cooperation, and should lead to closer friendships in future when the men come back who have been fighting our battles in Europe, and experiencing English hospitality. That the spectacle of Christian nations fighting among themselves is unedifying goes without saying, and especially that there should be such barbarities practised on non-combatants; but perhaps the people of this land may thus be brought to see the distinction between real and only nominal Christianity, and the corollary that religion is a matter of the heart, not of hereditary creed and ceremonies."

Appeal from Indian Villages

THE following letter, received by a missionary in South India, is typical of the mass movements toward Christianity.

"Sir: We have been idolaters in accordance with our ancient custom. Now we have understood that there is no use in such worship, and have, therefore, resolved to turn to Christ. There is no mission working in this region. The Roman Catholics have visited us, but we have heard that there are some defects in their religion. We are farmers. We are very desirous of believing in the Lord Jesus Christ. We, therefore, beg you to come to us and to preach to us

(the helpless children of the devil) the Good Tidings, and turn us to the way of salvation. Hoping you will send us a comforting promise. Signed by or on behalf of all the adult inhabitants of Ponnamanda."

"An Indian Christian Saint"

N these words a missionary who had known him many years describes the Rev. S. R. Modak, of Ahmednagar, who died a few months ago. Mr. Modak was a man of singular nobility of character and of winsome personality. years he had supported his large family by legal service, while doing a large amount of Christian work of various Three and a half years ago, when he was invited to become the pastor of the largest Christian congregation in Western India, he said: "Since I was young my highest ambition has been to do such service. If you think me worthy to become your pastor, I shall gladly accept your invitation on two conditions-that you accept my services without any pecuniary remuneration, allowing me to continue to support my family by my legal work, and that you employ an associate pastor." The church properly insisted on paying him a modest stipend, which he always turned back into Christian work.—Marathi Mission Report.

Letter-Writing and Prayer to Win Men

R EV. N. V. TILAK, one of the pastors in the Marathi Mission of the American Board, in reporting his literary and educational work, says: "It has been my privilege to preach the Gospel by writing letters. Each letter goes forth with prayer. This method of preaching has led four Brahmins to embrace Christianity. One of them was a . Sanyasi, or 'Holy Man,' a speaker of three different dialects, who has wandered through the length and breadth of India in search of the truth. There are a dozen more enquirers in correspondence. A sad experience in connection with some of these men is that they stop correspondence as soon as they are convinced of the truth of Christianity, and a few go so far as to try and forget all acquaintance with me in order to avoid the final step. But my prayers for these never cease, and I feel prayer is more effective than preaching, oftentimes."

SIAM

Progress in North Siam

OR years the only Christians in Tong Pa, North Siam, have been the faithful evangelist Noi Wong and his wife. But the past year has seen a goodly increase, writes Dr. C. H. Crooks of the Presbyterian Mission. Eleven in all have been baptized, among them an old woman over 80 years of age, who, having considerable means, has in the past made gifts to the temple. Her turning to Christianity has made a profound impression on all the community. She has a large family, and some of them have already followed their mother into the religion, and others purpose to do so. Thus has the entering wedge been thrust into the solid wall of opposition with which Christianity has had to contend Tong Pa is a rice-farming district, where rice seldom, if ever, fails, and we hope, with patience and perseverance, to build up a church there."

CHINA

Why the Nations are Fighting

THE Central China Post prints this composition of a Chinese pupil of a London Mission school: "Now there is a great battle in Europe. This began because the prince of Austria went to Servia with his wife. One man of Servia killed them. Austria was angry and so fight Servia. Germany write a letter to Austria, I will help you. Russia write a letter to Servia, I will help you. France did not want to fight, but they got ready their soldiers. Germany write a letter to France. You don't get ready

or I will fight you in nine hours. Germany to fight them, pass Belgium. Belgium say, I am a country, I am not a road, and Belgium write a letter to England about Germany to them. So England fight for Belgium."—Sunday-School Times.

Following the Foochow Revival

DRESIDENT BEARD, of the Foochow College, writes in optimistic vein of the Bible-study revival in that city and as to the fine prospects generally: "Never during the 20 years that I have known the church in Foochow has there been so much interest in Christianity as now. Churches are full Sunday after Sunday. The solid men of the community are coming, and they are listening as never before. Besides this, they are studying the Bible as never before. During the past week in a score different places special meetings have been held-not always in churches, but in the homes of the Christians, or sometimes in a courtyard. These meetings have been well attended by thoughtful people. The teachers and students of the college have done much of the work. One man lectures on some scientific subject, with experiments to illustrate, and the evangelistic address follows. The interesting thing is that the evangelistic talk holds the attention better than the scientific. Then men are lined up to form Bible classes."

A Great Church in Peking

"THE most strategic center in the world to-day for missionary work is Peking," says Miss Luella Miner, and there is not a pastor anywhere who has more reason to rejoice in his opportunity than Mr. Li, who faces his audience of 600 or 700 every Sunday morning in the beautiful Central Church in that city. There sit the 100 students of the Union Woman's College and Bridgman Academy, the 40 women of the Union Bible School, and about 100 women from

the humblest rank up to the wives of high officials.

Beyond the school boys who occupy the front seats in the other half of the church, the pastor sees, perhaps, two of President Yuan Shih Kai's advisers; teachers from the government universities; keen-eyed students; energetic men in business or official lines. And here, too, the rich and the poor meet together.

Over 100 members were received into the church in 1914, many of them from the student class. The Sunday-school of Central Church numbers over 700, including three branch schools held in the vicinity in the afternoon.—Missionary Herald.

Promising Work in South China

THREE years ago Christianity was practically unknown in the important city of Changning, the center of a large and populous district among the Hakkas in South China. To-day, there are in this district two organized Baptist churches with 45 members and a considerable number of interested inquirers. church maintains a school, and meets all necessary expenses without foreign aid. The first convert was baptized one year ago. One of the early converts was a military commander, who immediately surrendered his commission and has entered the medical department of the University of Nanking in order to fit himself for service as a Christian physician. Among the other converts are the postmaster, one of the magistrates, a member of the National Assembly and former President of the Provincial Assembly, and several teachers from the public schools. Only two families of all represented in the membership of one of the churches are without representatives in government service. Yet the converts have come from all ranks. Thirteen educated men, some of them holding degrees, are planning to fit themselves for Christian service either as preachers or physicians. The movement promises to be distinctly Chinese, and to develop

very largely without financial help from the mission.

Protection for Chinese Slave-Girls

ANTON has forbidden slavery, and any slave-girl who applies to the police is received and educated. Those who can see are sent to the "Government School for Rescued Slave Girls," and at the urgent request of the former chief of police, Mr. Chan King Wah, the blind girls of the singing class were committed to the care of missionaries. A temporary mat shed was provided by the government for their shelter until a new permanent building was recently completed. This is known as the "Ching Sam" school and was built with money contributed by a wealthy Chinese gentleman.—Spirit of Missions.

A Chinese Florence Nightingale

HE city of Weihsien in Shantung was visited by severe floods last September, which did much damage to the city and its suburbs and to the missionary compound. It is reported that one of the most efficient and helpful people in the emergency was a Chinese orphan girl, who had been rescued in famine times a few years ago.

It was Kwei Lan who seemed to be in all places at the same time, looking after the distrest as they were brought in by scores and hundreds from the nearby villages and laid down to recuperate after their harrowing experiences. was Kwei Lan who distributed clothing to the shivering flood victims, gave steaming hot food for the starving, hung out wet clothes to dry, bound up the wounds of the injured ones, and in her strong, gentle, young arms hushed the wailing of the sick babies. Her bright words of cheer, her endless deeds of kindly ministry won for her the lifelong gratitude and affection of the recipients, and caused the missionaries of Weihsien station to christen her "the Florence Nightingale of Shantung."—The Continent.

JAPAN-KOREA

Then and Now

JAPANESE Anti-Christian Edict of 1868. "As for the Christian sect, as it has been prohibited thus far, in like manner it must be strictly supprest, forbidden, and prohibited. As for the Jesus religion, it also must be strictly supprest. Keiyo, fourth year, third month. Prime Minister, by imperial order. This order must be strictly and universally enforced in Hiogo Ken."

CHINESE EDICT, 1900

The Dowager Empress of China passed the death sentence on all Christians in China.

KOREAN EDICT, 1904

"If you see a foreigner, kill him; if you see a native reading the Christian Book, kill him."

1915

Japan—600 non-Christian schools in Japan regularly supplied with a monthly paper explaining Christianity, through a government school teacher's influence. Recent circulation one month, 32,000 copies.

China—235,303 church members.

Korea—72,203 church members.

—Adapted from Missionary Voice,

Imperial Gift to the Salvation Army

ITH a generous gift of 3,000 yen, their Imperial Majesties the Emperor and Empress have indicated their interest and approval of the social and philanthropic work which has been done in the past 19 years in Japan by the Salvation Army. It is the first imperial recognition that the Army has had, and, coming at a time of great need, it is doubly appreciated. The gift comes at a critical period in the finances of the Army, inasmuch as a few months ago Commissioner Mapp was informed by the headquarters office at London that the effects of the war were such that there would be a great reduction in the support sent to Tokyo. A little later the "reduction" proved to be 12,000 yen-a

crushing blow, but one which the Army is sharing in every quarter. It was since the news of this reduction came that the Army's need was called to the attention of their Majesties through the kindly offices of Count Okuma, Baron Shibusawa, and Mr. Shimada, M P.— Japan Times.

Christian Literature for Japanese

THE leavening of the Japanese student mind with Christian truth is greatly assisted by a modest little society which is distributing the right kind of literature. Magazines and papers with articles written from the Christian point of view are sent to schools at a ratio of one paper to ten students, the principal assuming the responsibility for fair distribution. There were some 23,000 copies sent to 468 schools in one month. Most of the schools are government high schools and they are in all parts of the Japanese Islands. The society publishes a little monthly newspaper. The plan originated with a teacher of English began giving away Christian periodicals to his students. He secured the co-operation of friends who provided literature that they had already read, and hence the movement has grown.

The "Hamill Memorial" in Japan

DLANS are on foot for the erection of a School of Religious Pedagogy and Sunday-School Training in Kobe, Japan, to be known as the "Hamill Memorial Building," in recognition of the service of the late Dr. H. M. Hamill, President the International Sunday-School Association, who passed from this life on January 21, 1915. Dr. and Mrs. Hamill visited Japan and Korea seven years ago, and for five months held Sunday-school institutes in every part of Japan and Korea; and from that time until the day of his death he maintained a deep interest in religious education in Japan. The plan contemplates lecture rooms, a complete Sunday-school workers' library, a museum, offices for a

general Sunday-school secretary, a supply room and a model Sunday-school which should give practise work to students of teacher-training, as well as a demonstration of methods to pastors, superintendents, teachers and other Christian workers.

A Japan Barber Evangelist

REV. J. B. HAIL, writing from Wakayama, Japan, tells of a barber who is seizing every opportunity that comes to him to pass on the Gospel tidings. This man recently came to the missionary with a request for Hole's "Life of Jesus of Nazareth." He said: "I have a picture of Christ in my barber-shop, and it is a great help to me in opening a conversation with men to tell them of Jesus. If I had a copy of Hole, altho I do not know a word of English, yet I can get Kodoma San to tell me where to read about the pictures, and thus I can explain them to others."

It is needless to say that the man got the book. Soon after he returned to Mr. Hail and said: "I have used the book and shown it to 48 persons, trying to point them to Christ. But when I am talking to men I feel deeply my own lack of spiritual power to awaken them to their need of a Savior. My past life has not been such as to recommend the religion of Christ."

"Eternal Life Association"

IN addition to his Christian propaganda through the Japanese newspaper columns, Dr. Albertus Pieters has developed a reading club called the Eisei Kwai, or the Association of Eternal Life. Anyone can join upon payment of a monthly fee of 5 sen (a little over 2 cents) Every member has a right to draw books from the library, the postage outward being paid by the mission, return postage by the borrower. Something less than a hundred dollars has been invested in a library of excellent books on Christian themes. The catalog registers 270 titles. There are at present 62 members

in the reading club and the books are moving briskly. As rapidly as new applicants for literature come in from the newspaper propaganda they are directed to this club.

Remarkable Bible Circulation

THE year 1914 in the Korea Agency was one of remarkable progress and the sales exceeded all expectations. The total circulation was more than two and a half times greater than in 1913, even tho the 1913 circulation was more than double that of 1912.

Mr. Beck's encouraging report shows that the total circulation for 1914 was 458,694 as against 176,880 volumes in 1913, the total increase, therefore, being 281,814. This result has been obtained despite the 10 per cent. cut in appropriations, and the very great financial embarrassments that have faced all classes in Korea during the past year. The average number of colporteurs employed was 103 men and 20 Bible-women. Counting others who are employed for a short period, 173 colporteurs and 29 Bible-women have been engaged in Scripture distribution.

Korea and Uganda

Corea, over twenty-five years ago. In these times, however, the average has amounted to eighteen converts per hour! Away down in Uganda—which now has 1,200 churches where twenty-five years ago there was but one—the coronation of the new king, Dauda Chwa, was held with Christian ceremonies and under Christian auspices.—World Outlook.

An Active Bible Class

N Pingyang, Korea, an active Bible class of fifty-rine young men has been organized. During the recent revival this group of young men assumed re-

sponsibility for all the young men who profest an interest in Christianity during the evangelistic meetings. They assigned a certain number to each member of the class, and these Bible-class workers went daily to the homes of the inquirers and brought them to the evening meetings. Now that the revival is over, they still continue to bring them to the regular and special church services. Many of the members of this class have gone out preaching on Sabbath afternoons, and as a result there has been a constant stream of new believers into the churches.

Koreans "Born Preachers"

A SERIES of evangelistic services has just been conducted in Sen Sen (Syen Chun), which has afforded an excellent opportunity to see the Korean Christian at work in the great business of saving souls. A newcomer from the Occident writes: "The zeal and energy with which personal work is carried on is nothing short of amazing, and is the cause of much shame when the coldness and indifference of God's people in so-called Christian countries is borne in mind.

"The territory was assigned to about 100 men and boys, including two Korean pastors of the city churches with many of the Elders and Deacons and a large number of the boys from the Hugh O'Neill Jr. Academy, and some fifty or sixty women. The first question asked was always the same-"Do you believe in Jesus?" and if an opportunity was given, the boys immediately proceeded to point out why and what man should believe. The Korean is a born preacher, and so far I have yet to meet a Christian who does not thoroughly enjoy this work. Very often it was unnecessary to ask this question, for when a heathen really gives his heart to the Lord, it is not long before the presence of the Spirit and the peace of God in his heart manifests itself in face and bearing.

AFRICA

Christian Literature for Moslems

THERE are three methods of carrying the message of the Gospel to the non-Christian world: that by word of mouth, the living voice of the preacher; that by life, the ministry of friendship, the miracles of healing, and the exhibition of the virtues of Christianity-the word of Life in the word of the life; and thirdly, the method of the printed page. The Nile Mission Press is only one among more than a hundred and thirty mission presses in the mission field, but in its outreach and output it will compare favorably with any of them, and its strategic importance as regards the present situation can not be over-estimated. In ten years 5,560,000 books and magazines (equal to 70,000,000 pages) have been printed and published; or, including the total for the ten months of the present year, 83,000,000 pages. All the publications are in Arabic, but many have been translated into other languages; and are now distributed to 40 different countries, including Bokhara, China, India, Palestine, Arabia, Persia, Turkey, Java, and South America.

Methodist Success in Liberia

B ISHOP ISAIAH B. SCOTT, of the Methodist Episcopal Church in Liberia, reports that the church membership in that republic has increased during the past year from 9,633 to 10,709. The conference is divided into five districts, located along the coast, eastward from Monrovia. For the past twelve months a total of 1,973 conversions is reported. Eleven years ago the benevolent collections amounted to \$203, while in the past year our Liberian Methodists gave \$1,579 for this purpose.

The Effects of Christianity

FROM numerous towns and villages in the Kabba district (some of the places from fifty to a hundred miles distant) deputations of young men, ac-

companied occasionally by chiefs, have traveled to Lokoja, urging the mission to send teachers to them. At one station, Ogidi, so many of the young men renounced idolatry that when time of the annual idol sacrifices and festivals came round, there were few young men to take part in the proceedings and the elders were much incensed. They not only prohibited the Christian teacher and some of the leading Christian adherents from holding church services and school, but expelled them from Ogidi and obliged them to take refuge at Kabba. Through the interposition of the British Resident these Christians returned home, but were not suffered to stay except on the condition of their renouncing Christianity, which of course they declined to do.

Gospel Light Spreading

In the midst of the tumults of the world it is refreshing to get good news from remote and quiet mission fields.

Dr. Leslie, the American Baptist missionary in the Kongo Free States, illustrates the darkness of Africa with the story of a young man who, with his brother, took his own mother into the forest and buried her alive. This was done because she had eaten a third brother after his death. A man in the next village accused his mother of sorcery. With the assistance of others he killed her, cut her body in pieces, and hung the entrails on a tree by the side of a path, laying the head close by.

Twenty-two years ago there was not a man in all the Luebo country (Belgian Kongo) who had heard the name of Jesus Christ. Now there are 10,360 believers and 67,500 adherents. Twenty-two years ago there was not a man there who knew a letter in any alphabet. To-day there are 7,000 pupils in the various schools. Twenty-two years ago there was not a man, woman, or child in all the vast region who could utter a syllable of intelligent prayer. Now at six

o'clock every morning 20,000 people gather for morning worship in various villages. This mission is in charge of the Southern Presbyterian Church.

MISCELLANEOUS Missions Among Lepers

THERE is no more noble work in the world than mission work among the many lepers in the East. lepers are outcasts from their own people and what missionaries do for them is the only bright spot in their lives. The story of this line of mission work is most pathetic. Dr. John Jackson, secretary of one of the principal missions among lepers in the East, writes as follows in the Sunday-School Times: "India has at least 200,000 lepers. Vast numbers of them are hopeless outcasts, regarded as under the very curse of their gods, refused shelter by their own kindred and driven out to die as Stricken by a homeless wanderers. disease that is loathsome, contagious, and incurable, they are surely of all men most miserable.

"A recent letter from Korea says that there are probably 30,000 lepers in that country, of whom the greater majority are homeless outcasts.

"In Tokyo I was informed by the head of the Japanese medical department, that they had official knowledge of at least 40,000 families in Japan in which leprosy was known to exist. Experience has shown that it is safe to multiply the acknowledged numbers by two or three in order to get at the actual total. It will thus be seen that if we confine our view to the great lands of the Orient we are confronted with an appalling mass of hopeless suffering among the lepers of the twentieth century."

OBITUARY NOTES

The Toll of War Among Missionaries

A GAINST their will, Christian missionaries who have been working together for the advancement of the

cause of Christ, have been drawn into opposing forces by the European war. A German missionary in China, who was summoned to aid the defenders of Tsingtau, said to a British missionary: "Brother, pray for me! I go to die, perhaps, for my Kaiser, at the hands of one of the soldiers of your King. I am forced to go. If our nations were bound together in love, this terrible slaughter would not occur."

Already, some British, French, and German missionary workers who have been called to the armies, have been killed; others are imprisoned or interned. Twenty-six Church Missionary Society workers are prisoners of war in Africa, Palestine, and Arabia; German missionaries are interned in British India, while those captured in Tsingtao have been sent to Japan.

Deaths of missionary non-combatants directly or indirectly due to the war are also reported from time to time. On the steamship Falaba, sunk by the German submarine on Palm Sunday, were several missionaries, one of whom, Rev. Alec Field, of the Church Missionary Society, lost his life. On board the Lusitania, also sunk without warning by the Germans (May 7th), were several missionaries. One of them, Rev. James Beattie, of the American Reformed Church Mission in India, was drowned, while his wife was saved.

Another of the victims of this murderous attack upon innocent women and children was Miss Alice Varley, the beloved and efficient associate editor of the *Record of Christian Work*. She was the daughter of the late Henry Varley, the British evangelist, and was hastening to the sick bed of her invalid mother.

In Persia, Mrs. McDowell and Mrs. Shedd, American Presbyterian missionaries, have fallen victims to the ravages of disease, brought on in the crowded mission compound in Urumia, during the Moslem Jihad against Christians.

This is a period when the devil is let

loose for a season. Science, learning, commercial prosperity have failed. It is time for nations to give the religion of Christ a chance.

Mrs. E. W. McDowell of Mosul

N April 16th, Mrs. E. W. McDowell, of Mosul, died at Urumia, Persia, and the sorrows of the little company of missionaries there were greatly intensified. It is feared by friends at home that the physical labor and nervous strain incident to the effort of the missionaries there for the nearly 15,000 panic-stricken refugees who crowded into the compound, had much to do with her death. She went to the field with her husband in 1887, as a missionary of the Presbyterian Board, and her ministry in the name of Christ will long be a fragrant memory in Persia.

Mrs. W. A. Shedd of Persia

WORD has just been received of another missionary's death during the siege of Urumia. Mrs. W. A. Shedd, a beloved Presbyterian missionary, succumbed to typhoid fever in the mission compound, which was crowded with 10,000 Christian refugees who were seeking to escape from their Moslem murderers.

Dr. Ira M. Condit of California

EV. IRA M. CONDIT, D.D., died Rat Oakland, Cal., on April 24th. He had been identified for many years with the missionary work of the Presbyterian Church among the Chinese on the Pacific Coast. His service for the Chinese began with five years spent in Canton. Since his return to America, in 1865, he has devoted himself to the Chinese in California, many of whom were attracted-by his kindly face, gentle voice and winsome manner-to the Master whom he served. He exerted a wide influence over thousands of Chinese, who, while never openly confessing Christ, yet felt the subtle power of His Christ-like life.



The Kings' Highway. By Helen Barrett Montgomery. Illustrated. 12mo. 272 pp. 50 cents, cloth; 30 cents, paper. Central Committee of United Study of Foreign Missions, West Medford, Mass., 1915.

The latest volume of the Women's Foreign Missionary text-books is a study of present conditions on the foreign field, and is a result of the author's recent journey around the world. It is a chatty book full of graphic details of the journey, of picturesque description, of interesting interviews, and impressive facts.

The route of the travelers—for there were four—Mrs. Henry W. Peabody, Mrs. Montgomery, and their two young lady daughters—led them through Europe, into Egypt, by sea to India and Ceylon, into Burma, around to China, Korea and Japan. To follow the travels of these bright, well-informed, charming women is a rare privilege. They knew what to look for, whom to interview, and Mrs. Montgomery knows how to write the narrative in living pictures.

Of Egypt Mrs. Montgomery truly says: "Many miss the greatest things in Egypt. Opprest by the past and stunned by material memorials, they fail to study a living force which is recreating a dry land. A breath from God is blowing through the valley of dry bones."

The evils that are rampant in India, and that make it one of the most difficult of mission fields, are vividly portrayed, and, in relief, the remarkable achievements of Christianity show the power of the Gospel. Naturally the degradation and disabilities of women and children most deeply imprest the hearts of the travelers. The sorrows and successes of their sisters in Asia are vividly

pictured. On the one hand they saw girls who were grandmothers at twentyfive, slave-widows at ten, temple prostitutes, of whom there are sixty thousand, and suffering child-mothers for whom there was no physician to minister either to body or to soul. On the other hand there are the bright pictures of happy childhood in Christian schools homes, of splendid specimens of young womanhood who have been graduated from Christian colleges, and of noble, native women who are helping to teach and uplift their sisters in these mission lands.

Mrs. Montgomery has not only written a fascinating book for reading and for study, but a prayer book and one as a guide for thanksgiving—one to inspire gifts and to stimulate missionary workers.

Light from the East: Studies in Japanese Buddhism. By Robert Cornell Armstrong, M.A., Ph.D. Illustrated. Pp. xv, 326. Toronto: University of Toronto. \$1.50. 1914.

The author is evidently dependent upon Japanese teachers and authorities with little knowledge of the Chinese texts. Yet this may be the chief qualification for his task, in that he does not interpret Chinese or Occidental views into the work. A helpful introduction shows the development of Japanese religion through nature worship to the higher beliefs of Buddhism and Confucianism. There is a concise statement of the general teachings of the Shushi School of Confucianism largely affected by Buddhism and Taoism. To this succeeded the O-Yomei School with its intuition, practicality and pantheism. The Classical School, owing much to its two

greatest philosophers, Ito Jinsai and Ogiu Sorai, held many beliefs in common with the Shushi writers, but varied from them in harking back more to ancient kings and sages. The Eclectic School here discust includes only those who based their teachings upon Confucianism. This section is too confusing with its eighty authorities briefly characterized. Rev. Danjo Ebina's characterization of Confucianism, the author's conclusions, and an Appendix upon Japanese Buddhism complete the work.

The book is mainly biographical in its method, and deals with the Tokugawa Confucianism, a period which enables us to understand Japan and Japanese culture, and whose Confucian culture explains the Empire's preparation for the marvelous changes of our own generation. It is a volume greatly helpful to Occidental scholars, but absolutely uninteresting to the casual reader.

The American Indian in the United States. 1850-1914. By Warren K. Moorehead, A.M. Illustrated. 8vo. 440 pp. The Andover Press, 1914.

This is a history and plea for justice for the Indian by a member of the Board of Indian Commissioners. Mr. Moorehead shows that the American Government has hustled the Indian into civilization without taking the precaution of seeing that civilization is introduced into him. The externals of his life have been changed without a corresponding change in himself. The result is death-a moral, economic and spiritual death through lack of internal and external correspondence. Too often the Indian has been offered education, but has not learned to use it; he has been given property without knowing how to care for it, so that unscrupulous white men and half-breeds have coveted and stolen his patrimony. Mr. Moorehead recognizes the remarkable character and possibilities of the red men and proves himself a true friend to the race. His handsome volume is filled with valuable information. The Canadian management of Indian affairs should be a valuable example for the Washington Government to follow. Mr. Moorehead's suggestions for reform are also worthy of careful consideration. A National Board of Indian Commissioners should be appointed who would take the Indian question out of politics and remove the Indians from the power of those who would despoil them.

In the Land of the Head Hunters. By Edward S. Curtis. Illustrated. 8vo. 113 pp. \$1.20. The World Book Company, Yonkers, New York, 1915.

An attractive, beautifully illustrated and well-told Indian love story. It reveals both the strength and failings of Indian character.

A Man and His Money. A Study in Stewardship. By Harvey Reeves Calkins. 12mo. 367 pp. \$1.00, net. The Methodist Book Concern, 1914.

Wherein consists the right of ownership? In toil, in mental prowess, in physical force, in needs, in gift, in discovery or in ability to use? Mr. Calkins, the Methodist stewardship secretary, has given us in this volume an exceedingly interesting and profitable discussion of the old-time problem of ownership. He presents the pagan law of ownership in contrast to the Christian law of stewardship. The argument is sound and farreaching for those who acknowledge God and seek to discover and obey His laws. This study, which is vital, not mechanical, will prove a valuable source of information and suggestions to those who wish to present the Christian viewpoint of a man and his money.

The Christian Equivalent of War. By D. Willard Lyon. 12mo. 154 pp. 50 cents. The Association Press, New York, 1915.

In Peace and War in Japan. A Tale by Herbert Moore. 12mo. 152 pp. 2s., net. S. P. G., London, 1914.

Christ or Napoleon—Which? By Peter Ainslee 12mo. 96 pp. 50 cents, net. Revell, 1915.

These three volumes on war, view the subject from very different standpoints. Mr. Lyon clearly and forcibly shows what is wrong in war and the right use of force, and what good may come from war. He takes up the teachings of Jesus Christ as throwing light on the subject and shows that He has given His church the moral equivalent of war—with all of its benefits and none of its curses—in the spiritual campaign for world conquest.

Mr. Moore has written a story that pictures the conditions in Japan before and after the Russo-Japanese conflict, and the influence on Christian missionary work.

The third volume is a study of the Cure of Militarism, by a delegate to the Constance Peace Conference, August 2, 1914. The only cure is that provided in the program of Jesus Christ.

Around the World with Jack and Janet. By Norma R. Waterbury. Illustrated. 12mo. 758 pp. 30 cents, paper. Central Committee on the United Study of Foreign Missions, West Medford, Mass.

Boys and girls will be intensely interested in this account of what the American twins saw on their trip around the world. It is, in truth, the story of what Miss Waterbury saw and heard in her recent visit to the mission field. It is a wideawake travel book for junior mission study circles. A great deal of information is included in the record of the trip and letters home.

A Century in the Pacific. Edited by James Colwell. 8vo. 21s., net. Charles H. Kelly, London, 1914.

The Southern Pacific has had a remarkable development in the past hundred years. Tho the land area is small and the population comparatively insignificant, the islands have proved to be strategically and commercially important and have been appropriated by Great Britain, France, Germany, and the United States. The Christian missionaries have found in them a difficult but fruitful field, for the races are primitive and childlike, easily influenced by white

men for good or for evil. Where the good has predominated, the islands like Fiji, and New Zealand, have become Christian; where evil traders and politicians have been in control they have become worse than heathen.

The present volume is a valuable and interesting study of Southern Pacific Islands and peoples, from scientific, sociological, historical, missionary, comand educational viewpoints. Each chapter is written by a specialist, including such authorities as Joseph Bryant, of the Scottish Geographical Society; Dr. George Brown, the Methodist missionary and explorer; Benjamin Danks, missionary secretary of Australia, and the Hon. Joseph Book, Prime The islands Minister of Australia. under consideration are Tonga, Fiji, New Britain, New Guinea, Solomon Islands, New Zealand, and Aus-Many of the Southern Pacific islands are thus omitted entirely.

The story of Christian missions in some of these islands is wonderful and full of romance. In Fiji, for example, out of a total population of 87,000 there are 80,000 adherents of the mission. There are 3,000 more Methodists in Fiji to-day than the total number of Wesleyans at the time of John Wesley's death, one hundred and twenty years ago. the problems facing Christianity are great and difficult. The influx of Hindu laborers in some islands is reintroducing There is important work heathenism. that still demands the oversight and support of Christian missionaries.

John Hus. By W. N. Schwarze, Ph.D. 12mo. Illustrated. 152 pp. 75 cents, net. Revell, 1915.

Five hundred years ago the Bohemian reformer sealed his testimony at the stake. He was one of the first of the Protestant martyrs, and the story of his life should thrill every Christian to-day and should stir men to new devotion, sincerity, courage and sacrifice. This timely volume is a brief, popular story

of the great martyr, the truth for which he stood, and the influence he exerted on the world.

Missionary Triumphs Among Settlers in Australia and the Savages of the South Seas. By John Blachet. Illustrated. 8vo. 285 pp. 5s., net. Charles H. Kelly, London, 1914.

The triumphs here narrated are those of the Methodists in Australia and the South seas in the last one hundred years. It is a story full of heroism and adventure, of sacrifice and spiritual victory. Among the notable missionaries whose life and work are described are Samuel Leigh in Australia, Peter Turner in Samoa, John Hunt and James Calvert in Fiji. It is a volume full of the miracles of missions, and an unanswerable argument against those travelers who discredit missionary activity.

The City of Dancing Dervishes—and Other Sketches and Studies from the Near East. By Harry C. Lukach. Illustrated. 12mo. 257 pp. 7s. 6d. Macmillan & Co., 1914.

These chapters are interesting sidelights on Moslem lands and peoples. Konia-the ancient Iconium of the Bible -is the city of the dancing dervishes, formerly a class of devotees who claimed to go into religious ecstasy by means of a dizzy whirl. There is a description of their city and dance but no study of their philosophy and history. chapters relate to the Khoji, or religious teacher-to Agshehir-a player also of practical jokes; to the origin of the Khalifate, Islam in Turkey, the Grand Vizier, priests and patriarchs, etc. The most important chapter is that dealing with "The False Messiah," Sabatai, a Smyrna Jew, who secured a large following among the Hebrews in 1666. He was finally forced to acknowledge his imposture and to make public profession of Islam. It is an interesting story showing the credulity of a humanity that will reject the true and accept the false Messiah.

NEW BOOKS

Unity and Missions. Can a Divided Church Save the World? By Arthur Judson Brown. 8vo. 319 pp. \$1.50, net. Fleming H. Revell Co., New York, 1915. Home Missions in Action. By Edith H.

Home Missions in Action. By Edith H. Allen. Illustrated. 12mo. 155 pp. 50 cents. Fleming H. Revell Co., New York, 1915.

The Last War. A Study of Things Present and Things to Come. By Frederick Lynch, D.D. 12mo. 118 pp. 75 cents. Fleming H. Revell Co., New York, 1915.

The Fight for Peace. An Aggressive Campaign for American Churches. By Sidney L. Gulick, D.D. 12mo. 191 pp. 50 cents, net. Fleming H. Revell Co., New York, 1915.

All Along the Trail. Making the Homeland Better. By Sarah Gertrude Pomeroy. Illustrated. 12mo. 96 pp. 40 cents, net. Fleming H. Revell Co., New York, 1915.

Converts Through Medical Work. By Samuel W. W. Witty. 12mo. 59 pp. 6d., net. Church Missionary Society, London, 1915.

Phonetics for Missionaries. By G. Noel-Armfield. W. Heffer & Sons, Ltd., London, 1915.

Russian Life To-day. By Dr. Bury, Bishop for Northern and Central Europe. 3s. 6d., net. Mowbray, London, 1915.

Rising Churches in Non-Christian
Lands. By Arthur J. Brown. 60 cents.
Missionary Education Movement, New
York, 1915.

The Churches at Work. A Statement of the work of the Church in the Local Community and the relation of the individual thereto. By Charles L. White. 60 cents. Missionary Education Movement, New York, 1915.

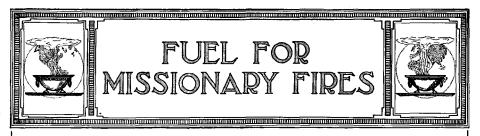
Efficiency Points. Studies in Missionary Fundamentals, including the Missionary Message of the Bible, Service, Giving, and Prayer. By W. E. Doughty. 25 cents. Missionary Education Movement, New York, 1915.

Comrades in Service. Twelve Brief Biographies of persons who have spent their lives in service. For Young Men and Young Women seventeen to twenty years of age. By Margaret E. Burton. 60 cents. Missionary Education Movement, New York, 1915.

John Williams, the Shipbuilder. A Biography of John Williams of the South Sea Islands. For Boys and Girls thirteen to sixteen years of age. By Basil Mathews. 60 cents. Missionary Education Movement. New York, 1915.

Mathews. 60 cents. Missionary Education Movement, New York, 1915.

A Study of a Rural Parish. A Tested Method for Making a Survey of a Rural Parish. By Ralph A. Felton. 50 cents. Missionary Education Movement, New York, 1915.



- 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)

THE

MISSIONARY REVIEW



OF THE WORLD



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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 Casseta 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 exprest, 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

W HILE 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 opprest, 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. Mc-Dowell 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 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 temptation 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 bazar and village preaching has had to be stopt at Aligarh, as all the workers were needed to instruct con-Church Missionary Society verts. 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

"E FFICIENCY" is a byword of the present day. It has become almost a "fad," but the definition and standard of efficiency is not universally acknowledged. recent years many improved methods have been introduced into mission work both at home and abroad. the foreign field missionaries are working for better organization, and toward giving the native church a larger share of responsibility. 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

R EPORTS 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 interdenominational religious organizations—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, Chatauqua, 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.

28th—Tenth anniversary, martyrdom of Eleanor Chestnut, China, 1905.

31st to Nov. 3d-Laymen's Missionary Movement Conference, Topeka, Kan.

27th to 29th, 31st—Laymen's Missionary Movement Conf., Pittsburgh, Pa. 27th to 29th, 31st—Laymen's Missionary Movement Conf., Denver, Colo.

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*

BY JOHN R. MOTT, LL.D., NEW YORK

Chairman Continuation Committee of the World's Missionary Conference



LTHO I have been going to Europe each year for twenty-five years (with the exception of one year), I have never known Eu-

rope 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

- I. 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 imprest 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 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 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 today. 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 Take, for example, nations to-day. the abolition of the production and sale of vodka, the most damaging of all liquors, in Russia. 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,ooo 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 DI-MENSIONS 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 Think, too, of the steamship cost.

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

Suffering Europe

o. 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, 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 thirtyone had been killed or seriously wounded. In London, Lord Balfour Burleigh, as I was having breakfast with him, received letter of condolence from Arthur Balfour, the statesman, on account of the death of his eldest son in bat-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 Student Movement. Christian passed the Christian College where one great general was once Professor of Mathematics. My friend led me up into a large room. 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 imprest 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-by 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 UN-SELFISH 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. 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 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 refugees, without the 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 saving 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 suffering. 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 leaders of the societies in the neutral countries, such as Norway, Sweden, Denmark, Finland, Switzerland, Holland. I came to this conclusionthat if this war does not last over a year the British societies will not require any outside financial he'p; but already the missionary societies of France and Germany are in des-The societies of Holperate need. land 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 maining 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 embarass 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 short-comings, 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, 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-by 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.

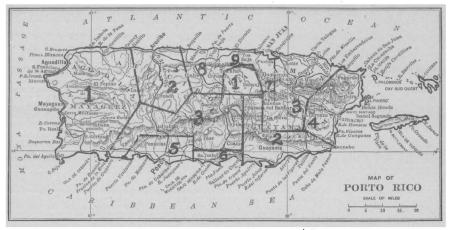
Christ is being preached under the most awful circumstances, not only in the trenches, but in the hospitals. Over three millions, that is more than we have ever had lined up against each other in any previous war-there they are on their beds of pain, or in prison. Had you heard that there are over 2,700,000 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 exclusion, 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. 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. will not be a work of magic. 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)
- 2, 2. Methodist
- 3, 3. Baptist

- 4. Congregational
- 7. Lutheran
- 8. Christian Alliance
- 5. United Brethren6. 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



FFAIRS 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. mark 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 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 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 American-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 Those who return eneducation. counter 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 island. A greater diversification is needed on every consideration. 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 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

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 the whole municipality 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 Catho-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 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 the principal of 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 needed new methods are 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 welleducated 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:

I. 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 training work at Rio Piedras. 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

A printing plant is already maintained for cooperative work. 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 churchmember 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.

585

The rallying of all the evangelical forces to back island-wide moral reform is now impossible. As leadership is more and more brought on from among the native people, and they assume enlarging responsibilities, the need of such an islandwide 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



HE 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. Christiansettlement leaders, native-born, foreign-horn, 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. 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. 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 keythought 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 text-books 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 Alas-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. 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 mis-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



OR 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 heathenism, "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



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

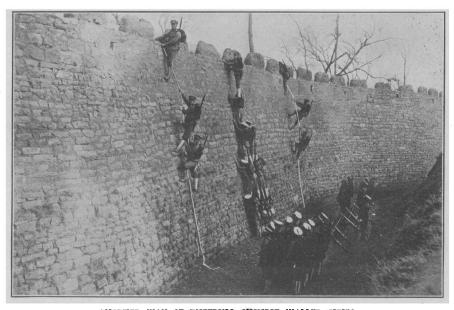
leaders have proposed an "Independent Church" movement which will bring about full cooperation between them and the foreign missionaries.

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 Christare 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 auditorium, 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 elsewhere, 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.

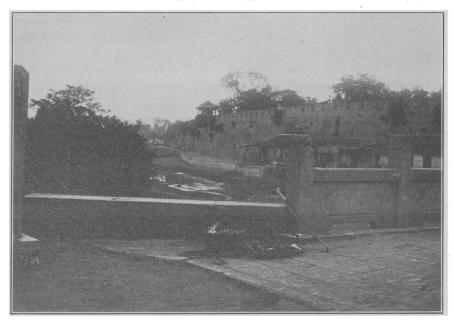
9. This evangelistic effort promises to stem the rising tide of an atheistic, materialistic philosophy of life among the educated classes.

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 form of popular educated the agnostic thought, and 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



E 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 numbers. 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 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 en-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 re-

The following daily papers reprinted these articles:

Shantung	Ι
Chihli	Ι
Anhui	I
Amoy	I
Manchuria	I
Szechuan	I
Kwangsi	1
	Chihli

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 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 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. 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 nation-wide 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.

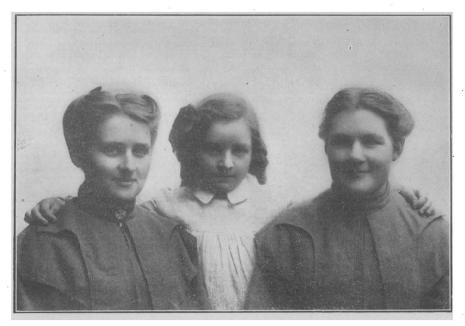
Two years of happy married life with Mr. Henry W. Peabody, a man of distinction and of noble personality, were followed by bereavement. Her exquisite tribute to her husband's memory in the biography which she wrote, has found its way in a thousand copies into all parts of the world.

The 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 ham-mocks, 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 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, Rie 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 wholesome sentiment in favor of the suppression of this social scourge.

Concerning the women of Ecuador. Paul Fountain says: 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 immurement in a convent, where they are more in the power of their when at seducers than 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 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 In the suburban districts, misery. 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 streetcar 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 cholas (or half-castes). The Bolivian Indian Mission is working among the latter. Among the "cholas" 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 "CONVENTILLS," 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 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. 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



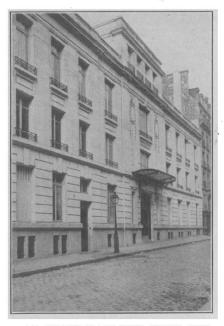
HE effect of the present world-war upon missionary enterprizes is particularly acute in the McAll Mission. This work, unlike the

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 chapelboats, 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 big Fraternité at the dying. Nantes is under government requisition as a hospital, as is one of the portable chapels, La Semeuse Bre-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.

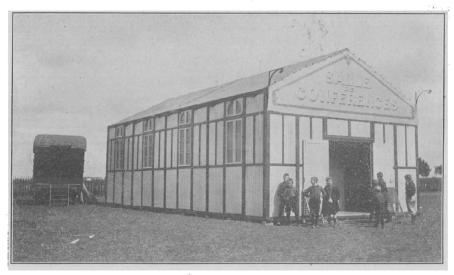
There has been no one at the door to invite people to enter or to return as formerly. Nevertheless, those whom we call the habitués have invited others to come with them, and those who in passing see persons enter in large numbers are interested to know the reason for the luminous sign, "Conférence." 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 *demon*strate 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* (workrooms) 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

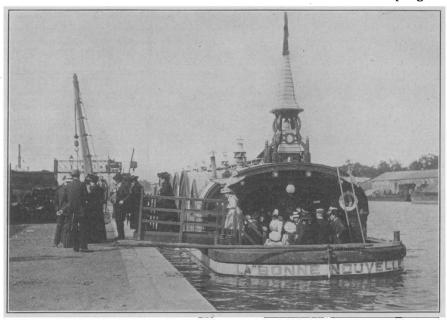
small daily wage and of securing meals at minimum prices, Monsieur Guex wrote:

"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 after meat, and sympathy and tenderness and mutual prayers—a foretaste 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 Peu-* ple 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:

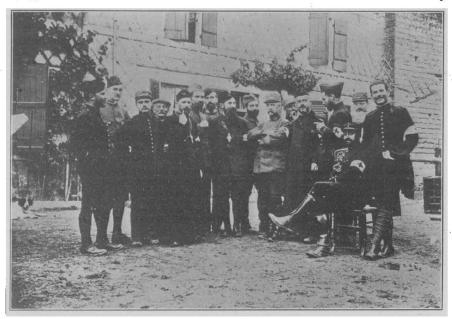
"I am persuaded that this war will have great results for our country, for the work to be accomplished in her and by her. It will serve the cause of evangelization both of France and of the world in this generation,"

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 Franch 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, exprest 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 Mc-All 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



HE 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 scandalmonger 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 regardhis 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 uniformally 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 imprest 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 it 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 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. 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. 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. 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 prayermeetings. 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



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

HOW EVERY ONE CAN WORK FOR MISSIONS



N 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 Sunday-school superintendent voung 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. The 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

"On, 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 Auxiliary of the Protestant Episcopal Church with headquarters in New York City. Both lists are worthy of careful study and prayerconsideration. 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 Sundayschool, choir, guild, with the poor, the sick, the lonely, the deprayed.

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' boardingschools, 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!

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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 cooperation 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 persistance, 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. 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.



EUROPE—BRITISH ISLES

Britain's Tobacco Bill

CCORDING to R. P. Moncrieff, of A 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. 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 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 cigaret" shall be rigidly prohibited in the military hospitals, because of the effect of tobacco in delaying the healing of wounds.

Missionary Prisoners of War

T WENTY-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

ANON SCOTT-HOLLAND, who has recently paid a visit to the soldiers at Havre, writing in the Commonwealth says: "Never were such hymnsingers 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 Golintsy, 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 improvedgirls 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 I 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 inhabi-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 dam-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 Stanislau, 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 Zoeckler 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.—Missionstidnig.

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 possest 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

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 sub-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. 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

MAR 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

N 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. 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 Mission-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

R. 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

DEV. R. A. HUME, D.D., of India, R 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 Few things so depreciate an warld. 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

D. R. 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 praver.—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. Dun-LAP, Tap Teang, Siam.

The Laos Epidemic

BOUT 5,000 Laos have become A Christians since the epidemic of malignant malaria began in Northern 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 One important feature of the work is a wide distribution of the Scriptures. The leaders among the new Christians are being trained in the Theo-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, Chiengmai, North Siam.

CHINA

The Outlook in China

T the jubilee meetings of the China A 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 imprest 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 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. John-STON.

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, 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 accepted 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 The tracts, books, almanunderstood. acs given or sold to Chinese, Tibețan, 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

N the authority of the National Review, published in Shanghai, it is stated that a scheme has been formulgated, 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 smoker, 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

H OW will the recent action of Japan in the Far East, and especially in 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

Evangelische Missionsgesell-THE schaft 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, 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. 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

R OBERT 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 imprest 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

"T HE 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 \$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 centuryfrom 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?

X/E have in North America 24,000.-000 Protestant Church members, about 14,000,000 or 15,000,000 and Roman Catholic members. Addéd 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

B Y 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

HE 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 deânite, appropriate and Christian plan, giving the one day's income or wage has made a deep impression on those who have really stopt 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, Çolorado, 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 discust 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

M ORE 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 intercourse. 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

HE 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 Comayaguela. 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 Curityba, 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 surprizing 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 Faraiso, 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

"I NFANT 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

BENEFICENT issue of the war A 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

A GAIN 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

N 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 exprest 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

D. R. 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 reliaquished 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-possest.

Mrs. Daniel Bliss, of Beirut

A BBY 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.



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. direct way to reach this interpretation lies through the pleasant field of folklore. The stories, as told in Chinese teahouses 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 viewpoint 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. Professor ofEgypt, and 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 practises, 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, 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. 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 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; Anschar, 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,

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 Lucation for the Com-

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, 1015

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, Phila-50 cents, net. delphia, 1915.

The Meaning of Prayer. By Harry Emerson Fosdick. With introduction by John R. Mott. Iomo, pp. x1-190. 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 Col-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 Educa-tion Movement, New York, 1915. Jaya: Which Means Victory. By Bea-trice M. Harband. 6s., net. Marshall Bree London 1915

Bros., Londón, 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 yols. 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 Free. Burroughs-Welcome & Co., New York, 1915.

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



FUEL FOR MISSIONARY FIRES



- 1. A Chinese Christian recommends "knee medicine" as the best cure for the opium habit, idolatry and other sins. (See page 700.)
- 2. Korean Christian women are so eager to learn to read that some begin reading lessons at the age of seventy. One of the best of the Bible women did not learn to read until she was thirty. (See page 689.)
- 3. American tourists sometimes meet with unexpected rebukes in Japan, as happened not long ago when one of them asked a merchant to make out a false bill to deceive American customs officials. "No," was the reply, "I am trying to teach my clerks honesty." (See page 687.)
- 4. A copy of the Buddhist Bible, as printed in Tibetan on the Chinese border, consists of 108 volumes, makes four pack-mule loads, and is worth \$450 gold. (See page 672.)
- 5. Dr. K. Ibuka, President of the Meiji Gakuin, a Christian University in Japan, says that "among the thoughtful Japanese there is a growing conviction that the old ethical ideals and sanctions have lost their authority. . . . The people are turning their eyes and thoughts to Christianity as the only source of power adequate to the great task of a moral renewal of the people." (See page 653.)
- 6. In the great demand for Western literature in Japan, many demoralizing books and plays are having an immense circulation. This condition reveals a great field for the circulation of Christian literature. (See page 703.)
- 7. H. S. Kimura, a successful Japanese evangelist, who is called the "Japanese Billy Sunday," and has preached with great effectiveness in Japan, is now on a visit to the United States. (See page 704.)
- 8. Missionaries in Korea are appealing for good picture-cards, to counteract the demoralizing pictures widely distributed to advertise cigarets. (See page 705.)
- 9. After seven years' hard work an Arabic reference Bible has been completed by Dr. Franklin E. Hoskins of Beirut, Syria. (See page 710.)
- 10. Three Chinese were baptized at the student conference in Northfield, Mass., a Methodist bishop, a Chinese pastor and a Y. M. C. A. secretary taking part in the service. Six Chinese were also baptized this year at the student conference in Eaglesmere, Pa. (See page 715.)
- 11. Candidates for membership in the large Presbyterian church at Elat, West Africa, must wait at least two years, receive weekly instruction and contribute regularly to the church. These probationary classes number 15,000 and the church membership is 2,300. (See page 644.)
- 12. Ten Christian Eskimo have shown their missionary spirit by agreeing to go, at their own expense, on a two years' evangelistic trip with a missionary to a distant land off the coast of Northern Canada. (See page 645.)



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The Meiji Gakuin, a University founded by the Presbyterian and Reformed Missions, has a Theological Department with about thirty students, a Collegiate Department with forty students, and an Academy with 325 students

THE

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B SIGNS-OF-THE-TIMES **B**

EVANGELISTIC CAMPAIGN IN OSAKA

T is estimated that about 80,000 people gathered in the various meetings during the recent five months evangelistic campaign in Osaka. The meetings were held in a theater, hotel, post office, in banks, and in a public school, as well as in the churches. Some were for men and others for women only. Bankers, business men, students, churchmembers, and Christian workers had their addresses fitted to each group.

Perhaps half the number who attended the meetings were Christians, but thousands of non-churchgoers also listened to the Gospel. Many methods were used to call attention to the campaign. The newspapers were utilized, as in Tokyo and Kyoto, to publish a brief and clear account of Christian truth. This newspaper advertising brought enquiries from

over two hundred persons, in all parts of the empire. Nearly nineteen hundred persons signed cards, and about two hundred have already reported for baptism.

The greatest satisfaction to the churches and pastors has come, not through the large and successful meetings, but because of the spirit of unity among all the Christians and workers. This is another example of the kind of work that is being conducted in many parts of Japan.

TEMPERANCE MOVEMENTS IN JAPAN

A GROWING temperance sentiment in Japan is reported by Rev. E. O. Mills, who is engaged in evangelistic work among railway men. Last summer, for example, a temperance society was organized in Fukuoka with over one hundred members, and this year on New

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

Year's Day, which is usually a time of drunkenness, the station master was brave enough to leave $sak \acute{e}$ out of the fare. His many callers were served with a favorite non-intoxicating drink made from parched grain.

The usual excursion for railway employees was held in March, and the Western Kyushu section met in Fukuoka. Three special trains brought the people for a day, returning in the evening. During the five days 7,500 came. They met in the largest theater, afterward spending the remaining hours in sightseeing. For the entire trip saké was prohibited. The superintendent of the Kyushu lines and his wife are both earnest Christians. The wives of many of the men were also present. All of the people were happy, and it was a fine example of temperance, for even in the parks none of these thousands of people brought even beer. There still remains a great battle to fight against strong drink in Japan, but there are many encouraging signs of victory.

POSSIBLE MASS MOVEMENT IN SIAM

THE Yao, several thousand of whom live in the mountains of northern Siam, are showing a remarkable readiness to receive Christianity. They have emigrated to Siam from the Chinese provinces of Kiangsi and Kwangtung, and are remarkable, says Rev. C. R. Callender, for at least two things, "the good order maintained in their society and their industrious habits."

The Yao worship spirits of their ancestors and certain spirits who are supposed to have control of the

elements of nature, but the predominant feature of their religion is fear of evil spirits. Now they are manifesting a desire to find something that will liberate them from demon slavery. They hail Christianity with eager expectations and if the Chief accepts, the people say that all the others will follow. The people made this statement. The Chief made no objection to accepting Christianity till the question came up of tearing down the household shrines in which they believe that the spirits of their ancestors reside. He said he would have to consult with his people first and if they concluded to accept Christianity he would build a house for the missionary to live in when he came to teach them. There is reason to hope that the Yao will soon turn to Christ en masse.

CHANGES IN BOLIVIA

FOR nearly four hundred years, the only religion permitted by law in Bolivia was Roman Catholicism, the penalty death of provided for those who would attempt to propagate any other faith. "A Protestant was not allowed by the authorities, ecclesiastic or civil, to have family worship in his own home," says Rev. A. B. Reekie, the pioneer missionary of the Canadian Baptist Board. "When we entered the country," he says, "the Constitution of Bolivia read: 'The State recognizes and maintains the Roman Catholic Apostolic Religion, and prohibits all other public worship, except in colonies, where there will be toleration." The religious attitude of all Bolivians was antagonistic evangelical work. This was sixteen years ago.

To-day, after sixteen years, Bolivia is greatly changed. The revolution resulted in a change of government, a break with the past, and a forbegun. march was there is full religious liberty and marriage is a state ceremony. cemeteries have been taken from the Church and are under the control of the municipalities. The clergy, no matter what their crime, were formerly answerable only to the ecclesiastical courts, but are now answerable to civil courts. Religious instruction is no longer permitted in Government schools during school hours. Two convents have been recently confiscated, and others are threatened. The city council of La Paz, the Capital, has prohibited all religious processions on the streets, and the question of separation of Church and State will probably soon be an accomplished fact.

At least 60 per cent. of the men of Bolivia (exclusive of Indians) have drifted away from the Church of Rome, and the attitude of many of the women also toward Romanism and toward the Gospel has greatly changed. Few young men are preparing for the priesthood, and those few are from the lower classes. Already some rural parishes have been abandoned for lack of priests. When the Minister of Education undertook to build up a national system of education he found himself handicapped by lack of buildings, equipment and suitable teachers, and by old and antiquated methods. mission schools gave a practical demonstration of new methods and new ideas, and helped the Government to reconstruct the national system along modern lines.

In spite of the opposition of the priests, literature scattered in the homes has done much to disabuse the minds of the people of erroneous conceptions, and has taken the edge off their fanaticism. Besides those baptized into the Evangelical Church many have profest to accept Christ as Savior.

The people of Bolivia are more liberal than formerly, less fanatical, more ambitious, more open to foreign influence, but something more than reformed laws and improved educational facilities are needed to touch the inner life of the people. The regenerating influence of the Gospel of Christ is absolutely necessary.

A GREAT CHURCH IN AFRICA

FOR a church of 2,297 members to be developed in nineteen years from a group of two men and four women is remarkable. That such a church has 15,000 contributors by envelop to support its 107 evangelists and seventy village schools almost surpasses belief. This has been done by the Presbyterian Mission at Elat, German Kamerun, West Africa, in the interior of Africa, where natives formerly were cannibals. In addition to its membership of 2,300. Elat has two catechumen classes, numbering respectively 2,000 and 1,300. No one can be admitted to the Elat church as a member without a probationary period of at least two years under weekly instruction This gives the in these classes. church a waiting-list over six times its membership.

The first test of the African mission convert, when admitted to the probationer's class, is that he must

give up his fetish; the next he must settle his palavers—pay his debts, give up surplus wives, give up outwardly at least every immorality. Then as a third step, he must take a bunch of envelops and become a weekly contributor—two years before reception into the church. A careful record is kept, and his card is punched each month for church attendance and for contributions.

During the twelve months ending August 1, 1914, 7,500 persons confest Christ at the Elat church. Of these, 5,000 were led to Christ by the native workers. The entire foreign missionary force last year consisted of three ordained men, four laymen, five missionaries' wives, two single women.

NATIVE EVANGELISM IN GUATE-MALA

EVANGELICAL work in Latin America is gaining headway, but is even more difficult than in non-Christian Africa and Asia. therefore, particularly encouraging to read of the efforts put forth by members of the Evangelical churches in Guatemala, Central America, for the evangelization of their own people. Recently, at a Home Mission meeting in the Presbyterian Church in the capital city, it was decided to use the Home Mission funds already collected to erect a chapel in Amatitlan. One of the members of the present little church in Amatitlan a few years ago was a drunkard and a saloonkeeper. When he was converted he cast out the rum and turned his house into a preaching-place, and for several years the Gospel has been preached there. Now he has offered to give the stone with which to make

the front of the church, and the dirt with which to make the adobes, or sun-dried brick.

Another man, who had been a fanatic and a drunkard, gave a month's wages with which to begin with the purchase of the lime, and has promised to furnish all the lime as it is needed. He was converted while working on the girls' school building.

Another Christian, who is a painter, has promised to paint the building as his contribution, and another who has oxen will do the hauling.

The Home Mission Society in Guatemala city has collected within the last year one hundred and fifty dollars in the midst of the hardest times ever known there. Many give a part of their time as well as a tenth of their income to God's service. These are the beginning of signs wrought by God through the people of Guatemala.

CHANGES IN THE SOLOMON ISLANDS

O NE of the striking results of Christianity in the Melanesian Islands is the fact that peace and unity result from the missionary work. Human life is held very cheap among the heathen in Melanesia, and murders are of frequent occurrence. The death of a chief, the death of a loved child, a murder, a death by misadventure, all have to be countered by a further death. The introduction of Christianity in any village alters all this, and brings security of life and peace.

There is no community life among the native people apart from that in the mission villages. The heathen live in scattered settlements and know nothing of organized com-

munity life. One of the first effects of Christianity is to gather together the various scattered family groups, and to give them a settled habitation and a common interest, and thus to promote an outward unity.

THE GOSPEL AND THE ESKIMO

I N contrast to the statements of some travelers that the Eskimo should be left alone in their ignorance and squalor stands the forceful testimony of Mr. John Firth, a Scotch officer of the Hudson Bay Company, who has been in the north for over forty years. Bishop Stringer quotes his remarks on the changes wrought by Christianity in the Eskimo.

"The Huskies (Eskimo) are as different as light is from darkness compared to a few years ago. They used to be dishonest and treacherous. Each man carried two knives, one in his boot leg and the other in his hand, and no one felt safe when they were about. They stole whatever they could lay their hands on. When the Husky boats were seen coming up the river for their annual visit in the summer, everything movable was hidden away that could be stolen. They were openly shamelessly immoral. It would be indecent even to attempt to describe the depth oftheir immorality. Now what a great change! I have not heard of any stealing at all of You can trust an Eskimo with anything, and morally you would not know they were the same people."

The change is not simply one of moral standards, but is marked by a genuine devotion to Christianity. The Bishop tells of ten Eskimos who agreed to go with a missionary on a two years' trip, at their own expense,

(hunting and trapping for a living) to a distant island, to carry the Gospel which had transformed their own lives.

UPROOTING VICE IN CHICAGO

EVERY large city should be encouraged and instructed by the recent report of the Chicago Committee of Fifteen, that has been fighting against commercialized vice in that city. This committee numbers among its members some of the ablest and most energetic citizens of Chicago, including many well-known church people, and the vice interests have come to fear the committee more than any other force in Chicago.

The publicity methods have had a tremendous effect. Hundreds of houses in the city have been rid of immoral women by owners or agents who had been indifferent in regard to the use of their property or who had been content to receive revenue so long as their names were not involved.

The committee attributes much of its success in the elimination of vicious resorts to the cooperation of real estate owners and agents. Real estate men are acknowledging that it is neither good morals nor good business to permit property under their control to be used for immoral purposes. The removal of telephones from evil resorts has also been a great blow to the traffic.

Churches and congregations are asked particularly to help in the organization of new councils, local bodies which will cooperate with and assist the committee in its further work of suppressing commercialized vice. Let other cities take notice.



COMING EVENTS



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, 1840.

1st—American Christian Literature Society for Moslems Conference. Addresses by Dr. John R. Mott and Dr. Samuel M. Zwemer, New York. 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 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. 10th to 12th, 14th-Laymen's Missionary Movement Conf., Portland. Me. 14th to 17th-Laymen's Missionary Movement Conference, Boston, Mass. 14th to 17th-Laymen's Missionary Movement Conference, Cincinnati, O. 16th-Provincial Synod, Protestant Episcopal Church, Richmond, Va. 21st to 28th-Home Mission Week.

28th to Dec. 1st-Laymen's Missionary Movement Conf., Wheeling, W. Va. 28th to Dec. 1st-Laymen's Missionary Movement Conf., Waterbury, Conn. 29th—The 40th anniversary of the opening of Doshisha, Japan, 1875.

December

1st to 3d, 5th-Laymen's Missionary Movement Conference, Manchester, N. H. 1st to 3d, 5th-Laymen's Missionary Movement Conference, St. Louis, Mo. 5th to 8th-Laymen's Missionary Movement Conference, Cleveland, O. 5th to 8th-Laymen's Missionary Movement Conference, Albany, N. Y. 8th—The 75th anniversary of the sailing of Livingstone for Africa, 1840. 8th to 10th, 12th-Laymen's Missionary Movement Conference, Toledo, O.

Facts About South America

South America is nearly 5,000 miles long and 3,000 miles wide in the widest part.

There are ten republics, exclusive of Panama and the Guianas.

It has the largest rivers, greatest mountain ranges, and the densest forests of any continent in the world. The Amazon River has 60,000 miles navigable waterway.

The River de la Plata is 150 miles wide at its mouth, and it is thirty miles wide in front of the city of Buenos Aires, situated 150 miles up the river. It is notable that a high degree of material progress has been made only where there is a large influence exercised by the outside world. Towns left to themselves make little progress.

In nine of the ten republics Spanish is the chief language, in the tenth, Brazil, Portuguese is spoken.

In most of the countries there are tribes of Indians who speak different languages.

South America has over 300 tribes of Indians, some of whom have come under the domination of the Roman Catholic Church, but many have not yet been reached by either Roman Catholics or Protestants.

The population is about 50,000,000, out of which number probably 40,000,000 have not heard the Gospel sufficiently intelligently for them to understand. At least they do not give evidence of it in their lives.

South America is exceedingly rich in natural resources. Material prosperity is advancing rapidly, and education is being pushed in most of the republics.

Nine of the republics have granted religious toleration, and the tenth, Peru, is expected to pass the final stage before very long.

From the beginning of Rome's domination of South America every effort has been made by the priests to prevent the spread of evangelical truth.

The Bible is pronounced an immoral book which will corrupt the minds of those who read it, consequently the priests seize every opportunity to destroy it.

A large percentage of the men are opposed to the Church, and do not believe in the priests or in their teaching.

In Brazil there is no state church, tho the Roman Catholic Church is generally recognized.

The most bitter opposition comes from the priests. As a rule the governmental authorities encourage, rather than otherwise, all evangelical work. The progress of evangelical work is not limited by law or by opposition, but by the paucity of workers and the lack of sufficient means.

In some parts is to be seen the most polished civilization, and in other parts there exist degrading forms of slavery and diabolical atrocities.

There is no continent that has so few missionaries for its size and population.

In any of the ten countries a missionary could have a city and dozens of towns for his parish. In some of the countries he could have one or two provinces without touching any other evangelical worker.



ONE RESULT OF CHRISTIAN MISSIONS IN JAPAN
A mass meeting of Sunday school teachers and pupils, Hebiya Park, Tokyo, April 18, 1915

What Christianity Has Done and is Doing for Japan

BY PRESIDENT KAJINOSUKI IBUKA, TOKYO, JAPAN
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ROTESTANT Christian missions first entered Japan a little more than fifty years ago. It is true that this is but a short

span in the history of Christianity or of a nation; but the questions are often asked:

What has Christianity done for Japan during the fifty years now past?

What results has it produced upon the thought and life of the people?

Has it proved of practical value as a power to uplift that thought and life?

To answer these questions intelligently it is necessary to look back and compare the general situation half a century ago with the general situation to-day. It is a well-known historical fact that fifty years ago the old edict prohibiting Christianity as "the Evil Sect" was still in full Notice-boards proclaiming force. this stern decree were erected in conspicuous places throughout the country. Once in every year the head of every family was required by law to present to the authorities a written statement, endorsed by the Buddhist priest of the parish, declaring that neither he nor any other member of the family belonged to "the Evil To profess Christianity meant death; the barest suspicion of it brought imprisonment.

tianity was not only treason to the state, but also to the family. More than that, it was popularly believed to be closely allied to sorcery. Fifty years ago a Christian was considered an enemy to the state, an enemy to the family, an enemy to society.

What is the position of Christianity to-day? The national constitution, freely granted by the late Emperor Meiji, now guarantees freedom of faith. This provision was inserted only after most careful consideration. I once heard Prince Ito. the framer of the Constitution, declare that there was a prolonged and spirited discussion before the article What did its inserwas adopted. tion mean? For centuries Shinto. Buddhism, and Confucianism had all been recognized as lawful; but Christianity was a forbidden religion. Thus, when the Emperor gave the Constitution to the nation, it meant that Christianity had passed forever from under the ban of the Empire, and all were free to profess their faith in Christ. A few years ago when the government called together the so-called "Three-Religions Conference" in Tokyo, seven Christian ministers were accorded precisely the same treatment as the Shints and Buddhist high priests and took a leading part in the conference. Fifty years ago such a thing would not have been considered possible.

Moreover, there are to-day thousands of Christians in Japan who themselves together assemble every Lord's day for prayer and praise and the reading and preaching of the Word of God. Many of these are men and women of standing in the community-lawyers, physicians, professors in the universities, editors of influential newspapers, officers in the army and navy, members of the National Diet. Two of the Presidents of the Diet were Elders of the Church of Christ in Japan; as is also Judge Watanabe, the Japanese Chief Justice in Korea.

There are now in Japan many Christian synods and conferences and associations. There are 100,000 Protestant Christians with, perhaps, three times as many more who are allied to them by conviction if not by church-membership. More than two hundred congregations support their own pastors and do work similar to that of independent congregations in Europe and America. There are 1,875 Sunday-schools, with 108,000 teachers and pupils; and 81 Young Men's Christian Associations, with The Y. M. C. A. 8.600 members. halls in Tokyo, Kyoto, Osaka, Kobé, and Nagasaki are substantial buildings, in which an effective work is being done.

There are many Christian schools and colleges. Among those for boys and young men are Doshisha in Kyoto, and the Meiji Gakuin, Aoyama Gakuin, and St. Paul's College, in Tokyo. Among those for girls and young women may be mentioned Kobé College, the Ferris Seminary, the Joshi Gakuin, Aoyama Jo Gakuin, and Miss Tsuda's school. Such institutions as these are centers

of ethical and spiritual forces, and in them many come to know the truths of Christianity and to accept Christ for themselves.

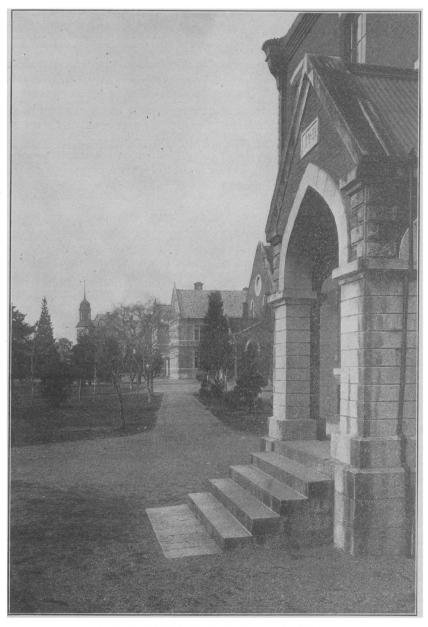
These are things patent to all, and may be pointed to as the *visible* and *tangible* results of Christianity in Japan.

But there are also other results, less apparent, it may be, to the casual observer, but of vital importance in rightly estimating the Christian movement in Japan. I refer to the molding and creative influence of Christianity, as manifested in the changing ideas and ideals of the people. The following examples will serve as illustrations.

Changes Wrought by Christianity

I. A striking instance of this influence of Christianity is seen in the change effected in the estimate of the rights of the individual.

In old Japan, as in the Roman Empire, the state was every thing, and the individual nothing. Only recently have Japanese words for person and personality been coined. Loyalty to one's feudal lord was the loftiest of virtues; and the history of Japan is full of memorable examples of its exhibition. Devotion to the welfare of the State has not ceased to be a virtue worthy of praise; but, along with the old, something new has come. The old patriotic devotion remains; but it has been supplemented by the principle of the rights of the individual. It is recognized in the new Civil Code as never before; and it has changed and is changing the mind of the people in their thoughts of humanity. No one can deny that this change is due primarily to the teaching and power



A VIEW OF DOSHISHA UNIVERSITY, KYOTO
A Christian University founded by Joseph Hardy Neesima, a Japanese Christian

of Christ, who first proclaimed with a new clearness and insistence the essential equality of men as brothers. This is an entirely new doctrine in Some years ago Chief-Justice Miyoshi declared in a public address that while, as a Christian, he was still only a novice, he had no hesitation in affirming that he was no longer the same man that he was before he embraced Christianity. Many of his ideas, he said, had undergone a complete change; among them those regarding the individual soul. This is only one example out of thousands.

2. Another radical change in the ideas of Chief Justice Miyoshi, brought about by Christianity, was that regarding the position of woman.

It is generally admitted that the position of woman in Japan was always superior to that of her sisters in most other Oriental countries. She had a dignity and an influence in the family unknown elsewhere in Asia. Still her position was very different from that of women in countries whose civilization has been largely molded by the principles of Christianity.

Both Buddhism and Confucianism teach that woman is essentially inferior to man: she is subject to what is called the "threefold obedience." As a daughter she must obey her father implicitly; as a wife, her husband; in her old age, her son. This obedience was an obedience which might deprive her of the most sacred personal rights. The wife who was childless, or who refused to obey the most arbitrary command of her father-in-law, might properly be divorced. It was even regarded as

a praiseworthy thing in some instances for a daughter to sacrifice her virtue for the benefit of her father or family.

In Japan, even more than in the West, the family is the unit of society; and this carries with it inferences that still at times bear heavily upon women as members of the family. Nevertheless, to one who knew the old Japan, the change in the position of woman is a revolution.

Let me quote a paragraph from the Introduction to the translation of the new civil code by Mr. Gubbins of the British Embassy: "In no respect has modern progress in Japan made greater strides than in the improvement of the position of woman. Tho she still labors under certain disabilities, a woman can now become the head of a family, and can exercise authority as such; she can inherit and can own property and manage it herself; if single or a widow, she can adopt; she is one of the parties to adoption effected by her husband, and her consent in addition to that of her husband is necessary to the adoption of her child by another person; she can act as guardian or curator, and she has a voice in family councils."

One who knows the history of the West knows well that the position of woman in the Roman Empire was very different from what it is in Christendom. The improvement in the position of woman was chiefly due then, as it is now, to the influence of Christianity. History is simply repeating itself.

3. The Christian higher education of women is another fact of deep significance. To Christian missions belongs the honor of introducing the higher education of young women. There are now many govhigh-schools ernment for girls throughout the country. There are government higher - normal schools for young women, tho as yet no colleges. Christian missions, however, have at least half-a-dozen colleges or collegiate departments for young women. Recently Count Okuma, in expressing his appreciation of the value of Christianity to Japan, laid especial emphasis on the fact that the elevation of the position of Japanese women was largely due to Christianity.

4. Another fact which Count Okuma placed to the credit of Christianity was the introduction social reforms and betterment. Among these may be mentioned the temperance movement, the Woman's Christian Temperance Union, phanages, work for discharged convicts, homes for lepers, rescue homes, There are now in Japan many such institutions maintained by Buddhist or other non-Christian societies; but they did not exist before the entrance of Christianity, and by general consent the most successful ones are carried those on by Christians. Among these reference may be made to the well-known Okayama Orphanage; Mr. Hara's Home for Discharged Convicts; the rescue work of the Salvation Army, and the Christian asylums for lepers. It was the example of Christians that gave the impulse to similar enterprises by non-Christians.

5. Christianity is bringing into the language and literature of Japan new world-views, new ideals of life,

new conceptions of sin, new thoughts of God.

It is a fact of deep significance Christian words such phrases as gospel, faith, temptation, resurrection, the kingdom of heaven have now become household words, even in non-Christian families. is not too much to say that the rising generation, when it thinks of religion, will have to think of it in the terms of Christianity. In fact, to-day, when the people speak of religion (Shukyo) they usually mean Christianity. Nor is this all; to the intelligent Japanese tianity is the only religion that is lofty in its ideals and in which there is the power to lift men up to those ideals.

Civilization and Christianity

For a number of years there has been among the more thoughtful men a growing conviction that the old ethical ideals and sanctions have lost their authority. It has also become manifest that mere growth in knowledge does not bring with it a higher spiritual life. The young men of the present generation know far more than their fathers knew, but they do not do better. Sometimes it seems as if they were doing worse. feeling has been greatly deepened by the recent scandals in the navy and among the priesthood of the largest Buddhist sect; and there is keen consciousness of the need of ethical and spiritual renovation. But where is the new transforming power to be found? Japan has tried to reap all the fruits of Western civilization without Christianity; and the attempt has proved a failure. In science, in the system of education,

in the new laws enacted, in the adoption of government under a constitution, in commerce, in the organization and training of the army and navy, there has been conspicuous advance; but in one vital point there has been no corresponding advance. In its moral life Japan has been, if anything, retrogressive; and the more thoughtful men are coming to see that something more than a mere cultivation of the intellect, or the establishment of constitutional governor material prosperity, military strength, is necessary for the true well-being of the nation.

Therein lies the real significance of the so-called Conference of the Three Religions held a few years ago at the invitation of the Minister of Home Affairs. The purpose of that conference, as described by him, was to give expression to the conviction of men in authority that religion is essential in the life of both the individual and the nation, and to call upon all who profess religion to remember their responsibilities. The fact that Christians were included among the representatives composing the conference was public recognition of Christianity as one of the influential religions of Japan.

A vigorous nation-wide evangelistic campaign is now in progress in Japan. The meetings are crowded with interested listeners, and thousands of men and women are recording their names as sincere inquirers after the truths of Christianity. This is only another one of the many signs of the times; the people are turning their eyes and thoughts to

Christianity as the only source of power adequate to the great task of a moral renewal of the people. This is the explanation of such a readiness of the people to hear and ponder its message of faith and hope and love.

The outlook, therefore, is full of promise; but the great task is still to be performed. It should not for a moment be supposed that there is no longer need for missionary work in Japan. It is true that there are Japanese churches planted firmly in the soil; but what are one hundred thousand Christians among fifty millions of non-Christian Japanese, and whose number is increasing year by year half a million or more? The old, deep-rooted, intellectual, social, and moral hindrances in the way of Christianity still remain; and they are now strongly reinforced by the rationalism, the agnosticism, and the materialism of the West. The present terrible war between the Christian nations of Europe, and the reports of shameful violations of international treaties, and the inhuman actions of the contending armies are setting up a new obstacle in the way of the Christianization of the people of Japan. The work requires new patience and new courage. looking over the past fifty years, and remembering all that God wrought, and looking forward to the future with so many of the signs of the times beckoning on, we may go forward with good courage and in strong confidence that the Land of the Rising Sun will one day be made the Land of the Risen Sun of Righteousness.

He who has no passion to convert needs conversion.—Arthur T. Pierson

How to Secure Large Gifts

SPIRITUAL METHODS OF DEVELOPING ADEQUATE STEWARDSHIP

BY REV. ABRAM E. CORY, CINCINNATI, OHIO Secretary of the Men and Millions Movement of the Christian Church



GREAT age brings great responsibility and great opportunity to the Church and to its individual members. It is utterly im-

possible to supply the demands while the old notions of stewardship prevail and with the present hesitancy on the part of the Church to undertake great things.

How can large gifts be secured?

They can not be secured by machinery, nor by mechanical devices. The reaching of the individual for large things for God must and can be accomplished by spiritual methods only.

A Worthy Task

The adoption of a worthy task is the first step necessary to secure large gifts. If the Church is to reach the business man who has succeeded, or the individual who has property, it must speak the language of large enterprises. Business men do not hesitate to face the largest responsibilities, because they have been taught that responsibility and business are synonymous.

The same lesson must be taught by the Church. It must make the two terms synonymous in the mind of the business man. In order to do that, care must be taken that the Church does not deal alone in large figures, but in large tasks. The task that appeals to the business man must be one that anticipates a great need. The need must be more than

an appeal to mere sentiment; it must be one, the supplying of which is vital to the world's ongoing. It must be a task with a big human appeal

The curse of formalism was left to the Church by the Middle Ages. The note of the twentieth century brought to the world by the doctrine of Christ is a humanitarian note. If the Church is to fulfil Christ's mission, and, particularly, if it is to reach the man who is steeped in practical affairs, it, too, must have this note.

The task must also embrace a That individual great opportunity. whom we sometimes call the "hardheaded business man," is one of the greatest dreamers in the world. He is accustomed, in business, to look down an avenue of opportunity, and to dream of its possibilities. So when a task is undertaken by the Church, it must have in it an opportunity that is comparable to the great openings in the business world. the task is formulated, it must not be stated in the usual terms of the Church, but it must be stated in the concrete, definite, business terms with which the man of affairs is familiar. Need can be stated in definite terms. The necessity of supplying that need can be put in concrete form. possibilities of any proposition can, upon a legitimate basis, be foretold as in the business world. Any call for liberality to the Church must have in it the concrete and the definite.

Given such statements of the task, there is an appeal to a man's conscience. Thank God, the day is passing when an appeal to prejudice will bring money! That strong current that is carrying us all toward Christian union has made it impossible to appeal to prejudices. We must appeal to the consciences of men. longer can we go to a man and get his money because "our church" is planning to do this or that. What he wants to know at once is whether he is helping to supply a world need whether there is an opportunity that is big for God in the things he is undertaking. More enterprises are failing in this hour because the appeal is to prejudice rather than to the conscience, than for any other single reason.

Last of all, but perhaps most important of all, is the fact that any worthy task which will call forth a worthy response must be a spiritual task. A real spiritual task is big. A real spiritual task fills a great need. It is humanitarian. It embraces a great opportunity. It can be stated in concrete, definite terms. It appeals to the conscience, and not to the prejudice. It is a task that links with it the names of Christ and God as naturally as any business proposition connects business terms.

The Prepared Giver

With a worthy task, we can go to the prepared giver. How often we have failed to realize that before money is secured there must be the prepared giver! We have thought that the estimate of Bradstreet or Dunn was the necessary thing. That hour is past. The time has come when we must know how real is the religion of a man's life rather than how high is his financial status. Money for the Kingdom will never come, except in an incidental way, from the unprepared. A few men may give in a large way because of the burden of their wealth, but this is rare. The unprepared possessor goes away, as the rich young man went away, sorrowfully.

The steps of preparation are many. First, a man must be prepared in his childhood, if possible. How many men whom we meet are saying, "These terms are new to me, for while my father was a man of wealth, his giving to the Church was only very incidental and very meager!" When we meet the rare individual whose parents were liberal and who gave in a large way for God, the increase is natural.

One of the greatest drawbacks at the present time to prepared giving, is the timidity of the average preacher. The preaching of a man on this question can almost instantly be determined by the standards of stewardship that prevail in his congrega-The preacher who apologizes when he mentions money for the Kingdom is one of the surest cultivators of stinginess. On the other hand, the pastor who speaks in clear and forceful tones on the need and opportunity of the world, and of a man's responsibility toward it, and of the continual responsibility that a man has in his relation to moneythat pastor will cultivate real stewardship.

It is a peculiar fact that a great many business men have world visions in everything except the Kingdom of God, and yet the biggest things that are moving out in the world are the enterprises of God. When the Church speaks a world-language and practises a world-citizenship, then the man of wealth will be prepared with a world-vision. Large giving depends more upon vision than, perhaps, upon any other one thing.

The call of the Master for the lifted eyes to the harvest ripeness is the call in this present hour. The giver must be prepared by love for the work. Men love their money. They love what it will bring them. They will not let go of this money unless there is a corresponding love for the world-task. Exceptions may occur, but we must recognize that the members of the Church are not giving adequately, and they must be brought to these high ideals.

The greatest preparation that can be made by any man is the preparation of prayer. The man who gives in a large way must be a man who prays and broods and knows.

The Prepared Messenger

The man who goes to a man of this kind must be a prepared messenger. How many times men who are dreaming over the things of the Kingdom of God have been repulsed by the unprepared messenger! God has always used men in mighty enterprises who have been prepared for special tasks. In leading the Church to the larger stewardship, there must be the preparation of the messenger. He must be prepared by a life of prayer. No man can go to this task unless his very life is immersed in prayer. If he fail in this his message must, of necessity, have a false note. It will not ring out with Godpossibilities. He must go consumed

with the passion that knows no denial. The man who is prepared with a passion like this can accomplish what otherwise would seem superhuman.

He must go with a great sympathy toward the man he approaches. Many times men go into the office or into the home of the man of affairs. thinking only of their own viewpoint, and not thinking sympathetically of the other man's attitude. The Church often shelters its messengers, and they are unconscious of the crush and temptation of the man in the business world. They think that because a man can write a check for a large sum of money, he should do it at once. They fail to remember the adjustments, the curtailments, and the embarrassments that such a gift may mean.

A man of large affairs, worth millions, said recently: "I believe I am harder up than that day-laborer yonder." I think it was true. The demands upon him were far greater, according to his resources, than upon the laborer in the street. Comparatively speaking, the man with millions was more embarrassed financially than the man with nothing.

The messenger must go with a knowledge of his task. He must impress the business man as being efficient and expert. His information must be definite, and no matter what unexpected questions are put to him, he must have such a knowledge of his task that nothing can surprize him and the merest detail can be answered at once. When he goes, he must talk a direct language, but it must be God's language. It must have dignity and power in it.

One of the greatest curses in the

whole question of giving is that we have approached it either in joking or in an apologetic method. Recently a man went to a man's office, and said: "I have come to pull your leg." He went to a man who had been praying over a great task. He went to a man who was anxious to talk in spiritual terms about the things of the Kingdom. This man was so chilled that he made a negative reply to the request.

'The same methods of consideration that are used in the business world, the same appeal to the intellect, should be used by the messenger of God. The business world is avoiding high-pressure methods, and when it comes to the Kingdom of God these same high-pressure methods must be carefully avoided. In dealing with a man who is thinking of giving to the · Kingdom of God there must be the greatest gentleness—the gentleness of the Christ must fill the heart of the messenger. If the man is rude or gruff, that should call out even more gentleness and sympathy. When the messenger leaves the man's office, he should always have the privilege of coming back. The man with whom he is dealing should be left with a desire to see him again and anxious to consider again the whole work of the Kingdom.

The Power of Prayer

Those who are seeking gifts must recognize one power. They must recognize the power of prayer. The enterprises of the Church that have failed, can, in most cases, be marked either by the lack of prayer or by the lack of faith in prayer. From the hour that Christ said on the mountain-side: "Ask and it shall be given

unto you," there has been the necessity for the Church to believe this. Not only a belief in prayer is necessary, but there must be the vital practise of prayer. The Church long ago formally accepted all of the principles of prayer in their relation to comfort and to sorrow, but it has not accepted prayer in its vital relation to its gigantic enterprises. It is at this point that the enterprises of the business world and the enterprises of the Church must separate. enterprises of the Church must have all of the careful planning, all of the sagacity, all of the looking forward that business enterprises have, but, in addition to these, they must have power back of them, and that power can come alone from prayer,

The practise of prayer is an absolute requisite to the securing of large gifts. Prayer must permeate the individual messenger. Prayer must permeate the giver, and the whole Church must be in prayer for any enterprise that is to succeed for God.

Obstacles to Larger Giving

Even when there is a worthy task, a prepared giver, a prepared messenger, and the whole enterprise permeated by prayer, there are still obstacles to be confronted. The general principle must be accepted, that men do not give easily. Men's life's heart and blood is wrapt up in their money, and it must be a tremendous motive that causes men to let go of their money. The excuses that a man may give are many. They are plausible. They are excuses that appeal to his reason, that his friends accept, and that his family urges, and to get back of these there must be a . tremendous motive power.

One of the most frequent excuses given is the one of a man's obligation to his family. That is a legitimate consideration, but it is not legitimate beyond a certain point. The messenger should have courage to recognize a man's real obligation to his family, but he should also point out that too high standards of living, too much money, and too much ease may lead to enervation and to disaster.

Following this comes the excuse of the need of a man's money in business. This is one of the most difficult that there is to answer. A man urges his business needs. Again the question is—Shall all of a man and all that represents that man be given to his business until it is too late for him to recognize other needs and to enjoy the supplying of them?

Another excuse frequently met, is the standards of living. Many a man will say, "I can not give with my present standard of living. Recently, I was in the office of a man whose face actually worked with emotion as he said, "I want to give, I long to give; but here is my income and here is my outlay. I have no defense for the outlay," he added. have built a house far beyond our We have entered a society that makes its demands upon us far beyond our income; yet what am I to do?" And with tremendous emotion he remarked, "I would give anything if I had the courage to change my standard of living."

The messenger who goes to a man like this must deal with him with the tenderness of a woman; but, at the same time, he must leave a note in his heart that will forever make the man dissatisfied with that which is wrong in his present standards.

Another common and frequent excuse is that a man is in debt. The messenger should have the courage to ask him what his debts represent? What do they mean? Are they not to make him richer, to increase his holdings? Then, over against that, the question should be asked, gently and kindly, "Is not the real question not how much of my money will I give to God, but how much of God's money will I keep for myself?"

A messenger went into a business man's office, and on inquiry from him as to how much another man had given, replied that he was not able to give because he was in debt. business man, who is one of the most gentle and polite in the world, struck the table and said: "That is a false standard. The man who is able to borrow for himself should borrow for God," he said. "I have just borrowed four thousand dollars to increase my business; I am going to put up collateral and borrow that much for the work of God in China." And he did.

It takes courage to preach a revolutionary doctrine like that. Men will shrink from it and try to combat it, but is it not right?

Another reason frequently given is the many calls that come. This is one of the most difficult reasons to answer and one most frequently made. The man who makes an excuse like this must be shown that the present cause is a paramount one, and that it has in it greater opportunities for investment for God than any other.

In going to men, it is often re-

marked that they really are different men in their offices than they are in the church or in their homes. A great business man, recently, in a meeting with his friends—a man who is warm-hearted in his Christianity—confest very frankly that this was true, that men of business affairs really lead two existences. He said, "I know that at home and at church I am gentle and considerate, but, somehow, at the office the drive of the business machine controls me and manipulates me, and takes me out of myself."

In going to men we must meet them at a time when the best of their life is uppermost, and we must be able to call out from them the best that is in their lives.

These excuses many times seem insurmountable, but over against them is the power of Christ working in the heart.

The Triumphs of Stewardship

First of all, the man solicited should be shown the unexpected returns that many times come from a gift. Four years ago a girl heard the appeal for a Bible-college building in China. It was a simple appeal for one specific enterprise. It was not connected with any great movement. It called out from this girl's heart a liberal response. This gift moved her church until from that simple gift of six thousand dollars it went out to raise a million for foreign missions, and other millions for other enterprises. A story like this to a business man, showing returns, and how giving provokes giving in others, will answer many objections that may seem to him in the beginning insurmountable.

Begin by getting a man to praythat is one of the most necessary things in giving. A man who had given fifty thousand dollars on a million-dollar enterprise, said to a messenger one day, with tremendous emotion: "If you can keep me praying you will get my money." man went one morning, months later, to a prayer-meeting, which he led. He came out of that prayer-meeting with a tender heart. He was approached on the question of giving a million dollars. He did not give it quickly, but he went quietly to the study of God's word and to weeks of It was out of the months that were back of him, it was out of the immediate hour of prayer before the suggestion was made, it was out of the prayer that followed, that led him to decide to give a million dollars for God. All the objections that have been urged above could have been urged by this man. He was in debt a million dollars. His business needs were pressing upon him. The calls were endless, yet on his knees, praying over the world's needs and the world's opportunity, these various excuses sank into insignificance, and the real task and his obligation to God were supreme.

Another great object that must be continually urged is the relation of the giver to those who have gone before. A woman whose husband had been a doctor was considering what memorial she could leave for her husband. She thought of a marble shaft, and a great many other things appealed to her, when the world's need was laid upon her heart. At first she thought she could give five hundred dollars, then, later, the larger appeal came to her, and she gave thousands

of dollars to build a hospital in Africa, that the name of her husband and the name of his Lord should be linked together to the end of time.

The messenger seeking gifts should make a call to sacrifice. The supreme gift of the world's history should be constantly upon his lips, and the immediate sacrifices that men and women are making in this critical hour should be told frequently to those who are considering gifts of their money. Many times the messenger will not need to make his request. The prepared heart will be making decisions before he comes.

A woman recently came to a messenger of a great enterprise and said, "I wonder if you are discouraged." The messenger confest that under the terrible strain there were certain discouragements. The woman said, "I had intended to give a tenth of my principal. I am worth one hundred thousand dollars. But now that God has laid the matter so heavily upon my heart I am going to give one-half. I have family obligations. but when I think of what women are doing in Belgium and in other countries for their countries' sake, I feel that I would indeed be unworthy if I gave less than one-half to my Lord."

The working of conscience in people who have accumulated wealth, leading them to give a legitimate share to God, is one of the greatest aids to larger stewardship. It goes many times far beyond what even the messenger would ask. In a critical time last Autumn, when the stress and burden of business affairs were trying, messengers went to a man who was known to be losing one hundred dollars a day in his

business. He was not a man of very large wealth, but one who would be rated only as a man of moderate means. This man said, "I am sorry you have come, yet at the same time I am glad. My judgment tells me that I ought not to give anything, but my conscience says that I must. I am going to give you two thousand dollars now, and if you will come in the spring I feel very sure that I can increase this to five thousand."

No argument of the messengers could have brought about this decision. It was the prepared conscience alone that could work in this way on this man's heart.

In contrast to him how different was the other man who had come to the end of his day. His daughter was in a great college and had appealed to him to endow a chair in the college. The pledge was made out and his family all wanted him to sign it. His hands shook as he reached with the pen to sign it, and then, torn with emotion, he laid down the pen and said, "I can't do it. I have had the money too long. I simply must keep it. I suppose I shall go into my grave with it. Oh, that I had had a different training and a different vision." He said, "I want to do it but my will will not let me." If back of that man had been preparation of the conscience and prayer, his answer would have been different.

Very often when we go to a man and ask him to give, we think that he has not given according to his means. Frequently this is true, but we know that a man will and can give only according to his vision and his light. We must remember that there is growth in giving, and what a marvelous growth it is! A point that must be continually emphasized is that a gift is but the beginning of larger and better things. Compare two campaigns conducted by one of the great denominations in America. It can be seen from a few cases how giving increased.

In the first campaign a man gave fifty thousand dollars; in the second, a million dollars.

In the first campaign, a woman in Texas gave a thousand dollars; in the second, one hundred thousand.

In California a man gave five thousand dollars in the first campaign and thirty thousand in the second.

In Colorado a woman gave ten thousand dollars in the first campaign and one hundred thousand in the second.

In Ohio a family gave thirty thousand dollars in the first campaign and one hundred and five thousand in the second.

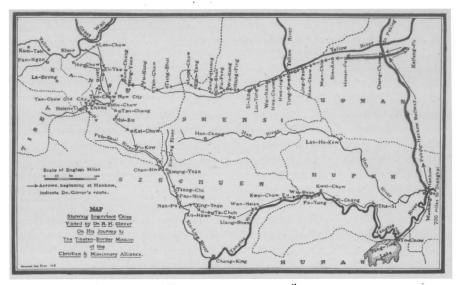
In Kentucky a man gave five hundred dollars in the first campaign and five thousand in the second, and he informed the messenger that he had given to other things another five thousand dollars since he gave

the first five hundred. Giving is one of the most contagious things in the world.

Any campaign should be concerned not only with the large givers, but it should seek also those moderate income. A girl Chicago gave until it kept her from securing clothing that she needed. Her pastor protested and the leaders of the movement in which she was interested practically refused to accept what she gave, and then she said, "Do you know that my interest in these larger things is all that keeps me from the street? You do not know what it means that I can have a part in things like this."

All of these cases bring us to brief but definite conclusions that giving must never be mechanical, that no pressure but the pressure of Christ's love must ever be put upon the life, that the call of the Church must be as big as the world, and that with the world's needs before the Church, the Church must be driven to its knees. Truly, the only way of caring for the world's need in this crisis-hour in world affairs, is, as in ancient days, "Not by might nor by power, but by my spirit, saith the Lord of Hosts."

My Ledger			
The Slipsh	od Giver	The Systems	atic Giver
Spent for Myself Big Sunday Dinner\$ 5.00 Entertaining My Club 2.50 Candy, Sodas, Cigars, etc 10.00 \$17.50	For My Lord My Missionary Offering for the Year . 50 Cents	Sold Corn for \$400.00	aside for the
Be honest enough wit	th yourself and with and tures, and see wh	a page from your I your God to put down at share God gets fr KERR, in The Chris	n in black and white om you.



DR. R. H. GLOVER'S JOURNEY TO "THE ROOF OF THE WORLD." ARROWS INDICATE DIRECTION

A Trip to the Roof of the World

A MISSIONARY JOURNEY TO THE TIBETAN BORDER AND BACK

BY REV. R. H. GLOVER, M.D. Foreign Secretary of the Christian and Missionary Alliance



HE plateau of which Tibet is the center has appropriately been called "the roof of the world." The writer's recent journey to the

eaves of that roof, on the Kansu-Tibetan border, was for the purpose of visiting the China-Tibetan Border Mission of the Christian and Missionary Alliance, in S. W. Kansu and the adjacent province of Ando in Outer Tibet.

Hankow, the large and growing Yangtsze river-port, 700 miles inland from Shanghai, is the point of transhipment and distribution for missionaries and their supplies to the great interior provinces north, west and southwest. Our route, which occupied four months and covered 3,200 miles, took us through five of China's provinces: Hupeh, Honan,

Shensi, Kansu, and Szechuan. It would be difficult to map out in any other country a tour offering equal variety of features and experiences.

We spent seventy-five days in actual travel by railway, mule-chair, mule-litter, horseback, sedan chair, native boats, and river steamer. In addition to members of the Christian and Missionary Alliance we met with 115 missionaries, representing nine societies, at 22 centers.

Sights by the Way

There were many interesting varieties of landscape, soil, products, food, customs, etc. Proceeding northward from Hankow by rail, the low Yangtsze flats soon gave place to higher, rolling country, until paddy fields had altogether disappeared and we saw great fields of millet, kaoliang (sorghum), buckwheat, sesamum

and beans. A pleasing fact was that we found no vestige of poppy where till recently it was one of the main crops. Further north and west in Honan and Shensi were vast stretches of cotton, wheat and other hardy grains, with here and there beautiful orchards of pear, persimmons and walnut. Between were ranges of high hills of the loess formation of light-brown clay, in the sides of which live thousands of cave-dwell-Some of these hills rise sheer ers from the plain to a great height, with perpendicular walls. Others resemble castles or forts, or rise in receding tiers with several rows of cave-dwellings one above another on succeeding ledges. Heavy rains at times convert the roads into veritable canals of mud a foot or more deep; and again the long dry season furnishes dust which well-nigh chokes and stifles the traveler. We frequently met long caravans of heavily laden carts and pack-mules, and in these narrow cuts passing is a task which taxes to the limit the strength of mule, the ingenuity (and, incidentally, also, the bad language) of driver and the nerves of traveler.

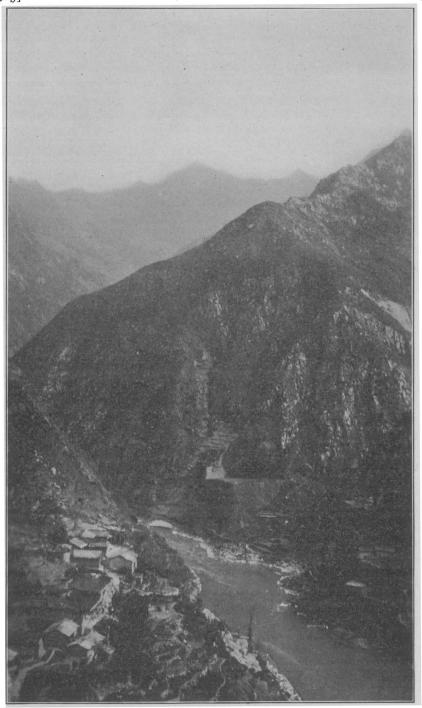
Carts are no longer of use when we reach the high mountains of eastern Kansu, and pack-mules, donkeys, and horses take their place. The stations of the Christian and Missionary Alliance vary in altitude from 6,500 to 9,500 feet. The climate is cold, dry invigorating, the soi1 meagerly productive, the population sparse. We crossed at least three ranges in Southern Kansu (sometimes called the Alps of China), at a height of between 11,000 and 12,000 feet, the last one in early December in a driving snowstorm

with the thermometer only a trifle above zero.

The route from Kansu to Szechuan, over the high watershed separating the great valleys of the Yellow and Yangtsze Rivers, is seldom traveled by foreigners. It was in the face of warnings as to desperately hard roads, wretched inns, poor food and lurking robbers that we decided to attempt it. The predictions proved true. On the narrow, uneven and precarious path along rocky ledges of precipices, sometimes at dizzy heights, a misstep by horse or man would spell disaster if not death. Even with a sure-footed horse it was expedient to walk fully one-third of the way. The scenery at every turn of the deep, lonely canyon was majestic.

At a busy mart called Pi-k'eo, a few miles north of the Kansu-Szechuan border, we secured space on a native medicine-boat to travel down a swift tributary of the Kialing and had a thrilling experience of shooting rapids. For the first eighty miles not a stroke of an oar was taken to propel the large boat, the entire energies of a crew of twenty-six men being devoted to steering the craft safely through the roaring waters by means of a huge sweep at the bow and two smaller ones at the sides.

At Paoning, where the Tung-kiang empties into the Kialing River, the boat was exchanged for sedan-chair, and a ten-day trip brought us to the Yangtsze at Wanhsien, 320 miles above Ichang. The beautiful country was studded with densely peopled cities and busy markets, which contrasted sharply with bare and sparsely populated Kansu. The re-



A GLIMPSE OF THE ROAD THROUGH A GORGE IN SOUTHERN KANSU

maining 700 miles lay down the famous and magnificent gorges of the Yangtsze to Ichang and thence by steamer to Hankow. Again and again have missionary parties been wrecked and suffered the loss of all their goods in the rapids, tho fortunately no missionary life has ever been lost.

The Mission Field

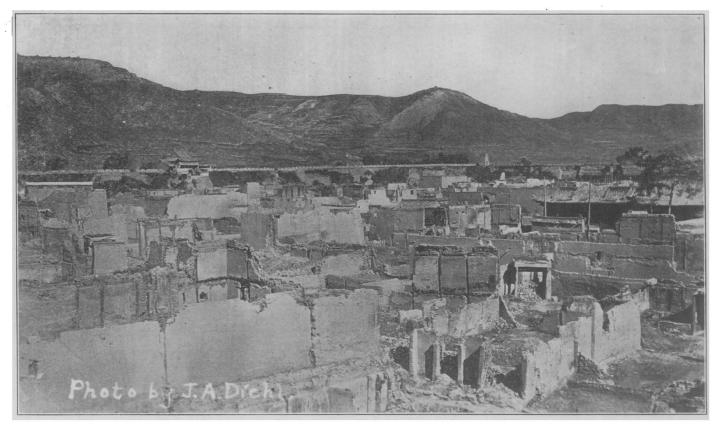
The impression which stamps itself most forcibly of all upon the mind of a missionary visitor to China's remote interior must be that of the overwhelming evangelistic need that still exists. On one section of the journey alone, from the end of the railway to the first stations in Kansu we passed at least eight or nine walled cities, not to speak of very many smaller places, all of which still remain unmanned and almost wholly unworked. This was only on one direct line of The map showed several march. times this number if a strip of a few tens of miles on either side of this route was included.

If it is true that from 70 to 80 per cent. of China's population lives in the country, not in cities or towns, what further emphasis does this give to the unmet need of the millions of this people! Never before was the burden of compassion and concern for darkened heathen souls rolled quite so heavily upon our heart. There was such a pathos that spoke of unsatisfied longing in many faces which we scanned, particularly those of the poor women with their cheerless life of drudgery, the patient sufferers of a lot in which they have had no choice, and too often the undefended victims of

caprice, cruelty, and passion. When shall all these lonely sheep hidden in the caves of Shensi or wandering on the mountains of Kansu hear the Good Shepherd's voice? Who with patient love will tell them of Him and lead them to His fold? "And other sheep I have," we seem still to hear Him saying softly, "them also I must bring." Must He? Then some one who belongs to Him must be His messenger.

The only two missions at work in Kansu are the China Inland Mission and the Christian and Missionary Alliance. The former has two stations in the southeast, but the larger portion of its work lies in the north. Recently its workers have penetrated far beyond the boundary of the province into the New Dominion. The Christian and Missionary Alliance field is that section of Kansu west of the T'ao River and south of the Yellow River, altho it has two main stations and several outstations slightly to the east of the T'ao. Its aim has been to occupy the border towns as bases for operations into Tibet. The chief Chinese cities at present worked are Titao, K'ung-ch'ang, Minchow, Kaichow and Taochow New City. Taochow Old City constitutes a combined Chinese and Tibetan station; Hochow a center for work equally among Chinese and Mohammedans, while the town of Chone and the villages of Lu-pa and Hsien-ti, across the border, are wholly Tibetan.

Kansu presents serious race problems. Chinese, Mohammedans and Tibetans living in close proximity and relations one with another are yet quite distinct in race, religion, and to a large extent in language. More



THE WORK OF "WHITE WOLF"-A CORNER OF T'AOCHOW AFTER A RAID BY THE CHINESE BANDIT

than this—and a fact which enters seriously into missionary work—they cordially dislike and suspect one another.

The Chinese are much the most numerous, but they may be passed by without special mention as being no different from their fellows in the other provinces, except perhaps in their greater illiteracy and frugality of living, for Kansu is a most backward province.

Of a total population of ten millions in all Kansu the Mohammedans probably constitute two The large majority of them are Chinese speaking, and while possessing a slight sprinkling of Persian blood they are, through intermarriage and long residence among the Chinese, fully assimilated, except in religion. There are also Turkish Mohammedans, commonly called salas, numbering over 100,000, and Mongolian Mohammedans, numbering between 150,000 and 200,000. In the part of Kansu under consideration occupy mainly three counties, but their greatest center of population is Hochow, the city toward which the late William W. Borden was looking.

We spent two days there visiting the outstation of the Christian and Missionary Alliance, whose twenty or thirty local converts are Chinese. Hochow is a large, busy and up-to-date city. The district within the walls is almost entirely occupied by Chinese, while that outside, constituting by far the most important business section, is as exclusively in the hands of Mohammedans, who have, here as everywhere else, captured the biggest part of the trade. This city is the home of the famous Mohammedan General Ma

An Liang, said to be at once the richest and the most influential man in Kansu.

We were profoundly imprest with this place as a strategic center for work among Moslems in Kansu, and have ever since continued to pray for some strong, consecrated man who will fit himself as a specialist for such work, which must be regarded and treated as a distinct enterprise in itself if it is to be made a success. The pronounced antipathy existing between Chinese and Mohammedans makes joint gospel work for the two classes unsatisfactory. We were told that in Hochow feuds are frequent and bitter. Deeply imbedded in the Moslem heart is a hatred of Chinese dominancy and a cherished hope some day to shake off the voke. Those who know situation most intimately have grave fears that the Mohammedans Kansu are only waiting for some favorable opportunity to rise in rebellion for which they have long been preparing, and that should trouble elsewhere in the republic provide such opportunity by diverting China's attention and calling away her Kansu troops there would follow in that province a time of bloodshed which would be terrible indeed. May God postpone the day!

The Tibetan province of Ando, adjoining Kansu, has a population of about one million, and the Tibetans within the present field of the Christian and Missionary Alliance along the border constitute about one-quarter of that number. There are many separate tribes, such as the Golok, T'eh-pu, Chone, Drokwa, and Black Tibetans. They are wild,

sturdy farmers and hunters, and many of them fierce robbers. Education and morality are on a sadly low level among them. The population, unlike that of China, is on the decrease, the chief cause being the prevailing custom of all but one of the sons of a family entering the priesthood, leaving the remaining one to keep up the homestead and contribute to their support. The gross ignorance, open debauchery and abominable secret sins which so

and other regular methods as in China. Thus far the work has consisted of longer and shorter tours among the villages, following providential openings, and these tours have been the means of steadily breaking down suspicion and prejudice in general and of forming not a few warm individual friendships which have in turn led on to an exchange of visits of several days' duration at the missionary station and in village homes.

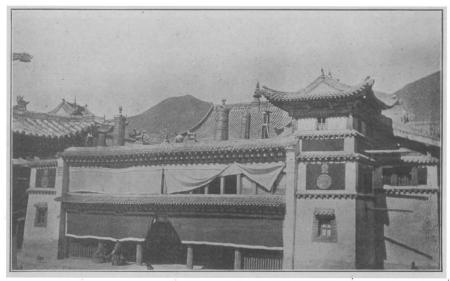


CROSSING THE SNOW-CLAD MOUNTAINS IN KANSU, 11,000 FEET HIGH, IN ZERO WEATHER

largely dominate the life of the Tibetan monasteries are notorious, while their absolute control of the people stultifies and depraves the entire community, and makes it doubly hard for a Tibetan to confess Christ.

Missionary work under such conditions is obviously attended with many difficulties. The fact, too, that the population is scattered in small villages, with no centers of any size except the main monasteries, prevents the employment of street-chapel

The Tibetans are as hospitable to their friends as they are hostile to their enemies, and entertain their guests royally. The missionaries have most willingly adapted themselves to the social tendencies of the people by providing ample guestrooms and entertainment for visitors stations. their During our twelve days' stay at T'aochow we met a number of Tibetan guests from various parts, a few from places thirty or forty miles distant. We in turn enjoyed the unique ex-



THE ASSEMBLY HALL, CHONE TIBETAN MONASTERY

perience of two days' visiting in the homes of several Tibetan friends.

Leaving T'aochow at daybreak and crossing the beautiful, clearwatered T'ao River on one of the pulled characteristic ferry-boats across on a heavy rope cable, we rode over a range of hills skirting the river and entered a lovely, fertile valley dotted with villages. At our approach on horseback scores of fine pheasant and other game flew up from the grassy roadsides. The villages were straggling affairs, each home being enclosed by its own high wall. In an open space in the first village we came upon a large group of women squatting on the ground turning prayer-wheels and chanting a weird, monotonous air. This announced the fact that we had come on a dumb-fast day, when a large proportion of the villagers, from remotives, abstaining ligious were speaking and eating. We questioned if the host who had invited us would be free to receive us.

His name Aku Cherul has the dignified meaning of "Uncle Rotten Dog," but he is a man of real prominence, and well-to-do, being the headman over several villages in the valley.

We were, however, ushered into his spacious house, and in a few minutes he himself appeared, his instincts of hospitality for the time overcoming his religious devotions. We were agreeably surprized at the fine character of this and several Tibetan homes we visited among the upper class. The main apartment, where we were received, was large and attractively appointed, the walls being finished with panelling of polished boards in dark color. A large, well built k'ang or raised platform, overlaid with pretty and costly rugs of Mongolian wool, did double service as sitting-room and dining-room for the guests. we sat cross-legged around a low table laden with yiands, which included a steaming leg of fine mutton, bowls of rich milk, cups of tea into which big lumps of butter were dropt, honey, and a big dish of barley flour from which each guest was supposed to help himself and with the aid of butter knead his cake of indispensable tsamba. The food was prepared in a well-ordered kitchen in one corner of the same apartment, furnished with a liberal array of iron and brass utensils. The whole p'ace had an air of affluence and

cular form, as we observed when he at times thrust out a bare arm and shoulder from his great single garment of sheepskin girdled at the waist. His head was surmounted with a huge fur cap. Such, with the addition of high skin boots, constitutes the common dress of both sexes the whole year round in that bracing climate. Aku Cherul was for a time a bitter enemy and opponent of the missionaries, but like many



DR. GLOVER WITH CHRISTIAN AND MISSIONARY ALLIANCE CHINESE EVANGELISTS IN KANSU
PROVINCE

even a measure of refinement. Four women of the family busied themselves waiting on us. They were robust and pleasant-faced, and their plaited hair was heavily adorned with brass and silver ornaments. They acted with much more freedom than Chinese women, and readily assented to posing on the flat roof of the house for a photograph.

Our host himself was an interesting study. He was a good deal above middle age and gray, but still vigorous and in the finest of mus-

others has become their staunch friend, even tho as yet he has shown no sign of repentance and faith in Christ.

It was deeply impressive to hear him and several other influential villagers plead that day, as we sat together on the k'ang, that Messrs. Christie and Ruhl, the two missionaries whom they knew best and who were to be transferred for a time to Chinese stations because of shortage of workers, might be allowed to remain in their district. There

was no mistaking the genuineness of their regard for these men and their desire for their continued friendship. This fact in itself was very gratifying and hopeful. Nowhere have we ever enjoyed heartier hospitality than from those rough Tibetan friends. We bade a reluctant farewell after the customary exchange of presents. Theirs included two whole drest sheep among other things, each individual's gift being accompanied by a "scarf of friendship" of delicate pale-blue watered silk. When finally we came away, old Aku Cherul insisted on mounting a spirited horse and escorting us a mile or two.

Even in some of the monasteries an entrance has been gained and friends have been won. We were accorded a courteous reception in the Chone monastery, where 500 and were priests reside, shown through most of its buildings. There we had cordial talks with the presiding "Living Buddha" and the official who superintends the printing of the sacred books. The latter presented us with a bulky copy of one of the Buddhist classics in Tibetan character, and showed us through printing establishment. copy of the Buddhist Bible in Tibetan consists of 108 volumes, making four pack-mule loads, and costs the equivalent of about \$450 American money. The Commentary on the same is approximately double in bulk and price. In one year's working season only three copies of these two sets of books can be produced by the twenty-two printers employed.

Tibetan Converts

Of baptized Tibetan converts the Christian and Missionary Alliance

has as yet few, but it was most encouraging to find that those few were of the right type. The first of them was an ordained Buddhist priestthe only priest as yet converted in that district. He heard the Gospel eight years before receiving it, and for some time showed great hatred and opposition. After conversion he was nicknamed "the foreigner's dog," and was much persecuted by the priests. He is now sixty-two years old, has been a faithful and loval Christian, and as a servant of different missionaries off and on for eighteen years he has never been known to steal or cheat a cash-worth. other member at Chone was suspended by his thumbs for refusing to take part in village idolatries, his skin garment was removed and a company marched round him beating him with willow switches. His flock of sheep, gun and other things have been taken from him and he has three times had to flee for his life. But in spite of all this he still remains faithful.

After a long series of interruptions and numerous drawbacks in the work, due to disturbed conditions, of this field, specific troubles such as the Boxer uprising, the Revolution of 1911 and the White Wolf raids, and to contingencies in the missionary staff, a more aggressive advance into this needy and attractive Tibetan field is being prayerfully planned, with the assurance that God is leading the way and will crown the efforts with fruitful results.

The Chinese section of the work in this field, while in a measure similarly affected by the above-mentioned conditions, has had a very



DR. GLOVER AND TWO TYPICAL TIBETANS OF ANDO PROVINCE
The man on the left carries a sword in his girdle, and the man on the right holds a gun

real measure of blessing. Several hundreds have been received into the churches on clear evidence of a change of heart and life, and at the present time there are signs of a larger number turning to the Lord in every station. A score of staunch Chinese evangelists have been called out, well-trained and spiritually en-

dued, and are proving a great strength to the work. Several of them are men of literary degree, and some have sacrificed good positions to enter the ministry. One resigned from a yamen secretaryship to become at first a humble colporteur on less than one-fourth his former salary. Now, as an earnest evangelist, he still receives only about one-third.

Two features of this work are impressive and stimulating. One is the absence throughout its history of attempts on the part of the native workers to use the Mission name or influence in lawsuits in which members or candidates were involved. The danger and detriment of this sort of thing to the Church of Christ in China in past years is well-known to every missionary. The strong, consistent stand against such a temptation on the part of these Kansu workers has had its most salutary effect upon the quality of enquirers and church-members, and has won for the work the respect and goodwill of the native officials and highminded section of the communities.

The other feature is the fact that with few if any exceptions the converts have been subjected to severe persecution for their confession of the Savior. Some have been cruelly beaten by relatives; others have been ejected by their clans; others dispossest of lands and property. one of the outstations we met a particularly attractive, modest Christian young man, and learned that not only had he been frequently kicked and cuffed by his father and eldest brother but when he persisted in attending the Gospel services his own mother in a frenzy of wrath had driven him from the chapel and publicly stoned him down the village street, stopping barely short of killing him. That old mother came to meet us on our visit, insisted on our taking breakfast in her home the morning we started away, and as we sat partaking of the family's humble fare she came close up and taking

our hand in her two wrinkled ones told in a broken voice how the young son had wearied out their united attempts to break his faith and had remained a consistent Christian and become a rebuke to them all. He is slowly but surely leading his whole family to Jesus Christ. Thank God that the martyr spirit and the saintly life are not things of the past alone. They still lie latent in the breast of many a poor heathen of crude, unpromising exterior, if only obedience of Christ's followers in Christian lands will provide them the chance to be born and developed.

Only a few months before our visit the Kansu Mission had passed through two experiences of suffering and peril, the first at the hands of the notorious brigand White Wolf and his fiendish followers, the second in the form of a murderous night attack of a band of 160 wild Tibetan robbers of the T'eh-pu tribe. two weeks or more, going and returning, we followed in the track of White Wolf's depredations, and were appalled at the sight of the ruthless devastation wrought all along the route. But the climax was reached in the Christian and Missionary Alliance field of South Western Kansu, and the cities of Minchow and T'aochow in particular. In the partial destruction of the former city the mission's property was laid in ruins. The missionaries, Rev. Wm. and Mrs. Christie and little daughter and Misses MacKinnon and Haupberg, escaped death by a marvelous chain of Divine providences. Every vestige of their earthly belongings except the clothing they wore at the time was destroyed, and they with a group of native Christians were

fugitives for eight days upon the mountains, compelled to beg for food and subsist upon fare hardly fit for animals. Two male Christians were killed and several Christian women captured and subjected to shameful abuse.

At T'aochow and Chone the missionaries receiving a day's notice were able to escape across the T'ao into Tibet. The mission's premises at Chone were unharmed; those at T'aochow were partially destroyed. Never have we beheld another such scene of devastation wrought by evil men as that which greeted us at T'aochow Old City. In one brief but awful night between 8,000 and 10.000 human beings were either brutally butchered or driven to suicide and the entire city within the walls laid in heaps of ashes. Only thirty-seven small dwelling remained. Filled with diabolical rage these men, in demoniacal frenzy, seemed determined to destroy everything that had breath, and even shot down ruthlessly vast numbers of domestic animals.

Need we attempt to picture the experiences which for this band of missionaries followed those days of massacre, the sickening sight of dead and mutilated bodies, the stench of decaying flesh left unburied; the ghastly wounds and pitiable sufferings of the wounded, the harrowing accounts poured into their ears by destitute survivors, not to speak of the intense strain upon their own bodies and nerves because of what they had passed through and the suspense of uncertainty as to what might still be awaiting them. Yet there was no faltering or falling down, but bravely they addrest them-

selves to the task of comforting the sorrowing, feeding the hungry, and in the face of imminent danger to their own lives from threatening typhus, treating and nursing as best they could the wounded and sick ones. God mercifully preserved their lives and used them to save the lives of hundreds who, but for the missionaries' kind succor would have perished. More than this, He has turned these awful experiences to account for the Gospel, and the practical demonstration of the Savior's love through His followers' ministry has made a deeper impression all through the district than perhaps anything else could have made. Many and varied have been the tokens of appreciation by all classes, new hearts and homes have been opened, and we doubt not that a large number of precious souls saved will be a direct result of that baptism of suffering.

Nowhere on the mission-field have we met with a happier or more victorious company, either of missionaries or of native Christians, than those who had so recently passed through such deep waters of afflic-Nowhere was fellowship in prayer, testimony, and the study oi the Word more sweet and helpful. We came away with a deepened admiration and affection for the brave men and women who, far away from scenes and associations so dear to them, are cheerfully suffering privations, facing dangers, spending and being spent on these lonely outposts of the mission-field, that they may bring temporal cheer and eternal hope to their less-favored fellow men through the telling and reflecting of a Saviour's love.



ANNUAL MEETING OF THE INTERNATIONAL MISSIONARY UNION, CLIFTON SPRINGS, JUNE, 1915.

KEY TO GROUP PICTURE (Beginning Lower Left Corner)

A.—1. Mrs. Geo. Williams. 2. Mrs. K. B. Shaffer. 3. Mrs. H. J. Bostwick. 4. Rev. G. H. Jones, 5. Rev. J. T. Cole. 6. Dr. J. S. Stone. B.—1. Col. E. W. Halford. 2. Rev. H. Loomis. 3. Dr. C. P. Merritt. 4. Mrs. S. Newton. 5. Dr. C. C. Thayer. 6. Dr. W. H. Roberts. 7. Mrs W. H. Roberts. 8. Mrs. A. Dowsley. 9. Miss Lida Smith. 10. Mrs. J. S. Stone. C. C. Thayer. 6. Dr. W. H. Roberts. 7. Mrs W. H. Roberts. 8. Mrs. A. Dowsley. 9. Miss Lida Smith. 10. Mrs. J. S. Stone. 1. C. Garritt. 6. Mrs. E. B. Goodwin. 7. Rev. W. P. Sprague. 8. Mrs. Alice M. Williams. 9. "Miss Helen Williams. 10. "Miss Gladys Williams. 11. Mrs. Herbert Schwartz. 12. "Otis Draper. 13. Miss Elsa Johnson. 14. Miss Mary Thompson. D.—1. Mrs. J. H. Blackstone. 2. "Eleanor Blackstone. 5. Rev. J. H. Blackstone. 4. David McConaughy. 5. Rev. L. Ostrander. 6. Miss M. J. Cartwell. 7. Miss A. E. Glendenning. E.—1. "Miss C. M. Baldwin. 2. Miss B. Wood. 3. Miss Anna M. Linker. 4. Rev. Lewis Linzell. 5. Rev. J. M. Baldwin. 12. Mrs. G. Draper. 13. Mrs. J. A. Sanders. F.—1. H. J. Bostwick. 2. Miss E. Clark. 3. Miss E. M. Trent. 4. Miss N. J. Dean. 5. "Dr. J. A. Sanders. 6. Miss J. Moulton. 8. Miss S. C. Brackbrill. 9. Rev. G. Draper. 10. Mrs. H. Schoonmaker.

God's Call to the Church

VOICED IN THE THIRTY-SECOND ANNUAL MEETING OF THE INTER-NATIONAL MISSIONARY UNION, AT CLIFTON SPRINGS, N. Y., JUNE 23-27, 1915

BY GEORGE C. LENINGTON, SECRETARY



N the beautiful spot where Dr. Henry Foster for so many years welcomed hundreds of missionaries who compose the

membership of the International Missionary Union, were gathered in this year of world-enveloping war workers from all over the earth.

The Call to the Home Church

The missionaries called upon the Christians at home for more prayer as the most important need of the moment. If every church-member would enter into regular, systematic intercession for some definite worker at the front, every missionary would have a band of two thousand comrades in prayer behind him. The results of such united effort can not even be imagined. It will never be realized until every Christian is willing to lead "the sacrificial life"-he who stavs in the home country as well as he who is a herald on the frontier. Earnest prayer for these world-workers should be offered by the individual, by the family, and by the church.

The Call of the World-War

Amid the terrible sounds of strife may be heard the call of God, not only from the wretched peoples

of Europe but from many districts in mission lands. If the Gospel of peace and brotherly love is not proclaimed speedily and with power to peoples who know not Christ, the day of opportunity will pass. Even now many of the Christian Africans have been called upon to shoulder guns and enter into the struggles of the present world war. As a result, in some parts of Africa no missionaries can travel inland from the coast to reach their fields of work. From some stations in the interior no word can be received and the fate of the missionary workers there is unknown. In Northern Persia thousands of Christians have been massacred, and untold suffering has been endured. Only the bravery of Christian missionaries has prevented a general slaughter too horrible to contemplate. One village in which thousands of Christians had crowded for refuge was attacked by a band of these soldiers. The tidings were carried to the Presbyterian missionaries six miles away in Urumia. One of them, Rev. Mr. Packard, at once seized the American flag and set forth to attempt a rescue. In spite of countless difficulties he succeeded in reaching the Kurdish chief and demanded that the massacre should cease. The sheik finally permitted him to take 1,000 of the refugees to safety; but the Christian church and the hundreds who had gone to it for refuge had already been burned. From such scenes can be heard the voice of God urging His people to hasten the work of bearing the tidings of the Prince of Peace to all mankind. Not only must man love God with all his being, but he must also love his fellow man as Christ loved him.

The Call from Latin America

In the lands of Central and South America the people are gasping for the breath of God. The number of Christian missionaries sent to these peoples has thus far been totally inadequate. In the Republic of Venezuela, with millions of human beings, only three evangelical heralds proclaim the gospel of life through Christ. Much the same is true in other Latin-American countries. Great cities with large populations have no rescue mission, settlement houses, or voices calling to a higher spiritual life. Thousands live untouched by any appeal to obey the will of God. The Bible is still a forbidden book in this part of the world, and even in this twentieth century bonfires have been lighted in front of noble cathedrals to consume the Book of God. Hundreds of thousands of New Testaments are being scattered from sea to sea, but those who read them do so against the command of their priests. As a result of the religious conditions in South America the educated classes have come to look upon religion as unmanly, and scholars and men of affairs admit that they would be ashamed to be seen in religious meetings. The honor-man in a graduating class from a large law-school refused an invitation to attend the Y. M. C. A. meeting on the ground that only weaklings would consent to go to religious exercises.

Pitiful in the extreme also is the condition of the ten million or more Indians in various parts of the Continent who still worship their fetishes and idols. God is summoning His forces to care for these untouched human brothers.

As never before these nations to the south are turning their eyes to the North American Republic for commercial and intellectual interchange, to advance the interests of all Latin-American peoples. political jealousies of yesterday have largely vanished and are being replaced by plans for cooperation. The Church of Christ does well to take advantage of this growing friendliness to promote the Latin American Congress at Panama. the last few years many of the brightest students in the universities of South America have seen a new possibility in the attainment of their desires to uplift the peoples of their own countries. In the student conferences held at Piriapolis, Uruguay, they have heard that the Word of God presents the truth that makes men free, that in it are the principles which ennoble life, and that obedience to its precepts makes life pure and strong. Altho no great movement has yet been started among them, the time is ripe for presenting clearly the great dynamic of pure Christianity.

The Call From Africa

Miss Emily Clark, of the Sudan Inland Mission, pictures the present and pressing opportunity in West

Africa. The most important people of all West Equatorial Africa, among the most promising people of the continent, are the Hausas. Twenty to thirty million of them who occupy the western Sudan are as yet scarcely touched by Christianity. They are more civilized than other people of this part of Africa and have made considerable progress in various arts, such as iron and brass work, weaving, and the like. They are the only people of all this section who have themselves reduced their language to writing. They are also born traders. and travel for thousands of miles, imposing their language and ideas upon all who deal with them. Hausa seems destined to become the general language of western Africa. Already it is possible to travel anywhere in northern Nigeria and far into French and German territory with a knowledge of this one language (a very easy one). Having mastered Hausa, the Christian missionary can thus travel even into remote regions and still be able to declare to the peoples the Gospel of the Lord Jesus Christ. But, despite this advantage, Church has been slow to give this great people the Word of God in their own tongue. The entire New Testament has now been translated and the Pentateuch is being rapidly put through the press.

The Hausa people are everywhere Moslems and are to-day in Africa the chief missionary force of that great anti-Christian religion. The results of their devotion are astounding and call us to face the grave crisis among the pagan tribes. At the present rate of progress there will be, ten years hence, no pagan tribes in Equatorial Africa; they will

all be Christian or Moslem. To-day they prefer Christianity—shall these tribes be given the Light or Life or the misleading light of Islam?

One of the pressing calls is for educational work Christian Africa. The British Government has established several large schools for Moslem boys to which the chiefs are obliged to send their own sons and the sons of the leaders. government does not wish these Moslems to become teachers schools to be opened among pagan tribes; so it has written to the missions asking for Christian young men, or those with a leaning toward Christianity, to teach in any schools it may open. What an opportunity to evangelize the pagan tribes without expense, through these teachers in government employ! Tho they would not teach religion in the school, yet their lives and words would be witnessing for Christ and the pagans, now so sensitive to their need for something better, would be quick to learn and accept the best news that teacher ever brought.

Like trumpets of victory come the tidings of success which God has been giving His hosts in West Africa. Among the Kamerun forests hundreds of men and women journeving to the villages with the Word of God in their hands. The seed has been scattered thick and far and now the harvest is being gathered. The Presbyterian church at Elat has a communicant membership of over 2.600 and with these are associated 15,000 more who have asked to be received into the Church of Christ. These catechumens are being instructed in Christian faith and practise, and with eager desire are adopting

the most modern methods of giving for the work of God. In this one church there are over 15,000 individuals who give systematically to the support of the Bible readers and evangelists by means of monthly envelops. It is reported that the congregations on "collection Sundays" are always larger by hundreds of worshipers than on other Sundays. With a monthly wage of two and a half to three dollars these African Christians are giving thousands of dollars to spread the Gospel among their fellow creatures.

This work in the Kamerun country is one of God's modern miracles. Rev. F. O. Emerson reported that when a new station was opened two years ago because of the pressing demand for the work, a school was soon gathered numbering 1,200 pupils. When a church was organized there was an audience of over 5,000 people. In a recent Communion service at Elat, there was an audience of over 6,000. The record audience for any single service at this place is 8,100.

The Call From India

From their earliest years the children of India are taken by their mothers to the Temple to present their offerings and to bow before the images of wood and stone; they are taught that bathing in the river is an act of worship and that merit is to be gained by pilgrimages. At home they are instructed concerning the names and doings of the many gods that are commonly worshiped and concerning their caste and its requirements. It is surprizing how much a child of four or five is conscious of caste difference.

In the name of religion, however, these children are deeply sinned against. The girls are married before they are ten years of age. According to the last census child wives under ten vears numbered 2,200,000; under five years 243,502; under one year 10,507. If a little girl's husband dies, even tho she has never seen him, she is a widow for life. Little innocent girlies, who in America would be loved and sheltered from all that would stain, are also married to the gods-in other words, they become servants and slaves of the priests, and live lives of sin and profligacy.

Only I per cent. of the women in India can read and write, and for many years it was almost impossible to do anything among the higher classes as it was thought that only dancing-girls should be taught to read and sing. Entrance into some of the zenanas is still most difficult. After much persuasion a lawyer, on a government holiday allowed Miss Linker only five minutes to see the women of the house. When she played at their piano and sang, the women had such a good time that they begged their husbands to allow her to come again. Now Zenana is wide open, the women have learned to read, the children attend school and the Gospel message is gladly received.

Fifteen years ago a great crowd of people stood on the wharf in Bombay to welcome the incoming of the ship Quito, which had come laden with American corn to feed the famine sufferers of India. Sir Narayan Chandervakar, one of India's greatest sons, pointed to the bags of corn, and said to the people, "When I see

a sight like this, the gift of Christian America to starving India, I am compelled to believe that Jesus Christ is living in the world to this day." That corn has been like good seed which a master farmer had carefully selected and planted in good soil. It is now bringing forth an abundant spiritual harvest. Rev. Lewis Linzell of India told of one of the annual preachers' meetings, held recently, when a great company of men, 750 by actual count, having marched a distance of 30 miles, came to enrol themselves as seekers after Christ. Before they left they asked whether preachers could be sent to teach all their people about Christ. Now from that tribe many are turning to Jesus Christ.

Last year the Methodist Mission, says Bishop J. W. Robinson, baptized 37,513, almost all of whom heathenism. were converts from However, all who came could not be accepted. The District Superintendents report that there were 152,200 who were standing at the door saying to us: "Teach us, baptize us, we want to enter the Christian Church." These people had to be refused admittance because there was no one to teach them.

The successes granted by the Lord of the harvest in Burma, were reported by Rev. C. E. Chaney. Today the Baptist Mission at Bassein represents 145 churches with a membership of nearly 14,000. The school when assembled in the chapel numbers over 800, a third of whom are girls in a land where girls are not educated. This chapel was built in memory of the work of the great Karen pioneer, Ko Tho Byu, whose conversion changed him from an ig-

norant murderer into a flaming Christian evangelist.

The Call From Japan

The Rev. Gideon F. Draper, D.D., told of the three years' evangelistic work started in Japan as a result of the Edinburgh conference Continuation Committees meeting there. Dr. John R. Mott was so imprest with the need and opportunity in Japan that he promised to raise \$25,000 for the campaign, provided a similar amount could be raised in Tapanese The Christian workers of the various denominations are taking the lead in this United Evangelistic movement, and the missionaries are cooperating with The "Billy Sunday" Japan-Rev. S. Kimura-has been holding tent meetings under shadow of the Parliament buildings in Tokio and hundreds of Japanese have signed cards as inquirers in response to his fervent presentation of the Gospel. Japan is being touched and molded by Christianity in spite of all antagonistic influences.

When Rev. Henry Loomis, D.D., American Bible Society Agent in Yokohama, went to Japan in 1872 the edicts against Christianity were still standing and the name of Christ was the most hated name in Japan. His first work was to teach English to a class of boys, two of whom were Christians. The other members of that class became Christians and formed the nucleus of a church which now numbers 754 members.

There are now about 100,000 Japanese church-members and a much larger Christian constituency, so that one can travel from one end of Japan to the other and spend every night

in a Christian home. There is a conviction among the leading men in Japan that Christianity is the one religion that can supply the moral needs of the country, and it alone will produce the highest type of civilization. As a result of this conviction the next World's Sundayschool convention has been invited to meet in Tokyo and the funds that may be needed for this object are guaranteed by Count Okuma, the Sakatane Prime Minister. Baron (Mayor of Tokyo), Mr. Tokano (Head of the Chamber of Commerce), and Baron Shibusawa (the leading Japanese banker). Watanabe, the man selected to organize a judicial system in Korea, is an elder in the Presbyterian church and was president of the Y. M. C. A. in Yokohama. When he was congratulated on his appointment he replied that he went to Korea not simply to establish a system of law and justice but to witness for Jesus Christ. He is president of the Japanese Y. M. C. A. in Seoul and an elder and active member of the Japanese church in that city.

When the war broke out between Japan and Russia the agent of the American Bible society in Yokohama asked permission to distribute Scriptures among the soldiers as he had done during the war with China. General Terauchi, the minister of war, replied that if the Scriptures were sent to him he would have them distributed. He is now the Governor-General of Korea.

Eighteen years ago a young Christian Japanese came to Mr. Loomis and said: "I have been employed by a printing company whose business methods I do not approve and which

does not regard the Sabbath. I can not conscientiously remain in such a position and have decided to start business myself. Can you give me work?" Mr. Loomis gave him some work and promised that if he did it satisfactorily the patronage would be continued. He secured two handpresses, hired six or eight men, and rented two rooms that had formerly been used as a saloon. Before work was begun he held a Christian service to ask God's blessing upon the work and to dedicate the whole enterprise to His service. That man has now a plant worth some \$30,000 to \$50,000, and employs five hundred men. Every Monday morning there is a religious service before the work of the week begins. The company has now branches in Kobé Tokyo, and prints the Scriptures for Japan, Korea, China and Philippines, Siam, the Straits Settlements and also for Spanish-speaking people in various countries.

Miss Katherine Drake told of her work for the children in Japan. Christian girls go out two and two from the boarding-schools and gather the children together on the street, and teach them the Sunday-school lessons. One thousand and fifteen children attended the Christmas service of the combined street Sundayschools taught by the students of girls' school in Tokyo one Christmas.

When a child died, after being in the mission kindergarten three years, her Buddhist father asked for a Christian funeral-service, because the child had showed such a Christian spirit. Children show the Christian spirit in their homes by truth-telling and loving acts, so that parents learn the true ideals of Christianity.

The Call from Bulgaria

Open doors for the Gospel in Bulgaria was one result of the Balkan war. Rev. Leroy F. Ostrander said that the Bulgarian response to the unexpected call for mobilization was most enthusiastic, and carried the army to its wonderful victories over The town of Samokov the Turks. was the rallying-point of 35,000 reservists, 300 of whom were quartered in the Mission School, while over 1.000 were fed twice a day for a week on the playground. sands of Christian tracts and Scriptures were distributed among these men, and special services were held for them every evening in the church.

When the breadwinners had gone to the front, missionaries united with the local authorities in caring for the wives and children. A special fund provided for the distribution of over twenty tons of flour a month for three months, and various kinds of employment were organized and financed for the destitute. This relief work brought the missionaries into close touch with Bulgaria's noble and large-hearted Queen, Eleanora, who devotes most of her time to works of philanthropy and mercy. She bestowed her own Red Cross medal upon a number of missionaries as a souvenir of their work during the war.

In spite of dejection caused by the unfair treatment of Bulgaria in the second Balkan war, and the unrest caused by the present conflict, the past year in Bulgaria has been unusually encouraging in many ways.

Revivals and new work are noted in Sofia and Varna, and deep spiritual interest in Samokov. Churches have been enlarged and new ones built even in war-swept Macedonia. The Ministry of Education has recognized the Mission School for girls in Samokov and promised soon to do the same for the School for Boys. It has also given these schools its official recommendation, especially for their moral and religious influence.

The Call of Corsica and the Call of Galilee

"The call of God to His Church to-day is strikingly heard in the imperial message which He has entrusted to her care," said the Rev. William I. Chamberlain, D.D., Secretary of the Reformed Church Board of Foreign Missions. In the terrible outburst of hatred and war which is devastating so large a part of the world it would seem to some that Corsica—the world of material force -has conquered Galilee-the world of spiritual force. But after the blaze of glory from Corsica came the collapse and death at St. Helena, while after the humiliation of the Son of Man, the Crucifixion of the Galilean, came the resurrection and the subsequent development of the Kingdom of the Son of God on earth. Love ultimately triumphs over hate and spiritual over physical forces. religion will save this world from such outbursts of wrong as now exist. From the storm there stand forth at least two great truths as abiding pillars: The supremacy of spiritual forces and the sovereignty of God. The revelation which God has made of Himself as the great "I am," indicates His supremacy, His

personality, His unity and His eternity. But the eternal God is not known in His fulness except through His son Jesus Christ. "In the beginning God," is only understood in the light of "In the beginning was the Word, and the Word was with God, and the Word was God." Jesus Christ is the world's great Teacher because He laid bare the facts of forgiveness and spiritual life. From His lips humanity has learned its greatest truth, that God is, and that God is Love. The call of God to His Church is that she shall carry out the commands of the Sage of Galilee, and to give to all men the message that will heal all their woes and diseases.

The Call of the Times

"The supreme ambition of Jesus Christ is to have the Kingdom of God extended over the whole earth," said Colonel E. J. Halford. The purposes of God have no other meaning; history no other lesson; humanity no other destiny. The one increasing purpose is the Kingdom of God. The signs of the times which make the supreme call upon Church were never more certain. more inspiring, more challenging or more portentous.

Great is the necessity to emphasize the oneness of God and of Christ. "The Lord thy God is one God." The manifestation of God in Christ and through Christ is "the same yesterday, to-day and forever." He is the Son of Man, and the unity of His person, of His office and of His revelation is more and more recognized and accepted.

The Kingdom of God is the same to-day as that interpreted by the seers and the prophets throughout all the ages. It is the vision of Abraham and Isaac, and of Isaiah and of Joel and of Jesus. It is the vision of Lull and Livingstone. Lull said, "The most general vice is in not doing what might be done, not living up to one's opportunities." The opportunity of the Kingdom has come to the Church more than once, but the Church has not been obedient to the heavenly vision. Again it is the "fulness of time," and the opportunity is once more thrust upon the Church. "Human crimes are many, but the crime of being dead to God's voice, blind when the divine handwriting is on the wall-certainly there is no crime which the supreme powers do more terribly avenge."

"NOT ONE CENT"

A pastor who endeavored to develop systematic giving to both home and foreign A pastor who endeavored to develop systematic giving to both home and foreign missions was astonished to have several men return the lists of objects with this comment opposite the item of foreign missions: "Not one cent." Do such persons realize the significance of their words?

Not one cent for giving the Bible to any other nation.

Not one cent for revealing a God of love except to Americans.

Not one cent for making Christ known as a Savior of all men.

Not one cent for teaching the world the morals of Christ and the Will of God.

Not one cent for healing the sick or relieving the distrest beyond the borders

of our own land. Not one cent for fulfilling the very purpose of Christ in his life and death. Not one cent for obeying the last command of Christ Jesus our Lord.

Mission Study at Northfield

BY MISS FRANCES J. DYER



T a great convention of advertising men held recently in Chicago, the president of the United States Chamber of Com-

merce spoke of the wonderful results accruing from the concentration of millions of minds at one time upon one idea. This is precisely the Christian principle of united prayer and one which underlies the work at the summer schools in Northfield.

During July nearly a thousand women gathered there from points as far apart as Nova Scotia and South Carolina to study the needs in foreign lands, and were followed by another group of over four hundred to consider heathen elements, like race prejudice and Mormonism, in our own country. This is indicative of a growing sense of world consciousness, accentuated since the outbreak of the war, and is the first step toward world evangelization. Fully one-third of the delegates were girls between the ages of seventeen and twenty-seven, thus showing the fallacy of the old notion that only grandmothers and elderly spinsters are interested in missions.

An outstanding feature was the study of two new text-books, "The King's Highway," by Mrs. Helen Barrett Montgomery, and "Home Missions in Action," by Edith H. Allen, each author serving as teacher of her own book. The classes numbered eight or nine hundred, but the really significant fact is that 200,000

copies of the first book have already been sold. This means that during the coming months thousands women, in churches all over the land, will focus their attention upon the problems discust therein. plementary classes in methods were held, the largest in Sage Chapel, conducted by Mrs. S. J. Herben, on "Sources of Power." Among them she included loneliness, drudgery and poverty, and spoke of the forgotten powers which lie in the use of time, thoughts, conversation, correspondence and friendship. These talks will be printed in book form in response to requests.

A splendid union enterprise on the foreign field is a proposed medical school at Vellore for the women of South India, to be affiliated with the new Union Woman's College Madras. Dr. Ida Scudder, one of the most striking personalities at the Conference, is now in this country trying to secure the needed \$300,000. Still another union effort is the establishment of a college for Chinese girls soon to be opened in Nanking. The story of this was eloquently by Mrs. Frederic Mead of Plainfield, New Jersey, whose daughter is a member of the faculty. These are samples of the big tasks recently undertaken by women of different communions for the uplift of their less privileged sisters in the Orient.

China loomed largest on the program, and the most impressive address was by Miss Laura White,

principal of the first college for women in the empire. She said that China is now at the turning of the roads which lead to agnosticism or Christianity. The lack of adequate educational equipment hinders the progress of the latter. dollars would probably buy every Christian book there exclusive of text-books. A Chinese official educated in a western university visited her college and asked to see her scientific apparatus. All she could show was \$35 worth of material for instruction in chemistry, physics and biology. The gymnasium outfit consisted of swings, seesaws and croquet! Miss White has been twentyfour years in China and is returning to Shanghai, where she will devote herself to preparing suitable literature for women and children. She will be assisted by native Chinese girls who already aid her in editing the first woman's magazine ever published there.

The other countries represented by the thirty-eight missionaries present were Japan, Africa, Egypt, Arabia. Turkey, India, and Mexico. Their

terms of service ranged from three years to over half a century, and aggregated a total of 516 years. Mrs. E. E. Claverley, M.D., drest in the costume of an Arabian princess, told of her medical work in the primitive town of Kuweit, on the Persian Gulf.* Of compelling interest was an address by a charming young Chinese girl who is studying medicine here. Her English name is Phoebe Stone, and she is a sister of the famous Dr. Mary Stone, head of a woman's hospital in Kiukiang.

The able leadership of women like Mrs. Henry W. Peabody, the singing by a large chorus of girls under the magnetic guidance of Miss Elsie S. Hand, the impressive services at twilight on Round Top, the spiritual suggestiveness of the outdoor festival called "The Spirit of Northfield," inspiring Bible the lessons taught each morning by Prof. Charles R. Erdman, of Princeton Seminary, were other features which lifted the Conferences this year to an unusually high level of power.

SOME STRIKING FIGURES

In the United States there is one ordained minister for every 600 persons. In the whole non-Christian world there is only one Protestant missionary (men and women) for every 300,000 people.

Last year, an average of 400 per day were brought by Protestant missions into Christianity out of heathenism. American Protestant missions report 120,000 baptized last year, or 25 for each ordained minister, native and foreign. In America the average increase was 8,000 a week or 1 for every 20 ministers.

It has been estimated that one missionary, with the native force which he can train, can evangelize 25,000 within a generation. There are 27,000 such districts of

25,000 people each, which need missionaries.

To put one worker in each district of 25,000 of the 600 millions (America's

share in world-evangelization) only one out of 800 church-members is needed.

In the Civil War Georgia sent into the army 1 out of 5.5 of the white population; South Carolina, 1 in 4.8; Florida, 1 in 4.3; Louisiana, 1 in 3.7; and North Carolina sent out 10,000 more than the total number of voters.

^{*} To be published in our October number,

Japan in Transition*

BY MISS FLORENCE WELLS



N some future day historians will point to the present age as the Renaissance of Japan. Changes subtle and changes blatant are

gradually or rapidly, as the case may be, taking place within her borders. The surface of the country, the speech, the food, the manners, the customs, the dress, the architecture, all show transition. As the youth passes into manhood, so the Sunrise Kingdom is passing into noonday.

The great roads still run through the country like arteries through the body; but now the ox-cart and the pedestrian are learning to keep to one side lest they be run down by the motorcycle and the automobile. Where once the mountain-pass wound unchallenged through the valley and over the shoulder of the mountain, now the hissing train sweeps along, high above the mountain torrent, and dashes into the bowels of the earth, emerging in triumph to swing across a glen on a bridge of stone or steel. In rapidly growing cities like Yokohama, or Tokyo, the hills are being levelled and the rice-fields are yielding to the encroachment of houses and factories. One can not but recall the old psalm, "Every valley shall be exalted and every hill shall be brought low."

While even the temporary resident in Japan will notice these physical changes, he will likewise be imprest by the great number of people who will speak English to him. Japan is a land of compulsory education, and all children must receive instruction for six years. It is surprizing how many go on into the middle school, where for five years, all

boys at least, are taught English. I dare say you may search long to find a village without its English-understanding citizen.

Herein lies a warning. The youth of Japan are reading our literature, our classics; they are in the way to get a fair understanding of our ways and our ideals, to appreciate the historic background of our people and the religious atmosphere which has kept our nation alive and strong. Unquestionably, if trouble arises between their country and ours, we can not say that they do not understand us.

It is not from books alone, however, that Japan is receiving impetus. Until this year there has been a steady increase in the number of tourists from Europe and America. These people little realize how certainly they leave their impress on the Japanese with whom they come in contact. Then what shall we say of foreigners residing in Japan?-from America and from every nation in Europe, young men and women in business, families, and missionaries and teachers. The right kind of person in Japan is an infinite blessing, while the wrong kind is an incalculable injury to the nation, especially at this formative time. A tourist one day went into the embroidery shop of a Christian, and having bought and paid for something, asked that the bill be ritten down at much lower figures so that she, showing it at the customs in San Francisco, might have less duty to She was astonished when the shopkeeper replied, "Madam, I can not do it, for we are trying to teach our children that 'honesty is the policy."

^{*} From The Missionary Link.

Formerly in the banks only Chinese were employed, and rumor had it that the reason was the dishonesty of the Japanese; but that can not be, for now that Japan has learned European banking methods, one sees as many Japanese as Chinese employed in foreign banks.

Foreign cooking has become popular among the men, and it adds to a young woman's matrimonial chances if she is able to prepare American food. The Japanese man on the dining-car will almost invariably choose beefsteak and potatoes in preference to fish and rice. We notice, too, that a great many wedding feasts are held at the foreign restaurants; and we are told that it is less expensive than to provide a firstclass Japanese feast. Often in private homes and even in country hotels you will be served with one course of French or American dishes. Ice-cream is gaining popularity, but it has a native rival in scraped-ice covered with syrup or fruit juice. Chewing gum can not seem to make headway among the Japanese, nor chewing tobacco; but beer and cigarets are not only imported but also extensively produced.

The popularity of the foreign dress, also, is astonishing. One sees it in all stages, one or more garments being Japanese. It is amusing to see a man wearing a full dress native costume and a black silk hat. The English suit is largely used by teachers and by men in business, and middle school students wear military suits. The girls in schools and offices follow prevailing styles of hair arrangement, but as a rule follow a year or so behind time. Shoes have found their way into all parts of Japan,

largely through the soldiers. Even the Imperial Court has adopted the full European costume, for both its ladies and its gentlemen to wear on state occasions.

The changes in dress effect changes in the architecture. A man in trousers can neither comfortably nor economically sit on the floor; so, sitting on a chair, he must needs have a high table to match; then rather than spoil his soft matted floor, he builds his next house with one or more foreign rooms. Now that transportation is made easy by steam, a great variety of building materials may be had. With the exception of schools, nearly all of the government buildings are of stone or brick, and furnished in European style.

Because of these changes which are stirring the pulse of Japan, and because of the remarkably short time in which these changes and many more have taken place in government circles, other nations expect of her exactly as much as they expect of each other, and forget that she was born into the family of nations but little more than fifty years ago. Fifty years is but a short time in the life of a nation; and while Japan has the appearance of maturity, she is nevertheless a youth with undeveloped possibilities, but full of hope and energy, with her life before her. If she seems sometimes to make mistakes-no doubt her sister countries did the same when they were young. And, never fear, she will not make the same blunder twice. She is reaching out for something from each land, and if each gives her its best, what may not the world expect of Japan in the ages to come!

A JAPANESE CALL TO JAPAN

In no country in the world is there given a freer hand for the propagation of any religion. In a country like Japan, where the state and people are governed by a spirit of nationalism, the principles of Christianity are most suited. It is to be hoped that missionaries will redouble their zeal in promoting the welfare and happiness of the Japanese.—Editorial in Japanese daily paper.

Christ in Korean Homes*

BY MATTIE WILCOX NOBLE, SEOUL, KOREA



IRST of all Christ has elevated women in Korea.

A recognized helpfulness of true womanhood is asserting itself in the

home and among the girls. Formerly, no right of leadership or refined copartnership was ever vouchsafed her. Now, she often goes side by side with her husband to church, and is even permitted to eat with him. Women of the well-to-do classes no longer are obliged to hide themselves in the women's quarters; neither do the young women of any class, when they go walking, have to throw a long coat over their heads, drawing the front together under the eyes, nor to carry a large hat, between eight or nine feet in circumference, over their heads to conceal their features. The coats, veils, and the enormous hats are fast disappearing and women are beginning to feel the sunshine in the open air. True, it is a transition period, but light and freedom are coming to women through the Gospel.

Protection has come to childhood with the education of the individual and the elevation of the home life. Now, special care is taken of the health and the moral development of the child. Modesty, for the child's sake, is studied by the parent. Flagrant immodesties are still to be seen, but could newcomers to Korea lift the veil of several years ago the great contrast between then and now would be clearly recognized.

The religion of the Bible has made a place for the little ones. At first, when only small portions of the Scripture had been printed, babies were brought to the altar for baptism, quite slippery in their

original birthday clothes; but now, they are brought well drest, and sometimes gorgeously arrayed. When a baby girl is born, instead of condolences being offered to the parents, friends now say that they have received a gift from God; or, a new girl student for the School or Sunday-school has come to the home. One of the most beautiful sights I have ever seen, it being also a symbol of advancement, was at the first Parents' Day Services in Korea for the Cradle-Roll babies. There were some 200 babies with their mothers present. and at one side sat some fathers, a few of them proudly holding their baby girls.

The Bible has given an impetus to learning and brought an education within reach of many. Formerly, only women and girls of the dancing-girl class were allowed to learn or read. Now, all doubt as to the respectability of one's wife or daughter learning to read, has passed. I have known old ladies nearly seventy years of age to sit down and, little by little, learn to read. One of the finest Bible women in Korea learned to read after she was thirty years old and she is now a scholar in Bible literature, as well as a woman of deep spiritual insight.

The Bible has given a touch of social life to the men and women. Before the Bible came there were no halls or buildings where men and women gathered to listen to sermons, lectures, music, or to witness any entertainment; but after the Gospel was preached, both sexes met in the same room to hear and see all of the above. Of course they sit on opposite sides of the room and, in most cases, with a partition between. At a social held in our home at the close of

^{*} From The Korea Mission Field.

a Women's Bible Institute, many games were enjoyed by the old and young women; one would search very far to find a more joyous company. Play was new to them all; they laughed till the tears rolled down their cheeks.

The Bible liberates slaves. Many a wealthy Korean who owned slaves before he heard the Bible story, has liberated those slaves and brought them, with himself, to the mercy seat.

It has taken from the husband the power of torturing and deforming the body of his wife. In a fit of jealousy over a real or fancied cause, a husband can not now cut off his wife's nose. The sentiment of respect for women has grown so much in Christian neighborhoods, that a man can not even beat his wife without incurring censure. The old, lawless right of any man to forcibly seize a widow, and carry her away to his home, is fast passing away.

The Bible raises the marriageable age. Several years ago, the Church refused to perform the wedding ceremony for a boy under eighteen years of age and a girl under sixteen. Now, one rarely sees a little boy riding on a white horse to his wedding, or a weeping little girl being forced from her parents home to the home of her husband. Even at a heathen wedding the bride's eyes are rarely glued tight shut, in these days.

Formerly, only dancing girls and men

sang, and their songs were usually of wine and dancing, but now songs of rejoicing sung by both sexes are heard wherever the Gospel is preached.

In Christian communities, the teaching that "they twain shall be one flesh" is adhered to; likewise in Christian home the misery and distress accruing from the concubinage system is past and gone.

Cleanliness, beauty, and contentment are brought to the Christian homes. I recently met an old lady and her daughter whom I had taught eighteen years ago. The old lady was deaf and leaned on her staff as she gave me a wholesouled greeting. In recounting the events of the early days, the daughter said that her mother had always carried out, to a marked degree, my teachings on cleanliness, and that all these years she had been a living example of the beauty of cleanliness, and had taught the lessons to scores of young and old people. Formerly, water was little used by the sick and the aged.

But, greatest of all, the Bible brings to the homes of the people Jesus, the Savior, who gives salvation, peace, joy and hope to the Koreans who were crusht under the bondage of heathenism, and over whom the gloom of the centuries had settled: now, on those who have received Him rests the light of the Divine life.

FACTS CONCERNING KOREA'S PROGRESS

Korea has emerged from the secluded region of the genii, where the fairies congregate, where the elixir of life grows, where sages and immortals meet and talk together, into the limelight of the rushing, hungry world, with the Manchu express going by, and motor-cars and automobiles rushing about here and there there the ancient streets and market-ways

through the ancient streets and market-ways. In religion, too, she has met a new and startling outlook, tho not a wholly unfamiliar one. Far wider than the few baptized or numbered on the church rolls (the total roll of full communicants in Protestant churches is 68,195, while probationers and other adherents regularly attending services increases the grand total 179,167 members of the Protestant community) has the word of this news gone forth; namely, that God has Himself spoken to men tenderly, and kindly offered them peace.—James S. Gale.



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

MISSIONARY METHODS FOR SUNDAY-SCHOOL WORKERS



CLEAR-CUT, definite missionary policy, a committee to make it effective, and the equipment with which to work, are the three fac-

tors in making missions vital in any Sunday-school.—George H. Trull.

Equipping a Missionary Room

Nothing helps the cause of missions in the Sunday-school so much as a room fitted up for the study of the subject. If there is no place in the school that can be devoted exclusively to this purpose, some teacher interested in missions would probably be willing to have her class-room equipped in this way and used out of hours.

Such a room should be at once a museum, a library and a reading-room. It should contain a collection of curios from missionary countries, a case of well-selected missionary books and leaflets, copies of denominational and interdenominational missionary magazines (current issues and files of back numbers), and a supply of maps, charts and pictures. Some schools already have such rooms.

In The Sunday-School Executive, Miss Esther Hull tells of a much-used missionary room which was planned and arranged by Mrs. Bigsbee, the missionary-superintendent of her Sunday-school. During the lesson hour the room is the home of the "Outlook Class," the members of which are largely responsible for the care of it.

"Mrs. Bigsbee did not attempt impos-

sibilities," says Miss Hull. "She simply fitted up the room with articles purchased, borrowed or made that would give any idea of the need of missions in lands beyond the sea. One side of the room is given to the far North. Here are maps, flags, pictures, and a small case of curios, together with a few books about the Esquimos, Alaska, Lapland, and other northern places.

"One side is devoted to India, with pictures of its scenery, models of its heathen temples, dolls drest like the natives, bits of handwork, embroidery, and weaving, and pictures of mission-schools and workers. Here are more books, all about India.

"Another side of the room, almost to the corner, is given to Africa. The things here have been made, many of them, by the boys of the Intermediate Department. One corner is given to China, the other to Japan, and the bit of intervening space to Armenia.

"This room is used for 'Missionary Day,' each department coming, class by class, some time during the day, to look over the curios from the countries they are studying. It is also used by the missionary societies of the church; by returned missionaries who ask those interested in missions to come here and listen to their explanations of manners and customs; and the classes who have missionary exercises to prepare use it as a study room.

"The presiding officer of the 'Outlooks,' or one of her assistants, is always on hand during 'reading hours' to answer questions or assist children in find-

ing the help they need. The 'Outlooks' also buy the books, which are loaned by Mrs. Bigsbee, who is arranging for reading-circles in all the departments above the Primary."

"Whatever you want to put into the school must be put into the teachers first."—A Public-School Superintendent.

A Sunday-school worker who is not a missionary worker is out of place."—B. F. JACOBS.

"A model superintendent will interest his whole school in missions and bring the whole world into his school-room."—BISHOP VINCENT.

Pictures in the Sunday-school

Portraits of great missionary-heroes, both home and foreign, should have a place on the walls of every Sundayschool. In the old days it was almost impossible to get them in suitable size. but now they can be obtained—fifty different ones representing the most prominent fields at home and abroad—at small cost from the Missionary Education Movement.

Hung in the Sunday-school room, and used in a wise and helpful manner, such pictures are a constant inspiration. They are invaluable in teaching missionary lessons and as a text for platform talks. When purchased they should not be simply hung up, but should be formally presented—unveiled, perhaps, with appropriate ceremonies.

In a Methodist Sunday-school in the vicinity of New York City, this plan was used. A class of girls collected money, and bought a framed portrait of Mary Porter Gamewell to present to the school. On the Sunday when the presentation took place, the class told the story of Mrs. Gamewell's life and work. and then one of the girls came forward with the picture, which was appropriately received by the superintendent of the school. The next Sunday attention was called to it hanging on the wall, and the children were asked to tell whose

picture it was and all they had heard about the missionary. Most of them had forgotten all about it, but a little judicious questioning brought most of it back again, and a lasting impression was finally made on their minds.

Who Is He?

The Arlington Avenue Presbyterian Sunday-school, East Orange, Jersey, makes great use of pictures. "Gradually a series of the pictures of great missionaries have appeared on J. Gertrude the walls," says Miss Hutton, Director of Religious Education in the school, "sometimes very quietly, sometimes formally presented and unveiled with ceremonies planned and carried out by some of the classes. Now and then a missionary's picture appears on the bulletin-board with the question, 'Who is he?' Almost invariably within a few days the name is added in a childish hand. Then, the next Sunday, follows the question, 'What did he do?' with like results."

In order to enable the children to discover for themselves the identity of the missionary and some of his notable achievements, there was placed in the missionary reference-room of the school, which is well equipped with all kinds of missionary literature, a copy of the game, "Who's Who in Missions." By looking through the fifty cards, each of which bears the picture of a great missionary and some of the leading facts of his life, the children could easily find the information desired.

Building an Exercise Around a Picture

At Silver Bay, two years ago, one of the delegates told of the following plan that had been used with great success in his Sunday-school.

One Sunday morning when the children arrived they found hanging above the platform a large picture of a company of immigrants landing at Ellis Island. The title of the picture had been cut off, and nothing whatever was said about it while the school was in session. This aroused great curiosity and after Sunday-school the children gathered around the picture wondering what it could be.

The next Sunday the title was still missing, but this motto appeared beneath

SAVE AMERICA FOR THE WORLD'S SAKE.

This whetted their curiosity still more, but no reference whatever was made either to the motto or the picture. But on the third Sunday, when a brief but telling exercise on "Immigration" was given in the school, it was found that both motto and picture had played an important preliminary part in the way of stimulating inquiry and securing attention.

A Program Built Around a Motto

Missionary mottoes should also have a place on the walls of every Sunday-school room. At Silver Bay, the Rev. George F. Sutherland, Educational Secretary of the Methodist Board of Foreign Missions, told how they have been used in his school.

One Sunday a large placard, with Livingstone's famous declaration in regard to earthly possessions was hung

I will place no value on anything I have or may possess except in relation to the kingdom of Christ.

before the school with a list of questions as follows:

- 1. Who said it?
- 2. Under what circumstances?
- 3. How did he live it out?

The next Sunday volunteer answers to these questions were called for and they were given and discust very helpfully.

Another plan was to give an individual scholar a motto with a list of questions and have him report on it to the school. Thus Cyrus Hamlin's words, "Let me fail in trying to do something

rather than to sit still and do nothing," were given to a boy of thirteen with the three questions cited above. He faithfully read, "My Life and Times" from beginning to end, and then told the story clearly and well.

A Plea for Maps in the Sunday-School*

It would greatly help the cause of missions if maps of the world were on the walls of the churches and the Sundayschool rooms. In very many schools the map of Palestine and maps of Paul's journeys are found, but a map of the whole world is rarely seen. It is well to know what God did in Palestine and in Asia Minor and in other portions of the ancient world, but He is operating on a much larger theater to-day and doing much larger things, and His children should be interested in knowing where He is at work and what He is doing. Missionary maps will help them to know.

One Christian leader said: "I love to stand before a map of the world, and, pointing the audience to it, say, 'There are the regions and continents and islands of the fallen world. Our Redeemer is their rightful possessor if the present ruler is the prince of darkness. We are wresting them from Satan by our missionary triumphs.'" One can speak and pray more intelligently about missions after a study of the fields in which the missionaries are at work.

When one member of the family migrates to some section of the West or South, or goes as an ambassador, consul or business agent to Africa or Asia or Polynesia or Australasia, it is not long before an atlas is secured and his place found and marked. A new and vital interest in that part of the world is developed. Why should not the same be true when missionaries leave home? Why not trace their movements until they reach their destination, and then learn what we can about the land in-

^{*}Reprinted from The Missionary Intelligencer.

which they represent us? There are young men and women in every church who could draw maps. They will do this gladly if they are asked.

Lord Salisbury advised people to study large maps. By doing so they could understand and know what was going on in the world. Over against the names of some of his generals, Napowrote, "Well acquainted with maps." That was a strong recommendation. Robert Murray McCheyne resolved to read missionary books with a map before him. The Moderator of the Church of Scotland spoke of a little atlas that he carried as his prayer book. It helped him to locate the missionaries of the church, and that helped him to pray for them and for the coming of the kingdom in all its power and glory.

AIM

A MISSIONARY IMPRESSION EVERY SUNDAY*

During Opening or Closing Exercises

- 1. Missionary Bible Readings.
- Definite Prayer for Missions. 3. Hymns of Declaration and Con-
- quest.
 - 4. Bible Drills.
- 5. Introduction of Missionaries.
 6. Recognition of Student Volunteers.

 - 7. Missionary Lantern Slides.8. Missionary Mottoes and Portraits.
- 9. Brief Reference to Current Missionary Events.
 - 10. Short missionary stories.
- 11. Sentences from missionary letters.
 - 12. Special missionary programs.

One Way to Find Time

The plan of devoting five minutes to missions every Sunday is being used in a large number of schools, but many a superintendent objects to it on the score of no time. But "where there's a will there's a way."

Last winter in a conference on the

subject between a Congregational superintendent and a secretary of the American Board, the usual argument was advanced that the hour was already overcrowded and that five minutes could not be found to devote to the subject of missions. But the next Sunday when the secretary visited this superintendent's school he noted that altho the majority of the children were present when the hour struck, the session began exactly eight minutes late! Five of these wasted minutes devoted to missions would not only help the cause but do much for the efficiency of the school. "If our schools could only realize their opportunity," says Mr. Hugh Cork, "five minutes would not be begrudged, and the result would be many more boys and girls offering themselves for Christian work as a life occupation."

A Primary Mission Band

The entire Primary Department of the Sunday-school of the First Presbyterian Church, Statesville, North Carolina, is organized into what may well be called a Primary Mission Band. All the children, from the tots in the beginners' classes up to the graduates, are greatly interested in both home and foreign missions. They support two native evangelists in the Kongo Mission of the Southern Presbyterian Church, and during the summer paid the expenses of two teachers in the North Carolina mountains.

How do these little folks accomplish so much? The answer is given by Miss Mary R. Adams in The Missionary Survey as follows:

"Each teacher makes a house-to-house visitation of her class, explaining to parents the missionary work, asking their cooperation and leaving with each child a mite-box. One teacher made the boxes for her class very attractive by pasting a picture of a group of mountain children on one side, and a group from Luebo, Africa, on the other, thus

^{*} Adapted from a leaflet issued by the Missionary Department of the Illinois State Sunday-School As-sociation, Mr. J. D. Templeton, Bloomington, Ill., Superintendent.

depicting their special work in Home and Foreign Missions.

"At the close of the year they have their annual graduating exercises and mite-box opening, which has grown in importance from year to year, until it has become an interesting occasion to the congregation at large. An entertaining missionary program of songs, recitations and stories is given entirely by the children. Singing a missionary song, they march into the auditorium carrying their mite-boxes in their hands.

"One year two of the older boys in the Sunday-school who are very insmall boat, The genious made a Lapsley. This was placed table and two small boys drest as sailors stood ready to load the boat the children filed by leaving their boxes. Another year a barrel was covered with white crêpe paper with hoops made of black. On the center in large black letters was the 'Africa.' The African Mission flag. blue with a yellow star in the center, floated from the open top, and two boys stood by and lowered the barrel from the table as the children marched by, dropping in their mite-boxes. The barrel, a large nail keg, was filled to overflowing. Each year the exercises are varied.

"There is never a Sunday when missions are not brought to the minds of the children in some way, but the first Sunday of each month is distinctively Missionary Sunday. All lessons are dispensed with. Some of the children have learned to know, when they see the teacher who is to talk to them, what country they will visit that day. A sea of eager, upturned faces greets her as she talks to the little ones about the children in heathen lands, the children in the mountains, the immigrant children, the Indian children, or the negro children.

"Each Christmas these children give an illustration of the lesson imprest on

them, that 'it is more blessed to give than to receive.' Last Christmas they had a tree for the children of Barium Orphans' Home. six miles Springs away. Each little girl brought a drest doll, and each little boy a toy, which, with bags of candy and fruit, made an attractive tree. Many small beamed with joy as they saw dolls and toys given to their small visitors, but not one showed disappointment at not being the recipient of a gift.

"If any success is claimed, and you should ask any one of the eight teachers wherein it lies, the answer would be, 'Our inner prayer circle.'"

"There is enormous latent power in the 974,777 members of our Presbyterian Sunday-schools. An average of one cent a month would yield \$116,973.-24 a year."—ROBERT E. SPEER.

Organizing the Sunday-schools of a Presbytery

The Presbytery of Cincinnati is so thoroughly alive to the importance of interesting children in missions that systematic efforts have been made to organize along missionary lines all Sunday-schools included in its territory. The very effective method used is outlined in *The Home Mission Monthly* as follows:

"Each Sabbath-school class is an organized mission band with a chairman and secretary to keep its members informed as to the work to be done and to keep an account of the meetings held and the money given. In order to avoid the complications arising from too many organizations reporting to the Presbyterial Society, these bands are grouped according to their ages, four or five classes in a group which bears some such name as 'Willing Workers,' or 'Missionary Helpers.' This gives the church only about six bands to report.

"The officers and teachers of the Sab-

bath-school constitute the executive committee and have their chairman, secretary, and treasurer. This executive committee prepares the missionary instruction which is given in five-minute talks—one each Sunday morning—by a teacher, an older pupil who has been prepared by a teacher, or by some visiting missionary.



MR. J. D. TEMPLETON'S POLICY FOR ILLINOIS SUNDAY-SCHOOLS

"Mite boxes are supplied and once every quarter an evening meeting is held when a missionary program is given. This consists of a missionary play given by some teacher and her band, a stereopticon missionary lecture, or a talk by an enthusiastic missionary. The mite boxes are opened, the money is reported from each band, and light refreshments are served.

"The results of this method have been shown in a great increase in the interest in missions and in larger gifts than ever before. The children and young people of the churches are only waiting to be led into a larger knowledge and a greater usefulness in this important work."

What a Junior Teacher Did

"Can you suggest," asked a reader of The Christian Herald, "an interesting missionary service for Junior scholars?"

The answer as given by Mr. Frank L. Brown, General Secretary of the World's Sunday-school Association in *The Herald's* "Sunday-School Workers' Round Table" is as follows:

"One of the most interesting missionary exercises I know of was the result of the work of a Junior teacher, a seventeen-year-old girl. She was intrusted with a class of live-wire, ten-year-old Junior boys, as her first assignment. She had tact enough to know that the interest of perpetual-motion digits of that age could never be secured simply by Sunday teaching. So every Friday afternoon she invited the boys to her home after school hours.

"Then she procured a well-illustrated story of the life of John G. Paton, missionary to the New Hebrides. This thrilling story of hairbreadth escapes from threatening natives was read by the boys in turn to the others, a chapter a week. The other boys listened. Then the teacher would ask one of them, without previous notice, to rehearse the story of that chapter, and it was done always with a fidelity to the facts that showed how intently the reading was listened This reading was followed each week by games or something good to eat, for at that age the stomach seems a direct road to a boy's heart.

"Week by week the boys were absorbing not simply the vivid details of the story, but something of the heroic, faith-filled life of John G. Paton, and getting their impulses for missionary giving, and it may be, for missionary living, later on.

"After the book had been completed,

a map of the New Hebrides was drawn. Then the class was asked to conduct a missionary exercise in the Junior Department. The boys occupied an honored seat on the platform and one of them explained the map. Then several of them told the story of John G. Paton and his wonderful work to a gaping crowd of juniors. Neither the boys, the teachers, nor the department will soon forget that day.

"There are scores of thrilling stories of Uganda, Korea, China, and India that could be read by junior and intermediate boys and girls in the same way, and would make an equally interesting program for any missionary organization."

Thirteen Weeks with a Missionary

Studying the life and work of some great missionary during the Sundays of an entire quarter has proved an excellent plan in schools that have tried it. It need not take much time—it would be quite sufficient on one Sunday to sing the missionary's favorite hymn; on another to read some passage from the Bible connected with his life; on a third to tell a story or give some incident of his career; on a fourth to memorize one of his famous sayings; and so on.

In The Sunday-School Times Miss Florence Norton tells how this worked out in the Junior Department of a Philadelphia Sunday-school, at the time of the Livingstone Centennial. Every Sunday for weeks the children had been studying about the great missionary explorer and on a Sunday in March near the one hundredth anniversary of his birth, they had a special celebration. The program consisted largely of stories of his life told by the children themselves. At the close of the last story which told of his death on his knees in the little African hut and of his burial in Westminster Abbey, a large portrait of him was unveiled. A flag had been draped over it and as this

was drawn aside, the children rose and sang:

"Where He leads me, I will follow
I'll go with Him, with Him, all the way."

In a somewhat similar manner the Sunday-school of Emmanuel Baptist Church, Schenectady, New York, took up the study of the life of Judson during the Judson Centennial last year. During the quarter a large framed picture of Judson was hung in the Sunday-school room, Judson stories were told, Judson mottoes learned, and Judson medals sold.

Half-Told Tales

One of the best methods of awakening interest in a special missionary book in the Sunday-school library is the telling, from the platform, of a "Half-told Tale" from its pages. To do this select a thrilling story and stop at the most exciting point where everybody is eager to know what happens next. Then give the name of the book in which the rest of the story may be found and state that it is in the library and that whoever applies for it first may have it. This is a plan that has been tried with great success in the Bible School of Bedford Presbyterian Church, Brooklyn, New York, and is also recommended in Trull's "Five Missionary Minutes." The following stories will be found suitable for this purpose:

"When the Jugglers Came to Nalgiri," in Other People's Children. (The Lutheran Publication Society)

an Publication Society.)
"The Spotted Tiger Foiled" and "The Angry Mob and the Story of the Cross," in *The Cobra's Den.* (Revell, \$1.00.)

"An Encounter with a Ten-foot Serpent," in *In the Tiger Jungle*. (Revell, \$1.00.)

"Captured by Cannibals," in *The Transformation of Hawaii*. (Revell, \$1.00.)
"A Dangerous Encounter," in *Bishop Hamington*, by Berry, pp. 90-93. (Revell,

"A Perilous Expedition," in Soo Thah. (Revell, \$1.00.)

"Facing an Angry Elephant," "Two Against One," and "An Uninvited Guest," in Adventures with Four-Footed Folk. (Revell, \$1.00.)

"Attacked with Clubs," "A Perilous Pil-

grimage," and "Under Knife and Tomahawk," in The Story of John G. Paton. (Afmstrong, \$1.00.)

"Challenging Ghosts and Hobgoblins," in Hamlin's My Life and Times. (Out of print, but to be found in many libraries.)

A Korean Cut-out

Cutting out and talking at the same time is not an easy thing to do before an audience of children, but it is an effective method of arousing interest and holding attention. It can be done either from the platform or in class.

One summer Sunday when Professor W. C. Taylor of Union Presbyterian Church, Schenectady, New York, was asked to take charge of a class of young girls whose teacher was away, he made use of this method. In Trull's "Missionary Methods for Sunday-School Workers," he found the statement (page 128) that in Korea when any one is i!l paper cats are strung in front of the house to drive away the evil spirits. As the lesson furnished an excellent opportunity for a talk on medical missions he decided to cut out strings of paper cats, talking as he cut.

The day was warm and the girls somewhat listless, but when he produced scissors and paper and began to work they were attention at once. He said nothing whatever about what he was doing but told the story as tho nothing else was going on. Then he unfolded the paper and produced the cats much to their amazement.

Missionary Search Questions

One of the plans devised by Mr. W. G. Lightfoote, superintendent of the

Methodist Episcopal Sunday-school at Canandaigua, New York, for interesting his school in missions, is a series of printed slips, each containing ten questions calculated to arouse interest and stimulate research. The answer to each question is the name of a famous missionary and the slips are passed out at Sunday-school with the request that they be returned at a given time. One of the slips used was as follows:

WHO?

1. What missionary was put in prison, starved, and hung up by his heels?

2. What missionary went through the city walls at night with the bullets singing about his ears to help make a truce between the royalists and revolutionists in China?

3. What woman about to be killed by a Chinese mob, tore off the hem of her gown, and bound up a child's head?
4. What champion bicycle-rider of

the world became a foreign missionary?

5. What missionary rode thousands of miles on horseback at the beginning of winter to save a great territory for the United States?

6. What missionary explored a continent, discovered the largest falls in the world, helped break up the slave trade, died on his knees praying, and was buried in Westminster Abbey?

7. What medical missionary is called the Savior of Liao-Yang? What brave deed did he do?

8. What missionary kept at throughout an entire night a band of hyenas and cheetahs?

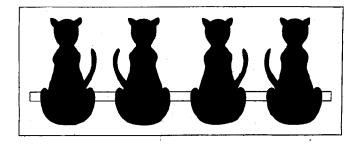
9. What missionary has a hospital-

ship in the Arctic regions?

10. What woman went in disguise into the mountains of Tibet, risking her life? Find as many answers as you can and

bring this slip to Sunday-school, February 23, 1913.

W. G. LIGHTFOOTE, Superintendent.





THE LATIN-AMERICAN CONGRESS

THERE were those who criticized the omission of Roman Catholic and Greek Catholic countries from the program of the Edinburgh Conference. The reasons given for the exclusion were: (1) the desire to obtain the cooperation of all Protestant Christians, including the High Church party of the Church of England, and (2) the fact that non-Christian lands present problems so peculiar and so large in themselves that they might well be considered alone.

Now that it has been decided to hold another world conference exclusively to consider the needs and problems of the Latin-American countries there are Christians who object to the program. Some hold that there is no need to evangelize Roman Catholic lands. Others say that they should be regarded as pagans. Some dislike to risk antagonizing the church of Rome, others fear a compromise of the truth.

In February the Board of Missions of the Protestant Episcopal Church laid on the table the resolution to accept the invitation to participate in the conference. They did not wish to antagonize the Roman Catholic church which would not be invited to participate. At the May meeting, however, the Board accepted the invitation "provided that whatever notice or invitation is sent to any Christian body shall be sent to every communion having work in Latin America." There is, however, still in the Episcopal Church much opposition to any participation in the Conference.

This "Congress on Christian Work in Latin America," as it is now called, is not to create controversy, but to study the needs of Latin America and the spiritual forces that may be more adequately mobilized for the regeneration of the non-Christian people of those lands.

The missionary who goes to labor in Latin America must take the same position in regard to the religion of the people among whom he labors as that taken by Jesus Christ and His Apostles when Christianity was first established. As witnesses to the truth they go not to destroy any good, but to reveal the evil by holding up the Light. If their message of truth, spoken in the spirit of love, causes opposition they are not to blame. The missionary to Latin America, as to any other land, must proclaim the positive truth of the Gospel as revealed in the Bible without fear or favor-not as a bigot but as a messenger of Christ.

Everywhere, Christ must be lifted up as the one mediator between God and man, as the only revealed Savior from sin and its consequences. In South America failure is not due to unbelief in the deity of Christ or the necessity for His atonement, but the difficulty is that these truths have been obscured by other teachings. The evangelistic message must be put first, tho, educational methods may be of great value in dealing with certain classes of people. logical and purely intellectual missions are apt to obscure the main missionary message and lead men to seek the fruits of Christianity without the roots.

Thus far Protestant missions in South America have reached chiefly the lower classes because these classes have felt most keenly their need of help. The

material prosperity of many South Americans has led them to feel independent of the benefits offered by Christ. The work of the Y. M. C. A. and Y. W. C. A., is reaching many of the educated classes, but as a rule they are uninterested in the Gospel. It is time that Christian forces united to win Latin America to Christ. There are hundreds of Indian tribes in South America who have as yet heard no evangel.

This is not a time for Christians in home churches to squabble over nonessentials. It is a time for prayer and cooperation, that the Gospel of Christ may be faithfully and adequately presented to our brothers and sisters of Latin America.

"KNEE MEDICINE"

A CHINESE convert when asked by a missionary what remedy he found most effective in curing his fellow countrymen of the opium habit, idolatry, fear of persecution and other sins, replied laconically: "Knee Medicine."

Is there any other potent remedy for doubts and discouragements, failure and sin, than that found through earnest, persevering prayer? That has proved efficacious remedv for opening closed doors, illuminating darkened minds, cleansing impure hearts. strengthening weak wills, supplying needed workers and funds, guiding a perplexed and struggling church and transforming whole committees. "Kneemedicine" is a powerful tonic and remedy for all spiritual ailments.

THE CHRISTIAN FORCES

ONE of the lessons that God seems to be teaching his people by the sorrows and sacrifices of the European war is that Christians, as a rule, have as yet made no sacrifices for the advancement of the Kingdom of God. Profest followers of Christ have held up their hands and declared that it was impossible to send out 20,000 more missionaries from the home churches. They

have held that they could not afford to increase their gifts largely to the Lord's campaign. The war has demonstrated how possible it is to send out a million men from England, the flower of the land, and even larger numbers from Germany and France, Italy and Russia, tho most of them will never return and will soon be out of the fight. It is a lesson as to what a nation can do when thoroughly aroused.

Moreover, men are learning on what a diminutive scale they have financed the missionary enterprise. Those "could not afford" one hundred dollars a year to advance the cause of peace and love and righteousness, have found that the money they were holding has slipped from their grasp. The governments have spent in destructive warfare more in one day than the churches of Christendom have given in a year to preach the Gospel of life to those in the bondage of death. It would take over one hundred years for one man merely to count out the dollars that have been spent in this one year of destructive warfare.

Much has been wriften in recent weeks on the value of preparedness, adequate defenses and equipment to prevent surprize attacks from an enemy. Is there enough thought given to the necessity for moral preparedness and equipment against the unexpected attacks of the devil and his agents? Some of the lands at war are taking the opportunity to put down the traffic in strong drink, and America is steadily advancing toward prohibition. But there are other steps that must be taken in the fortification of moral character against defeat. The Sabbath amusements, and business must be cleansed and readjusted to correspond to the laws of God.

The nations at war have been mobilizing their men and conserving and reconstructing their finances, inventions and industries so that they may all be used in the cause of national success.

These are valued assets, but the greatest forces in personal and national life are spiritual, not material. The Christian and the Church must take stock of forces, must mobilize and organize more earnestly for the world-wide campaign. This may be helped by conventions and conferences, but the secret of power lies not there. Power belongs unto God and only those who are continually in vital touch with the source of Power can prevail. It is time that the Church mobilized more definitely for prayer. Then the spirit of truth, of love, of selfsacrifice will prevail. A united and Christlike Church, depending on spiritual forces, under the leadership of almighty God, will prove an irresistible force in the winning of the world to Christ.

THE JAPANESE VIEWPOINT

MERICAN Christians are often too prone to expect that a nation like Japan, which has only recently emerged from isolation, and is still largely guided by the dim light of Buddhism and Shinto, should be guided by the same principles and motives as those which are supposed to govern American policy and practise. Japan has made wonderful progress, and has some remarkably able statesmen, but it is not to be wondered at if they are not governed by unselfish Christian principles in their relations to Korea, China, and the Occident. They are moved by temporal ideals and by principles of expediency—as most nations are. they are helping to transform Korean sanitation, commerce, judicial procedure, and education. China has been, no doubt, treated with all the consideration we could expect from a Japanese point of view.

In Group V, of the recent demands made by Japan was the right to propagate the Buddhist religion in China. Decision on this point was postponed, in order to enable the parties to reach an agreement on other matters. An editorial from the Japan Times, a paper owned and edited by Japanese, gives the Japanese point of view on this subject:

"That the Japanese alone should be denied in China the right of preaching which is enjoyed by all other nationalities of the West, is an unfairness which it is but natural for us to wish removed. . . . In principle, it may be most desirable that we are on equal footing with the other Powers in China in the right of religious propagandism, and there is fairly strong ground for demanding the right as elsewhere discust; but that its acquisition is a matter of pressing necessity does not seem conclusive."

The editor comments upon the fact that the chief effort to have this propaganda countenanced comes not from religious teachers but from political parties, and is evidently for other than religious motives. Buddhism, if it is "to become a socio-religious force of civilizing value, requires a most thorough re-He feels that the desire of form." Japanese Buddhists to preach in China probably arises from the impression "that Christian missionaries in China are there, in one way or another, to secure political and economic advantages for their countries." This, he rightly concludes, would be "the worst thing that could happen to Japan; for priests who serve other purposes than their spiritual mission can not but be hypocrites, and hypocrites can never render any real good to anybody."

Bishop Tucker, of Japan, says, in commenting on this subject in The Spirit of Missions: "Whatever one may think of Japan's recent demands on China, no Christian missionary can consistently oppose that clause which asks for freedom to send missionaries. We can not deny to the Buddhists what we ask for ourselves, and certainly we can not afford to let the impression get abroad that we are afraid to compete with them in missionary work." While this is true, it is to be devoutly hoped that any religious propaganda in China will be for

spiritual ends and not for selfish purposes. There is enough of the latter in politics and commerce.

"AS A MAN THINKETH"

OWEN WISTER, in a remarkable article, published in the Saturday Evening Post (July 3), remarks:

"I want no better photograph of any individual than his opinion of this war. If he has none, that is a photograph of him. Last autumn there were Americans who wished the papers would stop printing war news and give their readers a change. So we have their photographs, as well as those of other Americans who merely calculated the extra dollars they could squeeze out of Europe's need and But that—thank God—is not agony. what we (Americans) look like as a whole. Our sympathy has poured out for Belgium a springtide of help and relief; it has flowed to the wounded and afflicted of Poland, Serbia, France, and England. . . Yet, somehow, in Europe's eyes we fall short."

Friends, how do we stand in God's eyes? What does He, who looks not on outward appearance but on the heart, see not only of our attitude and opinions concerning this European conflict; but concerning the still greater, more important and eternal conflict against evil and for the extension of the Kingdom of God? Does He see us indifferent to the principles involved where many are using their power wrongfully and with the selfish purpose of throttling their opponents? Does He see us careless when millions of our fellow men are suffering from oppression and wrong, and are dying without God and without hope? Does He see us eager to take advantage of the extremity of others, heaping up comforts, increasing luxuries at home, while our brothers are bravely fighting and enduring hardships on the frontier mission fields? Or does He see us keenly alive to the call of our Great Commander, ready to sacrifice everything to follow His lead and to supply the needs of Zenanaed widows in India, the neglected children in China, the sin-enslaved races of Africa, the blinded followers of Mohammed, and the weak and crippled souls of Christendom? Our attitude of mind reveals our true selves; our acts reveal our real thoughts, and our own destiny is determined by our attitude and our obedience to Christ and His leadership.

Many who deprecate militarism and the false idea that physical might makes right, still meekly yield to the immoral militarism and the money power in politics and social life. Many who denounce the unwarranted devastation of Belgium and pity the sufferings of Poland look on with apparent indifference at the continued despoiling of the women and children in the temples of India and the awful plight of the Nestorians in Persia and the Armenians in Turkey. Others who think with horror of the wanton destruction of innocent victims on the torpedoed vessels at sea, look on with seeming indifference at the torpedoing of churches and colleges by faithless preachers and agnostic teachers. There are those, too, calling themselves Christians, who would denounce as traitors those who refuse to respond to the call of king and country, or who play into the hands of the enemy, and yet these same Christians refuse to give of themselves or their substance to advance the cause of the King of Kings or even join the ranks of those who, ignorantly or maliciously, scoff at the missionary propaganda. God give us clear vision to see the right in temporal and in eternal conflicts, and give us the strength of character and self-sacrificing spirit to follow the Master's lead at whatever cost. The heroism shown on European battlefields, great as it is, is only a temporary impulse compared with dauntless courage and unselfish devotion exhibited through long years on many a mission field in the campaigns of the Kingdom of God.

JAPAN—KOREA

The Power of God in Japan

A N old decree.—"So long as the sun shall continue to warm the earth let no Christian be so bold as to come to Japan."-Imperial Edict, 1808.

An older decree.—"My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

A FULFILMENT.—To the Y. M. C. A. of Japan: "Having heard of your work for the comforting of the soldiers at the front, their majesties, the Emperor and Empress, are pleased to grant you the sum of ten thousand yen."-The Im-Household Department. perial 1905.

Japanese Club Study Christianity

HE Missionary Intelligencer quotes Mr. Miagawa, one of the ablest Christian scholars in Japan and pastor of the largest independent Congregational church, to the effect that in present-day Japan a million people are reading the Bible and making its teachings the standard of their lives.

The Kiitsu Club, composed of sixty of the leading statesmen, educators, and other men of influence in Japan, was organized to study the moral and religious needs of Japan. Among its members are Baron Shibuzawa, Japan's most influential business man, Baron Sakitani, ex-minister of finance, Baron Kiguchhi, ex-minister of education, Mr. Chasi, M.P., and the President of the and Wasada Universities. Imperial Three months of last year were devoted to the study of Christianity.

Japan's Demand for Books

HE Christian Literature Society of Japan is making strenuous efforts to combat the pernicious influence of unhealthy Western literature. Novels and rhapsodies from the pens of European "realists" have been rendered into Japanese. Even Western dramas of suggestive nature have been translated and staged in Tokyo. The Japanese have always been inclined to take to new ideas, and the products of the Western authors disposed to break with the established social conventions have been received in Japan with avidity. translations of Occidental writings of this class are published in cheap pamphlet form, selling for a penny or two a copy. One such pamphlet, described by a Japanese literary critic as "vile," has had a sale of 850,000 copies.

Some editors of Japanese newspapers are protesting with vigor against these publications. Missionaries state that the demand and the capacity for good literature in Japan exceeds that in any other mission field.

New Privilege to Mission Schools

THE Japan Evangelist says that the Department \mathbf{of} Education granted to certain Christian schools the privilege of calling their middle school Chü departments Gakubu school department) instead of Futsü-bu (ordinary department), without surrendering the right to keep religious instruction as a part of the regular course. This privilege has been one for which Christian schools in Japan have contended for a number of years, and the granting of it may be regarded as a

triumph for Christian educators who have always stood for the principle that schools supported by private funds and teaching up to the government standard should have the same privilege as public schools, and at the same time be free to give religious instruction to their students. Under the new regulation it will be possible to give religious instruction freely either as a part of the regular curriculum or outside it.

A Japanese Prophecy

"D APTISM means in Japan an en-D tirely new birth of the soul," says Mr. N. Kato, former editor-in-chief of the Japanese Christian World. In predicting that Japan will adopt Christianity as the only answer to her needs he speaks as follows: "The patriotic spirit of self-sacrifice inculcated by Shintoism, the sane, practical, moral teachings of Confucianism, the profound doctrines and piety of Buddhism, have all contributed to form a strong national spirit which is the net outcome of the spiritual development of the nation through its long history. This spiritual legacy is not to be ignored. We must clearly recognize that the mission of Christianity should be not to eliminate or destroy all these spiritual attainments, but to bring about their fulfilment, and to supply what is lacking in them. Figuratively Shintoism gave Japan its speaking. bones, Confucianism its flesh, Buddhism its nerves, and Bushido its blood, but life itself or the vital force of the whole organism must be given by Christianity. Nationalistic Shintoism, secular Confucianism, conventional Buddhism, chivalric Bushido- none of these will suffice to meet the spiritual needs of the rising generation in Japan."-Northwestern Christian Advocate.

The "Billy Sunday" of Japan

REV. H. S. KIMURA, who is called "the Japanese Billy Sunday," has recently come to America for a brief visit. He is a graduate of Moody Insti-

tute in Chicago and an ordained minister of the Church of Christ in Japan, which includes all the mission work of the various Presbyterian boards in that empire. He has been very successful in the past in evangelistic work, and when the three years' campaign was proposed, he came to the United States, in order to study Sunday's methods. He arrived in this country in time to hear Sunday preach in Denver last autumn, followed him to Des Moines and heard him in every sermon of his campaign there for three weeks. Then he started back to Japan. In April he was ready to begin work on a new basis-completely "Sundayized." A great tent which he secured he pitched in the immediate vicinity of the houses of parliament in Tokyo, and there he has been preaching since, engaging the constantly increasing attention of the people of Tokyo. Those who have heard both Sunday and Kimura say that Kimura has accomplished a very striking reproduction of Sunday's manners. The Japanese language apparently does not permit as much scope for slang as there is in American speech, but Kimura goes as far as he can in that direction and puts his message continually in the vernacular of the streets.

Work for Japanese in Korea

THERE are over 250,000 Japanese in Korea—many of them earnest Christians, like Justice Watanabe of the Court of Appeals at Seoul. Among these Japanese, Rev. and Mrs. F. S. Curtis of the Presbyterian Mission have been working for some years and have succeeded in establishing a number of churches, with Japanese pastors. The "Church of Christ in Japan" is active in helping toward the support and oversight of this work among their fellow countrymen. Now Mr. and Mrs. Curtis have been called from Korea to take up work in Shimonoseki, Japan.

The work among the Japanese in Korea has been particularly difficult on

account of the constant shifting of their place of residence. The results have been encouraging, however, and the Japanese have been very hospitable. Most of the work must be done by house to house visitation, since the people are kept at home by household duties.

Sunday-School Growth in Korea

N Korea, as elsewhere, the missionaries have found the Sunday-school a most effective means for propagating Christianity. Mr. M. L. Swinehart, of the Southern Presbyterian Mission, tells of the remarkable growth throughout the mission stations in Sunday-school work during the past three years:

"Three years ago I visited Mokpo and found there were about 250 attending Sunday-school each Sunday which practically represented the church membership. I have been in Mokpo for the past six weeks supervising some building operations, and during that time the average attendance at Sunday-school was over 850, or an increase of 240 per cent. in three years. And these are all enrolled by name and looked after, usually at least, if they are absent from a service."

Lavish Giving of Time

K OREAN Christians are not able to contribute large sums in money, but they gladly contribute largely of their time to carry the Gospel of Christ into the communities where He is not known.

A recent report from Korea brings the information that the Christians of that country are now contributing more than 100,000 days yearly of their time for systematic evangelization work in their own country. Two members of a Bible class in Seoul, which has a total membership of 500, walked 50 miles carrying loads of charcoal to sell in order to cover the expense of their ten-day instruction course.

Picture-Cards and Cigarets

THE cigaret companies have invaded Korea as well as China. where their picture-cards are seen posted in Korean homes. Missionaries, especially those in Korea, are pleading earnestly for good picture-cards used by the Sunday-schools of America. Korean people, as well as the people of other oriental nationalities, eagerly seek for these picture-cards even tho they may illustrate lessons that have been studied in America weeks or months ago. The greatest difficulty connected with the sending of these cards to foreign countries is the cost of postage. Rev. S. D. Price, Metropolitan Tower, New York City, has undertaken to inform any one who desires to be put in touch with some needy foreign field how these cards may best be sent where they will do the most good. Persons desiring to aid in this way should write to Mr. Price for full explanation concerning the necessary postal arrangements.

CHINA

Christian Statistics to Date

OUT of a total of 356,000 Protestant Christians in China, the Mission Year Book gives 28.4 per cent. as Presbyterians, 23.3 per cent. Methodists, 10.1 per cent. Lutherans, 10 per cent. Anglicans, 10 per cent. converts of the China Inland Mission, 8.9 per cent. Baptists, 7.9 Congregationalists, and 1.4 per cent. miscellaneous. The foreign missionaries are given at 5,186, and Chinese workers 17,879, of whom only 650 are ordained.

Contrasts in Peking

THE celebration, in April, of 50 years of work of the American Board Mission in Peking was marked by some picturesque features. Dr. Chauncey Goodrich, who went to Peking in 1865 spoke of the handful of poor girls who were brought together in a little school in 1868, and then he pointed to the 400

selected representatives from the girls' schools in Peking to-day, covering all grades from kindergarten to college seniors.

Mr. Chuan, one of the first five students whom Mr. Blodget, the first missionary sent out by the Board, persuaded to come to his school, told of how his mother had gathered up her courage to bring her two sons to this awful monster, the foreigner, and of his own fright at this strange being who towered so far above him. This same timid little boy has become one of the pillars of the church in China. Two of his sons have been educated in America and the third plans to come this fall. The Peking mission now includes 21 outstations, 24 preaching places and 11 organized churches.

Chinese Schoolboys' Questions

REV. ELMER W. GALT, of Paotingfu, is having an opportunity to test the keenness of the Chinese mind. He sends a list of questions which were asked him by a Sunday-school class of first-year academy pupils, boys about fourteen to sixteen, and comments on them as follows:

"In their asking there was doubtless a little of the spirit of wanting to test the foreign pastor; yet the eager attention plainly showed that the prevailing atmosphere was one of keen desire to know how the questions were to be met. These are the questions:

- 1. What proofs are there that Christianity is the true religion?
- 2. How do we know there is only one God?
- 3. Aren't Jesus, the Holy Spirit, and God the Father three Gods?
- 4. If Jesus was divine, was not his mother also divine?
- 5. Aren't heaven and hell in very close proximity? Witness that conver-

sation was held between the rich man and Lazarus.

- 6. Was Jesus' resurrection a resurrection of the body?
- 7. From whence was God? Must he not have been created?
 - 8. Has God form and substance?

Please send out some men who can answer all these questions to the satisfaction of young minds. I shall be glad to resign in their favor."—Missionary Herald.

Union Medical College in Peking

THE China Medical Board of the Rockefeller Foundation, the work of which was outlined in the June Review, was to send three physicians to China in August, to make a preliminary canvass of the field, on which to base the board's policy. Negotiations are under way for the purchase from the London Missionary Society of the Union Medical College in Peking, which will form a nucleus for the continuation of the work in China. Other institutions probably will be acquired in other parts of the country as opportunity presents. Meantime all attention will be turned toward developing Union College into a model institution of advanced learning in medicine and surgery.

The present staff includes fourteen foreign physicians, all of whom will be retained by the Rockefeller Foundation. The Foundation becomes responsible only for the medical work and medical standards of the hospital and school, and will not interfere in any way with any religious teaching which these missionary physicians may be inclined to undertake, either in connection with their practise or outside.

It is proposed to have a board of trustees, seven appointed by the Rocke-feller Foundation, and six by the missionary societies, one from each of the organizations (three American and three British) which have been cooperating in the college.

A Chinese Student's Testimony

NE of the Chinese students who were enabled by the Indemnity fund to come to America to study in 1910. has described in the St. John's Echo (published by St. John's College, Shanghai) the successive steps in his development which led to his baptism. he entered St. John's in 1905, a fourteenvear-old lad, he regarded Christianity with apprehension and considered the school chapel services a nuisance. This attitude developed into one of positive antagonism, until he says that in 1908 he regarded Christianity as a big "fake"; the missionaries as agents of their governments, which conspired to the ruin of China; and all the Chinese converts as "rice-Christians."

From the first moment of his arrival in America he was under the influence of the Y. M. C. A. The Bible class which he attended during his University life was a most profitable experience, and he speaks with especial emphasis of the great value of the student conference at Lake Geneva, which he attended in 1912, in company with some forty other Chinese students. This seems to have been the turning-point, for he says: "In the beginning of 1913 I was fully satisfied with the essential principles of Christianity, and on Easter Eve, 1913, I was baptized."

Refuges for Chinese Girls

THE fourteenth annual report of the Door of Hope in Shanghai shows the increasing value of this work. From the Industrial Home eighteen girls have been married during the year. Two girls of strong individuality are being prepared for further service in a Bible-training school. In both, a wonderful transformation of character through the drawing power of Jesus Christ has been noticed. One girl has proved a disappointment, and has run away from the Home. On the whole, however, the workers have observed an increase of

gratitude and affection on the part of the girls, and a greater tendency to look upon the "Door of Hope" as their home.

The other branches include a Home for Stray Children, which is supported by the Shanghai Municipal Council, and has done good work.

Of the girls who have left the Homes in recent years 35 are students in mission schools, three training as hospital nurses, five training as Biblewomen, eight married to preachers, and 16 are teachers and pupil teachers.

Canton has forbidden slavery, and any slave-girl who applies to the police is received and educated. Those who can see are sent to the "Government School for Rescued Slave Girls," and at the urgent request of the former chief of police, Mr. Chan King Wah, the blind girls of the singing class were committed to the care of missionaries. A temporary mat shed was provided by the government for their shelter until a new permanent building was recently completed. This is known as the "Ching Sam" school and was built with money contributed by a wealthy Chinese gentleman.

INDIA

Plague a Missionary Opportunity

THE people of India are learning by the bitter experience of the years how to deal better with bubonic plague, tho it has not lost its terrors. Rev. John Douglas, in writing of the last epidemic in Nagpur, says that thousands of people have been inoculated. There was a time when money inducements had to be offered; now they are coming forward of their own accord. The city of Nagpur is almost deserted, for the people fled at the first approach of danger, and the open country for miles around is covered with booths, and is humming with life.

"Almost every school has been closed, which sets free a considerable body of workers to devote their whole time to preaching. We follow the people into their encampments, and preach to them by the roadsides or wherever a group of listeners can be brought together. They are in a chastened mood, and more serious and thoughtful than at any other times.

But our best opportunity is found in the open bazaars, where sometimes several thousand people congregate. For the most part the ordinary market-places in the city have been closed, and the bazaars are held on new sites far from the danger of infection. Some of these have proved most convenient for our work, and almost every afternoon our little band of workers takes its stand in the center of a busy throng, who wait and listen to the message we have come to proclaim. Tracts are eagerly sought and read, and many gospel portions have been bought."

Christian Congress in Travancore

NE of the missionary problems in the near East and in India is the relationship with the Armenian, Nestorian and Syrian churches. operation that exists in Travancore is strikingly illustrated by the remarkable gathering of Christians which was held Kottavam, in the Native State Travancore, South India, on April 20, with the Anglican Bishop of Travancore and Cochin as president, supported on the platform by six bishops of the Syrian Church. It was the fourth session of the Travancore and Cochin Christian Congress. Some 2,000 Christians from all parts of the two Native States attended. The chairman of the reception committee in welcoming the delegates referred to the internal dissensions in the Syrian Church, and suggested an appeal by the parties to the Anglican Bishops of Calcutta, Bombay, Madras, and Travancore for the settlement of religious disputes by arbitration. A resolution of loyalty to the King-Emperor, the Maharajah of Travancore,

and the Rajah of Cochin, was carried with acclamation, the whole assembly standing.

Missionaries Taken for War Agents

THE Presbyterian Mission in Western India has found an automobile a valuable adjunct in its touring work, and in the course of a recent four months' trip over 200 villages were reached, and probably 200,000 people preached to.

The workers report that in the villages meetings are better attended than ever, and the eagerness of the people to hear the Gospel message is steadily increasing. In one case, however, the missionaries have failed to secure the usual crowd to listen to their message. In a small village off the main road, the people did not see them coming until the automobile drove into the midst of the Some men who knew that a war was in progress and Indian soldiers were going to the front, shouted: "They have come to take you to the war!" The people rose as with one accord and fled to the jungles, and in less than two minutes the missionaries were the sole inhabitants. Not until the chief officer of the town sent some policemen after the fleeing villagers could any be persuaded to return. Even then, not all would come back, but stayed safely at a distance until the missionaries had departed.

Y. W. C. A. Conference in India

THE Indian National Committee of the Young Women's Christian Association has issued a call for a national conference, which will be held in Bombay from December 30, 1915 to January 4, 1916. The aim of the Conference is to bind all the Associations throughout India, Burma and Ceylon into a closer fellowship in their high purpose for the young womanhood of these lands. Reports of the work which has been done since the last National Conference, nearly five years ago, will be presented, the policy of work for the ensuing four

years will be outlined, and the National Committee and its officers will be elected.

A Moslem Mullah Accepts Christ

ROM Peshawar, on the northwest frontier of India, the C. M. S. Gazette reports the baptism of a Moslem, who has been until the last few months a mullah at a mosque in that city. By some means or other he came across a Bible in the mosque, and read a good deal of its contents. He was attracted by its teaching, and desiring to have it explained went to the cantonment magistrate, in order to ask him about Christianity. The magistrate listened to his request with much kindness, and sent him with a note to the senior Church Missionary Society missionary at Peshawar, who was, however, absent in the hills. A Moslem friend told him that he could find out all he wanted by attending the daily preaching at the Church Missionary Society hospital, adding that "the missionaries gave good medicine but bad teaching." So the mullah began to attend the preaching, tho he applied for no medical treatment. After a fortnight, Dr. Lankester discovered why he came, and he was carefully instructed. About the end of 1913, he said that he could not possibly go on conducting Moslem prayers in the mosque. cordingly, he left it and came to the hospital, where he was supported until he found employment in a missionschool.

Buddhist Priest Becomes a Christian

PO THIT, a yellow-robed phoon-gyi priest of Buddha, in the city of Syriam, Burma, has become a disciple of Christ. Such instances are very rare—for a priest of Buddha, protected and cared for, lives a life of ease. His position is exalted and his followers worship him. Having a knowledge of herbs and roots, he will become a Burmese doctor and go among his people, healing the sick and preaching Christ.

MOSLEMS IN ASIA

Turks Persecuting Native Christians

MESSAGE from Athens to the A New York Times states that American travelers arriving there from Turkey report that both Armenians and Greeks, the two native Christian races of Turkey, are being systematically uprooted from their homes en masse and driven forth summarily to distant provinces, where they are scattered in small groups among Turkish villages and given the choice between immediate acceptance of Islam or death by the sword or starvation. Their homes and property meanwhile are being immediately taken possession of by their Turkish neighbors or by immigrants from Mace-

Throughout the vilayets of Erzerum, Van, Bitlis, Diarbekr, Harput, Sivas, and Adana the Armenians have been pitilessly evicted by tens of thousands and driven off to die in the desert near Konia or to Upper Mesopotamia or the Iberian desert. These figures do not include thousands massacred by the Kurds or hanged without trial by the Turkish authorities all over Armenia. The Greeks are faring little better, except that they are not being massacred.

Turkish Tales of German Victories

RESIDENT in Jerusalem during the early months of the war writes that the wondrous tales of victories set abroad by the Turks in the Palestinian capital might have served for a new edition of the "Arabian Nights." One Arabic paper described how a Zeppelin had visited Petrograd, and by means of a powerful magnet drawn up the Czar and taken him captive; then it proceeded to Paris and in like manner took up the President of the French Republic; and then proceeding to Buckingham Palace it caught up King George! report was that London was being bombarded from Antwerp by the big guns which had been sprung as a surprize

upon the world. Paris at this time, too, was in the hands of the Germans, and a fleet of Zeppelins was about to raid London! A comment made on these victories by a peasant deserves notice. He said he could not understand how the Germans were always victorious. "Mohammed in his wars did not always meet with victory; is the Kaiser greater than Mohammed?"—Sunday at Home.

Distress in Palestine

ETTERS from Palestine report great destitution in Jerusalem and other parts of the land. There have been no imports since last August. The internal resources have been taxed to supply the army. Food is both scarce and exceedingly dear. The tourist trade, which gave employment to many, and brought much money to the country, is cut off, and with it the manufacture of fancy articles, souvenirs and trinkets which was the chief industry. Agriculture is hampered by the absence of the able-bodied men in the army. Banking has been suspended for many months. Three women missionaries of the Christian and Missionary Alliance are carrying on the school and other work of that society in Jerusalem, and the Syrian staff are said to be doing their part nobly. Missionaries both at home and still on the field believe that the end of the war will bring unparalleled opportunities in Palestine. - Alliance Weekly.

Reference Bible in Arabic Completed

THE Rev. Franklin E. Hoskins, D.D., of the Presbyterian Board of Foreign Missions at Beirut, Syria, announces the completion of the Reference Bible in Arabic. The task has included the adaptation of a new set of references to the Arabic text and the putting the whole First Font Reference Bible into electroplates. The preparation of the MSS. has occupied exactly seven years. The making of the plates will be completed in six years. "It may not

be a large event in the history of this big, busy world," writes Dr. Hoskins, "but for me personally it means much, and with God's blessing the completed task will mean more for all who reverence and study the Word of God in Arabic for decades to come."

Disorders in Turkey

L ETTERS from the missionaries in all parts of the Turkish empire report the missionaries as safe and in general well. Reference is frequently made to the strain of the times through which they are passing and to events that may not be described but are full of excitement. Constant watchfulness, patience, adaptability, quick decision, both gentleness and firmness—all are required by those who seek to maintain missionary work in the midst of such stormy conditions.

Turkish Attacks on Christians

REPORTS of important events, of which no mention can be made in missionary letters, tell of the entrance of the Russian forces into Van and the establishment of Russian rule in that region; of feverish conditions at Constantinople, with rumors of collapse and of flight; of threatened massacres of Armenians at Marash and Aintab, averted through the diligence of local officials and of representatives of foreign governments; of fighting, outrage, and pillage at Zeitoon and other villages near Marash, and of the deporting of many . families of Christians therefrom far to the south into the Mosul-Baghdad region; of the report that all the Christian male population of Marash are to be. called as soldiers and their families then deported, the first levy having already been made. This is regarded as a plan for breaking down the Christian population without bloodshed and with the color of legality.

Involving the separation of families, the outraging of women, the confiscation of property and personal insult to the members of entire communities, of which but a few persons are guilty of any disloyalty, this deportation means the crushing of the educated and able Christian population of the Marash field and a blow at American missionary interests, menacing the results of more than fifty years of work and many thousands of dollars of expenditure.—The Missionary Herald (July).

AFRICA

Christian Endeavor in Egypt

A MONG the troops encamped in dif-ferent suburbs of Cairo, Egypt, writes Miss Anna Y. Thompson, of the American Mission, "we have met a good many that have been members of their home Christian Endeavor societies, especially men from New Zealand. At one camp at least there have been large Christian Endeavor meetings conducted by the men and their chaplains. Christian people have also opened their houses to many of the soldiers. The mission has rented rooms for meetings at Heliopolis, and during the week these rooms are turned into soldiers' rest-rooms. Two ladies devote their time to this work, assisted by the Endeavorers. In Assuan many attend the Young Men's Christian Endeavor society that meets in the Coptic Church. Connected with the Evangelical Church there is a women's society with 21 members. In Khartum there is a society in a girls' boardingschool. It was interesting to listen to the prayers of the Coptic girls and of some girls of the Sudan Moslem tribes, one of whom thanked God for His precious word, while another prayed for the poor.—Christian Endeavor World.

For Egyptian Children

THE World's Sunday-school Association is distributing among the Moslem children in Egypt and North Africa a number of simple illustrated parables prepared by Miss I. Lillias Trotter, illustrated and printed by the Nile Mission Press.

The Sunday-school Secretary for Egypt, Rev. Stephen van R. Trowbridge, is offering these illustrated leaflets as prizes, one to be given away to each scholar who fills any of the following conditions: 1. Perfect attendance in the Sunday-school for three consecutive months; 2. Bringing to Sunday-school one new Moslem scholar; or 3. Learning and reciting by heart Psalm 23 and 103, Isaiah 55, and Matthew 5.

Copies may be offered also to all new Moslem scholars as they enter. Besides this it is hoped to make extensive use of these parables among Moslem schools where there is yet no prospect of the Sunday-school.

Good News From South Africa

EV. FREDERICK B. BRIDGMAN K writes from Johannesburg: "Since last writing we have opened work in eight compounds in different parts of the 60 miles of the Rand. This means that in each of these compounds we have a group of from 15 to 50 young men who are either converts, inquirers, or at least interested enough to attend night school, which often leads to conversion. At Randfontein, an important center, we have just secured the grant of a church lot and we are now after the building. At the other end of the reef is Benoni, where some 30,000 natives are employed. A special gift is now supporting a capable preacher here.

The work opened last year at Rosettenville is encouraging, three languages being used in each service. Only a fraction of the above work could have been started, let alone the care now required, but for the motor cycle. In these few months it has carried me 3,000 miles without a failure.—Missionary Herald.

Presbyterians in West Africa

THE work of the Presbyterian Board in West Africa is carried on at six principal stations. Benito on the coast, in Spanish Guinea, and Batanga (also

on the coast), Efulen, Elat, Lolodorf and Metet in the interior in German Kamerun. Batanga has been deserted by the missionaries, who have gone to Benito for the present. There are at present on the field, out of a total of 58 missionaries, 34-eight of these at Benito and the rest in the interior. Letters which have come from the latter indicate that the missionaries are all in safety and are carrying on most of their work, in spite of the difficulties caused by the war. From Metet Mr. Johnson writes: "The mission is doing everything possible to keep the work going with as little distraction as possible. Here at Metet we kept our station school going, both for girls and boys, and all the village schools are kept up, altho the attendance has fallen off very much and the pupils are in many cases unable to pay the tuition." Rev. Melvin Fraser, of Elat, reports: "Our American citizenship—by which we missionaries are altogether neutral, and mean to keep so, -is our good fortune."

Missionary Activity in the Kongo

HRISTMAS was celebrated by a union meeting of the Wembo-Niama congregation and the station congrega-Number present, 367. It had been previously announced that the collection would be given to the poor. It was very gratifying to see the response of the people to this appeal. The collection amounted to 11.40 francs in money, 5½ bushels millet, 1 bushel corn, 3 bunches bananas, 1 bunch plantains, 1 chicken, some eggs, salt, rice, beans, palm nuts, peanuts, and other articles. Several young men have been received as prospective evangelists and teachers. They spend their time in the morning manual labor for the mission, attending school and catechumen class. afternoon they are kept busy in some kind of work preparatory to their future service. Seven is the present enrolment. 48 typewritten pages of Batetela

words have been gathered. Several passages from the Bible have been trans-Some school charts have been Three itinerating trips have been made during the quarter. Number of villages in which services were held The reception was everywhere very cordial. In each case the wife of the missionary making the trip accompanied him, and her presence did much to increase the good result of the trip. Not only have we now a better idea of the villages within working distance of the mission, but we have received requests to send teachers, and many chiefs have sent boys or young men to us to learn of our work.-D. L. Mumpower, Wembo-Niama.

EUROPE—GREAT BRITAIN British Finances

HE editor of the Missionary Press bureau has compiled a statement concerning the contributions raised annually in the United Kingdom for missionary purposes by the Protestant churches. Various deductions may be made from The population of the the figures. United Kingdom is 46,089,249, and the total contributions for missions overseas are about £2,333,275, so that, per head of population, a little more than one shilling (or, to be more accurate, 1s. 1-6d.) is contributed annually for missions over-This may be contrasted with the following statistics:

	1	1914		1915.		
	£	s.	đ.	£	s.	d.
Amount per head of overseas trade Amount per head	10	13	0	11	8	0
spent on alcoholic liquors	3	5	0	3	14	0
spent on tobacco and smoking ap- pliances Amount per head contributed for	0	12	0	0	14	0
missions overseas	0	0	111/8	0	1	01/0

Great Britain is at war, and the question may be asked, Can she afford to continue her missionary contributions? In reply, one striking fact may be mentioned. Every British state or dependency that has benefited by the work of missionaries came to the mother country with generous offers of material assistance on the outbreak of hostilities.

British Workers in Conference

THE secretaries of the various British missionary societies gathered in Swanwick in June for a short period of fellowship and conference. There were present approximately one hundred workers, men and women, representing the larger and smaller missionary societies, with their auxiliary organizations.

Among the effects of the war which were considered were the upheaval in the Moslem world; the vast changes taking place in the relationship of nation to nation which can not but affect missionary bodies; the internment of missionaries in certain fields affected by the war, leading to the neglect of large bodies of native Christians; and the altered balance between Roman Catholic and Protestant missions.

It was with much encouragement and gratitude to God that those present at the conference learned that, in spite of more than ten months of war, the work of British missionary societies was, in nearly every case, being maintained in fairly normal conditions. In facing the future, with its probable financial difficulties, it was recognized by all that the maintenance of God's work depended more upon the spiritual condition of God's people than on the financial affairs of the nation.—London Christian.

Y. M. C. A. and the War

WHEN the war became a certainty, there was an immediate call from the army staff in England for the assistance of the Young Men's Christian Association, which was recognized for its previous work with the army in both training and actual warfare. Within two weeks the Association had work

under way at 150 centers, in charge of about 300 secretaries. In a month there were 300 centers, with 600 secretaries; and at present the work has spread to embrace 700 centers, with over 3,000 secretaries, many of whom are volunteer university men in addition to the regular men of association staffs. These secretaries are given a recognized standing with the army in the form of commissions as special service officers, with the rank of lieutenant. Most of the centers of work are in the great training camps, where the men are prepared for the actual field fighting; but it has also been possible to extend the service into the war zones, for the maintenance of clean standards of army life. There are now twenty-nine Young Men's Christian Association centers behind the lines in France, the activities being carried on in big shacks erected specially for this purpose, with funds which have been raised by appeals to the people.

THE CONTINENT

Mission to Jews in Rumania

WORKER of the Swedish Jewish A Mission in Rumania writes: "The work here among the Jews can not be compared with any other work. people hunger and thirst after the Word of God. Jassy is a city of 75,000 inhabitants, at least 60,000 of whom are Jews. . . . Altho the Jews have no civil rights in Rumania, yet all commerce and industry is in their hands. Tewish Mission works mainly for Israel through their schools. Pastor Adeney, in Bukarest, has 2,000 Jewish children in two large institutions; in Galatz, Pastor Johnson has 200 children in one school, and here in Jassy the Swedish Jewish Mission has a girls' school with just 100 girls. It is a joy to witness how the larger girls are seeking the truth. Every Sunday we have meetings for adult Jews. Saturday the hall is always full."-Evangelischer Missionsbote.

Losses in the War

FIGURES on the losses of the principal powers engaged in the war, furnished by the Red Cross, illustrate the immensity of the conflict now raging in Europe, Asia and Africa. The losses total 8,831,000. The total lost in the first six months of fighting was 2,146,-000, divided as follows: Germany, 482,-000; Austria, 341,000; France, 464,000; Great Britain, 116,000; Russia, 733,000. The losses of the Belgians, Serbians, Montenegrins, Turks and Japanese are not included in the summary, exact figures not being obtainable. Following is the Red Cross complete table of losses to June 1st:

			Killed	Woun	ıded	Prisoners	Total
G	ermany.		482,000	857.	000	233,000	1,572,000
Α	ustria		341,000	701,	000	183,000	1,225,000
F	rance		464,000	1,157	000	495,000	2,116,000
В	ritain		116,000	224.		83,000	433,000
R	ussia	•	733,000	1,982,		770,000	3,485,000
Т	otal		2,136,000	4,921,	000	1,764,000	8,831,000

American Gifts Welcomed in Russia

THE Gospels which have been purchased by the gifts of American Sunday-school scholars for European soldiers have been especially appreciated in Russia. The Empress wishes to have them given in the name of the Czarevitch, and has directed that the following inscription be printed in each one: "His Imperial Highness, the Czarevitch, Heir Apparent and Grand Duke Alexander Nickolaivitch most graciously presents this Gospel which has been sent to him by a Sunday-school scholar in America."

Mr. Kilburn, of the American Bible Society, writes: "I need not say how greatly this will add to the value of the books in the eyes of the men who receive them. Whatever else may be destroyed, these books will not be. They will be handed down from generation to generation while time shall last. It may be well doubted if a more gracious and helpful act could be done. The hearts of the people of this mighty Empire are

longing for God's Word. This will enable us to put that Word into hundreds of thousands of hands where it would not otherwise be placed, and will cause it to be read as it would not otherwise have been read. Many feel also that this act is likely to have far-reaching influence on the relations of Russia and America."

AMERICA

Training Pastors for Immigrants

A MERICA will be made or marred by her immigrant population. One solution of the problem is offered by the College and Seminary at Dubuque, Iowa, which is fitting 236 young men, who speak thirty different languages, to preach Christ to their own people.

Adrian Van Vliet, Hollander, and small tailor, in Dubuque more than 60 years ago, saw the needs of the German immigrants, who were pouring into this country without ministers. Their religious habits were largely broken up, so he went from house to house telling them the old story of God's love. With no advantage of university culture, he fitted himself for the ministry, by prayer and study of the Scriptures, and was then called as pastor of a German church. Immediately he saw that to evangelize the immigrants you must educate their young men to be preachers to their own people.

His first step was to take two young Germans into his home, and fit them for such work. Souls were saved, and churches organized. Van Vliet refused any compensation. His two students soon increased to eighteen, and two small adjoining buildings were transformed into dormitories. In 1864 the school was placed under the care of the Presbyteries of Dubuque and Dane, and in 1870 it came under the control of the General Assembly.

In 1902 Rev. Dr. C. M. Steffens came to the College, as its President, and from that time progress has been rapid.

Chinese Students Baptized

HREE Chinese students were baptized at a service at Northfield, Massachusetts, on July 4th, the last day of the Northfield Conference. They were Sum Ou. of Columbia University: Henry Quock Quon Chin, of Worcester High School, and George Kwock Jew Chin, of Worcester Grammar School. The baptism was performed by Bishop Т. Henderson, of the Methodist Episcopal Church; Rev. Huie Kin, pastor of the Chinese Presbyterian Church of New York city, and Rev. D. W. Lyon, minister of the Presbyterian Church and associate general secretary of the national committee, Y. M. C. A. of China. The baptism of these students leaves only a few of the 53 Chinese delegates at the conference who are not members of the church. Six Chinese were also publicly baptized at the Student Conference at Eaglesmere, Pa., in July.

Evangelistic Work in New York

THE Evangelistic Committee of New York City has planned an aggressive campaign for the remaining months of 1915. Their decennial report shows that in the ten years of their work they have preached the Gospel to 4,181,564 people representing 28 known nationalities and 43 known occupations. Men and women who have committed almost every sin, including a man who has been a murderer, have been brought to Jesus Christ, and numbers of their converts have entered active Christian service.

This year there is a new spirit of earnestness in the city, a spirit born of the awful war in Europe. It has been said that every great war in the last few hundred years has been followed by a great revival. The whispers of the coming revival are even now being heard, its breath is already felt, and the crowd is asking for something sure, something that will help in this hour of need.

The Committee hopes to give the Gospel message to about 750,000 men, women and children this season, as against 613,437 people last year. It will cost \$30,000 to carry on this work.

Campbell White Goes to Wooster

CAMPBELL WHITE, general sec-· retary of the Laymen's Missionary Movement, has accepted the presidency of Wooster College, Ohio, of which he is a graduate. He sees in the new position an opportunity to influence the most important single factor in the missionary problem—leaders, and "Wooster is training more Christian leaders than any other Presbyterian college in America, and she is capable of doing vastly more. We hope to be able to improve the quality of Christian leaders, not only for the ministry and mission fields, but for every calling in life." He states also that he hopes as a volunteer worker to be able to contribute to the Laymen's Missionary Movement. with which he has so long been connected, certain things which were not possible for an employed officer. Incidentally, his relation to the National Missionary Campaign of that movement for the coming winter will remain unchanged.

Jewish Mission in Montreal

THERE are about 55,000 Jews in the I City of Montreal, 45,000 of them being in a crowded area two miles in length and about 3,000 feet wide. The Canadian Presbyterian Church has now opened a mission among them, and has called Rev. Elias Newman to take charge of it. He was brought up in England and when he was fifteen years of age he was converted to Christianity. After studying at Berlin, and in Glasgow, he spent over two years in Jewish Missionary work in London, in connection with the Mildmay mission to the Jews. In 1911 he came to the United States and took a special theological course in Louisville, Kentucky.

Mr. Newman has been engaged in a survey of the Jewish community, as well as doing personal work. A suitable building has been secured and all preparations are being made for establishing aggressive Gospel work among the Jewish people of Montreal. The Canadian Episcopal church has also taken up seriously its responsibility for the Jews, and has inaugurated missions in Hamilton, Toronto and Montreal.—The Presbuterian.

Satisfactory Conditions in Canada

THO Canada is sending her sons in large numbers to the war, the report comes from Toronto that the Canadian missionary boards are sending out their missionaries, both returning and new, almost as usual, the difference being that not quite so many appointments are being made. The financial condition of the Canadian Boards is also said to be good, in spite of the very large gifts by Canadian people to Red Cross, Belgian Relief, patriotic and local unemployment funds.

Mormon Finances

FOR the first time in its history, the Church of Jesus Christ of the Latter Day Saints has made public a financial report. To be sure, it is not audited by any chartered public accountant, but however accurate or inaccurate, it is at least a report, and the mere fact of its publication is evidence that the Mormon leaders have felt the severe reflections visited by so many critics upon their policy of silence and mystery in financial affairs.

The statement was laid before the annual conference of the church in the Salt Lake tabernacle on Easter Sunday. It shows that the tithe collections of the organization in 1914 were \$1,887,920. The disbursements specified out of this enormous sum were as follows: For church buildings, \$731,000; for church schools, \$331,000; for church temples, \$64,000; for missionary work, \$228,000;

for church hospital in Salt Lake City, \$136,000; for poor relief, \$116,000; for church offices, \$99.000. It was also stated that outside of tithes, local church organizations had given \$150,000 for the relief of the poor and \$33,000 for war relief to Mormons in Europe. It will be observed that the account of disbursements leaves something like \$150,000 of receipts unaccounted for.—The Continent.

Prospect of Union in Canada

THE Review has reported from time to time the negotiations looking toward the union of Presbyterians, Congregationalists and Methodists in Canada, which have been carried on for a number of years. Their consummation has been brought much nearer by the recent action of the Presbyterian Assembly, which in its annual meeting at Kingston, Ontario, voted in favor of the union by the remarkable verdict of 368 to 74. One year ago the adverse vote was 29 per cent. of the Assembly. while the recent vote was 16.7 per cent. This result was the more significant in view of the fact that the gathering was the largest in the history of the church and because the chief obstacle in the way of immediate action has been in Presbyterianism. Some of the ablest and most enthusiastic champions of the movement are in the Assembly, but the strength of the opposition has made progress slower than in the other two bodies.—Congregationalist.

LATIN AMERICA

Faithful Laymen in Mexico

THE initiative and ability of the native Mexican workers have been proven in various recent crises in revolutionary Mexico. The Sunday-school superintendent of the church at Aguascalientes has taken charge of the services for several months in the absence of the pastor, and the usual offerings have been taken for the support of the poor.

This same man was elected to the State Legislature under the Madero Administration. The Catholic element fought him from the beginning because he was a Protestant. Yet he proved so firm a force for righteousness that the opposition retracted and issued posters stating that even tho he was a Protestant he had made a good deputy.

In the absence of the lady missionaries at Colegio Morelos, one of the graduates, a teacher in the school for ten years, with remarkable tact and ability has attended to all business touching the school property.

In Saltillo another layman has kept up the regular services in the absence of the missionary. The attendance and enthusiasm we are told have not abated a whit and very liberally has the congregation contributed to the poor and needy.

Good News From Brazil

DEV. ASHMUN C. SALLEY, Flor-K ianapolis, Brazil, writes: "I am just back from Tres Riachos where the Gospel was preached for the first time. The meetings were finely attended. I found about ten persons who wished to be baptized. These were the fruits of seed sown about twelve years ago, in the form of two Bibles left in that vicinity by a colporteur. A friend visiting a village nearby, shortly after the series of meetings, was told that the priest said that a mass movement toward Protestantism was in progress in Tres Riachos. I have no such high expectation, as the gate is narrow and few enter thereby. However, the Spirit of God opened a great door of opportunity for us. It seemed as tho the people never would get tired. I know that more than one went home to work from midnight until morning and came out the next day to a noon service. Sunday evening I was obliged to hold an after service to satisfy those who could not get within hearing during the first. God

grant that this may be more than mere curiosity, and that His servant may be filled with the Spirit of the Lord so that he may be mighty to lead this people to Jesus Christ."

ISLANDS OF THE SEA

"Twelve Apostles" in the Philippines

DURING a recent Conference of Filipino Christians at Iloilo, P. I., a number of the delegates held a preaching service in the village plaza. One of the native preachers mounted a chair and spoke to the crowd that quickly gathered. A village alderman thereupon picked up a club and drove the crowd away. Some, however, refused to be driven and others returned to hear what the preacher had to say.

The next afternoon another service was held in the same place, when the American missionary had taken the precaution to obtain permission of the Presidente to hold the service. A procession from the Roman Catholic church, passing down the side street, halted, and turned back. The "twelve Apostles," who were leading the procession, picked up clubs, and started to drive the Protestants off the plaza. Inspired by the example of the "apostles" many men and boys picked up clubs, stones, and cluds or dirt, and added their quota to the mêlée. The chairs and the bench used for a pulpit were demolished, but the mob failed to get at the portable "Kill the Americano," shouted some, "he is the leader of the devils." Two policemen who should have prevented the disorder, only ran about seeking the names of the rioters. casualties included one man wounded. many feelings hurt, considerable temper lost, and several broken chairs. There have been other cases of stoning preachers, but not by a whole mob as in this case. The spirit and temper of the Roman Catholic church has not changed. The Presidente of the village and the

Justice of the Peace have promised to investigate and to punish the leaders.

The Transformation of an Island

N AURU, a tiny island, 400 miles away from the others of the Marshall group, to which it belongs, with a population of about 1,500 savages, only a little removed from cannibalism, has been for the last sixteen years the field of Rev. Philip A. Delaporte. During that period he has reduced their meager language to writing, has translated into it the Old and New Testament and over 100 hymns, and the entire population can read and write and sing from notes. All the people are said to be sincere Christians.

Both the New Testament and the hymn book were published on Nauru Island, and printed in the native tongue on a hand-press, which was sent down as a gift by the Hawaiian Mission Society of Honolulu.

Mr. and Mrs. Delaporte are accompanied on their trip to the United States by Tim Detudano, a full-blooded native, who has helped with the translations, and has been a teacher in the Nauru schools.—Christian Herald.

Philippine Moslem Children

ISHOP BRENT appeals for the in-D dustrial training of the children of the Mohammedan Moros in the Philippines. He says that the ignorance of the people is so dense, their customs so uncouth, and their ideas of life so untutored, that a child has but a poor chance at best. Up to the present the government has done little to educate the Moro, but what has been accomplished among the savage mountain tribes elsewhere in the Philippines encourages the belief that equal effort will meet with equal success among the Moros. The training outlined by the Bishop will only cost one dollar a week per child for buildings and equipment.

He writes: "A wave of hopelessness sweeps over one when confronted by a mass of Moro or pagan adults. But it is not so with their children. They are as impressionable, as appealing, as lovable as any children of any color in the whole world. You can see the latent intelligence in their eyes; the skill resident in their slender, sensitive fingers; the power in their comely, half-clad or wholly naked bodies. Only opportunity is lacking, and that we must supply or be guilty in the sight of heaven."

MISCELLANEOUS

The Missionary Message

T is the overwhelming conviction of the leaders throughout these great fields that there must be a vast increase in the number of missionaries in the immediate future. On this point there was not a single dissenting voice in connection with any of the conferences. It was one unbroken appeal from the time I landed in Ceylon until I left the Japanese Islands. The requests were not stated in general terms, but based on actual facts. It was found that in each one of the areas in which conferences were held, even in territories which are commonly thought to be fairly well occupied, there are great stretches of unoccupied territory, even in regions like the Ganges Valley, the Yangtse Valley, and Japan. In Japan, for example, it was the unanimous judgment of all the workers that 80 per cent. of the total population have not yet heard the facts of the Christian Gospel. We had, at the Japanese conference, all the recognized leaders of the Japanese Church, both foreign and native. They came to the unanimous judgment that we must double the number of evangelistic missionaries in Japan; that means over 400 new foreign missionaries in Japan, if possible, within the next three or four years.-John R. Мотт.



Unity and Missions. By the Rev. Arthur J. Brown, D.D. 8vo. 319 pp. \$1.50. Fleming H. Revell Co., 1915.

This powerful plea for Christian unity is packed full of facts—great facts, indisputable facts, telling facts. The argument is clear and sound, fearless and convincing. Dr. Brown does not hesitate to speak some truths that may be unpalatable, but he speaks them in love and for the glory of God. Withal the book is full of life and incident.

There is a vast difference between unity and uniformity. The latter is not advocated nor even immediate organic union. The principle and program for which this book contends is the "oneness" for which our Lord prayed—the unity which will prevent unnecessary waste and duplication of effort; which will emphasize the agreement of Christians on the great essential truths of Revelation and will acknowledge all Christians as one body of which Christ is the head. It is difficult to understand how any one can read the facts and arguments set forth by Dr. Brown and still consent to any phase of denominational rivalry or jealousy. should a Presbyterian or Episcopal church or mission be planted in a field already occupied by another denomination unless there is room for both to flourish and cooperate in their work for righteousness and against evil? The Church of Christ can learn some valuable lessons from the cooperation of the Allies or the unity of the German and Austrian armies in the present war.

Dr. Brown's rounded study and skilful marshalling of facts has given us a classic on the subject. From the causes of disunion he proceeds to showing the present unfortunate situation in the Christian Church at home and abroad. He indicates the doctrinal unity on essentials and the misleading assumptions that keep Christians apart. Finally, he considers various proposals for unity and cooperation and pictures the coming consummation. The cause of Christian unity is worth living to attain and worth dying to achieve.

The Christian Movement in the Japanese Empire, 1915. Edited by Rev. John L. Dearing, D.D. 8vo. 686 pp. \$1.25. The Missionary Education Movement, New York.

This annual volume, published for the Conference of Federated Missions in Japan, has a unique value. It contains an abundance of information obtainable nowhere else and much that would require diligent and prolonged search to Over 140 missionaries have secure. contributed to this thesaurus of information on Japan up-to-date. sides a general survey there are sections on missionary organizations and churches, Christian literature and education, independent missions, social service. obituaries. Also a large division is devoted to Korea. The appendices relate to the Conference of federated missions. the Tapan continuation committee, institutions, Christian Eleemosynary Here we find the Japan evanetc. gelistic work described and the only upto-date accurate figures on mission work in Japan and Korea.

Efficiency Points. By W. E. Doughty. 16mo. 105 pp. 50 cents. Laymen's Missionary Movement, New York, 1915.

Here is an excellent little companion study book to Mr. Doughty's previous

volume, "The Call of the World." That was a masterpiece for brevity, clearness and force, on the need and the duty of world evangelization. This second study book consists of studies in some of the missionary ideals, methods and dynamic. The little volume is packed full of ideas tersely and forcefully exprest. It is also a storehouse of facts-not merely of opinions. The Bible is shown to be preeminently a missionary book; the method by which Christianity is spread is proved to be mainly by the personal work of laymen as well as of the clergy; the importance of money as an asset in the Christian propaganda is demonstrated; above all, the power of prayer in supplying efficiency is clearly proven. Facts, arguments, incidents and illustrations abound as well as epigrammatic sentences that suggest rich themes for further study and discourses.

The Missions Code. Edited by Charles L. Boynton. 8vo, 726 pp. Foreign Missions Conference of North America, New York, 1915.

The European war has temporarily interrupted the use of cable codes to warring nations. The many codes in use have been a source of inconvenience and uncertainty. Here is one that combines the excellences of all and adds many new features that will lessen the cost of cablegrams and will help in the transmission and translation of mes-Twenty-five thousand missionaries can benefit by this code in addition to countless travelers and friends at home. It was composed under the direction of a committee of the Foreign Missions Conference. The result is a masterpiece. It will be a boon to all who have cablegrams to send to and from foreign lands.

The Jubilee Story of the China Inland Mission. By Marshall Broomhall. Illustrated. Map. 8vo. 386 pp. \$1.25. China Inland Mission, London, Philadelphia, Toronto, 1915.

The history of fifty years of this remarkable mission is well worth reading.

Beginning with God and one man in whom the Spirit of God dwelt, the work has grown until now, without any special church constituency at home to draw on for support, there are over one thousand missionaries on the field, besides nearly 1,700 paid Chinese helpers and 50,000 communicants baptized in the fifty years.

The story is told simply and faithfully by decades to show the steps by which God has led Hudson Taylor and his associates. There are wonderful instances to show God's guidance, His Providential protection and provision for His messengers, and the spiritual fruitage of the work. It is a valuable record, in fifty chapters, to enhearten every missionary of the Gospel.

NEW BOOKS

The Christian Movement in the Japanese Empire, Including Korea and Formosa. A Year Book for 1915. Thirteenth annual issue. John Lincoln Dearing, editor. 12mo. xxiv-686. \$1.25, postpaid. The Missionary Education Movement, 156 Fifth Avenue, New York, 1915.

The Missions Code. Compiled and published by authority of the Foreign Missions Conference of North America, for use by Foreign Missions Boards and their correspondents. Charles L. Boynton, B.A., editor. 8vo, xviii-724 pp. Foreign Missions Conference, 25 Madison Avenue, New York, 1915.

Among Missions in the Orient, and Observations by the Way. By J. S. Hartzler and J. S. Shoemaker. 8vo. 467 pp. \$1.50. Jos. S. Shoemaker, Freeport, Ill. 1915.

Comrades in Service. By Margaret E. Burton. 12mo. 196 pp. Illustrated. Missionary Education Movement, New York, 1915.

The New Life in Christ Jesus. By C. I. Scofield, D.D. 12mo. 117 pp. 50 cents, net. Bible Institute Colportage Association, Chicago, 1915.

Getting Things from God. A Study of the Prayer Life. By Charles A. Blanchard, D.D. 12mo. 270 pp. Paper, 35 cents, net. Cloth, 75 cents, net. Bible Institute Colportage Association, Chicago, 1915.

Soule's Dictionary of English Synonyms. Revised edition. \$2.50. J. B. Lippincott Co, Philadelphia, 1915.

The Heart of Jainism. By Mrs. Sinclair Stevenson, Sc.D. 336 pp. 7s. 6d., net. Oxford University Press, 1915



FUEL FOR MISSIONARY FIRES



- 1. A young Moslem from Bengal, having become a believer in Christ, made his way 4,000 miles, through many hardships, to consult with Dr. Zwemer in Cairo. After two years of study he has returned to India to preach Christ to his own people. (See page 744.)
- 2. It is estimated that 61 per cent. of the American Indians are still un-Christian, and that 45,000 of them are beyond the influence of any Christian missionary work. (See page 745.)
- 3. The "Orthodox" Greek Church of Russia uses, on the Trans-Siberian Railroad, several elaborately equipped church cars in which services are held. (See page 755.)
- 4. The success of Christian medical work in Kuweit, Arabia, led the Arabs to open a free Moslem dispensary to counteract the Christian influence, but the Turkish physician lacked the missionary incentive and soon left town. (See page 734.)
- 5. A woman missionary to the Dakota Indians has obtained such influence over them that no important council is ever held without her, and no lease or similar document signed until she has read it. (See page 749.)
- 6. One result of teaching the Chinese in our American Sunday-schools is shown by the fact that Robert E. Speer found a Chinese laundryman, who was baptized in a Brooklyn church during his stay in America, living a Christian life of unusual power in Siam. (See page 761.)
- 7. Mr. Sherwood Eddy has started for India to conduct evangelistic meetings for the students and educated classes in India, similar to those among Chinese students which produced such great results last year.
- 8. The heroism of modern missionaries is shown by the fact that in spite of the suffering and death that has been experienced recently in Turkey and Persia, nine new missionaries have just gone out to those lands from America. (See page 781.)
- 9. A young man in India, a convert of only a few month's standing, employed in a government workshop, refused to take advantage of opportunities for overtime work because he spent his evenings teaching the Bible to the young men of his village. (See page 783.)
- 10. The Salvation Army conducts in various parts of India 27 criminal settlements, numbering over 6,000 people. (See page 783.)
- 11. Shantung Christian University, which is seeking to raise a building fund of \$335,000, is the only university in a district with a population of 50,000,000. (See page 786.)
- 12. Unfortunately, the follies of civilization sometimes make more impression than the blessings. In Osaka, Japan, a huge "Billikin" is exhibited, labeled "the Westerner's God of Luck," and many worship before it. (See page 788.)



SOME OF "THE SALT OF THE EARTH" IN ARABIA

Mrs. E. E. Calverley, M.D., and her daughter Grace in Arab costume (see article, p. 727)

THE

MISSIONARY REVIEW



OF THE WORLD



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B SIGNS- OF-THE-TIMES B

THE WAR AND THE JEWS

THE Hebrews have been among the greatest sufferers in the great European war. Over a half-million of them are actually fighting against each other in the opposing armies. The Jewish settlements in Galicia, Lithuania, and Poland (including portions of Austria, Germany, and Russia) are being devastated by the bloody battles. It is estimated that nearly two million Jews have been driven from their homes and reduced to terrible misery in consequence of the war. Besides this, the Jews in Palestine and Armenia are suffering from famine and oppression and deportation.

One result of this suffering by the Jews is that they are more bitter than ever against the so-called Christian nations, and debit the present evil

times against Christ. The Jewish rabbis and the Jewish press are venting their rage against Christ and Christianity.

What is the meaning and what will be the outcome of all this suffering? The darkest hour precedes the dawn. From the most terrible experiences of Israel in Egypt they were led forth into the Promised Land. When their exile became almost unbearable in Babylonia, they were led back to Judea by Zerrubabbel and Nehemiah. May not this present extremity of Israel precede a deliverance—not immediately complete, perhaps—but leading on to the promised consummation?

As the toil and sufferings of Jews in Egypt only served to increase their number and to harden their bodies, so Israel scattered and op-

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

prest to-day, is growing in numbers and in power to overcome obstacles. As the hardship in Egypt made them more willing to leave the fleshpots, so the tribulations in Europe are making them lift up their eyes with longing to the Promised Land. ready thousands have returned thither, and in thirty years the number of Jews in Palestine increased from 20,000 to over 100,000. If the present war should free Palestine from Turkish misrule, a million or more Tews would doubtless seek refuge there. It is said that both the Germans and the Allies have promised Palestine to the Jews in return for their support in the war. Palestine can easily accommodate a population of six million.

The experiences of to-day may also make the people of Israel more open to the message of Christ-if they can but distinguish between the true Christian spirit and political Christianity. Few realize the number of Jews who have turned Christward during the past century. Dr. Jaison, a learned Austrian Jew, admits that over 200,000 Hebrews have become Christians in the last one hundred years. May the time soon come when Israel will look on Him whom they pierced and accept Him as their Messiah

THE JEWS AND PROPHECY

I T is especially appropriate that at this time a conference on behalf of Israel should be called to consider the outlook and the bearing of present events on the Chosen People and the coming Kingdom of Jesus Christ. The call issued by the Chicago Hebrew Mission reads in part as follows:

"The signs of the times seem to call loudly for a representative gathering of the Christian Church for a prayerful study of the teaching of the prophets respecting "the Jew, the Gentile, and the Church of God." It seems to us, further, that now, as never before in the history of the Christian Church, should there be continual prayer and intercession for the people of Israel. Their fulness is the hope of the Gentile world. Until the times of the Gentiles end and the times of the Jews return, our Lord will not be King in our midst.

"In the terrible European conflict Jew wars against Jew, and Jewish people in all the earth are questioning what the future for them holds, and Jew and Gentile alike are asking, "Whereunto these things will grow." The action of the Jewish societies in America on behalf of their suffering brethren in the desolated lands; their man-made plans with regard to putting Israel back in her own land; the re-mapping of the entire war zone according to the terms of prophecy, and the desperate spiritual needs of God's ancient people, from whom we have received our Savior and our Bible, call loudly for an earnest study of the Word to see what God's plans are for His people; and for earnest prayer on their behalf."

This conference is to be held, D. V., in Chicago, from Tuesday, November 16th to Friday, 19th, inclusive, 1915. Among the speakers announced are Dr. C. I. Scofield, Dr. James M. Gray, Wm. E. Blackstone, Rev. S. B. Rohold, Rev. A. E. Thompson, Dr. John Timothy Stone, and Rev. A. B. Simpson.

THE PLIGHT OF ARMENIANS*

TELEGRAMS and letters continue to describe the awful sufferings of the Christian population of Armenia at the hands of the Turks. A letter from a British resident of Constantinople says:

"Zeitun has ceased to exist as an Armenian town. The inhabitants have been scattered, the city occupied by the Turks, and the very name changed. The same is true, to a large extent, of Hadjin. The Armenians of the regions of Erzerum, Bitlis, and Erzingan have, under torture, been converted to Islam. Mardin reports 1895 (the year of the infamous massacre) conditions as prevailing there. The tale is awful to the last degree. . . . The inhabitants of cities like Zeitun and Hadjin are driven out like cattle, and made to march long distances under the burning sun, hungry and thirsty. More than a thousand families from Hadjin recently arrived in Aleppo in the last degree of misery, and yet the purpose is to send them much farther."

So critical is the situation that Mr. Morgenthau, the American Ambassador at Constantinople, who, almost single-handed, is fighting to prevent a wholesale slaughter, has asked and obtained the cooperation of the Ambassadors there of Turkey's allies, Baron von Wangenheim and Margrave Pallavincini. They have joined Mr. Morgenthau in trying to convince the Turkish government that a renewal of the atrocities of the former Turkish régime would be a crime.

"Except those days should be shortened, there should no flesh be saved, but for the elect's sake, those days shall be shortened." These words of Christ give light and encouragement in the dark scenes now transpiring in Turkey.

"The atrocities being committed there surpass anything that has ever preceded, even in the days of Abdul Hamid II," so writes a special correspondent in Turkey. The massacres are carefully planned and executed, and include the most revolting torture, murder, and a cruel method of deportation that separates families and sends large numbers of the victims to inevitable death. There are even rumors that Enver Pasha is responsible for the pogram, and that a massacre of Christians is even planned in Constantinople.

In one city of Armenia twelve of the leading Armenians were taken out upon the road under pretense of deportation and were then put to death. A few days later 300 more men followed the same path.

This same method is being followed in many other cities and villages in the interior of Turkey. "Women and children, old men and invalids are driven from their homes at the point of the bayonet and sent along different routes covering many days, even weeks, of travel. No preparations for the journey are made or permitted. Children born upon the road are strangled by the mothers, who are forbidden to lag behind the caravan of death. Those too ill to proceed are left alone by the roadside to die.

"The women who survive the journey are scattered among Moslem households, where the alternatives before them are Islam or death. This

^{*}An Armenian Relief Fund has been established, the treasurers of which are Brown Brothers, 59 Wall Street, New York.

method of extermination is going on from Smyrna to Persia and from the Black Sea to the Mediterranean. Some entire Armenian towns have been depopulated, and Moslems from Macedonia have been brought in to occupy the houses." Can we wonder that these stricken ones join in the cry of the martyrs in Revelation: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

A German official recently told an American who was traveling in the country that they were definitely planning to eliminate the Christian races in Turkey. They are succeeding, and there are few to raise a protest, for since the restraining influence of the Allied powers is not felt, Turkey is free to satisfy her thirst for the blood of the Christians in the Empire. Never in Moslem history has there been such a riot of crime and murder aimed at the annihilation of the Armenian and Greek races. Is it not time for America to act in behalf of these unfortunate peoples?

OPPORTUNITIES IN ITALY

NEW doors are being opened in Italy, and the Gospel is being preached in the Italian trenches. Three of the Waldensian pastors have been nominated by the Italian minister of war as chaplains for their co-religionists in the army, with the same duties, rights, privileges, and salaries as the chaplains of the Roman Catholic Church. The three chaplains are Pastors Pascal and Bertalot for the Alpine troops, and Pastor D. Bosio, of Rome, for the Fourth Army. They are already at

the front sharing the life of the soldiers. Whenever possible, they hold regular service, besides they comfort the wounded and the dying and keep in touch with the families of the soldiers and the various churches they come from. Fifty years ago such an official recognition by the Italian government would have been unthink-Protestant soldiers were not able. permitted to attain any high position in the army. Now, thousands are in the army and navy, and some of them in the higher grades. A letter to the soldiers of Italy, published by the Waldensian Committee of Evangelization, has been distributed in 50,000 copies.

The temperance movement has also had a great impetus in Italy. The parliament has recently prohibited the sale of liquor except within very narrow limits and under rigid restrictions. The government is doing this that the soldiers may fight better, and that the people at home may make ammunition faster and save more money toward paying for the war. But whatever the motives, the nations of Europe are learning the lesson that alcohol and efficiency are inveterate foes.

THINKING IN MILLIONS

A GREAT task is an inspiration. Great minds and hearts are stirred by great undertakings. Such a goal has been set up by Dr. Francis E. Clark, at the World's Christian Endeavor Convention, which met in Chicago last July, with an attendance of more than 12,000 delegates from fifteen nations. Dr. Clark, the honored founder and president was prevented from attending on account of illness, but his convention message

was full of fire. He appealed to the delegates to mobilize, vitalize and evangelize, and placed before them, as definite goals to be reached in the next two years:

"A million new converts.

"A million new Endeavorers.

"A million new church members.

"A million new dollars for missions

"A million new members of the Peace Union."

The convention re-indorsed the slogan of the 1911 convention at Atlantic City, "A Saloonless Nation by 1920," and Mr. Daniel A. Poling added. "A Saloonless World 1930." The convention was equally pronounced on the question of world peace and a federation of nations that should make future great wars impossible. A strong position was also taken with reference to Christian Endeavor extension among the Negro churches on the true basis of Christian brotherhood. Another inspiring standard was raised by Secretary William Shaw for increased efficiency in missionary organization and service.

PROGRESSIVE EVANGELISM IN AMERICA

UNDER the direction of Bishop Theodore S. Henderson, the Methodist Episcopal Church is setting on foot plans to bring into the Church, on confession of faith, 250,000 new members before the first of next May, 1916. The first endeavor is to enroll a "Time Legion," intended to bind 500,000 lay Methodists by a pledge to work at least two hours a month under direction of

their pastors to persuade unconverted persons to become Christians. There is also to be made up a complete list of unconverted husbands of wives who are church-members, unconverted wives of husbands who belong to the church, unconverted children of members, and unconverted parents of Sunday-school scholars. To pastors the request is that on every Sunday between now and next May there shall be at least one public invitation in every church to persons who wish to confess faith in Christ.

The Protestant Episcopal Church is also undertaking a great evangelistic along somewhat effort different lines, under the leadership of Rev. Dr. James E. Freeman, of Minneapolis. A nation-wide "preaching mission" is to begin on November 28th, and the main effort will be concentrated in the two weeks following. During that time it is hoped that evangelistic services will be held daily in every Episcopalian Church in the country. It is intended that every rector in the denomination shall be called into service as an evangelistic preacher, yet no man will preach in his own parish. During the summer evangelistic meetings have been held in a great tent pitched on the grounds of the Cathedral of St. John the Divine.

Another remarkable and fruitful expression of this evangelistic spirit in New York City has been seen in the daily noon meetings conducted by the National Bible Institute, and the tent meetings under the auspices of the Evangelistic Committee of New York City.



COMING EVENTS



October

1st—American Christian Literature Society for Moslems Mass Meeting. Address by Dr. Samuel M. Zwemer, Fifth Ave. Pres. Church, New York. 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. 14th to 17th-Laymen's Missionary Movement Convention, Chicago, Ill. 17th to 20th—Laymen's Missionary Movement Convention, Buffalo, N. Y. 19th—Provincial Synod Protestant Episcopal Church, Sewanee, Tenn. 20th to 22d, 24th—Laymen's Missionary Movement Conv., Detroit, Mich. 21st to 27th—National Congregational Council, New Haven, Conn. 24th to 27th—Laymen's Missionary Movement Convention, Pittsburgh, Pa. 24th to 27th—Laymen's Missionary Movement Convention, Pueblo, Colo. 25th—American Missionary Association Conference, New Haven, Conn. 27th to 29th, 31st—Laymen's Missionary Movement Conv., Denver, Colo. 28th—Tenth anniversary of the martyrdom of Eleanor Chestnut, China, 1905. 31st to Nov. 3d-Laymen's Missionary Movement Conv., Topeka, Kan.

November

2d to 5th—Medical Missionary Conference, Battle Creek, Mich.
3d to 5th, 7th—Laymen's Missionary Movement Convention, Wichita, Kan.
3d to 5th, 7th—Laymen's Missionary Movement Convention, Baltimore, Md.
7th to 10th—Laymen's Missionary Movement Convention, Philadelphia, Pa.
7th to 10th—Laymen's Missionary Movement Convention, Mitchell, S. Dak.
10th to 12th, 14th—Laymen's Missionary Movement Conv., Milwaukee, Wis.
10th to 12th, 14th—Laymen's Missionary Movement Conv., Portland, Me.
14th to 17th—Laymen's Missionary Movement Convention, Boston, Mass.
14th to 17th—Laymen's Missionary Movement Convention, Cincinnati, O.
16th—Provincial Synod Protestant Episcopal Church, Richmond, Va.
16th to 19th—Conf. on the Second Coming, Chicago Hebrew Miss., Chicago.
21st to 28th—Home Mission Week.
28th to Dec. 1st—Laymen's Missionary Movement Conv., Wheeling, W. Va.
28th to Dec. 1st—Laymen's Missionary Movement Conv., Waterbury, Conn.

December

29th—The 40th anniversary of the opening of Doshisha, Japan, 1875.

1st to 3d, 5th—Laymen's Missionary Movement Convention, Manchester, N. H.
1st to 3d, 5th—Laymen's Missionary Movement Convention, St. Louis, Mo.
5th to 8th—Laymen's Missionary Movement Convention, Cleveland, O.
5th to 8th—Laymen's Missionary Movement Convention, Albany, N. Y.
8th—The 75th anniversary of the sailing of Livingstone for Africa, 1840.
8th to 10th, 12th—Laymen's Missionary Movement Convention, Toledo, O.
25th—Tenth anniversary of the founding of the National Missionary Society of India, 1905.



SOME OF OUR SISTERS OF ARABIA

With Our Sisters in Arabia*

BY MRS. E. E. CALVERLEY, M.D., KUWEIT, ARABIA Medical Missionary of the Reformed Church in America



F I were an Arab woman I might not appear before a mixed audience with an unveiled face. In Arabia we missionaries do

not adopt the Arab dress, because American clothes are more comfortable and better suited to our work and also because the Arabs are as interested in seeing foreign clothes as Americans are in seeing an Arab costume.

As I walk along the street, in Kuweit, in my American clothes, the people who do not know me call out:

"What is that? Is it a man or a woman?"

It seems incredible to them that a woman should walk in the street with her face uncovered.

One day an Arab neighbor came to me and said:

"Oh, I have the funniest thing to tell you! A woman came into our house and exclaimed, 'I've just seen the queerest man on the street. He was tall, and wore a long coat and a big hat, and he had a white face with no whiskers on it, not even a mustache!'

"Oh," laughed my friend, "that wasn't a man; that was the doctor lady!"

Come with me for a little visit to Arabia—our adopted country. It will mean a sea voyage of six or seven weeks to reach our home in Kuweit. We must cross the Atlantic, skirt the southern coast of Europe, pass through the Suez Canal, through the Red Sea, along the southern coast of the Arabian peninsula to Bombay, and from there take another ship and steam northward up the Persian Gulf, along the eastern coast of Arabia, to Kuweit.

^{*} Mrs. Calverley delivered her address in Twilight Park, N. Y., at Northfield, Mass., and elsewhere, drest in the costume of an Arab woman,—Editor.

As our steamer enters the harbor she is surrounded by sailing boats manned by noisy Arabs, chanting as they pull the ropes, or shouting in excitement as they unload the part of the cargo destined for Kuweit, After bargaining with a swarthy Arab we secure passage on one of the sailboats, and seat ourselves on boxes, bales, and bags of rice, while the men of our party close in about the edge of the group, to shield the women as much as possible from the rudeness of staring, jesting Arab passengers. If the wind is favorable we may reach the shore in less than an hour.

As we approach the land we see a town, the color of sand, rising out of the desert. Hundreds and hundreds of sail-boats are beached on the seashore awaiting the coming of the season for pearl-diving, the main industry of the place. A cloudless azure sky is overhead and the deep blue sea is dotted with sails, but never a tree nor a patch of green!

We land by stepping from stone to stone through the shallow water until we reach dry ground. Then we make our way through narrow, dirty streets—foul with the stench of dead animals left in the road until they pass once more into the elements of which they were formed. We flatten ourselves against the wall to let a camel pass or a donkey with huge loads overhanging on either side. A mob of mischievous boys follows, taunting and jeering—singing in Arabic:

"Englezi, Englezi—Abu dhela, Asa an yemut hel lala,"

"Englishman, Englishman, with a swelled head,

We hope that to-night'll find him dead."

Some of the little children run screaming with fright at the sight of so many strange visitors; but the women and children who have come to know the missionaries greet us with smiles and questions and showers of blessings on us and ours. Many of the children have swollen, streaming eyes—black with flies to which they have become so accustomed that they no longer attempt to brush them away.

As we pass along the streets we get little idea of the houses, for all we see are the blank outside walls with a barred wooden door here and there. Finally we reach a door in a wall, and bid you welcome, for that is our home.

Home Life of the Women

Arab houses are built around a central court, a square of ground exposed to the sky, and having all the windows and doors of the surrounding rooms open into it. There are no outside windows lest passers-by should catch a glimpse of the women of the household. Some of the highest class of women do not go outside the four walls of their house from the time they are brought as brides of twelve or thirteen years to the home of the husband, until they are carried out to the graveyard. The middle class have more freedom, but they must never go out unless their faces are entirely covered with the black veil and cloak—leaving just as little an opening in the cloak as is really necessary in order to see the road.

The wealthy houses have a second courtyard exclusively for the women, and which can be reached only by passing through the men's court. A man will not trust even his father or

his brother to see the face of his wife. Even the poor Bedouin Arabs who spend their lives wandering over the desert from oasis to oasis have their tents divided by a curtain through the center so that the men may sit on one side and the women on the other.

At meal-time the dinner is brought to the heads of the house, and not until after these have ceased to eat do the women sit down to consume in America? How do you endure the privations of life in Arabia?"

Can you realize that in Arabia I feel that my life is that of a queen compared with the lives of those around me?

I come from the dispensary, from the sight of so much unnecessary suffering, from the filth and the smells that make one sick to the heart, into our clean little courtyard, into our little living room, where,



A CHRISTMAS CROWD IN THE MISSIONARY'S COURTYARD, KUWEIT One Arab woman will be noticed whose curiosity got the better of custom—she lifts the veil

what is left. A man would not condescend to eat with a woman. I knew an old man who loved his daughter dearly and used to call her to sit by his side while he ate, but she might not eat with him because he was a man and she a woman!

A man will not condescend to walk with his wife on the street. If they must walk to the same place, he walks ahead and she behind; and if there is a burden to carrý, it is the wife who bears it on her head.

People ask: "Do you not miss the comforts to which you are used

over a snowy table and a dainty, wholesome meal, I can talk with my husband about the events of our day, and the news of the world. The occasional guest. a government official, sea-captain or a merchant will not sit down until I am seated, because the maxim "Ladies first" is the acknowledged rule for conduct. Then I think of the women next door, whose voices I can hear through the wall, as they sit huddled over the remains of the evening When I realize this-I feel meal like a queen!

Then I sit down to enjoy the magazines and papers which weekly mail has brought, and to answer the precious letters of friends; and I remember that, according to one of Kuweit's best authorities, only one Arab woman in 1,000 can read, and only one in 25,000 can write. This authority was asked why Arab women are practically never allowed to learn to



A CORNER OF THE CALVERLEY DINING- AND SITTING-ROOM IN KUWEIT

write, and he answered, "Do you think we would teach them to write? We have enough trouble with the women as it is—and they would be more troublesome if they knew how to write."

At the close of day we lay aside our reading and the thoughts of our work, and come together for family prayers at the throne of our loving Heavenly Father, who understands all our cares and problems and weaknesses and who gives us help in every need, a Father who makes no difference between bond or free, male or female. Then remember that, according to the Mohammedans, a woman has no soul!

Finally, when the lamp has been put out and the door bolted for the night, we take our lantern and mount the stairs to our flat roof, where, on cots beneath the open sky we seek the sleep which can not be found in the hot and stuffy house.

There is a wedding in the neigh-"Tom-tom-tom-tom-tomborhood. tom," we hear in endless monotony from the drums beaten by slave shrill singing of women. The dancing-girls rises and falls in rhythm with the beating. Tom-tom-tom-tomtom-tom on through the hours of the night and early morning. Then comes to us the breath of salt air from the sea, and we look up into the beautiful night sky of Arabiathat wonderful vault of deepest blue with its jeweled constellations-that silent witness of God's infinite glory. and there comes to me the verse:

> "Peace, perfect peace, With loved ones far away In Jesus' keeping We are safe, and they."

Ah! This is best of all gifts—and the Arab woman knows no peace.

Social Life of Arab Women

As soon as we moved into our little house in Kuweit, Arab visitors began to come. By twos and threes the women entered our courtyard, black, shrouded figures. They were welcomed and conducted to the room which serves as church on Sunday,



THE OPERATING ROOM OF THE KUWEIT DISPENSARY

school-room on week-days, and reception-room after school hours. Here I could assure them that they might remove their veils without fear of having their faces seen by any man.

A Sunday-school picture roll hung on the wall, and this seldom failed to excite questions and give us a chance to tell the Bible stories which



PATIENTS-A WOMAN AND CHILD

they represented. Then there was a baby-organ. The women had never seen an organ before, and always wanted us to play and sing to them. This furnished us an opportunity to explain such hymns as "Jesus loves me" and "I need Thee every hour."

Baby Grace was also an attraction, for the Arabs love children and were eager to see the little girl who was as welcome to us as tho she had been a boy. One woman, very friendly but none too clean, wanted to kiss Grace on the mouth. Of course I had to explain that we do not like people to kiss babies on the mouth, because it isn't good for the babies' health. Immediately the woman thought that what I feared

was the influence of evil spirits, and she began to spit three times in the direction of Grace's face, exclaiming, Ma sha ullah, Ma sha ullah, Ma sha ullah. "Whatever God wills," which she considered a charm capable of keeping off evil spirits!

One day the wife of a wealthy Arab came to see me. She was very haughty and reticent at first, as she sat there drest in her beautiful silks and jewels, but after we had done our best to entertain her, and had served refreshments in Arab style, she began to tell her troubles.

"You know," she said, "Khatoon, my husband has another wife, I have never seen her. She lives in another house, and just as I have two children—so has she: She hates me, and I hate her. My husband says he can not afford to keep two houses; that we must live together. I can't do it! I won't do it! I will die first! Do you think I could sit and watch that woman cross my courtyard? If she ever comes into the house, I shall leave!"

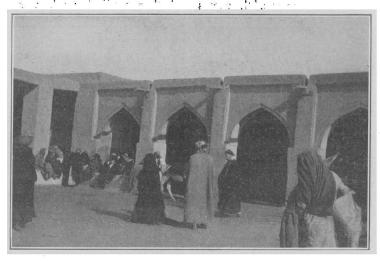
In that very room, a few months previous, that woman's partner-wife had told me the same story. A sweet, pretty little woman she was, who had not been consulted when the other woman's husband bought her for a Oh, the heartaches of Arab women! What comfort can I hold out to them! In my heart I knew that I should feel the same way under the same circumstances. could only read them the words of Jesus about marriage and divorce, and show them that God had not intended them to suffer in this way. Each of the women agreed that our "But," they said, way is better. "our religion allows a man to have

four wives at a time, and any number of concubines, and what can we women do about it?"

Before my friend left I showed her our living room where our dining-table stood.

"And do you and your husband eat together?" she asked. "Come, see," she called to her companion;

thusband belongs to the royal family. He loved this gentle wife—but God had given her no children, and he could not think of making her his only wife. She became very friendly with one of our women missionaries, and told her story in this way. "Every time my husband is planning to take a new wife he comes to



THE GOTHIC ARCHES OF A COFFEE-SHOP IN KUWEIT

"this is the table where they eat. The Khatoon sits on this side, and her husband on that side. What do you think of that?"

After that I took her to another little room, about as big as a hall-bedroom, which has a very rare advantage: two small outside windows, one of which commands a view of the sea and the customs house.

"O, look! look!" cried the woman, "there is the customs house where my husband works! O, you lucky woman," she exclaimed, turning to me. "I would give anything to have that window in my house."

There is a lovely, gentle Arab woman in one of our stations, whose

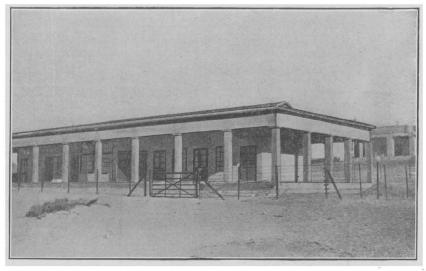
me and says, 'Now Lulua, I am going to be married again; but I don't want you to think that I don't love you any more. Here is a gift for you to remind you that I love you best of all.' Then I say, 'Oh, all right; I know it must be God's will, and I hope God will bless you in this new marriage.' But when he has gone," she said, "I throw myself upon my bed, and cry until I think my heart will break." What a Christian this woman would make!

Relieving the Suffering

The medical work allows one to get an even more intimate knowledge of the life of Arab women. When we went to Kuweit the people had never before seen a woman missionary, and most of them had never seen another white woman.

Two rooms of a native house built of mud and plaster, a big table, a little table, a chair and a bench, a box, and some basins for washing the hands; these, and a pink calico curtain stretched across one of the rooms curtain was poured out many a tale of sorrow and suffering. During the last year we were frequently asked to treat members of the royal household, who contributed generously to the support of the hospital. My Arab costume was a gift from the wife of the heir-apparent to the throne.

If we had been doubtful as to whether medical work was having



THE MISSION HOSPITAL (FOR MEN ONLY) IN KUWEIT

to lend privacy to the part of the room used for examination and treatment, constituted the equipment of the Woman's Hospital of Kuweit in the beginning.

At first there were few patients and much distrust, but confidence increased, and numbers grew until during the last eight months before our return to America, three thousand patients were treated in the woman's dispensary alone. Modern operating furniture was gradually acquired and a collection of good instruments; but the rooms remained the same, and behind that pink calico

any effect upon Kuweit, we were reassured when the prominent Arabs of the town held a meeting and decided to send for a Turkish doctor and establish a Moslem dispensary where the poor might be treated free without coming under Christian influence. The doctor came and spent much money on equipment, but his work was not very successful, and he was not willing to treat the poor free, because he had not the spirit of Christ as an incentive. In a few months he became so unpopular that he left town, leaving all his drugs to be confiscated by the ruling sheikh.

At first the patients were sometimes afraid to take our medicines, but confidence grew. Toward the end of our stay in Arabia I was called to see a woman whom I had never met before. She was suffering terribly, but I feared she might not allow the operation which was necessary. Before I had even time to suggest an operation, she said: "Doctor, do with me as you think best. I have perfect confidence in vou. You may even cut me open if you like." How sad it would have been had this woman's confidence been in vain. God blest the operation and she recovered, and became our firm friend.

Our opponents also threatened to secure a Moslem woman-doctor to be my rival; but we were not greatly alarmed at this talk, for we knew that in the whole Turkish Empire there is but one woman with a license to practise medicine—and she is a Christian missionary.

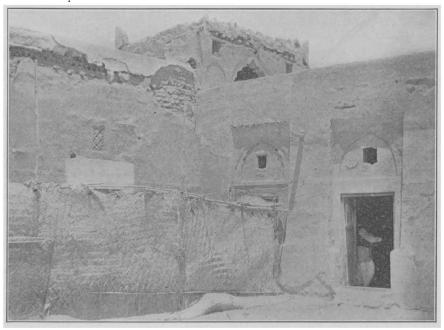
The work was not always encouraging; but one day we chanced to overhear a conversation between two women patients.

"The doctor," said one, "takes just as much pains with those who can not pay as with the rich patients."

"Yes," said the other, "and look at her dressing that dirty ulcer on that poor woman. What Moslem would do that!"

We have prayed that they might see from our lives that the religion of Jesus Christ gives something which they need, and do not have.

Six days a week the waiting-room of the woman's dispensary is more or less filled with women and children of every station in life and all degrees of intelligence. When the



A CORNER OF THE KUWEIT DISPENSARY
The Women's Department is behind the screen of mats

crowd seems to have reached its largest size 20, 30, or even 40 patients, besides companions who do not come for treatment-all treatments are stopt for about ten minutes while the doctor takes her seat with the patients gathered before her on the floor and bench. There is sometimes great confusion, with the women laughing and talking, and babies crying. It takes several minutes to get them all quiet. "Do not talk," we say in Arabic. "Keep quiet," the assistant echoes in Persian-"you women over in the corner; the doctor's going to pray and ask God to heal your diseases."

"I have rheumatism in my feet," shouts a deaf woman who has not understood. Then there is a giggling among those who see the funny side of the situation.

Finally, when all is quiet, we begin by a short prayer asking God's blessing on each one, and especially upon the reading which is to follow. The prayer is very simple, but God has many times answered our request.

After the women have been assured that they may open their eyes we read a short passage from Matthew's or Luke's account of the life of Christ and His teachings. explanation which follows seeks to teach the lesson in every-day language, with illustrations from the Arab's daily life. Some of the women will never have another opportunity to hear the Gospel of Christ, so we never omit an explanation of the way of salvation, with its message of hope for every heart. At the end of the reading every one is given an opportunity to buy a Scripture portion for two besas (one cent).

The audience is generally attentive, and only occasionally an especially fanatical woman objects to the teaching.

Does it do any good? We have often wondered just how much of the talk was understood and remembered. Sometimes patients with chronic complaints come every day for months. One day, when we noticed several such women in the crowd, it occurred to us to give them a short test to find out how much they had understood.

"Whose son was Jesus?" we asked.
"The Son of Mary, but conceived by the Spirit of God," they answered.

"Was Jesus a rich prophet who spent His time enjoying Himself?"

"No," they answered. "He was poor and spent His time doing good and healing the sick."

"After a few years of preaching what happened to Jesus?"

"His enemies took Him and killed Him."

(The Koran says they did not kill Him.)

"Was He willing to die?"

"Yes—because it was the will of God."

"What good did it do for Him to die?"

"He became a sacrifice, a Redeemer, for all who believe in Him."

"How long did he remain in the tomb?"

"Three days."

"Then what happened?"

"He arose from the dead."

"Where is He now?"

"In Heaven, on the right hand of God."

"Is there hope for every one who

loves Jesus, no matter how poor and miserable and wicked?"

"El Hamdu lillah!" (The praise be to God!)

At least three of the women had known the answer to every question, and their faces beamed with pleasure.

From this test it is evident that a large proportion of the women really understand. What is lacking is a sense of sin. Pray that the Holy Spirit may convict the people of Arabia of sin and of righteousness and of judgment.

Worth the Cost

People ask "Are you going back to that burning, feverish, God-for-saken place?" Yes, we hope to go back. Why? Because we are like the man, who, when he had found a treasure hidden in a field, went

with joy and sold all that he had to buy that field. That man believed the investment was worth all that it cost—and so do we.

Men, how would you like your wives and mothers to be like the women of Arabia! And the beautiful, blooming girls with the promise of wonderful womanhood before them—could you give them over to the life of Moslem women?

Women, we are not more worthy than the women of Arabia. What makes the difference between us and our Mos!em sisters? Nothing but the blood of Jesus. Shall we withold from them the blessings which mean so much to us?

Some day we shall hear Christ saying: "I gave my life for thee; what hast thou given for me?"



SHEIKH MOBARREK OF KUWEIT, WHO GAVE THE LAND FOR THE MISSION HOUSE



THE REV. SAMUEL M. ZWEMER, D.D., F.R.G.S.

This acknowledged leader in the Christian campaign to win the Moslem world to Christ, was born in Vriesland, Michigan, on April 12, 1867. He comes of good Dutch stock, being the son of Adrian and Katharina Boon Zwemer. After graduation from Hope College, Holland, Michigan, and from the New Brunswick Theological Seminary in 1890, Mr. Zwemer went out with Rev. James Cantine to establish missions in Arabia. He has traveled extensively in Arabia, is the editor of the Moslem World (quarterly), and the author of many valuable volumes on Moslems, their land and their religion. After serving as candidate-secretary of the Student Volunteer Movement during a recent furlough, Dr. Zwemer removed to Cairo, Egypt, where he is now teaching and preaching, and is chairman of the Local Committee of the Nile Mission Press.

The Beginning of a Story

A MOSLEM CONVERT'S JOURNEY IN SEARCH FOR KNOWLEDGE

BY REV. STEPHEN VAN R. TROWBRIDGE, CAIRO, EGYPT Missionary of the World's Sunday-School Association in the Levant



BD-UL KERIM spent
his boyhood in Garhwa, near Calcutta.
His father was a Moslem physician, and
was known through-

out the neighborhood as a man of skill and learning.

One day another doctor came to Garhwa. He had once been an Animist, worshiping strange idols and spirits, and cherished crude super-But he had become a folstitions. lower of Christ, and, after a hard struggle, had put aside his heathen fears and legends. He was following diligently the sayings and the life of the Prophet Jesus. This new faith had taken strong hold upon his character and conduct, and, being a man of frank and friendly disposition, he narrated his experience to Abd-ul Kerim's father.

As the men were in the same profession, and as Garhwa was not a large town, one might expect them to be rivals, and jealous of one another. But such was not the case. They found pleasure in each other's company, and often spent their evenings together. The Moslem physician's son, Abd-ul Kerim, became much attached to the kindly guest who always spoke to him, and sometimes told him stories of other cities and wonderful countries far away. Sometimes the doctor would play with the boy, or they would sit down under the trees and talk of golden deeds in Indian history. Nothing was said about the Christian faith. but as Abd-ul Kerim was now twelve years old and had learned to read freely, the doctor several times gave him some Christian leaflet or story. The boy's curiosity prompted him to read these, tho he felt certain that the Christian religion must be all wrong. He knew that his father was a devoted Mohammedan, and, according to what the Maulvi (the leader of a Moslem congregation) said at the Friday service, there was no truth in any but the Moslem faith. So in his boyish enthusiasm Abd-ul Kerim resolved to prepare an argument against Christianity to show that it was all an error.

Abd-11! Kerim's father wished him to receive a modern education, he entered him in the government Garhwa. at Among pupils was the son of a Bengali, and Abd-ul-Kerim was struck by the purity and sincerity of his speech. This boy's father was a Christian convert from Hinduism. Altho Abdul Kerim did not know it, he became more and more conscious of the contrast between the Bengali boy's straightforward, clean language, and the coarse phrases constantly on the lips of his other schoolmates. He felt that there must be some reason for this, and he resolved to cultivate a closer friendship with his new acquaintance.

About this time Abd-ul Kerim

began to study English. What a strange, perplexing tangle it seemed! His teacher was a Mohammedan of Bengal serving on the staff of the government school. New thoughts were awakened in his mind, and he was alert for every English book within reach. One day, while looking through the shelves of the library, he found a volume called the Holy Bible. At once he realized that this must be the sacred book of the Christians. He was eager to take it to his room for careful reading, but the librarian was a Moslem. and forbade his touching it. "When you grow up it will be time enough to consider such writings as this," said the zealous official.

Abd-ul Kerim's desire to know more about this book had been aroused, and, while he was thinking over the incident, he remembered that his father's friend, the kindly doctor, had given him a Hindi book called the Bible. At that time he had not cared about it, since his own language was Urdu. The gift had been tucked away out of sight among some discarded copy-books. Slowly and thoughtfully he went to his box in the dormitory and drew out this forgotten volume. He had learned to read Hindi, and so found no difficulty in catching the meaning. Some portions he found very tedious, and he almost gave up reading. But again he opened to the parables of Jesus, and was fascinated by the wealth and power of thought. became intensely interested, and his heart was drawn toward Christ. He resolved to leave the government school and go to the English missionaries at Hazar-i-bagh. He did not have any distinct idea of joining the Christian Church, because at that time he scarcely knew what the Church was. But he felt that he was very near becoming a Christian, and he made up his mind to take any definite step which the missionaries might suggest.

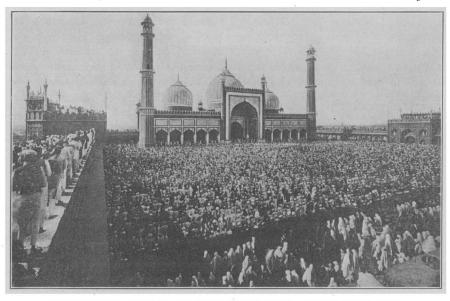
Soon after he had arrived at Hazar-i-bagh his father learned of the situation, sent money for his traveling expenses, and urged him to come home at once. "Love for my father," he said afterward, "was stronger than my new faith" and, after two or three personal talks with the missionaries, he quietly returned to his home.

His father was very indignant over his drifting away from Islam, yet showed much affection and pled with him earnestly. Then, after counseling him to be stedfast, he sent him to the government school at Chapra, that he might be under the personal care of the head Maulvi, a sheikh of distinction and a strict Mohammedan. The Maulvi was very kind, but Abd-ul Kerim read more and more about the life of Christ, at the same time that he was listening to what the Maulvi taught about Mohammed. He also secured a biography of Mohammed in Urdu. As he read, he pondered and compared, and formed his own con-He had no controversial literature, nor any Christian books other than the Bible. But he found Sunday-school teacher who encouraged him and explained some difficult passages.

After an inward struggle Abd-ul Kerim resolved definitely to become a follower of Christ. The deciding factor was the pure and sinless life of Christ, so human and yet so divine, and without a parallel in Mohammedan or Hindu literature. He felt his need for Christ because he was conscious of his own sin. As his experience deepened he learned the power of God's forgiveness, and he found the joy of the new life welling up within his heart. The Cross of Christ became the center of his faith.

The Maulvi discovered what was

Abd-ul Kerim realized that if he openly became a Christian his father would disinherit him and he would have no means of support. So he wrote to a missionary, asking for a position with a salary. No answer came. A second and a third time he wrote, but without response. He learned later that the missionary had been suspicious of him because of the financial nature of the request.



MOHAMMEDANS AT PRAYER IN FRONT OF THE GREAT MOSQUE, DELHI, INDIA

passing in Abd-ul Kerim's mind and took him to another school, so as to break the connection with Christian influence. But the new school was situated near some marshes, and Abd-ul Kerim soon contracted malaria. Exhausted with the fever, he returned home, where he earnestly asked to be sent back to Hazar-ibagh. His father was suspicious of his purpose, but finally agreed because at Hazar-i-bagh there was a fever sanitarium, and it was an inexpensive place for an education.

What a situation! His father was suspicious of him; his Mohammedan teachers were losing their regard for him; the missionary to whom he turned for encouragement did not venture to reply! But Abd-ul Kerim did not lose heart. He applied for admission as a patient at the fever sanitarium, and the very missionary who had not answered his letters received him. Yet he did not disclose his identity. He reflected that he could study the missionaries a little longer while he was con-

valescing, and as he grew stronger he undertook regular studies, constantly thinking over the life of Christ.

After six months he chose a certain day and went to the missionary in a straightforward way to tell the whole truth, and to ask for baptism. The missionary was astonished to learn that this was the young man who had written him three times. He examined Abd-ul Kerim fully about the meaning of confessing Christ, and told him of the temptations and hardships which were sure to follow; but he exprest his willingness to perform the service after certain weeks of preparation. Abd-ul Kerim assured him of the firmness of his resolve, and promised to come each morning for instruction. Meanwhile he wrote to his father, telling him of his decision.

Shortly after this he united publicly with the Church in Hazar-ibagh. A group of Moslems, banded together by oath, came to capture him; but the missionaries advised him not to leave the premises, and the Moslems did not venture to enter by force. They, however, sent a telegram to the Amir of Afghanistan, who happened to be in Calcutta. This proved a fruitless appeal. Then his father's friends subscribed a fund of twenty-five rupees and four annas, and engaged a teacher who should visit him regularly and persuade him of the superiority of The teacher pocketed the money, and made no attempt to see the boy.

Abd-ul Kerim was now nineteen years of age and an avowed Christian. He kept on with his studies and gradually formed a purpose to

master the Arabic language so as to be better prepared to lead Mohammedans to Christ. He wrote letters to thirteen Anglican bishops and other missionaries in Egypt, Syria, and England, asking them to assist him or advise him in carrying out this plan. He had now fully before him the vision of a life-work for Christ among the Moslems of Bengal.

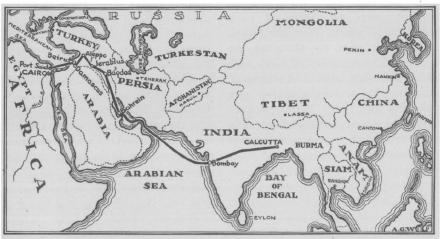
Answers came from several. But the only one which contained any definite encouragement was from Dr. Samuel M. Zwemer, then of the Arabian Mission at Bahrein, in the At the same time Persian Gulf. Abd-ul Kerim addrest a letter to the Lucknow Conference, where missionaries from many countries were gathered. "If any one will take me as a servant or as a writer, I will go," he said. This appeal was not read in the conference, but was referred to a committee, with the result that Abd-ul Kerim received an invitation to teach in a Church Missionary Society school in India, and study Arabic at the same time. He accepted the position, and his teaching went along smoothly, since the Moslems in that city did not oppose But he found it impossible to make much progress with Arabic, and began to feel that his life-plans would be indefinitely retarded if he Then he resolved to go remained. to Arabia, to find Dr. Zwemer, and devote his whole time to the study of Arabic. He wrote to Bahrein, and in Bombay received a reply from one of the missionaries, saying that Dr. Zwemer was just leaving America and would reach Bahrein within five weeks. With this encouragement Abd-ul Kerim took passage on a steamer bound for the Persian Gulf.

He traveled steerage, and paid his expenses from what he had saved of his year's salary.

At Bahrein he found, to his dismay, that Dr. Zwemer had changed his plans and was to make his head-quarters in Cairo, Egypt, eleven hundred miles farther to the West! For a time the young man worked in the mission hospital in order to meet his living expenses. He swept out the

The friends tried to dissuade him from starting in the great heat, and with such an inadequate sum of money, but finally he resolved to make the venture. He felt that if he did not fulfil his vision and train himself to win Mohammedans to Christ, life was not worth living.

On August 4th he left Bahrein by steamer for Busrah, where he changed to another for Baghdad.



ABDUL KERIM'S JOURNEY IN SEARCH OF KNOWLEDGE

wards and helped to care for the patients.

Abd-ul Kerim was resolved not to give up his purpose and began to inquire how he might reach Cairo, and the cost of the journey. It was now midsummer, and excessively hot—so hot that only necessity led people to risk the noonday sun. "Nevertheless," he said to himself, "if I wait until winter, and then attempt the long journey northward through Baghdad, Turkey, and Syria, I shall surely suffer from the cold, for my clothing is of light Indian material." He still had with him eighty rupees (\$27) of his savings.

Never had he known such heat, even in Bengal! Up the broad waters of the Shatt-el-Arab and through the rapid currents of the Tigris the steamer slowly made its way. It was impossible to secure wholesome food, and when he reached Baghdad, Abdul Kerim was suffering from a burning fever. With difficulty he found his way to the Church Missionary Society Hospital where he was given the best of care. For fifteen days he lay exhausted, but, as soon as he was able to go out, he began to plan for the remainder of the journey. He was in the Turkish Empire, and he knew neither Turkish nor Arabic, so it was a constant problem how to make his wants understood and to find his way.

Then he learned that a caravan was starting for Aleppo, and he arranged with one of the drivers to ride a loaded donkey part of each day. After the caravan had traveled a few marches, the driver repudiated this agreement and compelled Abd-ul Kerim to go afoot. There were no trees on that vast wilderness of parched earth, and often at noon there was no shelter from the brazen Each man lay down by the roadside and covered his head with sacks and rags until mid-afternoon. One morning a donkey loaded with silk went astray and four days were spent in searching for him. The chief trader of the caravan became most insolent, for he saw that Abdul Kerim was a stranger and had no friends to stand by him.

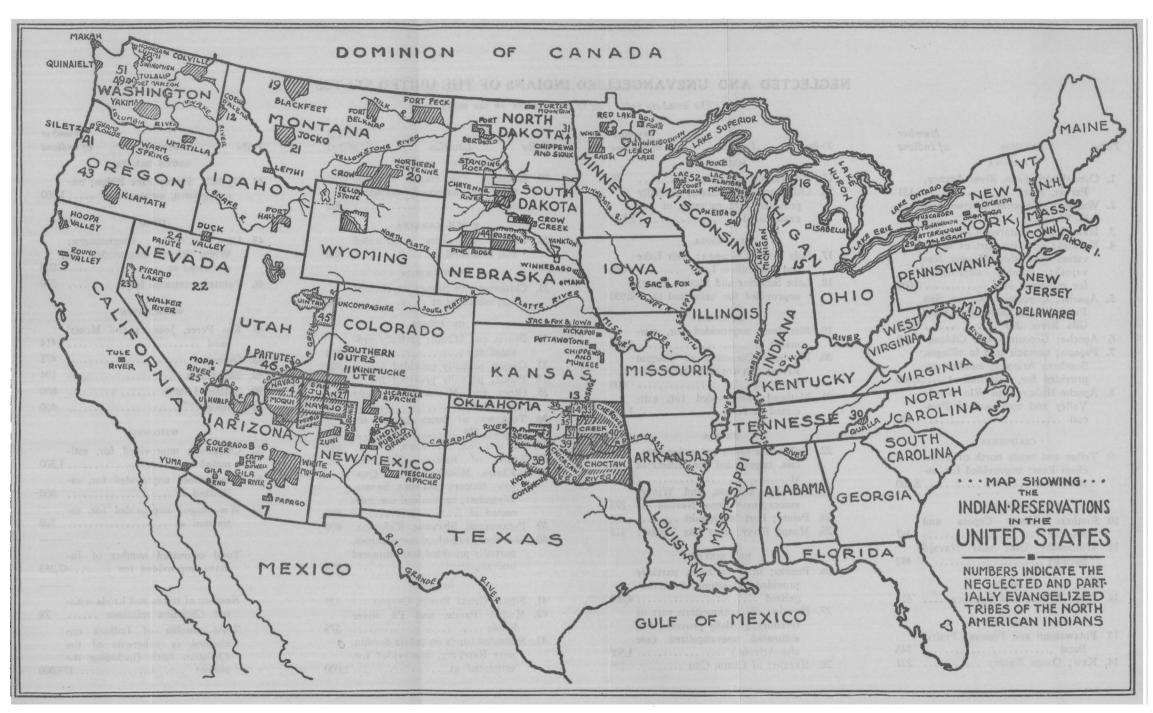
For thirty-three days the caravan toiled on, occasionally passing small, dilapidated towns, but, for the most part, traversing endless solitudes in the vast plain. No tents were used at night. The travelers simply lay down upon the stony ground, with their heads resting against saddle-The clanging of the bronze bells suspended at the necks of the camels and donkeys often kept the whole company awake during the night hours. By three o'clock each morning the caravan was on the march. It was a hard experience for a boy who had been brought up in a comfortable home.

When the caravan passed through the gates of Aleppo, Abd-ul Kerim counted his money. He had only two Turkish medjidiyes (\$1.70) left, and he had yet before him the long

journey of several hundred miles southward to Egypt. Many a man would have given up in the face of such difficulties; but Abd-ul Kerim resolved to press on. Dr. Piper in Aleppo, and later one of the Americans in Beirut, aided him, so that in two weeks he arrived at the door of the American Mission in Cairo. He was worn in health, his clothes were in rags, and he had only four piastres (twenty cents) left. He was such a strange-looking character that police became suspicious and followed him to the door. But his faith had grown intrepid and his loyalty to Christ had become marvelously strong. Out of the darkness and despair of Islam he had come forth into the liberty and joy of faith in the Son of God. One of the missionaries went at once to call Dr. Zwemer. "Come into the study," he explained, "and find a young man who has been following you half-way around the world!"

This is only the beginning of a life-story; but it is enough to say that two years of industrious work at the Cairo Study Center, under Rev. W. H. T. Gairdner and Dr. Zwemer, have given the very training which Abd-ul Kerim desired. He has thoroughly studied the Koran, the Traditions, and the History of Islam. He has learned to use his Bible freely and effectively in dealing with inquirers.

His long pilgrimage from the capital of India to the capital of Egypt was made in weariness and loneliness and poverty. His return journey for his life work, via Port Said and Aden, is now gladdened by the prayers and Godspeed of a host of devoted friends.



WHERE THE UNEVANGELIZED AMERICAN INDIANS LIVE

(See list of tribes and key to numbers on reverse side of map)

NEGLECTED AND UNEVANGELIZED INDIANS OF THE UNITED STATES

(The numbers refer also to the location on the map)

		Number			Number			Number		4.4	Number
Tribe	Location	of Indians	Tribe	Location	of Indians	Tribe	Location	of Indians	Tribe	Location	of Indian s
	ARIZONA			MICHIGAN			NEW YORK			SOUTH DAKOTA	
1. Chemehuevi; Colo. River Agency, Parker, Ariz			16. Chipper provi	tomi of Huron . wa and Ottawa; ded for; estimat	partially e of un-	tion	oquois; Cattaraugus reserva- ion; unevangelized, estimated at		44. Ogalalla Sioux; Pine Ridge; unevangelized, estimated at 1,000		
N. W			evang	gelized	1,500		NORTH CAROLINA	٠.		UTAH	7
4. Nav	vajos; northern part ation (see New Me: ajos); number un or estimated at	of reser- exico Na- nprovided	and '	MINNESOTA orte Chippewa; N Vermillion Lake uperior and Pigeo	646	for,	cn Cherokees; un estimated at NORTH DAKOTA ewa and Sioux; un	600	esti	Uintah, Unco ite River; unprovi mated at es; scattered bands	800
5. Apa P	che; Coyotera, 556; edro River, 300; o ila River, 300	on San on Lower	-	ovided for, estima MONTANA	·		estimated at	-		WASHINGTON	
 Apa Pap 	che; Geronimo and lago; nomadic and in outhern Arizona; nur rovided for, estimate	Cibique 700 n villages, mber un-	matec 20. Northe River	et; unprovided in at	Tongue	vide 33. Osage	and Miami; partid for; partially provide; partially provide	359 d for 800	band 48. Okina	Perce, Joseph's and i gan mish	414 475
8. Apa V	Apache-Mohave; in Rio Verde Valley and southeast of Pres-	io Verde of Pres-	21. Flathe	d at	ior, esti-	35. Otoes prov 36. Tonka	and Missouris; rided forwa; of Ponca Ago	; partially 435 gency, 48;		red bands p wisconsin	
ch tin 10. Sout M	california bes and bands north napi Pass; unprovided mated at	d for, es- 5,000 ota and 367	cies, at 23. Pah-Ut mucc 24. Paiute;	e, Washoe, and is near Reno, Ne Fort McDermitt River; near Las	estimated 2,000 Winne- vada 275 336	37. Sac at 38. Tribes Kio paw Wys mate 39. Potaw	rs, 158	80 641 klahoma, ra, Qua- , Seneca, for, esti 800 kickapoo. 600 munities,	53. Menor tima 54. Winne tima	ewa; unprovided for the dat	for, es- 800 for, es- 500
•	prings		provi	NEW MEXICO of 15 villages, led for, estimated	unevan-	une	vangelized	2,000		s unprovided for .	
13. Pot:	KANSAS awatomi and Poncas and	; Prairie 745	27. Navajo territo estim also A	d; of northwestern ory, partially provated unevangelizarizona); of Canon Cito .	part of ided for, ed (see	42. Modoc band 43. Scatte near	Grand Ronde, Or C, Paiute, and P S red bands on public Roseburg, unprovenated at	it River 375 c domain, ided for,	out Total clair Chr	er of tribes and band Christian missions number of India ned as adherents istian faith (includice)	78 ins un- of the ing the

The Red Men and the Gospel

THE INDIANS OF THE UNITED STATES, CHRISTIAN AND NON-CHRISTIAN

> BY THE REV. T. C. MOFFETT, D.D., NEW YORK Representative for Indian Work of the Home Missions Council



HAT the Indians need is more religion and less fire-water," exclaimed a grandson of Sitting Bull, as he spoke of the white

man's gifts to the red man. To what extent the native American race is still without the Christian religion is probably a subject of vaguest conjecture and uncertainty on the part of the average intelligent citizen of our country. Christian missions have been carried on for so many years among the Indians of America, and by so many different denominational agencies, that it is doubtless the common impression to regard this people as almost entirely evangelized. It is certainly the intent of the Christian Church that all shall hear the Gospel. Exact information is, therefore, most important, and careful investigation of the present religious status of the tribes and scattered bands of Indians in the United States is timely.

The Government has within the last few years taken a hand in the gathering of statistics of the religious affiliations of the Indians. From Superintendents on the reservations and in charge of government schools, reports were received June 30, 1912, for 177,401 Indians. Of this number 69,529, or 39 per cent. of the total, have profest Christianity. A still larger per cent. of the other half of the Indian population, con-

cerning whom no statistics were gathered, is, doubtless, non-Christian. The accuracy of these data depends largely upon the computation that was made regarding minor children. If these were included in the total number enumerated, but were not listed as professing Christianity, the percentage of Christians reported would be misleading. But if the percentage is rightly calculated, what could be a louder call to the Christian churches in America, and what more effective argument could be presented for an advance in missions to the American Indians than the statement of the Government showing that 61 per cent. of the Indians enumerated are still out of the pale of the Christian Church?

old Apache warrior-chief, Geronimo, joined the Dutch Reformed Church, and was baptized in the summer of 1903. He attended the services regularly at the mission on the Fort Sill Military Reservation until the time of his death, five years later, when he was buried with the rites of the Church. For ruthless savagery, outlawry, and devilish cunning when on the warpath leading his scalping Apaches, or as a bandit hunted for years in the mountains Southern Arizona by United States troops, Geronimo scarcely had a mate. His autobiographical statements in "Geronimo, The Story of His Life," prepared a few years before his death, are manifestly composed and edited with his pale-face friend's assistance to such an extent that the thoughts of Geronimo are more than colored. But from these remarkable confessions we read with interest his witness to the new faith:

"Since my life as a prisoner has begun I have heard the teachings of the white man's religion, and in many respects believe it to be better than the religion of my fathers. However, I have always prayed, and I believe that the Almighty has always protected me. Believing that, in a wise way, it is good for me to go to church, and that in associating with Christians it would improve my character, I have adopted the Christian religion. I believe that the Church has helped me much during the short time I have been a member. I have advised all my people who are not Christians to study that religion, because it seems to me the best religion in enabling one to live right."

As a Christian convert Geronimo was far from being an exemplary church-member, and some of the traits of his savage disposition and of his old wild days still cropped out in his conduct. But as a striking illustration of the transformation and the new order religiously among many of the Indians of our country, the testimony of the Apache chief serves well.

To the Christian missionary at Tuba, Arizona, on the Navajo reservation, one hundred miles from civilization, came an aged man last year. He had been attending Sunday services, and in his deliberate way had now arrived at a conclusion regarding "the Message of the Book," which

he had heard and pondered. These were his words, through the interpreter, as he announced to the "Sunday-man" his conversion:

"Tell the missionary I am done with the reverence for the coyote, the rattlesnake, the bat, and the owl (the four things that the Navajos hold in superstitious fear). I am ready to take the 'Jesus Road.' And I have come a long distance over the trail to learn more of the new way."

This gray-haired Navajo, just taking his first steps in the upward trail, learning of the new faith, has a long way to travel, and yet the transformation already has been great; faith in the old Indian religion has been destroyed, hope and endeavor along the new lines of Christian truth and the religion of the Book have been established.

The statistics of Indian missions of the Protestant churches of the United States, as collated a year ago, give the total of adherents as 66,778. The number of communicants was reported as 31,815, and of Sunday-school enrolment 18,200. It is interesting to know that 222 ordained Indian ministers and 228 commissioned Indian helpers are serving in this work.

A few years ago the Roman Catholics reported 134 mission-centers, served by 164 priests, assisted by 110 native catechists. The Director of the Bureau of Catholic Indian Missions reported a total of 40,000 good Catholics among the Indians of the United States. Another estimate gives the number of Catholic Indians at about 100,000. Taking the largest figures of all Christian bodies engaged in religious work among the Indians, there still re-

mains one-half of the total Indian population of our country unclaimed as adherents of the Christian faith.

Of this number, the table (on the back of map) will show the tribes and communities unprovided with missionaries and church organizations.

The compiling of statistics and data regarding the unreached tribes may serve to direct the attention of missionary societies and of Christian people generally to the opportunities before the Church. It will also reveal that no one denomination is sufficient to deal with any part of this problem apart from other denominations, and that we may provide for the neglected Indians, by conferences, cooperation, mutual appreciation, and good-will.

A few detailed statements regarding some of the neglected tribes enumerated will be of value. Of the superstitious Pueblo dwellers, nominally Christians, many have scarcely a form of Christianity superimposed upon the old heathen rites.

Of the great tribe of the southwest, which produced a Sequoia and a Chief John Ross, the report is received—"We have six thousand full-blooded Cherokees who live in remote places in the hills and the valleys away from the white man and the railroad. There is only one way they can be reached, and that is personally. What is needed is a man for this work like a colporteur or the old circuit-rider, who will go to them."

Ten years ago the Navajos of Arizona and New Mexico, the second largest tribe in America, were in absolute heathenism except as a few of the children had attended gov-

ernment schools, and at one or two points on the edge of this reservation the Gospel was being proclaimed. To-day so many churches have opened up work for this tribe and established mission stations at various points, that the 28,000 Navajos will doubtless be evangelized by the denominations now engaged in this service if these agencies will properly man their fields of labor. Yet there are at least 5,000 children here without a missionary, teacher, or physician, and in sections of this reservation, 16,000 square miles in extent, the Indians are absolutely in heathen darkness.

The Cherokees of North Carolina number 1.800, and are located on a reservation of over 63,000 acres in Swain, Jackson, and Graham coun-There is an uneducated native ministry among those Indians, most of whom are nominally Christians. Here is a field needing attention, and an opening, especially at the government school, where services will be welcomed. The Indian medicine-men still exert an influence among the Cherokees, and the Christian services provided are wholly inadequate, Sabbath-schools being irregular poorly instructed.

In the State of California almost 20,000 Indians are widely scattered in small community groups and individual family isolation through the valleys, in the foothills, and among the mountains. Fourteen thousand of these in the central and northern part of the State are in 257 bands located in 36 counties. Here the religious destitution found, not more than 2,000 of these Indians being adherents of church. Perhaps as many more have

had some instruction in the Christian faith. This leaves 10,000 who are neglected, for whom the influence of the church and its ordinances have not been provided. The Methodist and Presbyterian Church have five mission stations, the Baptists two, and the Congregational and Episcopal one each.

During the past year twelve Evangelical Protestant churches engaged in work for the Indians have reported an increase in the number of their mission-stations or working forces. There are twelve other organizations engaged in work for the Indians from which there is no report of advance.

This is a transitional stage of Indian development. They are no longer to be penned up on reservations, and 39,000 of their youth and children in schools, and their Christian leaders, are the hope of If the Church, in its the future. evangelistic or educational efforts. halts, or takes a backward step now, the labors of the past decades, and the heroic service of self-sacrificing missionaries, will have resulted in comparative failure. There is not a better platform upon which the Protestant churches can unite in an earnest, effective missionary undertaking, than in the Indian work.

What the work involves is well stated by Dr. Alfred L. Riggs of the Dakota Indian work: "Disappointment follows success in the Indian mission work. Christianity seems generally accepted, heathen ceremonies are suspended, the medicine-man falls into the background, and a new era is established. Then some of the converts are found calling in the conjurers for the sick,

pagan orgies begin again, and churchmembers join in their dances and 'throw away' their property. There is more that is religious and consequently heathen in these dances and other performances than an uninitiated bystander can be made to believe. But aside from this it is recognized by all the Indians as the reinstatement of the old Indian life, into which if one goes he drops out of the new life into which he had entered.

"The present conditions are not properly a back-set, but a reappearance. The simple truth is, it takes more to convert an Indian than we have imagined. We have a revelation of the work that is to be done. Evangelization is entirely insufficient. Conversion is not enough. There must be a new creature. We come to the perception of the fact that 'discipling' the nations is something seriously different from 'carrying the Gospel' to them."

From the young graduate of Yale, Rev. Henry Roe Cloud, a Winnebago, now ordained to the Gospel ministry, comes this worthy utterance:

"It is very important to remember that the real salvation of the Indian must be from the inside. I should not be true to the deepest convictions of my soul if I did not say this. I can well remember a dark night years ago when a missionary came to me and urged me to seek the friendship of the strong Son of God, asked me to give Him my That night I started to allegiance. follow Christ, and His power has sustained me at Santee and Mount Hermon and Yale, and all along my way till this hour. There is a splen-

did opportunity offered now for Christian people to guide the Indian into good citizenship, self-respect, and excellent character. The time when the Government lets go of the Indian, and he has to stand face to face with modern life, and all its problems and perplexities, is a moment of great opportunity for the Christian people of this nation. the reservations they are scattering about like cotton-tails among the bushes. Now is the time to go after the Indian and strengthen him by the power of the Gospel from the inside.

"His efficiency in this life is increased by his beliefs in the Great Spirit and the life hereafter. Why not bring these things back again to his consciousness? He still believes in 'Courage, Friendship, and Endeavor.' He still believes that he will receive the greatest and highest honors when he is buried with no scar on his back, tho there may be many on his breast—if he dies with his face to the foe.

"The Indian comes with long strides toward you Christian people, with his long hair, and his blanket thrown over his shoulder. He kneels to you as he has never knelt to any other race in all the ages. He kneels before you, and he puts in your hands a sacred trust. What will you do with the sacred trust that he thus places in your keeping?"

Miss Mary Collins, for many years a missionary of the Congregational Church to the Dakotas, has furnished an instance of true missionary effort in her description of her own work:

"I have endeavored to teach these Indians to live well in their present

life; how to be true and honest and clean in their lives; how to serve God, not for God's sake but for their own; how to build up homes, how to become self-supporting; and while the Indians are proud of their race. I have tried to teach them to be proud of their homes and their families. I praise the man that keeps a good team, that raises a good crop, that builds a fine haystack, that sells fat cattle, impressing upon him the fact that he who cares for his own has God's blessing upon his life. And so, having become interested in all their material welfare, no important council is ever held without my presence. Not only by vote of my own people, but by vote of all male adults on the reservation, no leasing, no kind of important paper is signed unless I first read it."

The majority of the government boarding-schools are systematically and regularly provided with Sabbathschool organizations, Sabbath preaching, general assembly religious exercises, and with denominational instruction and nurture in the faith, for the pupils who are classified in church groups. This is in accordance with the rules of the Office of While the United Indian Affairs. States Government and its officials can not, as such, inculcate sectarianism, or assume responsibility for the religious training of its wards or its school pupils, the Indian Office is not indifferent to the moral and religious welfare of those under its care in this twofold relation of wards and pupils. These children and young people are wards, under tutelage, separate from home and parental influences, and under agreement to remain in boarding-schools continuously

for a number of years, and through eight to ten months consecutively. The Government must, therefore, recognize an obligation beyond that which it sustains to pupils in public day schools. The religious regulations in the federal Indian boarding-school are consistent with the principle recognized in providing chaplains for the army and navy, and religious education in reform schools.

An example of well-organized and effective religious work in a government boarding-school, is afforded by the plan carried out at Phoenix. Arizona. This institution, with over 700 pupils from more than thirty tribes, for many years has been provided for through the systematic efforts of ministers and lay workers of the city churches, and more recently by a resident pastor giving his entire time to the Indian work. Every Tuesday evening instruction classes are conducted, from forty to sixty boys and girls being taught in each group. The pastors of the city churches have alternated in preaching services on Sabbaths. Copies of the New Testament have been presented to most of the pupils by their teachers. A plain, simple presentation of the Gospel message is prest upon each young person, the intention being to make the pupil feel a personal responsibility in the choice of a Christian life, and the claims of the Gospel. They are taught that they are to carry back to their people on the reservation this message, and to live consistent lives that will be a testimony when they finish school course and return permanently to their Indian country. The accessions to the churches have been

large, and the whole atmosphere of the school is Christian.

There are, however, some instances of signal neglect in government schools. That of Huron, S. D., a government boarding-school, may be cited. Here during the past year no organized church work was carried on, no minister or priest conducted Sabbath services, and the secular education of the pupils proceded with only such volunteer work and occasional religious services, as by chance could be arranged. This is an unfortunate policy.

An educated pagan with the old savage instincts, is a menace to the Government which has given him training. The price upon the head of the outlaw bandit, Apache Kid, expresses the costly undertaking of secular education which produces clever rascals.

The educational problem is in some respects the most insistent one at this hour. The report of the Commissioner of Indian Affairs gives a total of 39,397 Indian children enrolled in schools—government, mission and public. The previous year, 24,000 Indian children of school age were not in any school, and the estimate is made that there are about 8,000 children on the Indian reservations for whom no schools have been provided, and who are entirely without educational privileges. Has not the time come for the Protestant churches to draw together and to provide Christian education for a larger number of Indian children and youth? It will be many years before the Office of Indian Affairs, and the public-school system of our country, afford facilities for these 24,000 Indian children of school age, who

were reported last year as not having been enrolled in any school, and for the 8,000 of these for whom no schools or teachers have been provided.

Northern California furnishes the largest number under this heading. Many small communities and bands of Indians are far from school houses, and having learned no English, they recognize no inducements to enter their children in far removed boarding-schools. For these small day schools should be established.

Where is there a more insistent task to which the Church could set its hand immediately, than the providing of mission-school training for these children who are not only untutored in secular knowledge, but most of whom have never seen the inside of a Sabbath-school or church? There are nine Woman's Boards included in the Woman's Council of Home Missions. So far as information is at hand, only four of these have any work for the Indians.

The Federal Government maintains four boarding-schools in Northern California, and two in the southern part of the state. Eight Indian day schools in the north, and fourteen in the-south, with an average capacity of thirty pupils, are conducted. Some ten field matrons are at work especially for the betterment of the homes and the conditions of the Indian women.

The problem of the returned students should engage the large activities of the church. The Commissioner of Indian Affairs in his report states: "Throughout the Indian country to-day, there are probably 35,000 of these returned students. The greatest investment the

Indian service has, is in this body of returned educated men and women."

Higher education and training for Christian service are being effected in a few schools. In Arizona, "The Charles H. Cook Bible Training School" has been inaugurated. A class of young men, with representatives from five tribes of the far southwest, is organized at Phoenix, and native leaders are being well prepared. In Oklahoma. Bible institutes have been conducted lasting from a week to three weeks, in the groups churches and missions of each tribe. For the great work among the Dakotas, the Congregational and Presbyterian Boards have united in a department of the Santee Institute for Biblical and theological instruction.

A Christian academy under interdenominational control is now being established at Wichita, Kansas. Rev. Henry Roe Cloud and Mrs. Walter C. Roe, are deeply interested in this project. This object should be commended and the plan carefully worked out for a distinctively Christian Indian School similar to Mount Hermon, or possibly more nearly related to the character of work conducted by Hampton Institute, or some of our smaller denominational colleges. With leaders of the Indian race in charge of such an institution, a great work could be done for the Indians of the United States, in the raising up of Christian leaders, and in providing an institution or academy of college grade for the promising youth from our churches and Christian homes.

The Young People's Society of Christian Endeavor, has been organized in a few of the Indian churches. At Santee, Nebraska, both a Senior and a Junior Society are doing good work. It has given to the young Indians the essential idea of service, and of the help-one-another fellowship.

Among the Sioux Christians so newly won from paganism, eight of the descendants of the first Christian families of the Dakota Mission have entered the Gospel ministry. Twenty-one Sioux have been ordained in the Presbyterian Church.

The Y. M. C. A. was first organized among the Sioux by Thomas Wakeman, a son of Chief Little Crow. Dr. Charles Eastman served for several years as a field secretary for the Indian Associations. There are one hundred organizations among six tribes, and in fifteen Indian schools. There are now over forty-five organizations in South Dakota.

In connection with Haskell Institute, the Y. M. C. A. inaugurated last winter a most successful experiment of sending a deputation of Indian young men for Gospel work reservations during the Christmas vacation. It was arranged for four of the leading Association workers at Haskell, under the personal guidance of the secretary, Mr. G. Elmer E. Lindquist, to hold evangelistic meetings under the mission board on the Potawatomi Reservation. These carefully selected young men went to the reservation, and by their Christian life, and strong testimony of the power of Christ in their lives, upheld the hands of the faithful missionary who has been working there, and brought such an appeal before the Indians that over fifty-four signified their desire to lead a Christian life or to be

stronger in the Christian faith. The young men felt the inspiration of this visit to such an extent, that they practically committed themselves to preparing for Christian work among their own people in their several denominations.

The need of larger medical service under Christian auspices is being more strongly imprest upon friends of the Indians, as the dire conditions existing on the reservations are revealed. Of 42,000 Indians examined last year for eye diseases, 16 per cent. had trachoma of a contagious character, and of 40,000 examined, 6,800 had tuberculosis. Even on the desert of Arizona. on the Colorado reservation, 20 per cent. had tuberculosis, and of 7,000 Dakota Indians on the Pine Ridge reservation, 25 per cent. are tubercular.

The health conditions, and the study of the preventable and curable diseases among the Indians, are receiving new attention. Among the more than 100,000 members of the Five Civilized Tribes in Oklahoma. about one-third are full bloods or three-fourths Indian blood, living in remote sections of the country among the hills and hollows, far from civilization, many of them not speaking any English. Until the last two years, nothing along the line of health improvement had been done for these people. Trachoma, tubercuand epidemic diseases had raged among them, and conditions were primitive in the extreme. Oneor two-room cabins were the rule, and from six to twelve members of a family would live in one of these little unsanitary homes. The percentage of trachoma ranges from 60

to 85 per cent. among those examined in the country of the Five Civilized Tribes.

A great and growing evil among the Indians, is the peyote drug habit, or the mescal, as it is called.

Dr. Harvey W. Wiley, when chief chemist of the United States, made analyses and experimentations of the use of mescal, and says that this drug has no special value as a medical agent, but is nothing but an evil."

A godly native ministry is the principal thing to be hoped for, and worked for in the next decade. building up of a church under strong native leadership is our present duty if we expect to protect the young Indian against his own tribal superstitions and against the vices of the white man's civilization. Dr. William Hanna exprest the truth which needs to be imprest upon the Indian Christians to-day: "Originally the Church of Christ was one large company of missionaries of the Cross, each member feeling that to him a portion of the great task of evangelizing the world was committed, and it will be just in proportion as the community of the faithful, through all its parts, in all its members, comes to recognize this to be its function, and attempts to execute it that the expansive power that once belonged to the Church will return again."

The Indian delegates to the Student Volunteer Convention held in Kansas City in January 1914, adopted this significant resolution:

"We desire to express our appreciation and gratitude for the work that has and is being done among our people by the Christian workers from the various denominations. "We have come to realize through contact with workers of other races, that the greatest need of the Indian today is Christian civilization: that the solving of the Indian problem lies in the fact that the Indian must be not only educated but led to accept the Son of God and the Savior of the world as his personal Savior.

"We also realize that this can be done more effectively by Indian students who are imbued with the spirit of Christ, and who are ready and willing to evangelize their own people in this generation.

"We, therefore, offer ourselves and our services to teach our Indian brothers and sisters, the Way, the Truth, and the Life of Jesus Christ."

The Indian Church should be developed along the lines characteristic of the Red Men and their racial traits. Even as we preserve their native wares and patterns, so the ecclesiastical development of the Indian should be Indian in type. The Red Man is not to become an imitation pale face.

Need of Sunday-schools

The Indian populations of the United States offer a neglected field of opportunity for Sunday-school missionary effort. Where churches and mission stations have been established among the Indians, it is estimated that about one-third of the congregations have no Sundayschools for the children and youth. Further than this, the schools that have been established generally lack system and method, no teacher training or normal instruction being furand literature especially nished. adapted to the conditions and needs of Indians being almost unknown. In parts of Oklahoma and North Dakota, conventions have been held

and one District Superintendent is reported.

The supply of illustrated literature of a simple character suitable for use among the Indians, is a need almost untouched as yet. Most of the tribe have no written language. The various spoken tongues dialects are comprised under fiftyseven different linguistic stocks. The Navajos, numbering 28,000, are now for the first time getting Christian literature in their own language. So, at first literature in English only could be attempted, and the workers in the field would by interpreters and translators adapt this to local The Indian mind and heart must be approached largely through the eye gate, and nature illustrations, picture rolls, and cards could be employed to great advantage. will be prized in the homes and should be of a high-class, above the average wall-roll or chromo now being issued. Christianity as a "revealed religion"—the religion of "the Book"—must be presented to a people inclined to hold on to their nature worship, to pagan practises and the rites of heathen priests. The Sunday-school is a prime agency for accomplishing this transformation. As the Indian is fond of camp meetings and pow-wows, district conferences, and Sunday-school institutes in connection with conventions now organized in almost all missions of the churches could be held.

It is essential that there be a careful outlining of missionary operations, and the extension of the work more effectively and without waste. This will reveal also the need of cooperation and a division of the

fields among the denominations. If the districting of the fields among the churches in countries like the Philippines and Mexico has proven a wise plan, there is every reason in Home Mission service, and in providing for tribes speaking various languages, that the arrangement of comity should be secured and the greatest amount of work be accomplished with the forces available. The grouping of the tribes along the lines of ethnologic and linguistic relations gives the basis for wise planning and division of the fields.

The whole undertaking needs to be placed upon a statesmanlike basis. The Indians are principally on reservations. Later they will be scattered. The door of opportunity is open now. A concise program of action calls the Church

To speedily evangelize the 45,000 Indians of our Christian land who have no missionaries or church organizations;

To enlarge the number and capacity of Christian schools where the Bible is taught daily, and the atmosphere of the school is that of the Christian home;

To establish an industrial and institutional work for the neediest tribes, and to employ Christian lay workers, field missionaries and housekeepers to improve the material conditions and the home life of the Indians;

To encourage the Indians everywhere in America to adjust themselves to the new conditions and strange relations into which they have been forced, and to help them, under God, to work out their own salvation and destiny in American life.

substitute officers



A RELIGIOUS CAR OF THE ORTHODOX CHURCH FOR USE IN RUSSIA AND SIBERIA

Chapel Cars in Russia

BY L. LODIAN, NEW YORK

Formerly an Engineer for the Trans-Asiatic Railroad



E hear about chapelcars in America, but few know that on the trans-Siberian railroad the Greek Church uses several elaborate

traveling church-cars. There are probably not less than twenty of these cars in use at the present time, as the Russ is using them not alone throughout Siberia, but on the trans-Manchuria-Mongolia branches, on the Kabkaz railroads of central Asia, and now, along the war-zones, for the use of the priests who go with the rearguard of the army. No other copy of the accompanying picture of "Religon on Wheels" has, I believe, been taken out of Russia.

There are no other church-cars in the world so ornate as these in Russia. Certain Christian philanthropists in America and England might well invest in as well-equipped church-cars for mission work in pioneer fields.

The Slav seems to be comparatively indifferent to other religions than his own. He is sure, of course, that his is "the best," and is willing that others should hold the same opinion of their beliefs. The Russ calls himself a npaboçlabhi (pronounced prabo-clabni) meaning literally, a "right-faithist" or "orthodox." He does not even call himself a "krictian (the Russian small-capital H has the sound of n), pronounced "kriçtianin," or Christian. For one to call himself just a Christian in Russia, is to class himself as a factionist, bordering on fanaticism.

Our Sisters in South America

Rev. Gerard J. Schilling, D.D., a missionary of the Methodist Episcopal Church, has, at our request, written a brief criticism of the article on "Women's Rights and Women's Wrongs in South America," in the August number of the Review. As a resident for many years in several of the republics mentioned in the article, he dissents from many of the generalizations which give an erroneous impression because of their one-sided statements. He continues:

"No one is more in sympathy than I am with the final appeal of the writer, 'take the South American sisters into your hearts, and do something to give them the Gospel,' but it does not seem fair to leave the impression that this appeal is based simply upon the conditions stated. Similar conditions exist in London or in New York City, where factory girls sin because of unhealthy moral conditions in crowded factories, as well as in Buenos Aires. The unfortunate ones in the Argentine are to a very large degree foreigners."



EW people in the United States know much about immigration into Argentine. In the year 1913 the total immigration into Buenos

Aires was 327,446 persons. Among these were 122,271 Spanish; 114,252 Italians; 4.317 Austrians; 4,696 French, and 18,626 Russians. statistics report that the women numbered 86,176, and the majority of them were unmarried. About one thousand of them are classed as artists, a term which includes vaudeville, circus and show performers; 7.132 were registered as cooks; 9,387 as seamstresses; 2,425 as dressmakers; 3,127 as weavers; 7,059 as laundresses: 23,742 as (male and female, but predominantly female), and 12,652 women, not children, were registered as "without profession." Is it any wonder that there is much immorality in Buenos Aires, when such a stream of women of doubtful reputation at home, stimulated to emigrate because of unsatisfactory conditions in Europe, pours into that city in one year? It is a saddening truth that a number

of these women have already lived immoral lives at home, and the abominable white slave traffic, altho at last greatly restricted, does surely exist.

But who are these unfortunate women? South Americans, all but the very smallest fraction of them, are European women, Poles, French, Russians, yes, and English too. A number of them also are Jews-to my surprize. These do not reflect upon the character of the South Having studied American woman. this problem, I doubt whether Buenos Aires, that Babel of nations, is worse in that respect than Paris or Berlin.

The lack of restraint among the young men in the cities, men who congregate at the corners of the streets and pass remarks such as "Quê linda!" "Que bonita la nena!" "Que gorda, che!" (being translated, "How nice!" "What a lovely girl!" "Look at that stout one, fellows!") makes it unpleasant for women to go out alone, especially at dusk or in the dark. But does not that reflect upon the men rather than upon the women? If the latter liked that

sort of thing, they would not find fault with it, would rather seek it than shun it.

There are congested and crowded conventillos in Buneos Aires or Santiago; yet they are not as bad as similar hovels in Hester Street, New York, or in the East End of London. For years I have been pastor in Buenos Aires and in Santiago, yet I have failed to see there tenement

the illiteracy from which that continent has emerged, or even compare it with the state of education in some of the provinces of Spain to-day. Argentine and Chile have splendid educational facilities, and other republics are following in the wake. In Buenos Aires there are forty-seven schools for the higher education for women and sixty-two elementary schools for girls.



THE MISSION SCHOOL AND PART OF THE PRESBYTERIAN CONGREGATION IN ROSARIO, ARGENTINE

conditions as bad as in New York, Liverpool, Naples, or Rangoon. In my thirteen years of labor in South America I have not, in all that time, seen as many drunken women, as in Glasgow in one afternoon.

The facts are, that South American women have made wonderful strides toward emancipation. Do not forget that only one hundred years have passed since the first cry for independence from Europe was raised in South America. Think of

Ponder also the following figures: in the different schools of Buenos Aires there are 3,905 regular teachers, 3,295 of whom are women; there are 696 special professors, 648 of whom are women. Buenos Aires is Argentine, as Paris is France. Thus it is the women shape the education of the people of Argentine.

In the commercial offices women are the stenographers and women operate the telephone exchanges. It has taken the European war to discover what excellent street-car conductors women make in England and Germany, while Chile has had them for years. I have never seen one of these prim conductoresses, with their uniform hat and white apron, insulted all the while I lived in Santiago.

And what excellent mothers the Argentine and Chilean women make. Their fault lies on the side of overmuch care and restriction of their daughters. Social standards society manners and customs are, of course, different from our Anglo-Saxon type, but we could learn many things from our polite and formal Southern sisters. Whoever has lived some years in Argentine and has an unbiased mind will agree that the Argentine woman is a home-lover, a careful protector of her daughters and a true wife. any one is to be blamed for lax moral conditions, blame the men, who too often fail to appreciate the sacrifice and the true affection the carefully guarded young bride brings to her new home when married into surroundings and experiences absolutely new to her, not by her own fault.

Nor is this promising state of things to be found in the more advanced of the Southern Republics only, where we have women as physicians, lawyers and public school teachers. The most independent woman in the world is the Bolivian Chola; she is the merchant of the Capital; she presides over her store or stores; she combines with the other women in fixing daily prices for the vegetable market. was shaved in Uyuni by a woman who owned and operated a barbershop. The Chola is often the moneylender to the middle class, and while it is true that she has no book knowledge (often because of the lack of literature that interests her), she can keep accounts with the accuracy of the Chetty of Madras.

We must take the climate into account when we judge of things pertaining to the women of Brazil or Paraguay, or Colombia. The heat tends to laziness and the long siesta helps to prolong the time for evening entertainments. If girls are married at an age which seems to Northerners shockingly young, we must not lose sight of the fact that physical maturity takes place at an earlier epoch in the life of the Southern girl.

As superintendent over severa1 girls' schools, and by my observation of normal schools in other republics of South America. I have come to the conclusion that the "Sister in the South" is a bright scholar, a splendid needlewoman, a lover of her family and, when married, is a queen in her own home. What she needs to fully develop her fine traits is the Gospel of Jesus Christ, in its simplicity and purity, which she does not know. When once she knows Him and the power of His resurrection, she will soon give up the confessional and her rosary and let the saints alone. In the churches which I have served as pastor, the women were among the most faithful members of the congregation.

South-American women are not sinners above all others. They act as all others act who have not the Gospel of Christ preached unto them, but they are racially, intellectually, and by natural disposition our "Sisters of the South."

A Clinic in Comparative Religion

EXPERT EXPERIMENTAL TESTIMONY AS TO BUDDHISM AND CHRISTIANITY

BY ROBERT E. SPEER.* NEW YORK



HE clinic was held in Tap Teang in the province of Trang, Monthon of Puket, in the lower peninsula of Siam. The partici-

pants sat in the broad passageway that ran through the missionary's house, and served as dining-room, reception room, and library. It was the hot season, and the tropical sun was blazing without. Across the lawn was the jungle from which the tropical birds were calling. apples, cocoanuts, pomegranates and a score of fruits were ripening in garden. Village people and lonely dwellers in the forest passed silently by with their burdens in a many-colored stream of life on the road by the jungle edge.

The clinic was in the nature of a comparative study of the power of Christianity and Buddhism to meet human need. It was not an academic study from a distance of ten thousand miles. The participants were men who had been brought up in Buddhism, and who knew it thoroughly from within. They had honestly tried its Way and have now as honestly tried Christianity and have known it also from within. They were, therefore, able to make such an intelligent and authoritative comparison as can not be made by western Christians who have learned Buddhism only from books or by eastern Buddhists who have either not studied Christianity at all or have derived their knowledge of it only from nominal Christians.

Only a few steps away from where we sat was a Buddhist wat with its shed of Buddhist images, its palm-thatched house of priests and novices and its wat school for the boys of the village. Some of the priests in their picturesque yellow robes passed by on the jungle road, with their chelas bearing their rice bowls after them. For centuries upon centuries the influence of Buddhism had lain upon the land and the clinic was held against a background of reality.

We began with the question: "What did you not find in Buddhism that you have found in Christianity? Was this discovery the actually compelling reason for your acceptance of the Christian faith?"

Loop made the first reply. He was a short, shy man who had been for seven years in the Buddhist priesthood. For all these years, he said, he had felt the need of a Savior. That need Buddhism had not met and had not profest to meet. Buddha succeeded only in saving himself and frankly told his disciples that he could not presume

^{*} Dr. Speer is now on his way home from a journey to Eastern Asiatic missions.

to save any one else—that every man must be his own savior. How, indeed, could Buddha save or help? The salvation which he himself had sought and attained was annihilation in Nirvana. How then could he aid those who were still struggling in the toils of life? There could be no access to Buddha since Buddha himself had ceased to exist.

Loop said that he came to realize that his Buddhist prayers reached An extinguished Buddha no one. could not hear them and the Buddhist doctrine was that there was no god to hear. All that Buddha could do he had done. He had left his example and his exhortations. With these each man must work out his salvation for himself. Therefore, if Buddhism is true and Buddha has attained extinction by his Way, there is no saving help from him for man. If, on the other hand, there is such saving help from him, and if he can hear and answer prayer, then Buddhism is false and Buddha has not attained the end he sought.

Not to salvation, but to despair, had Buddhism led the heart of Loop. But with joy and deliverance he learned of the living Savior, Jesus Christ, by whom, as the present and accessible power of God, he obtained a salvation that is real now and is rich with abounding and eternal significance forever.

The second to make answer was Sook, who also had for years been in the Buddhist priesthood. He proceeded to contrast his present Christian experience with the opposite experience of his life in the wat. In the first place he said that he had formerly had no assurance of faith. There was nothing that he could rest

upon that gave him security for his salvation. He had no consciousness that the merit which he was accumulating would wipe away his sin. He could make no satisfactory calculations that this was the fact.

His Buddhist longing for a guaranty of the perpetual remembrance of his good deeds was, however, met by Christ's assurance that He would personally remember even a cup of cold water given in His Buddha had given no such assurance. How could he do so? could extinction and remembrance consist together? Even on grounds of securing a man's accumulation of merit, Sook's heart had turned to Christ, for here was a living Master who would keep record in His personal remembrance. What remembrance could there be with the dead master with whom Buddhism bade his heart be content? He knew of no memory but personal memory and that was precisely what Buddhism did not provide.

Christianity also offered in many places, of which John 3:16 was one, a true and living Savior from sin. There was none such in Buddhism. It knew absolutely nothing outside of oneself that could take away sin. The only escape must be by the sinner's own deeds and in proportion to the inexorable profit and loss account of his acts. But in Christianity the sin was taken clean away and atoned for. The loftier thought of salvation was also accompanied by a deeper view of sin. In Buddhism he had never felt that he was a sinner against Buddha and there was no god against whom to sin. He was sinner because he had sinned against himself or broken the law

and the law itself had been to him only a human way and not a Divine will.

In Christianity he saw sin in profounder significances of which Buddhism, with its deadening interpretation, could not conceive.

The third to speak was Choon. He had been a novice in the wat but had not entered the full priesthood. He had come to the mission hospital suffering with pleurisy and, altho the medical missionary was away on furlough, the missionary nurse had been bold to operate to save his life and he was up and about now, tho still needing to carry in his body the drain for his disease.

Choon had been taught Buddhism from his earliest childhood and was only a child now in the Christian faith, but the contrast which imprest him most was between the Trinity of Buddhism and the Trinity of Buddhism Christianity. In the Trinity consists of Buddha, the three Baskets of the Law, and the Priest-With two of these three hood. Choon had been well acquainted. The Baskets of the Law he had studied and the third party of the Trinity was made up of his neighbors. But the first person of the Buddhist Trinity he could not know. and with him he could have no contact at all.

Cut off from any help from Buddha, could the Law or the Priest-hood help him? No help whatever had they ever given him and no help could they ever give. They had no eternal life for him here, and when he died there was no help that they could offer in the world to come.

Choon said that he need not speak in contrast of the access which he had to the Christian Trinity and of the love and help and saving power and eternal hope which they had brought to him. He only added that Buddha had never imprest him as the owner of his life, nor had he ever regarded him as a providence thinking and caring for his life. He looked now to Jesus Christ as his personal proprietor and the guide of his way and the complete sovereign of his soul. Jesus, moreover, in a whole realm of being strange to Buddha, had made atonement for his sin and had taken it far away.

The Chinese Laundryman

The clinic was interrupted at this point, greatly to its enrichment by the visit of the Chinese laundryman of Tap Teang, Kuon Luing-"Sunny Jim" the missionaries call him-and he came in like a sunburst with his genial smile and irrepressible, contagious laughter. He had been for sixteen years in America and had been baptized as a Christian in the Greene Avenue Baptist Church in Brooklyn. After returning to southern China he had come in the great immigrant invasion of the Malay peninsula. He had found his way to Trang and then inland through the jungle to Tap Teang. He was himself an incarnate treatise on comparative religion. Whoever wished to compare Christianity and Buddhism needed only to look at Kuon Luing and his neighbors. His life bore witness to the light of the knowledge of the glory of God which shone in the face of Jesus Christ. His pride in his two children, not his boy only-that would have been intelligible-but in his older daughter also, was in itself the manifestation

of a new social principle in the community.

A Chinese Coolie Evangelist

When Kuon Luing had gone, both taking away and leaving behind the light of his countenance, Ah Toon spoke. The other three had been Siamese, but Ah Toon was a Chinese. He had been originally Dr. Dunlap's coolie and then his cook, but his quick intelligence, his true life and earnest faith had commended him for the evangelistic work which he was now doing with steadily increasing power.

Buddhism, said he, is a thoroughly worldly religion. There is nothing heavenly about it either in its origin or in the offers which it makes to the human heart. It does not lav claim to any divine origin. Buddha plainly declared that he was only a man, that he had discovered his doctrine for himself. All the conceptions of the religion are earthly conceptions. It has none but earthly springs from which the thirsty can Christianity, on the other hand, has come down from above. Its central principle, the atonement, its central doctrine, the cross, has not been conceived by men nor come from man. The offers which it now makes to men are offers of life and strength in God. Here notably the words of John's Gospel are true of Christianity in its contrast with Buddhism, "No man has ascended up to heaven, but he that came down from heaven even the Son of Man which is in heaven; He that cometh from above is above all. He that is of the earth is earthly and speaketh of the earth. He that cometh from heaven is above all."

The Buddhist Idea of God

All these were answers to the inquiry as to what there is in Christianity which had living and drawing power to them, and why Buddhism left them unsatisfied. The answers seemed to reduce themselves to a flat charge of atheism against their old Buddhist thought. To clear up this point we asked whether they were prepared to stand by this What had they actually thought of God in their old Buddhist days? It soon appeared that their Buddhism had been a logical atheism but that it had never been able to extirpate the fundamental faith of the human heart in God.

We also asked if that faith had avenged itself against Buddha by making him the god whose existence he had denied?

Loop replied that he knew that Buddha was not God, for Buddha had, as a matter of fact, worshiped gods, outside of himself. But Loop said that he knew that as a Buddhist he had no thought of God and had not regarded Buddha as God, for Buddha had died and attained extinction, so that he could not be God. And yet Loop said that he must add that when he was in the priesthood he had a vague idea of a great author of his life, and at times he had vaguely worshiped Him and prayed to Him as "Most Gracious Father."

Loop and the other men thought that both in the temples and in common life the Siamese people have this dim idea of a universal and benevolent fatherly providence, greatly obscured by Buddhism and its images, but indestructible and asserting itself in times of trouble and distress. The idea did not come

from Buddhism, for it lay behind Buddhism and could not be reconciled to it. In times of storm in the northeast monsoon, along the Gulf of Siam, the sailors often fall on their faces and, forgetting their Buddhism, call aloud, "O most Gracious Father, still this tempest," or "O most Gracious Father send a favoring wind."

Ah Toon said that this thought had not been as strong with him before his contact with the Siamese as it had been since, and that he believed it came from a strain in Siamese thought closely akin to the ideas of natural religion in the West.

The influence of the late king, Chulalongkom, who accepted many Christian ideas, promoted phraseologies in official addresses recognizing a divine personal providence. During the journey of General Grant around the world, the King had said to him as he was leaving Siam: "May the one who is supreme in all the universe and who controls in the affairs of men and who governs the elements guard, keep, and defend you in your journeyings."

Dr. Dunlap believes that such language, often repeated by the King, encouraged the ideas of natural religion. He quoted an oath of office taken by judges in one of the criminal courts, running: "Buddha, the Scriptures and the Priesthood and the One who is supreme in the universe who knows the hearts of all men, who is present with all men, who knows the deeds of all men, be witness to me that in taking this appointed office I should discharge all my duties in truth and fidelity."

The men in conference thought that true ideas like these only occasionally forced themselves forward and that the thought of God needed by the soul is associated in the minds of the common people with the images of Buddha. They said that, by the ironical judgment of time, the great teacher himself who discarded God, has been punished by deification and in ten thousand temples men kneel down before his own image for a worship which he had taught them is destitute of meaning and of power.

The Impress of Christ

The character of Christ fills so necessary and effective a place in Christian apologetics at home, and has of late years filled so large a place in missionary apologetics on the foreign field, and in the study of the relations of Christianity and the non-Christian religions, that we asked this little group in Tap Teang what elements in Christ's character most imprest their minds and hearts, especially in comparison with the character of Gautama.

We were greatly surprized to have them deliberately pass by the direct point of our inquiry. It turned out that it was not the human character of Jesus which interested them at all but his meaning for their experience as a present supernatural Redeemer and Lord. These aspects of Christ as an eternally efficient and saving person filled all their horizon and they were not specially interested in letting Him down to the level of the man Gautama and comparing the two in their earthly lives. And yet now that they were put to it, the comparison interested them, altho they would not have thought of attaching much importance to it.

"The conception of Christ's character which appeals to me," said Loop, "is the New Testament doctrine of Him as the creator of all things, showing the wisdom and beneficence of His character in the creation. I like also the thought of Jesus as the 'Light of the world,' enlightening men spiritually shedding a great brightness upon the soul. But the supreme reason for my belief in Jesus and my loyal attachment to Him is the Cross. The Cross and its revelation of the character of Christ distinguish Him from all other gods that I have heard of, and Christ's dying for sinners is superior to anything that I have heard asserted in any other religion."

"Jesus' life on earth," said Sook, "far transcended the life of Buddha. The latter was all centered in himself, while Christ's life did not center in Himself. He went about doing good to others and meeting human need. This attracted me to Jesus. And yet while Jesus helped people whom He met, this would never have saved mankind or me. The transcending thing is that Christ, in order to save man, laid down His life for Buddha did nothing to save men except to teach them what he believed to be the way in which they might save themselves."

"Buddha, in walking over the world," said Choon, "met misery and fled from it. Jesus met it, endured it, and miraculously helped it. He did not abhor the sight of suffering. It appealed to him and he went to relieve it. I think there is a good deal of similarity of teaching between Buddha and Christ, but their inner principles were fundamentally different. Buddha begged bread,

Jesus supplied it." Upon being reminded of the two contrasted sayings—Buddha's, "I am no man's servant"; and Christ's, "I am in the midst of you as one that serveth," Choon answered, "Yes, those sayings are both true."

"To me," said Ah Toon, "this is the great contrast—the confidence and assurance of Jesus against Buddha's uncertainty. It is said that Buddha taught the way to heaven but all he did was to exhort men to acquire merit. I do not believe that he ever assured his disciples that he or they had attained the heavenly way. Jesus, on the other hand, said: "I am the Way . . . I go to prepare a place for you . . Whither I go ye know and the way ye know."

These were all simple men, untrained in any western school. They had never read and could not read an English book. They did not possess a single commentary or expository volume in their own language, but they had learned from the New Testament and from their own hearts where the "center of gravity" in Christianity is to be found, and by their own instinct and under the leadership of the missionary teaching which they had received, they went straight to "one of the most prominent and enviable characteristics of the New Testament religious life."

Professor Denney describes it in his volume on II. Corinthians in the Expositor's Bible: "Christ is on His throne and His people are exalted and victorious in Him. When we forget Christ's exaltation in our study of His earthly life—when we are so preoccupied, it may even be so fascinated, with what He was, that we forget what He is—when,

765

in other words, a pious historical imagination takes the place of a living religious faith-that victorious consciousness is lost and in a most essential point the image of the Lord is not reproduced in the believer. This is why the Pauline point of view-if indeed it is to be called Pauline and not simply Christian is essential. Christianity is a religion, not merely a history, tho it should be the history told by Matthew, Mark and Luke; and the chance of having the history itself appreciated for religion is that He who is its subject shall be contemplated, not in the dim distance of the past but in the glory of His heavenly reign and that He shall be recognized not merely as one who lived a perfect life in his own generation, but as the giver of life eternal by His spirit to all who turn to Him. The Church will always be justified, while recognizing that Christianity is a historical religion in giving prominence not to its historicity, but to what makes it a religion at all-namely the present exaltation of Christ. involves everything and determines, as St. Paul tells us, the very form and spirit of her own life."

Fellowship With Christ

This quotation was in our minds as we asked our friends one last question: "In what forms or in what modes do you have fellowship with this living Christ?"

"I love Him so much," answered one, "and my heart is so loyal to Him that I am ready to die for Him."

"Yes," we suggested, "but that is talk of an experience not real to you. What is He to you in the experience that is actually real?"

"All I can say," was his reply, "is that no other presence is more distinctly with me."

"I am sure," said another, "that I often see Him in my heart."

"As for me," said a third, "surely His presence is true and to bring to Him all of life is an experience unknown in Buddhism."

"The only way I know," said the fourth, "is the way of fellowship by faith, of life through death."

These men did not know a great deal of Christianity, if by "a great deal" we mean masses of facts or systems of doctrine, but if we have in mind the core and inward principle and saving grasp then they knew a great deal. It is possible that we might have found that they knew much more if the conference had not ended then with the coming of a Christian woman from a distant village to bring a present of mangoes to the visitors from afar. She was a woman whose father. fifty years ago, had groped his way from Buddhism toward God through looking at the wonder of the human hand which God had made.

[&]quot;The difference between a life without Christ and a life with Christ is the difference between ebb and flood-the one is growing emptier, and the other is growing fuller."-CHARLES CUTHBERT HALL.

Turkey and Islam*

BY THE REV. H. U. WEIBRECHT, D.D., LONDON, ENGLAND
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HE present European war found the Mohammedan world with a population estimated at 201 millions, of whom ninety and a half millions were

under British, thirty-five millions under Russian and French rule, and forty-one and a half millions under other Western governments, chiefly the Dutch. Of the remaining thirty-four millions, about eighteen millions were subjects of the Ottoman Empire.

The Crisis in Turkey

Great Britain and her allies thus rule over a preponderant majority of the world's Moslems (126 out of 201 millions). The leaders of this great mass have loyally espoused the cause of their Western rulers: hundreds of thousands of Moslems are fighting in the ranks of the Allied armies, and so far it seems likely that the mass of these populations will follow, actively or passively, the lead that has been given. On the whole, they have been well treated; they experience greater justice and better protection than under former governors; their material prosperity has increased; they enjoy full religious freedom; and they stand to lose rather than to gain by a change of Western rulers.

Now, however, Turkey—yielding to long pressure—has intervened on the side of the Austro-German coalition. To those who had hoped that a new and progressive Turkey might emerge from the recent revolution this is a profound disappointment, for it involves nothing less than the strong probability of her entire dissolution. At present Turkey is (with the doubtful exception of Persia)

the only important Moslem state that has remained quasi-independent. Sultan claims to be the Khalifa, or successor of the Prophet, and over a large part of the Moslem world his claim is allowed, or at the least he is regarded as the leader of the Faithful. the Sultan no longer governs, but only reigns, while his policy is dictated by a camarilla which has little enough in common with the beliefs and ideals of the average Moslem. But this condition of things is as yet little known and hardly at all realized by the illiterate mass of the Mohammedan world. What effect, then, is this action of Turkey likely to have on the attitude of Moslems to Christian Powers, and to the Christian faith and its teachers? It is the latter question which specially concerns us here.

To answer it we must take into account the place of the Turkish power in the history of Islam. From the first a faith and a polity in one, Islam derived both its origin and its character from Arabia, and for many centuries its Khalifas (Caliphs), the temporal successors of Mohammed, were Arabs.

With sundry fluctuations the tide of Turkish dominion has ebbed from the Danube valley, the Balkan peninsula, Greece, Crete, the Ægean Sea, Cyprus, Tunis, Tripoli, Egypt, till, with the exception of Constantinople and Adrianople, the Turkey of 1914 is an Asiatic power only. Now she has staked this remnant of empire on the hazard of war which she might well have avoided.

The Turks and Their Religion

The organization of the Ottoman Empire from the very first has been that of a military class, ruling over a medley

^{*} From The Church Missionary Review.

of subject races. Even now the proportion of Turks to other nationalities in the Empire is not much more than half, and before the loss of the European and African provinces it was much less. This difference between the military and official classes and the comparatively pure-bred peasantry may partly account for the very varying estimates made of the Turkish character.

In religious belief the Turkish Moslems are mainly Sunnis; that is to say, they belong to the great majority of Moslems who revere the first four Khalifas and follow the sunnat or custom of Mohammed, embodied in the Traditions, as the complement of the Koran. The Sufi, or mystic school, is represented by the durvish orders. These include those known as the "dancing" and the "howling" durvishes, whose exercises are in reality less grotesque than their sobriquet seems to imply. The dancing is a form of ecstatic devotion not unlike that of David, which called forth the disapproval of Michal. Among the nomad Tatars in the central highlands of Asia Minor, quasi-sacramental rites are observed which seem like remnants of former Christianity. The Druzes of the Lebanon and the Yazidis of the Mosul district represent heretical and idolatrous departures from Islam accompanied by secret rites and teachings.

A military rule must have an absolute head, and such the Sultan has been since the days of Othman I. till the constitution of 1909 was introduced. A check on his arbitrary power was provided by the law of Islam as interpreted by the 'ulama or divines, at whose head is the Shaikhu'l Islam (Elder or Doyen of Islam). His fatwa or legal opinion had to be obtained before the Sultan, 'Abdul Majid, could be deposed.

The revolution of 1908 seemed to be the crowning-point of a liberalizing movement which had been going on in Turkey for a century, initiated by the pressure of European opinion and diplomacy, and carried on by internal movements toward enlightenment and reform. During that time various regulations for reform had been issued, and tho none was entirely operative, and some scarcely at all, the mere fact of their promulgation marked some advance. Despite reactions of the old party, such as the terrible massacres at Adana, the movement as a whole is bound to go on. But in what form the life of Turkey will emerge from the present melting-pot, who can tell?

The Turkish Races

The uncertainty is greatly increased by the unassimilated condition of the races which compose the Turkish Empire as it now stands. Reliable census returns are non-existent, and one result of the late Balkan wars has been a considerable shifting of Christian and Mussulman population to westward and eastward.

The bulk of the Moslem population is rather more than one-half of the total. But among the Moslems there is a cleavage between the Arab element and the The Turkish dominion in Arabia rest. extends on the west through a strip on the shores of the Red Sea, and on the east through another strip by the desert, and part way down the Persian Gulf. The western strip includes the central sanctuaries of Islam at Mecca and Medina, and extends to an uncertain distance south of them. As de facto guardian of these religious centers, together with that of Jerusalem, Turkey s the leader of the Moslem world; but the claim of the Sultan to the Khalafat is strongly disputed by Arab divines and many others, on the ground that by undoubted traditions of the faith the Khalifa must belong to Mohammed's own tribe, the Ouaraish, which, of course, the Turkish Sultan does not. A large part of Arabia repudiates not only his claim to the Khalafat, but also Ottoman rule,

and in the nominally subject parts resistance is frequent.

The Tatars and Kurds are partly settled, partly nomad, and it is the latter element especially which harries Christian neighbors in the uplands of Mesopotamia. The Turks are mainly divided between the upper classes, consisting of military and civil officials and landowners, and the peasantry, a frugal, hospitable, and generally quiet, tho backward, race. The professional and mercantile classes are largely Christians; but the spread of education from the West, especially through the American missionary colleges, is modifying these conditions. The Greeks live chiefly along the coast of Asia Minor, but also in some parts of the interior; they supply to a large extent the trading element. The Armenians in the northeast of Asia Minor on the borders of the Caucasus represent an ancient mighty kingdom, the remnants of which are now divided between Turkey and Russia in the proportion of five-eighths to three-eighths. It is here that the Russian and Turkish forces are contending for the mastery of Erzerum. Armenians are scattered throughout the Em-The Armenians were formerly known as millat i sadiga, "the loyal religion," but the repression by misgovernment of their aspirations and the fearful massacres that have followed have made the Armenian a centrifugal element in the Empire.

Christians in Turkey

The Christian churches of the Turkish Empire represent a substantial section of the population, perhaps three-fifths; but their numerous divisions and the deprest condition in which they have been kept have prevented their exercising a proportionate influence in the life and development of the people. They bulk most largely in Syria, Upper Mesopo-

tamia, and Armenia, and represent in lineal descent the ancient churches of those regions. The constant struggle to maintain the existence of their faith and community under the ceaseless pressure of Moslem domination has excluded from their view the idea of evangelizing the Moslem. Even now, the nominal removal of the death penalty for renunciation of Islam has but slightly affected the official and social forces which militate against conversion to Christianity. In addition to the ancient churches there s now a considerable Protestant community, gathered in the course of last century almost entirely through accessions from the Eastern churches. this work American missionaries have taken a leading part. The work of enlightenment and reform has been slow and opposed by many conservative influences, so that Eastern Christians who could not find the supply of their spiritual needs in their own communion naturally gravitated elsewhere. like that of the Archbishop's Mission to the Assyrian Church have helped to educate and strengthen them against the inroads of Islam. The Protestant churches have been recognized by the Turkish government as belonging to a special millat, and their superior level of education, together with the influence of their missions, has stimulated other bodies and helped to raise the status of Christianity as a whole. Exact figures as to the different missions and the size of the Protestant community are not available. The great American colleges in Constantinople, Harput, Beirut, and Aintab have profoundly influenced the educated classes of the country, both Christian and Moslem.

The ancient Christian churches and modern missionary work in the Turkish dominions alike call for earnest and persevering prayer in the present troubles, uplifted by good hopes for the future.

Religious Liberty in Russia*

A REVIEW OF THE PRESENT SITUATION FROM THE STANDPOINT OF EVANGELICAL CHRISTIANITY

BY A. MCCAIG, B.A., LL.D. Chairman of the Russian Evangelization Society



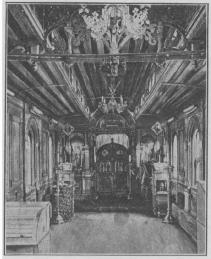
UCH is said about a "New Russia," and we rejoice in every indication of movement in the right direction which that great empire is making.

The Tsar's edict forbidding the sale manufacture of vodka, Russia's national and baneful drink, has been welcomed by all right-thinking people; and it has been the regret of not a few that a similar course has not been taken in England in relation to the sources of intemperance. Undoubtedly Russia has, in this matter, given a brilliant example to the world. The fact that the sale of vodka was a government monopoly made its suppression a less complicated measure than would be a corresponding course with Great Britain. But perhaps all the more on this account, is the Russian Government to be admired for the courage and high moral feeling shown in deliberately sacrificing a very considerable part of the national revenue in the interests of the nation's welfare. There can be little doubt that the outcome will be a renovating influence upon the life of the nation. The great diminution of crime, with the increased comfort in the home life, has been so marked that the prohibition, which was at first designed to be co-extensive with the duration of the war, has now been made absolute, and the manufacture of the deleterious stuff is altogether abolished. Russians say that the difference is remarkable; the peaceable behavior in the streets, the public-houses empty of loafers and brawlers, the increased efficiency of the workmen, and, above all, the delight of

the wives and children on account of the changed habits of husbands and fathers are things to make glad the hearts of all lovers of their kind.

Russia a Religious Nation

There can be no doubt that this war has called out noble qualities of the



INTERIOR OF RELIGIOUS CAR IN RUSSIA

Russian nation. Russia is a religious nation, religion and patriotism are indeed to a large extent blended together; and the Tsar's determination to espouse the cause of the weak kindred nation of Serbia has had the whole-hearted support of his vast Empire. The mood of the people is very different from that at the time of the Japanese war. Then the conscript soldiers went because they must; now all are eager to go. There is also a feeling that great good will be the outcome of the terrible conflict.

^{*}From The Life of Faith.

Another token for good is the circulation of the Scriptures among the soldiers. These are eagerly welcomed and diligently read. This is a feature of Russian life that has for a considerable time been manifest, and has been very cheering to those who have been working for the evangelization of the people; for while we endorse the verdict of many observers as to the religious disposition of the Russian peasant, we must remember that this is often a blind feeling which expresses itself in submission to the rites of the Church and even to superstitious observances, and has often little influence upon the moral life; it may be quite consistent with much ignorance, immorality, and drunkenness. But this "hunger for the Word of Life" is a most hopeful sign. It is one thing to the credit of the Orthodox Church, that she has never withheld the Bible from the people. That is one thing which makes it so much easier to present the Gospel appeal to the Russian than to the Roman Catholics. The British and Foreign Bible Society has, with the approval of both Church and State, circulated the Scriptures throughout Russia, and the manifested eagerness of the soldiers to possess a copy while at the front is part of the general indication of the people's love for the Word. But as this intensifies, and as the study of that Word increases, we may well hope that a flood-tide of vivifying influences will be poured through the land.

We do not stop to emphasize the change which may have taken place in the political sphere through the establishment of the Duma; no doubt liberty has been promoted thereby, albeit the Duma is very different from a free Parliament. Still, it is the beginning of better things, and will, we hope, prove to be "the shadow of good things to come." The Tsar's proclamation concerning Poland betokens a desire to grant real political liberty, which we trust the future will justify, and we fain cherish the hope

that through closer relation with Western Powers, Russia may imbibe more of the spirit of true freedom, and take a more advanced place in the line of true civilization.

Continued Intolerance

There is, however, another side of the shield, and we are bound to say that we are disappointed at Russia's attitude toward religious liberty.

When, in 1905, the Tsar issued his famous Edict of religious toleration, great hopes were entertained as to the results, and undoubtedly much real good has accrued, and the condition of Dissenters in Russia is now very different from what it was formerly. The free preaching of the Gospel led to a great awakening of religious life, and the "hunger for the Word of Life" which possest so many found satisfaction. Churches sprang up and multiplied everywhere, and great was the joy of all lovers of Gospel freedom.

From the first the liberty given by the Tsar was considerably qualified by the action of individual governors to whom was committed the administration, and before long reactionary influences began to make themselves felt, and in many ways the Tsar's beneficent intentions, as exprest in the Imperial Ukase, have been thwarted. The influence of the Orthodox Greek Church is very great in State affairs, and that has continuously been used to restrict the liberties of the "Sectarians."

Last year a measure, which had been long before the Imperial Senate, and against which the preachers had protested and petitioned, was passed into law. The effect of this is to restrict every preacher to his own church and make itinerant preaching, which is so important in Russia, where churches are scattered and pastors not sufficiently numerous, quite impossible. Notice was given to all the pastors, and they had to sign a paper to the effect that they

had read the new law. Pastor Fetler of Petrograd and others at once sent a protest.

Soon afterward, Mr. Fetler was apprehended at his prayer-meeting, taken to the police-station, and was confined with other "criminals." Subsequently, the police-officer came and told him that if he would sign a paper to leave Petrograd for Siberia within three days he would meanwhile be allowed to return to his friends; this he did. Representations were made on his behalf, and the sentence was commuted to exile for the duration of the war. Meanwhile, newspapers began to inquire why Fetler was exiled. The explanation was given that the Baptists were connected with Germany and under German influence. One paper announced that Fetler was a German; another that he was a German agent. At the same time more than a dozen pastors were sent to Siberia, and six churches were closed.

Reactionary Influences at Work

Religious intolerance is the explanation of the whole matter. There is only the beginning of religious freedom in Russia. The Tsar and some of his advisers have shown a disposition to foster freedom, but unfortunately the reactionary influence of the Clerical party has made itself felt.

Are the Greek Church authorities taking the opportunity, when the State authorities are so much occupied with the management of the war, to push their own reactionary plans? Is there any significance in the fact that the recent proceedings against Fetler were taken immediately after the Tsar left Petrograd for the front?

It has been a constant complaint of late years that while in such a center as

Petrograd the provisions of the Tsar's Edict have been fairly well interpreted, Provincial Governors have been generally, tho there have been honorable exceptions, inclined to restrictive interpretations and to oppression. Now we fear that the action taken at Petrograd will encourage these Provincial Governors in their oppressive tendency.

Another ground for concern is that while formerly only the Governor of a province had the power to deprive a pastor of his rights as a minister, a recently issued order gives that power to the local police authorities. According to our most recent intelligence, the Police Prefect of Petrograd has deprived Pastor Fetler and his assistant, Pastor Neprash, of their rights. The next step was the closing of the Dom Evangelia altogether. The Lazaret pital) opened in the Dom by the Church, and where of late twenty-five wounded soldiers have been regularly cared for, has also been closed!

It would be a joy to all if the Greek Church were to experience a great spiritual quickening; but the plain truth is that it does not satisfy the spiritual longings of many of the Tsar's subjects.

Meanwhile, it is clear that whatever evidence there may be of a "new spirit" in other departments of Russian life, there is little if anything of it seen in the sphere of religious liberty; and there seems to be justification for the following statement from the pen of a Russian who has a good knowledge of the situation: "The men who steer the ship have no new ideals, no new aims, they are animated by no new spirit! It is the awful, ghastly shadow of Pobedonosteff (the late persecuting Ober-Procurator of the Holy Synod) risen again, fettering anew the hands and feet of liberty for the new Gospel."

It requires much spirituality and much walking with God to see the world through the eyes of Christ.—W. E. DOUGHTY.

Our Debt to the Negro*

"To give light to them that sit in darkness."—Luke 1:79.

Our forefathers wanted laborers.

To supply them the slaver sailed.

He bore no cross, he carried no light, when he came to Africa and entered that land of darkness and death.

Instead, he brought the voke,

Men, women and children were gathered in gangs.

The lifeless bodies of the weak marked the path through the forests and grass to the coast.

Their dead swirled in the wake of the slave ship returning to our shores.

Those who lived became our slaves.

They worked our fields; they bore our burdens.

War came.

And the children of those who had been stolen and dragged from their homes cared for our homes and protected and supported our defenseless mothers, wives, sisters, and children while the men were away at the front.

Great is our debt to them.

God help us to pay!

We confess-

When a negro, untaught by love, but maddened by the inflaming poisons which for a price paid into our government coffers we let men make and sell to them—when one thus crazed commits a crime—

The fault, the sin, is ours—

The debt grows greater.

Father, forbid that Thy children stand idly by while men prey upon the weakness of these to whom we owe so much!

Ten millions and more of them are at our doors!

What have you done for the negro?

Christ died for him.

What will you do?

Here and there a faithful few are giving their hearts and lives to help lift this race.

But you-

Never have you done your share.

You should.

Begin to-day.

^{*} A missionary message from The Presbyterian of the South, issued by the Executive Committee of Home Missions, Atlanta, Georgia.

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

PRAISE AND THANK-OFFERING MEETINGS



ARLY one morning, says an old legend, God sent two angels to earth to gather up the prayers of His people. One was to gather the petitions for

blessings desired; the other was to collect expressions of praise and thanksgiving for blessings already received.

Long before nightfall the angel who gathered petitions returned with his basket full to the brim. But the thanksgiving angel, tho he tarried far into the night in the hope that before men slept they would return thanks for the mercies of the day, was obliged to return with his basket almost empty.

This legend contains a great measure of truth. When our Lord, on the way to Jerusalem, cleansed the ten lepers only one returned to give glory to God. And too many of us are content to go on our way with the nine. Yet no.hing so enriches life as a truly thankful spirit. "Gratitude is not only a thing of beauty," says Doctor Charles E. Jefferson, "it is a source of power. One of the problems of life is how to increase our stock of it."

Missionary Praise Meetings

It is an established custom in many missionary societies (and should be in all) to hold a praise service in November at which a thank-offering is made to God for the blessings of the year. In some societies this takes the place of the regular meeting nearest to Thanksgiving Day; in others it is held at a

special time either on a Sabbath or a week-day toward the close of November.

Many societies testify that these missionary praise meetings are "the sweetest, most inspiring, most uplifting services of the whole year," and that at no other time is the offering so large and so cheerfully given. The women's boards of all denominations supply a wealth of fine material for these meetings and there are many appropriate hymns and poems that will add to their beauty and power.

If your society does not hold a missionary praise service in November, it would be well to prepare for one without delay.

Feasts of Ingathering

In Eliot Congregational Church, Newton, Mass., the Woman's Association has held a missionary praise service for many years which bears the significant name, "Feast of Ingathering," and is always a delightful occasion. nual Feast of Ingathering in November," says the hand-book of the Asso-"has become an established ciation, custom. It is given by the Association as a whole for its two departments of missionary work. Special offerings are sent or brought to the meeting and are gathered in connection with a service of consecration and thanksgiving. gifts are divided equally between Home and Foreign Missions excepting in special cases where the proportion is otherwise designated."

In the United Presbyterian Church, which takes the lead in the matter of thank-offerings, an annual "Ingathering Day," with a program of praise and prayer, is held in practically all of the This has proved a blessing societies. to the entire Church and is undoubtedly one reason why this denomination has forged ahead so rapidly in its mission-The Women's, Young Woary work. men's, and Junior societies, not only in America but in Egypt and India, are all provided with thank-offering boxes and are trained in the duty and privilege of making special offerings of gratitude to God. Twenty-seven "Ingathering Days" have been held since the Thank-offering Department of the Woman's Board was organized and thank-offerings amounting to more than \$1,042,000 have been poured into the Lord's treasury for missionary work-a remarkable showing, especially in view of the fact that this is not a large denomination.

Count Your Blessings

The Woman's Auxiliary of the Southern Presbyterian Church, which also puts great emphasis on thank-offerings, uses "Blessing Boxes" with the motto, "Count Your Blessings," on each. In some societies these boxes are given out once a year, in others once a quarter for a different object each time.

"We find that by using a number of boxes through the year, more money is raised than by keeping one box all year," writes a member of one society to The Missionary Survey. "One member keeps ther box beside her mother's picture. 'She is our sweetest blessing,' she says, 'and will lead us to think of our other blessings.' Another puts in a cent for each happy event—a visit from a friend, a welcome letter, a tray of good things from a neighbor—and how fast the cents go in! Another watches herself and her family and sees that the coin goes in every time any one says, 'I'd give a dime

(or a nickel or a dollar) if so and so would happen.'

"One member is called our 'Blessing Lady.' She sees that everybody has a box and that every box comes in."

A THANK-OFFERING MESSAGE TO MISSIONARY SOCIETIES

BY MRS. MARY CLOKEY PORTER, PITTSBURGH, PA.

Thank-Offering Secretary, Woman's Missionary Society, United Presbyterian Church

Careful, prayerful, intelligent preparation is necessary to a successful Thankoffering Ingathering.

Pray for wisdom in planning and executing.—James 1:5.

Plan for a wide-awake, consecrated Thank-offering Committee composed (preferably) of the president and one interested giver from every organization in the congregation that has for its object the support of missions at home or abroad. (I. Cor. 14: 40).

SUGGESTIONS FOR THANK-OFFERING COMMITTEES

- 1. Have a set time for an annual Ingathering Day.
- 2. Months beforehand place at least one senior Thank-offering box in every home and a junior box where there are children under fourteen. Try to train the box-holders to be regular, systematic givers by asking that daily or weekly offerings be placed therein, even tho the amounts be necessarily small. Accompany each box with a circular letter giving the divine authority (II. Chron. 29:31) for asking for thank-offerings over and above the tithes, and state the needs of the mission cause for which the gifts are to be used.
- 3. Procure a variety of leaflets on the subject of Scriptural Giving and distribute in some attractive form at the monthly meetings. Take the cost from the contingent fund, not from the Thank-offering.
- 4. Keep the Thank-offering idea before the societies during the year through Bible readings, responses to

roll-call, songs of thanksgiving, chains of prayer for growth in the "grace of liberality," and frequent messages on blackboards or charts.

- 5. Hold "Ingatherings" at such time and place as will call forth the largest attendance. If on a week day, close with a missionary tea, and decorate the room with missionary maps and pictures and display curios. A mission picture gallery can be made effective by having several young women drest in the costume of the country being studied. If several countries are under consideration, arrange pictures in booths with a guide for each. A missionary pageant or play can also be used.
- 6. If Thank-offering envelops are used instead of boxes, mail or deliver them through visiting committees ten days before the "Ingathering," and with each extend a hearty invitation to attend.
- 7. Observe the week preceding the "Ingathering" as self-denial week.
- 8. Advertise the "Ingathering" for at least two weeks through the church bulletin and on blackboard or chart in the vestibule.
- 9. Prepare the program for "Ingathering Day" with every society represented on it.

A SUGGESTED PROGRAM

Topic: Scripture Lessons for God's Stewards

Prayers of Thanksgiving

Brief Studies from Life

Young Women's Society A. Dissected Story......Junior Society Children's Praise in Song

A RESPONSIVE SCRIPTURE SERVICE*

"All things are of God."

1. God the Creator.

Leader: Acts 17: 24-26, 28.

Congregation: I Corinthians 8:6.

Leader: Jeremiah 32:17. Congregation: Jeremiah 32:18, 19. Leader: Acts 15:18. Congregation: Hebrews 4:13.

All: Romans 11:33-36.

2. God the Benefactor.

Leader: II. Chronicles 16:9. Congregation: Isaiah 63:7.

Leader: James 1:17.

Congregation: Romans 8:32.

All: Psalm 40:5. 3. God's Spiritual Gifts.

Leader: Christ the Savior.

Response: John 3:16.

Leader: The Holy Spirit our Helper.

Response: Ezekiel 36: 27. 4. God's Temporal Gifts.

Leader: Life.

Response: Job 12:10. Leader: Food and raiment.

Response: Matthew 6:31, 32. Leader: Rain and fruitful seasons.

Response: Psalm 104:10, 13.

Leader: Riches.

Response: Ecclesiastics 5:19. All: Psalm 104:24.

5. The Use of God's Gifts.

Leader: How are God's gifts to be used by God's Stewards?

Congregation: I Peter 4:10.

Leader: What charge is given in the Old Testament to those upon whom God

has bestowed His gifts?

Congregation: Deuteronomy 8:2, 10-18. Leader: What messages does God give to His people in the New Testament? Congregation: A warning—I Timothy

6:9, 10.

A charge—I Timothy 6:17, 18.

Leader: What are some of the Scrip-

tural Rules for Giving?

Response (by women): Proverbs 3:9;

Malachi 3:10; Luke 6:38.

Leader: What gifts are acceptable to God?

Response (by the juniors): Exodus 35:5: II Corinthians 8:12: II Corinthians 9:7. Leader: What should accompany all gifts?

Congregation: II Corinthians 9:8, 11.

6. God's Invitations.

Leader: What invitations has God given

to all His people?

Response: I Chronicles 16:29; II Chronicles 29:31.

^{*}Copies of this service in full may be ordered from the Woman's Board, United Presbyterian Church, 905 Publication Building, Ninth Street, Pittsburgh, Pa., at 2 cents each; 25 cents a dozen; \$1.00 a hundred,

Song of Gratitude (to be sung while offerings are being presented).

Prayer of Thanksgiving-I Chronicles 29: 10-14 (by Thank-offering givers in concert).

Consecration Prayer.

Address: "How the Giving of Gifts of Gratitude Touch the Life of Both Giver and Receiver." (By a missionary if possible.)

Doxology.

Prayer and Benediction.

A THANK-OFFERING LETTER*

BY MRS. J. F. SEEBACH, HOLLIDAYSBURG, PA.

Secretary of the Children's Department, Lutheran Woman's Home and Foreign Missionary Society DEAR LITTLE FRIEND

I am a little pink Thank-offering



and I have come to live with you.

you want me to be healthy and happy, you will have to feed me, just as you feed the



or the

I like queer things; I am fond of a red



or a shiny mckel



and I am delighted to get a little silver



on a dime. Please look in your



, and see if you have any of these; and every time you

are glad about something, make me glad, too, by giving me some.

will be glad, besides; for I do not keep these things for myself. Some of them I will send to

to the little brown



What I send will help to give them



when they are sick, and teach them to read



when they are well; and, most of all, to know the story of the

and there it will do the same kind of work for the little black



who are waiting to learn about Jesus. Some will help to build

and to teach the little



who come to us from all over the



Won't you help me to do these things?

Faithfully your



^{*} Reprinted from Lutheran Woman's Work. Reproduced on the blackboard or chart, this would be excellent for Sunday-school or a Mission Band meeting

A DEAD SEA

"I looked upon a sea, and lo, 'twas dead, Tho by Hermon's streams and Jordan fed. Whence came a fate so dire? The tale's soon told—

All that it got it kept, and fast did hold. All tributary streams found here their grave,

Because the sea received and never gave.
O sea of the dead! help me to know and feel

That selfish grasp and greed my doom will seal;

Help me, oh Christ, myself, my best to give,

That I may others bless and like Thee live."

THANKSGIVING ANN

BY KATE W. HAMILTON

DRAMATIZED BY MRS. GEORGE W. JONES, SCHENECTADY, NEW YORK

Characters

Mr. and Mrs. Allyn, master and mistress of a well-to-do country home in the South. Johnnie and Susie, their children who may appear or not as desired.

Silas, a young colored man-of-all-work.

Thanksgiving Ann, an old and muchloved colored mammy whose odd name came from an old anthem she was constantly singing somewhat on this wise:

"Thanksgivin' an' —
"Johnnie, don't play dar in de water, chile!
"Thanksgivin' an' —

"Run away now, Susie, dearie!
"Thanksgivin' an' de voice o' melody."

SCENE

Two rooms fitted up respectively as dining-room and kitchen. Two connecting class rooms opening into the Sunday-school (or one large one divided by curtains) would be excellent. If there are neither rear nor side doors for the exit and entrance of performers, two screens, one across a corner of each room, behind which they can appear and disappear will answer the purpose. In the dining-room the table is spread for three, but in disorder, the meal being at an end.

An agent of the Bible Society has taken breakfast with the family but has left somewhat hurriedly because of an appointment while Thanksgiving Ann was busy with a batch of waffles in the kitchen. Curtain rises with Thanksgiving Ann sitting fanning herself with her apron, a troubled look on her face, and Silas leaning against a door-post.

Thanksgiving Ann: "Dere goes dat Bible Society agent (pointing down the road) and here's de Bible money still in my pocket. Didn't ask me, nor give me no chance. Just's if, 'cause a pusson's old and colored dey didn't owe de Lord nuffin, and wouldn't pay it if dey did."

Silas: "Nebber mind, Thanksgivin'. I'll run after him and I' ketch him ef he's anywhere dis side o' Chiny."

(Thanksgiving hands the money to Silas who goes out.)

Thanksgiving Ann (sings as she busies herself in the kitchen):

"Thanksgivin' an' the voice o' melody;
Thanksgivin' an' ——"

Silas (returning somewhat warm and winded): "Wa-ll, I come up with him—told ye I would—and give him the three dollars. He seemed kind flustered to have missed such a nugget—said it was a ginerous jonation—equal to Massa's—which proves (shutting one eye and surveying the subject meditatively) that some folks can do as much good just off-hand as some other folks can with no end of pinchin' an' screwin' beforehand."

Thanksgiving: "Think it proves dat folks dat don't have no great 'mount can do as much in a good cause by thinkin' 'bout it a little aforehand, as other folks will dat has more and puts der hands in der pockets when de time comes. I believes (energetically bobbing her head) in systematics 'bout such things, I does." (Exit Silas).

Thanksgiving (sings): "'Thanksgivin' an' de voice o' melody; Thanksgivin' an' —(words die on lips; heart too bur-

dened to sing; talks to herself). three dollars out'n all their 'bundance! Well, mebby I oughtn't to judge; but I don't judge, I knows. Course I knows. I'se here all de time and sees de good clo'es, an' de carr'age, an' de musics, an' de fine times-folks, an' hosses, an' tables all provided for an' de Lord o' glory lef' to take what happens when de time comes, an' no prep'ration at all! Sure 'nough. He don't need der help. All de world is His. He sends clo'es to His naked, an' bread to His hungry, an' Bibles to His heathen, if dey don't give a cent; but den dey's pinchin' an' starvin' der own dear souls. Well-'taint my soul! But I loves 'em, an' dey's missin' a great blessin'. If only I could teach 'em systematics in givin'!"

Mrs. Allyn (entering the kitchen): "What's that, Thanksgiving? Systematics? I don't understand."

Thanksgiving: "Systematics is countin' up what de dear Lord gives ye and den givin' Him a share fust of all. In de Bible dey calls it a tithe; an' de parson, he says it's a tenth, and it belongs to de Lord whether or no, an' we 'uns ain't got no right to spend any for ourselves before we lay up de Lord's share."

Mrs. Allyn: "I don't believe I'd like that. The idea of counting up one's income and setting aside a fixt portion of it for charity and then calling what is left one's own, makes religion seem arbitrary and exacting. It is like a tax, and such a view ought to be avoided. I like to give freely and gladly of what I have when the time comes."

Thanksgiving: "If ye ain't give so freely an' gladly for Miss Susie's new necklaces and yer own new dresses dat ye don't have much when de time comes."

Mrs. Allyn (not heeding the interruption): "I think one gives with a more free and generous feeling in that way. Money laid aside beforehand only has a sense of duty and not much feeling about it. Anyway, what difference

can it make so long as one does give what they can when the call does come?"

Thanksgiving: "I wouldn't like to be provided for dat way. Was once when I was a slave, 'fore I was de Lord's free woman. I was a no 'count gal, not worf much; so ole Massa he lef' me to take what happened when de time come. Sometimes I happened to git a dress, an' sometimes a pair o' ole shoes. Sometimes I didn't happen to git nuffin, an' den I went bar'foot; an' dat's jist de way—"

Mrs. Allyn (greatly shocked): "Thanksgiving, that's not reverent!"

Thanksgiving: "Jist what I thought. Dey didn't treat me with no kind o' reverence."

Mrs. Allyn: "Well (smiling) after all, these things are a matter of opinion. One person likes one way best and another another." (Goes out).

Thanksgiving (settling her turban): "Pears to me it's a matter o' which way de Lord likes best." (Goes into the dining-room, clears away the table and puts a doiley and vase of flowers on it.)

(Enter Mr. and Mrs. Allyn, who sit down, he with a book, she with sewing. Thanksgiving dusts the room).

Mr. Allyn: "That was a strong plea the pastor made yesterday."

Mrs. Allyn: "Yes; and it was a very worthy object. It was too bad that it came at a time when we are so short. But we gave what we could and I hope it will do good. But I wish it had been five times as much."

Mr. Allyn (heartily): "So do I." (Both go out.)

Thanksgiving (goes into the kitchen): 'Spose I needn't fret 'bout other folks' duty—'taint none o' my business. Yes 'tis, too, 'cause I loves 'em. 'Tain't like's if dey didn't call demselves His, neither."

Mr. Allyn (enters the kitchen with a basket of peaches): "Aren't these fine, Thanksgiving? Let the children have a few if you want to. They are the very

first of the season. Give them to us for dinner."

Thanksgiving (taking the basket): "Sartin, I'll give you all dar is." (Exit Mr. Allyn.)

Thanksgiving (takes basket behind screen or to the door and calls): "Johnnie! Susie! Dar's some mighty fine peaches here, chilluns. Jes' help yourselves, dearies!"

Children (out of sight): "O, goody, goody!" (If preferred, the children may come in and help themselves.)

(Thanksgiving sits in the doorway and sews on a gingham apron.)

Mrs. Allyn (enters kitchen and looks around in surprise): "What has happened, Thanksgiving? I see no preparations for dinner. Haven't decided on a fast, have you?"

Thanksgiving (undisturbed): "No, honey; thought I'd give you (holding up apron to measure length) what I happened to have when de time come."

Mrs. Allyn (to herself as she leaves kitchen): "Well, Thanksgiving is queer, but she is a dear old soul. I suppose she has some wonderful surprise for us, something especially tempting. I like surprises; they add to one's enjoyment of a meal." (Goes out).

(Thanksgiving stops sewing and slowly sets table in dining-room for two. Puts on plates, knives and forks, glasses of water and a small platter of cold meat. Rings bell for dinner. Mr. and Mrs. Allyn enter, take seats at the table and survey it perplexed.)

Mr. Allyn (to his wife): "My dear, what has happened?"

Thanksgiving (apologetically): "Dat's all de col' meat dar was—sorry I didn't have no more."

Mr. Allyn (wonderingly): "But I sent home a choice roast this morning. And you have no potatoes—nor vegetables of any kind."

Thanksgiving: "Laws, yes, dat's so! But den a body has to think about it a good while aforehand to get a roast

cooked, an' de same wif taters. An' I thought I'd give ye what I happened to have when de time come, an' I didn't happen to have much of nuffin. 'Clare! I forgot de bread!" (Trots into the kitchen and return with a plate of cold corn bread.)

Mrs. Allyn: "No bread!"

Thanksgiving: "No, honey; used it all up this mornin' for de toast. Might have made biscuits or muffins ef I'd planned for 'em long enough. But dat kind o' makes a body feel's if dey had to do it, an' I wanted to get dinner for yer out o' my warm feelin's when de time come."

Mr. Allyn (impatiently, but too perplexed to be thoroughly indignant): "When a man has provided bountifully for his household it seems as tho he might expect to enjoy a small share of it himself, even if the preparation does require a little trouble."

Thanksgiving (musingly): "Cur'us how things make a body think o' Bible verses. Dar's dat one 'bout 'Who giveth us all things richly to enjoy'; an' 'What shall I render to de Lord for all His benefits to'ard me.' Dar! I didn't put dem peaches on." (Goes to the kitchen.)

Mr. Allyn: "Has Thanksgiving suddenly lost her senses?"

Mrs. Allyn (with a faint smile): "I begin to suspect there's a 'method in her madness.'"

Thanksgiving (returns with basket nearly empty. Composedly puts the few left into a fruit dish on table): "Dat's all! De chilern eat a good many and dey was used up one way an' 'nother. I'se sorry de ain't no more, but I hopes y'll 'joy what dar is. I only wishes it was five times as much."

Mr. Allyn (with a sudden look of intelligence): "Couldn't you have laid some aside for us, Thanksgiving?"

Thanksgiving (relenting a little): "Wall, dar now! S'pose I could. B'lieve I will, next time. Allers kind o' thought de folks things belonged to had de best

right to 'em. But I'd heard givin' what happened to be on hand was so much freer and lovin'er a way o' servin' dem ye love best, dat I thought I'd try it. But it 'pears as if dey fared slim, an' I spects I'll go back to de ole plan o' systematics." (Goes into the kitchen.)

Mrs. Allyn: "Do you see, George?"
Mr. Allyn: "Yes I see. An object lesson with a vengeance!"

Mrs. Allyn (with a troubled face): "What if she is right and our careless giving seems anything like this?"

Mr. Allyn (gravely): "She is right, Fannie. We call Christ our Lord and Master. We acknowledge that every blessing that we have is His gift and say that His service is our chief business in this world. Yet we provide lavishly for our own comfort and entertainment and apportion nothing for the advancement of His kingdom. We leave this to any chance surplus that may happen to be left after all our wants and fancies are satisfied. That does not seem like loving or faithful service. I've been thinking about it a good deal lately but have been too indolent and selfish to make a change. Suppose we figure up our income and pay our debts to the

Mrs. Allyn: "I don't like that way of looking at it. It seems such a commercial transaction."

Mr. Allyn: "Yes, it does. But after putting aside what we owe to the Lord, we can add a thank-offering and a bit more for good measure."

Mrs. Allyn: "That sounds better. We'd have to give up some things—that new necklace and take a less expensive trip next summer. But I don't believe this new way of giving would hurt so much as the old haphazard way. That was like having a tooth drawn—painful, but necessary! Suppose we talk it over in the library."

(Both go out. Thanksgiving comes in, clears the table and then works in the kitchen). Mrs. Allyn (entering the kitchen): "Well, Thanksgiving, Mr. Allyn and I have been talking about 'systematics,' and we have decided to lay aside the tenth that belongs to the Lord first of all. Then we will add a thank-offering because the Lord has always been so good to us and as much more as we can spare to make up for those who are robbing the Lord of His tithe. Now (laughingly, but evidently much moved) I suppose you are satisfied!"

Thanksgiving (brightly): "I's 'mazin' glad; but satisfied—dat's a long, deep word; an' de Bible says it will be when we awake in His likeness."

(Mrs. Allyn goes out; Silas enters).

Silas (standing on one foot and swinging the other): "Wall, now, I don't perfess none o' them kind o' things, but I don't mind tellin' ye I think yer way's right. An' I don't b'lieve no one never done lost nothin' by what dey give to God, 'cause He's pretty certain to pay it back wif compound interest. But I don't s'pose you'd call that a right good motive."

Thanksgiving: "Not de bes', Silas, not de bes'. But it don't make folks love de Lord any de less 'cause He's a good paymassa and keeps His word. People dat starts in givin' to de Lord wid dat kind o' motives soon outgrows 'em."

Silas (shifting from one foot to the other): "Wa-II, ye see, folks don't allus feel right."

Thanksgiving (musingly): "No dey don't. When eberybody feels right an' does right, dat'll be de millenium. Dar's a prophecy 'bout de time when eben de bells on de hosses shall hab 'holiness to de Lord' on 'em. Don't know what dat means 'less 'tis dat de rich folks' carriages an' de hosses shall be goin' on His erran's. Well, I's glad o' de faint streak o' dat day dat's come to dis house!" (goes out singing).

'Thanksgivin' an' de voice o' melody.

Thanksgivin' an' ——"

MOSLEMS IN ASIA

Heroic Americans

THE war in Turkey and Persia has brought heroes to the front in mission circles. Now, in spite of the conditions that prevail in these Moslem lands, a group of nine American missionaries have recently set out for that disturbed country. Wilder P. Ellis, M.D., of Helena, Montana, with his bride Jessie Lee Ellis, of Spanish Fork, Utah, and Dr. Mary Fleming, of Hinsdale, Maryland, are going to West Persia, under the Presbyterian Board, where a few months ago the fearful massacres and other atrocities were committed by the Kurds in an invasion from Turkey.

The other members of the party, J. Davidson Frame, M.D., of Philadelphia; Mary J. Smith, M.D., of Kokomo, Indiana; Mrs. C. A. Douglas, of Portland, Oregon; Rolla E. Hoffman, M.D., of Leipsic, Ohio; the Rev. Dwight Donaldson, of Huntington, West Virginia; and Miss Margaret L. Cowden, of Washington, Iowa, are going to Northern and Eastern Persia to be stationed in Teheran, Resht, Kermanshah, and Meshed. Dr. Hoffman will open medical work in the great holy Moslem city of Meshed, which lies far east, near the border of North Afghanistan. These five physicians will do much to disseminate modern medical science, which is so sorely needed and sincerely appreciated in Eastern lands to-day.

A Missionary's Testimony

THAT the experiences of the last few months have been a time of severe testing for the missionaries at Uru-

mia, Persia, has been evident from the various accounts of conditions there which have appeared in the REVIEW. One member of the mission. Miss Elizabeth V. Coan, went to Urumia in 1914. Besides being ill herself with typhoid, she has nursed the sick, visited among them, held services when possible, played the organ for church, and recommenced her Turkish lessons abruptly stopt at the beginning of the invasion of Urumia by the Kurds and Turks. writes: "In spite of the experiences of my first year on the foreign field, I would rather be a missionary than anything else in the world. The past months have taught me lessons of trust which I never would have learned in the same way under easier conditions."

The Situation in West Persia

R. WILLIAM A. SHEDD, of Urumia, writes that between January 2d, when the Russian army left Urumia, and the date of their return on May 24th, the loss of life in the Christian population there was about 1,000 persons killed and 4,000 who died of disease. He has records of about 3,600 burials in the city of Urumia and at the Presbyterian College compound, while other deaths are known to have taken place. The total Christian population in Urumia on January 1st was some 5,600 families living in the city and villages of the plain, and 800 to 1,000 families who had fled there from the mountains, from the regions of Tergawar, Mergawar, Nochia, Marbishu, and Gawar, partly in Persia and partly in Turkey. basis of five souls to a family, the num-

ber of souls was 32,000 to 33,000. When the Russians left, there was a large exodus of Christians, and the number remaining was probably about 25,000, so that the loss in life in less than five months was about one-fifth of the total number. Of the 6.500 families, not over 1,000 families escaped without being totally robbed of all their possessions, and many of these were partially robbed. The result is that the bulk of the surviving population has lost everything except real estate. Not a thousand houses are left with doors and windows, and half or more of them have had the rooftimbers removed. The property loss of the mission is as much as \$10,000, partly incurred in the attack in October. The property loss to the Christian population is estimated variously, the lowest estimate being \$2,500,000, while others estimate it at ten times that amount. order to make a complete estimate of the losses of the past year one should add large losses of property of Moslems and the loss of probably some hundreds of lives. By actual record, considerably over one hundred Christian girls and women became Moslem during this period, in the large majority of cases because of fear and violence. Hundreds of women and girls were violated.

The Present Need

O^N July 7th, the American missionaries at Urumia drew up and unanimously voted for the following statement of conditions and needs in and about Urumia:

The Christian population of Urumia district, some 30,000 souls, after six months' exile, are trying to return to their homes. In order to make this possible, a concerted effort is being made by the Russian Consulate, the Persian Government, and the missionaries, together with the leaders of the Christian community, to induce the landlords of the villages to furnish the necessary food and other help for immediate needs. This effort meets only a part of the

needs. There are many sick and orphans and widows. The people return to empty or ruined houses, without a dish to eat from or a pot to cook in or a spade to work with. There is an abundant harvest, but no sickles or scythes to harvest with.

The people should be supplied with such necessities as will enable them to support themselves. The first source of supply is their own resources; the next, the landlords and people of the country, so far as governmental authorities may require them to furnish aid; the third source of supply, of absolute necessity, is the relief funds. All three will be required, for the needs are very great. Not less than \$6,000 is needed for the purpose of supplying cattle and implements to enable these people to become self-supporting.

Effects of the War in Arabia

THE people of Bahrein, on the Persian Gulf, are very deeply interested in the European war, writes Rev. James E. Moerdyk, for, tho they know nothing of the principles involved, they are greatly concerned over its effect on their own trade. The one subject which every Arab now wishes to discuss with the white foreigner is the war and its probable outcome, and perhaps the last topic which the missionary wishes to talk about is that of war. As he passes through the bazaar or on his trips through the villages seeking an opportunity to present his message, men ignore his words and persist in asking when the great nations will stop fighting. porteurs complain that people will not purchase Scripture even for a very small price, because they need their pennies to buy food. But portions of Scripture and tracts of different kinds given away are also refused, because, as they say, "We have not time to bother with these books." Bedouin Arabs from the mainland, except for a few stragglers, have ceased coming to the hospital. Their ruling Sheikh has forbidden any

to leave the country, because he desires to have them on hand to fight for him when possible troubles arise.

INDIA

Open-air Sunday-schools

THE Methodist missions in India are using improvised Sunday-schools with good results. In Rev. Fredk. Wood's district there are 180 such, with 4,430 scholars. Most of these are held under trees, in the shade of a house, on the veranda of a hut, and in other unconventional places in the open air. natives feel freer in a roofless meeting which does not seem to commit them to anything. The teaching is chiefly Scripture story with much singing interspersed. The popular "Deshi" tunes are an especially great attraction. Many of attending-both children and adults-are non-Christians, and more is learned in close study of the Bible than from many sermons.

What India Owes to the Pioneers

THE great triad-Carey, Marshman, and Ward-did far more to make the Indian intellect than the Government of India. The actual baptism of Brahmin converts was an unspeakable shock; What else could have so effectually roused the Hindus? By literature more than by speech the missionaries started the effective diffusion of Christian teaching in North India; they scattered the Bible broadcast over the Peninsula in the vernacular; they began the printing of Indian literature in both Sanskrit and the vernaculars; they began the use of Bengali prose, and published the first vernacular newspaper; they were the pioneers of widespread education; and, lastly, their bold exposure of the cruelties and immoralities of customary Hinduism, the crude and harsh to us today, was absolutely necessary to wake Hindus to a consciousness of the glaring faults of their religion.—Rev. J. N. Farquhar.

An ex-Brahmin Elder

ENRY MARTYN is reported to have said, "If I should live to see one Brahmin genuinely converted, it would be to me as great a miracle as if a man should rise from the dead." That this miracle has been witnessed many times in the later days of missionary effort in India is well known. The story of one Brahmin convert comes from Coimbatore, South India, where an elder in the church is Rangachiri, the son of distinguished Sanskrit scholar. brothers hold high positions, and one of them is a B.A. of Madras University. A copy of the New Testament, which had been presented to this brother by the Bible Society after passing his University examinations, first aroused Rangachiri's interest in Christianity. After his baptism, his family removed him by force to a village 300 miles away, and administered a potion to drive out the demon which was supposed to possess him. He finally escaped, and is now a eacher in the mission school at Coimbatore, and engaged in various forms of Christian work.

Salvation Army in India

T the opening of the industrial ex-A hibition of the Salvation Army in Simla, the address presented to His Excellency the Viceroy contained many interesting facts showing the steady progress in the various branches of the work in India. Operations are carried on among the deprest classes and others in 3,000 towns and villages. Over 300 European missionaries and 2,500 Indian workers are supported by the organization, while some 70,000 men and women contribute time and money toward the About 40,000 acres are under colonization; while the silk industry is Special effort has being popularized. been made in behalf of the criminal tribes, there being 27 settlements and 6 children's homes, with over 6,000 population. These settlements are not con-

fined to the Panjab and the United Provinces, but now extend to Madras, Bengal, Bihar, and Orissa. Employment is found for many of these people, and crime among them is greatly reduced. The women are engaged in making garments and uniforms for soldiers at the front. Drink has been supprest in one village, and no policeman is needed in the settlement. There were 200 competitors in cleanliness for prizes offered for the ten tidiest and most neatly drest women. Employers from the tea-gardens of Assam and mine-owners have offered work to large numbers. The Army has some 500 village schools with 13,000 children; industrial homes and hostels, and nine hospitals, caring annually for 50,000 patients. Arbor day is annually observed by the planting of thousands of eucalyptus trees to fight malaria, and the use of iodine is advocated against plague. The address concludes with a reference to the banyan tree as an emblem of the industrial and social advance represented by the organization.

Union Work for Outcasts

HERE has been recently a strong toward Christianity movement among the low castes in India, says a writer in The Bible Magazine. Methodists, the United Presbyterians, the Baptists, and more recently the Presbyterians are giving themselves to work among these outcasts. there was a prospect of some attrition between the Methodist and Presbyterian missions in territories where both are now at work among these classes. But in the spirit of Christian brotherhood these two missions met recently in conference, through their representatives, and have so adjusted their territorial limits that by the exchange of several thousand church members from one body to the other all friction has been removed, and the largest expectation of great ingatherings fills both the missions. Meanwhile the Baptists in their splendid work among the Telugus are also gathering in great sections of these submerged folk.

SIAM Robert E. Speer in Siam

THE REV. EUGENE P. DUNLAP, Tap Tiang Station of the Presbyterian Church in Siam, writes some interesting facts in regard to the visit of the delegates from America in May. In Penang, the American and English Presbyterian, Baptists, and Methodist missionaries cooperated in arranging the program for the occasion, which consisted of daily conferences, addresses to the 1,500 students of the American M. E. School, and union meetings in the Presbyterian church.

The travelers were met in Trang by Mr. Knight, Superintendent of Raifways, with special car to convey them to Tap Tiang. But while waiting one hour they improved the time at Trang by making four addresses to the congregation assembled in the chapel—all interpreted by Dr. Dunlap into Siamese, and by an evangelist into Chinese. During their sojourn at Tap Tiang, the visitors made twelve addresses, which were interpreted into Siamese.

Another noted event of the quarter was the visit of His Majesty the King of Siam to the Trang Province, followed by about 1,000 ministers of state, nobles, wild tigers, and scouts. The station prepared a brief report of the work of the Tap Tiang Hospital, which Dr. Dunlap presented to His Majesty, and to emphasize the hospital's need of an operating-room during the audience with him. On the following day the King graciously responded, bestowing the whole amount, that is, 3,000 ticals, expressing a deep interest in the work. He said: "I am interested in your kind of work, and I thank you for all the good work you are doing for the people of Trang." These words are similar to those often spoken in former days by his royal father, the late King.

Saved from Fire

REV. J. A. EAKIN, of Petchaburi, Siam, writes: "Yesterday, just after we returned from church, a fire broke out in a shop in the market over against the other side of the river. All buildings were as dry as tinder, and a strong breeze was blowing. In a few hours most of the city was in ashes. The only property belonging to the mission that was touched by the flames was a small street-chapel.

"Only one of our Christian families lost his home. Three times in that afternoon a sudden change of the wind was the means of saving the property of Christians. One instance of this was the home of one of our Christian teachers, whose relatives are all strongly opposed to our religion. On two sides the fire burned right up to his house and left it unharmed.

"Another instance is the street chapel at Pratoo Muang. A brick building nearby, and a bamboo kitchen within eight feet of the wall of the chapel burned, but did not leave the mark of flame upon it. The fire made a clean sweep of all the market on both sides of the street right up to the chapel. It is a most impressive object-lesson to unbelievers."

CHINA

A General Synod in China

HE second general synod of the Chung Hua Sheng Kung Hui, the name adopted for the Anglican Church in China, met in Shanghai in April. There are eleven dioceses, which include the work of the Episcopal Church in the United States, of the Church in Canada, of the S. P. G., of the C. M. S., and of the "Church" section of the China Inland Mission in Szechwan. eleven bishops were present at the synod meeting. Certainly the feature in the proceedings which proved of chief interest to the Chinese members of the synod was the formation of a Board of Missions whose immediate task should

be the starting of a mission to be manned entirely by Chinese and supported entirely by Chinese funds. It was suggested that the Province of Shensi should be the field chosen, and some were sanguine enough to hope that when the synod next meets in 1918 this Chinese mission will be on its feet, and that things will be ready for the appointment of a Chinese bishop. For the support of the mission a voluntary tax proportioned to the number of church-members is to be levied from all the Anglican Chinese congregations.—C. M. S. Review.

The Y. M. C. A. in the Customs College M. T. Y. SUNG, a 1914 graduate of Lowrie High School of the Presbyterian Mission, is president of the Y. M. C. A., at the Customs College, Peking, and also of the union of the school Y. M. C. A. of Peking. This Customs College is the school which prepares officers for the revenue service. There are ten Christians among the 100 students of the school. Sixty of them are associated with the Y. M. C. A. of the school, 30 attend Bible classes, and six of the Christian boys hold a daily prayer-meeting from 6.30 to 7.00 a. m.

America's Opportunity in China

REV. HENDON M. HARRIS writes in the Foreign Mission Journal: "I wish I could impress on our religious leaders in America what a tremendous responsibility, privilege, and opportunity is ours in China. It can not be said too strongly that America at the present time occupies a place in the confidence, nay, the affection of the Chinese, that can not be approached by any other nation.

"Pitiful it was to me, during the recent trouble with Japan when one after another asked me if America would not interfere to save China from the violence of her neighbor. How many times have I had a man whom I have just met, on learning that I was an American, stick up his thumb in the characteristic Chinese method of indicating that which is excellent, and utter in the most expressive tone one word, 'Hao' (good). One day while crossing the Yangtse Kiang from Wuchang to Hankow, several well-drest Chinese strangers, on learning that my home was in the United States, fairly forced me to let them pay my fare on the boat."

One University for Fifty Million People

"I N the United States there are some 500 colleges, one to every 200,000 people-a land of churches and Christian forces where almost all may hear and, if they will, receive the Gospel This is good, and we are message. grateful. Now, if there were but one college east of the Mississippi River and one west, the whole land filled with idoltemples, with uncounted millions who have no opportunity to hear the Gospel -and if one of these colleges - one among 50,000,000 of people-was in great need of \$80,000 to complete its building fund, what would you do?"

So reads an appeal for Shantung University, which is attempting to raise a building fund of \$335,000. Already \$245,000 has been given unconditionally, and in addition \$35,000 conditioned on securing the whole sum of \$335,000. There is urgently needed \$55,000 to complete the fund. The Presbyterian Board of Foreign Missions, the American trustees, administer the funds and give this appeal unqualified endorsement.

Mr. Eddy's Interpreter

MR. SHERWOOD EDDY'S interpreter is an excellent illustration of God's wonder-working in the lives of leading young men of China. He is a member of the most prominent family in Changsha, the son of a man who had been governor in four of China's provinces. Four years ago he was a Confucianist, hating Christianity because of heavy indemnities which China had been obliged to pay for injuries suffered

by Roman Catholic Christians. He had made the acquaintance of Dr. Hume of the Yale Mission, and was deeply moved by the latter's prayer at the deathbed of his father, the governor.

When Hunan seceded last year, the young man went to the front with a Red Cross corps. Taken as a spy, he was arrested and thrown into prison at Wuchang. Four of his fellow prisoners were beheaded. Here, face to face with death without trial, he turned to God, and for the first time prayed to his Heavenly Father. Instantly a strange peace filled his heart, and in a moment he knew that there was a God and that He had heard his prayer.

After his release from prison he was baptized. He was a powerful ally of Mr. Eddy in his evangelistic meetings, holding large audiences by his burning words, as he boldly testified to Jesus Christ as his own Savior and the only hope of China.

Floods Destroy Mission Property

A REPORT from South China announces that tens of thousands of natives are estimated to have been drowned by the floods in the Chinese provinces of Kwantung, Kwangsi, and Kiangsi, in July. A despatch to Washington from Hong Kong states that American mission property in the region between Canton, Kongmoon, and Wuchow is either destroyed or badly damaged by the great floods. So far as known, no American lives have been lost.

Altho the dispatches said that no Americans had perished, department officials estimated that in the West River Valley there were about 100 missionaries from the United States, including women and children.

"Every-Member Canvass" in Hainan

D URING the past year four new chapels have been erected in Kachek district, Island of Hainan, three new centers opened, and the attendance

at religious services has greatly increased. Rev. David S. Tappen, Jr., says: "We are making an every-member canvass of our Kachek Christians. We are not going to stop until we get every member to pledge a definite sum vearly or weekly. In a great many places we have more than doubled the contributions, and we have only begun. Each Christian takes his cash and wraps it up in paper and puts his name and amount on the outside. As the Chinese say, a person does not like to wrap up less than five or ten cash, and one does not want to drop in loose cash when every one else has his wrapt up in paper. We expect four times as much as was given last year.

JAPAN—KOREA

The Need of the Japanese Church

R. SPEER'S impressions of the Uchanged place of Christianity in Japan, as compared with his visit 18 years ago, were referred to in the August Review. Another tendency which imprest him strongly is the conscious, recognized need of the Christian Church in Japan for the coming down of a living fire out of heaven. "The nation realizes its need of moral education and of religion for the sake of individual and national efficiency. Far and wide, people are ready to hear and men are qualified to preach the ethical message of Christianity. What the strongest leaders of the church now crave is the raising up of men who can preach the spiritual supernaturalism of the Gospel, who can make the crucified, risen and everliving Christ a reality to the soul of Japan, who can proclaim all that St. Paul meant by the cross and the resurrection to the deepest heart of the Japanese people. The American church has three great duties to Japan in this present hour. One is to send out at once missionary reinforcements, both men and women, but especially men, for the country evangelistic work. The second is to throttle the wicked and unchristian talk of the possibility of war between two nations, our own and Japan, each of which has no intention of doing anything except what is right. And the third is to pray, as the Church has never prayed before, that the fires of God which fell at Carmel and at Pentecost, shall fall to-day upon Japan."

The Answer to a Japanese Prayer

MURAMATSU SAN is a converted robber and ex-convict who maintains a home for discharged prisoners at Kobé. Some time ago he had to make a trip to Tokyo on business in connection with the Home, but found that there was only one yen and seventy sen in the family purse, whereas the journey would require about ten ven. He had to be in Tokyo at a certain time and must leave at once. Before leaving home he and his wife prayed for the money. He took the seventy sen and left her the yen and started for the station, believing that the Lord would respond in some way, but the first train for the capital pulled out without him. The next express was due to leave in about four hours. Muramatsu San spent all this time at the station praying, confident that the Lord would hear his petition. Just a few minutes before the train was due a missionary, who knew Muramatsu San entered the station, also bound for Tokyo. "By the way," said the missionary, "I have ten ven for your work which I have been intending to hand you for some time."

Muramatsu San believes that God does answer prayer.

Strange Sights in Osaka

OSAKA, the most modern of the cities of Japan, is a striking mixture of the old and the new. Over 40 great factories, employing some 60,000 people, and many smaller factories and concerns, are filled with the latest machinery run by electric motors. All the principal and many of the residence

streets of Osaka are electric-lighted, and there is an immense amusement park, with a hundred illuminated buildings and a great electric tower. In the arch under this tower is a huge "Billikin," marked "The Western's God of Luck," and many are those who worship him there. But the favorite object of worship in Osaka is the fox god. Most of the shops and homes have a god-shelf, with its pair of male and female fox images. The lights on this shelf and the food offerings on it are renewed daily. In the grounds of nearly, if not all, the factories, big and little, in Osaka is a fox shrine. It is endorsed by "the firm"; otherwise business would be ruined, they say. electric cars of Osaka are directly contributing to heathen worship by making the temples accessible as they never were before. On the days of temple festivals, usually twice a month, there is scarcely breathing-space on the cars, and the interurban cars bring worshipers from towns within a sixty mile radius.

Chinese Prayer Meeting in Tokio

THE changed attitude of the Chinese students in Japan toward Christianity in the last few years was vividly illustrated in a prayer meeting held on the third anniversary of the establishment of the Chinese Republic in the Y. M. C. A. building in Tokio. Invitations were issued to all Chinese students of the city. The Chinese minister in Tokyo welcomed the suggestion, and in spite of the demands on his time and that of his staff on so important a national holiday, arranged to have a representative at the gathering. The attendance was remarkable. The meeting was advertised as a prayer meeting, and yet over 100 Chinese students, largely non-Christian, attended, and listened to an address delivered by a Chinese pastor emphasizing the importance of the unseen power of God to control the Republic of China. The Minister's representative, one of the secretaries of the Legation, who is said to be a Christian,

added a few words, affirming his unqualified belief in the efficacy of prayer for China in her present hour of distress and uncertainty.

What Led Them to Christ?

THE Rev. H. E. Blair, of the Presbyterian Mission, was instructing a men's class of about fifty Korean Christians. One day he asked how many of them had been led to Christ as the direct result of the personal preaching of others; twelve held up their hands. Then he asked how many had gone into a Christian church as sightseers and had been thereby brought to believe; two raised their hands. Two others said that they had been convinced as a result of reading tracts; but when he asked how many had been led to believe through reading the little farthing Korean Gospels which are being sold by colporteurs, twenty responded. Mr. Blair adds: "This may be rather more than the average; but it indicates that the Gospels are powerful."

A Contest in Selling Gospels

MRS. ROY K. SMITH, of Andong, Korea, tells of a movement to make the church members responsible for the sale of Gospels to their neighbors so as to have the colporteur free for work in villages remote from established churches. Banners are given to the churches or individuals who have made record sales. A young man in one of the South churches, hearing of the zeal for Gospel selling in the eastern circuit, decided that even tho no one else in his church cared to help him he would ask the helper to bring 75 Gospels on his next trip. The result was that the entire number were sold before breakfast one morning. and this was the largest individual sale. One of the native pastors interprets the story of David and Goliath, by making church-members the Davids, the giant the devil, and little penny Gospels the pebbles to rout the devil from the lives of heathen neighbors.

A Typical Case

FROM Miss Tate, of Chunju, comes another "rice Christian" story. A Christian Korean came to the mission hospital with a little girl one mass of sores, and so offensive in odor that later she had to be put in a room by herself. She was, it seems, a servant in a family, and when she fell sick was turned out into the street. The Christian Korean who had found her, brought her to the hospital and pledged himself to be responsible for the expense of her care and treatment up to six yen—a sum representing \$20 purchasing power in Amer-This particular "rice Christian" had, no doubt, read the tenth of Luke many times. Better still, he knew how to go and do likewise.

AFRICA

Why He Liked His Work

VHEN some one asked a missionary if he liked his work in Africa, he replied: "Do I like this work? my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat refuse. We do not like association with ignorant, filthy, brutish people. But is a man to do nothing for Christ he does not like? God pity him, if not. Liking or disliking has nothing to do with it. We have orders to 'go' and we go. Love constrains us." Such a love begets the strength to do the "all things."

A Modern Egyptian Plague

T the new Church Missionary So-A ciety hospital, at Menouf, recently opened, two Ankylostomiasis sheds are erected-one for men and one for women. This disease is the most universal and deadly of all those that affect the fellah. It is a veritable scourge in the provinces of Egypt. Its origin is a minute parasite, which lives in the wet soil. When the fellah has trod the soil with his bare feet, it enters through the skin, and from thence passes into the

circulation of the blood, producing anemia. The majority of the fellaheen are affected by the scourge, and thus it may rightly be said to be one of the plagues of Egypt. Dr. Harpur began to treat the disease in 1894, with great suc-How signal is the service thus rendered to the Egyptian nation may be judged from the fact that 8,000 fellaheen are annually treated and sent back to their homes cured and strong.

For the Women of Egypt

UR Sisters in Egypt is a new magazine prepared by and representing the women of Egypt and the work they are doing in the cause of evangelism. The cover is striking. It consists of three female figures representing "our sisters in Egypt." The first is our Muslim sister, a giantess, representing 5,000,-000 Muslim women and girls in Egypt; the second is our Coptic sister, representing 500,000 nominal Christian women and girls, and the third represents our Protestant sister, a mere pigmy as compared to the others, representing but 25,000 women and girls in the Nile valley. The cover is in itself a remarkable appeal. Turning to the contents we find a genuine feast. On the very first page are the names of 35 women supported by the Women's General Missionary Society, also the number of Bible women in various Egyptian cities supported by the same organization, 53 in all. There are eight girls' schools under their direction.

Prosperity in Belgian Kongo

THE course of Belgium in the Kongo Free State some years ago was cruelly inhuman. The atrocities perpetrated on helpless natives shocked the world. It is gratifying to learn, on the authority of Bishop Hartzell of the Methodist Episcopal Church, that since Albert, the present king of Belgium, has taken hold of the administration of affairs a policy of justice and helpfulness has replaced the cruel and desolating policy of the former Belgian king. The bishop's testimony is that "The old Kongo with its atrocities—the half of which were never told—is past and gone forever. A new era has come—an era of peace and justice and commercial and moral outlook."

Rev. W. D. Armstrong, one of the senior missionaries of the Kongo Balolo Mission, reviews the changes that have taken place in the administrative and material conditions on the Kongo since his first outgoing, seventeen years ago.

"Material advance is visible all along the river line. The native thatched huts have given way to iron roof buildings; the naked savage is replaced by the clothed and superficially civilized black man; the weapons of war are abandoned, and the tribes are eager in the pursuit of commerce and wealth.

"The administration, instead of being semi-barbaric, is now dignified and patriarchal, and the rubber régime has given way to an order of things which meets the approval of the governed and inspires sufficient confidence to make them inhabit the river banks, and willingly come in contact with the white man.

"On the lower river and at Stanley Pool large substantial buildings—such as hotels, ship-building plants, and the machinery of civilization requisite for conquering a country of wild nature and fruitful resources—are springing into existence."

African Natives and Rum

M. JOHN NEWTON has published in England a valuable report on "Alcohol and Native Races," dealing especially with conditions on the West Coast of Africa. In 1912 the total amount of liquor imported was nearly seven million gallons. Holland supplied 58 per cent. of the total, Germany 21 per cent., the United States (to the Gold Coast) 14 per cent., the United Kingdom 4 per cent., and other countries 3 per cent. Mr. Newton states that a mis-

sionary in the Gold Coast applied a few months ago at the Seccondee Custom House for a case of Bibles, but was told that 16,000 cases of rum and gin must be removed before it could be reached!

"Two years ago the Governor was reported to have said that if the drink traffic continues at its present rate of increase, it will destroy Christianity in the Gold Coast."

One of Livingstone's Men

→HE last of David Livingstone's Makololo, and one of a remarkable band of men who played an important part in establishing the British Protectorate in Nyassaland, has recently died. His name was Mlauli, and he was the chief of the Mang'anja people. He accompanied the great missionary on his travels, and was one of the company of Makololo to whom Livingstone gave guns, and a warning to have nothing to do with the slave trade, but to "keep the country for the English." This they did, and when the Scottish missionaries arrived in 1875 they extended them a warm welcome. It was not till years afterward that British administration was established.

A Remarkable Journey

D EV. J. DU PLESSIS, of the Dutch Reformed Church, has been engaged upon a journey which, a few years ago, would have been an almost impossible task. As a member of the Edinburgh Conference Continuation Committee he is in search of needy regions in Central Africa, and studying methods of work among the people. With the most slender resources, one Hausa servant, and some ten or twelve loads, he journeyed through the North Kamerun to the River Shari in French Kongo, along the valley of the Uele to the Nile; then to Uganda, and through East Africa to Mombasa. Unable, on account of the war, to proceed as he intended through German East Africa back to the Kongo, he returned to

Uganda, thence striking west through Toro, south to Lake Edward, across to the Kongo, and so down to Bolopo, where Baptist missionaries had the pleasure of welcoming him. He has now gone down to the Lower Kongo, and proposes to return to the East Coast via the Kasai, Sankuru, on to the Lualaba, thence south through Katanga to the head of the Cape-to-Cairo Railway, and across to his own mission in the Nyassaland and down the Zambesi. The journey is a remarkable illustration of the wonderful way in which the Dark Continent has been laid open.

Germany's Loss in Africa

THE complete conquest of German Southwest Africa on July 9th was preceded—tho the fact was not known until later—by the capture of Ngaundere, an important town in the heart of the German Kamerun, presaging the speedy conquest of that great colony with an area of 191,000 square miles and a population of 2,540,000, the last remaining German colony except German East Africa. The loss of German Southwest Africa was the most serious of all, for that was the most prized of all German colonies and the one which had cost most.

NORTH AMERICA

The Y. W. C. A. at the Exposition

THE building of the Young Women's Christian Association at the Panama-Pacific Exposition is having an average daily attendance of 3,870, and the Club House, erected in the pleasure concession, is rendering a unique service to the girls who are employed in the various attractions. One of the officials of the Exposition has stated "The Exposition management feels itself very fortunate in having the Young Women's Christian Association here. The value of the work from our point of view can not be measured, and our appreciation of all that you are doing can not be put

into words." Among the activities that are being conducted are a cafeteria, a rest-room with a trained nurse, a nursery where mothers may check their babies, a night school for women employees, moving-pictures of Association work, and Sunday vesper services, the attendance at which has numbered as many as 2,100. A man passing through he building stopt one day to say, "If this is applied Christianity, certainly the subject is worth investigation," and many young women to whom the building has been indeed "A House of Friendliness," have exprest their intention of joining the Association when they return to their homes.

Immigration and the War

NE of the marked effects of the European war has been the lessening by about two-thirds of the number of immigrants coming to our shores. An excellent opportunity is thus given to the entire country to consider carefully the heretofore too-much-neglected question of the treatment and protection of the alien after admission. Various agencies are facing this opportunity with seriousness. "The Committee for Immigrants in America" has awakened interest in the naturalization and Americanization of the immigrant. Boards of Education in many cities are united with them in this work. Commissioner Howe and his associates at Ellis Island and commissioners and officers of other ports are giving encouragement to these endeavors, and have inaugurated some excellent plans for improving the methods of receiving the immigrant and caring for those detained.

The Home Missions Council and the Council of Women for Home Missions are seeking to formulate some plan by which the denominational forces engaged in this work at the ports of entry may unify their work and bring it into effective cooperation with all other agencies working toward the same end.

Evangelistic Work Among Russians

THERE are about one million Russians in the United States. of these are Jews but many of them belong nominally to the Russian "orthodox church." In reality they are largely ignorant of what Christianity really means. Rev. William Fetler of Petrograd, who is now in exile, hopes to devote his time during the present war to the evangelization of Russians in the United States. A Convention of Russian and Ruthenian Christians was recently held under his leadership in New York City, and was attended by fiftyeight delegates, some of whom came A Russian Union was from Canada. formed, and the following plans of work decided upon:

The establishing of a brief Bible course for the Russian preachers and pastors and the preparation of a correspondence course of lectures for such Russian preachers as could not attend the Bible course; the publication of a Russian religious monthly; the opening of a Russian Christian immigration home in the city of New York, and the sending out of evangelists.

The Baptist City Mission Society plans to develop its work among Russians with the help of Rev. Michael Lodsin, a missionary at Ellis Island, who hopes to devote his whole time to reaching Russians in homes, restaurants, factories and on the streets of New York.

Mormons and Polygamy

"I T is apparent to all close observers that the Mormon Church does not intend to give up polygamy. It, is plain, on the contrary, that they intend to establish it more firmly and that they will openly proclaim it again as a divine institution so soon as they think they are in a position to do so. Their every endeavor is to strengthen their position by extending their political control."

These statements are attributed to Senator DuBois, of Idaho, and Rev.

Frank L. Moore, Superintendent of Congregational Home Missions in Colorado, says that the good Mormon is actually proud of the institution of polygamy, and preaches it and teaches it in his Sunday-schools. He quotes from the most recently published Sunday-school outlines, and a pamphlet entitled "Doctrines and Covenants," including one called "Revelation on the Eternity of the Marriage Covenant, Including Plurality of Wives. Given through Joseph the Seer." In order to make these and similar facts widely known, the National Reform Association has been conducting for months an Anti-Mormon Crusade.

Prohibition in Canada

BY about 15,000 majority the Canadian province of Alberta has voted dian province of Alberta has voted that the sale of liquor shall be prohibited throughout that domain after July 1, 1916. Under the law all liquors handled for medicinal, scientific, and sacramental purposes after July 1st will be handled by dispensaries under control of the government. Residents of the province may import liquor from other jurisdic-Alberta's decision will have a profound effect in Manitoba, where a referendum is to be taken soon on prohibition. The nine provinces of the Dominion are now abreast of the United States in the fight on the liquor curse. In Prince Edward Island a provincewide prohibitory law is in effect, and in Nova Scotia a prohibition law applies to the entire province except the city of Halifax. In New Brunswick, Quebec, and Ontario local option laws have forbidden the sale of liquor in more than half of the towns. In Saskatchewan the private liquor trade was abolished beginning last July 1st, but a government dispensary system was authorized. A provincial license law alone governs liquor sales in British Columbia, while in the Northwest Territories sale of liquor is regulated by the law of the Dominion.

An Attack on Negro Education

BILL which was introduced in the A Georgia legislature to prohibit whites from teaching blacks in that state was checked in committee. Leading white men in the state supported colored men in their opposition to the bill, and the press spoke out strongly against it. Its author, Senator Way, who claims to be a friend of the colored people, states that he was led to frame the bill because the students from the A. M. A. school in Dorchester, Ga., were so different from the ordinary type of negroes. Friends of mission schools see in this statement a striking tribute to the effectiveness of such institutions. The opponents of the bill are organized and endeavoring to keep it, if possible, from getting out of the committee, as there might be danger of its passage in case it came to a discussion in which race passion should be aroused. Its passage would seriously handicap, in the city of Atlanta alone, such institutions as Atlanta University, Morehouse College, Spelman Seminary, Clark University, and Gammon Theological Seminary.

Industrial Training in Porto Rico

THE Polytechnic Institute at San German, Porto Rico, is giving a Christian industrial education, and laying the foundations for a trained native leadership in the Church. Most of the boys and girls come from poor homes and have little money, but they are glad of an opportunity to work for an education.

The students labor on farm and garden, in the kitchen and dining-room, in the laundry and sewing-room, and in workshops, and so bring the cost of living to the minimum.

The Polytechnic Institute has had its main support from the Presbyterian Board of Home Missions; but the Board has decided that, owing to special financial stress, it can not grant the \$5,000 required for next year's work.

LATIN AMERICA

Mexico Wide Open to the Gospel

A CHRISTIAN worker in Mexico voices the general opinion of missionary experts, when he says that present unsettled conditions have created among the people an unprecedented desire for the Gospel of Christ.

It may surprize some to know that in a great part of Mexico there is comparative peace. Even in districts where fighting is going on, conditions are the same as the found in any war-stricken country. They are not to be compared with the unrest and devastation in the war zones of Europe.

"There is not a state of anarchy in Mexico," writes the missionary. "Bandits do not roam about the country plundering and murdering. The great crisis that Mexico faces to-day is one of finances. Mexican money is practically worthless to-day, making it impossible for merchants to import articles. Nevertheless, people continue to carry on their various trades. The worst conditions are to be found in cities. In the small towns and country districts, work goes on almost the same as usual."

Dr. John W. Butler, of Mexico City, has made the statement that this is the golden opportunity for Christian work in Mexico. The religious interest manifested has never before been equaled. Missionaries are doing a larger work than ever and Protestant mission schools have more students than they can possibly handle.

The feeling against Protestants that strongly prevailed for so many years, is now fading away, since Mexicans are coming to realize that Christ is a vital power to those who trust Him.

Several officers in the various Mexican armies are young men who have attended mission schools, and naturally have created a favorable sentiment toward the missionaries. Mexico needs Christ. More than this, Mexico is beginning to realize her need of Christ.

Social Service in South America

NE thing which the visitor to South America misses from the life of the young people generally, and especially from the lives of the young women, is the absorption in various forms of social service which has in the past few years become almost a passion among large numbers of our Christian young people in North America. The young woman of South America, beautiful and admirable in many ways, has, because of social customs, been taught to look forward only to marriage and home comforts as the ends of her existence. Higher education is therefore considered superfluous for women, and active participation in community betterment movements is almost unknown. In view of that fact, the work of Miss Estella C. Long, in Montevideo, Uruguav, is note-She has organized the first teacher-training class among young women of South America, and the girls are taking hold of their work eagerly. They are using as a text-book a Spanish translation of the late Dr. Hamill's "Legion of Honor" course, and are engaging in many "through-the-week activities" which are excellent forms of social service. They have organized a cradle-roll, and each girl is responsible for enrolling and caring for ten babies. They have also formed a sewing guild to provide clothing for the poor children of their community.

BRITISH ISLES

Indian Students in England

DURING the year ending June 30, 1914, the British Government, through the Department of the Secretary for Indian students, spent £5,769 18s. 10d. for the purpose of being of assistance to Indian students in England. The Report on the work of the Indian Students' Department is of much interest. There are some 1,600 or 1,700 Indian students in schools in England. The need for the Department arises be-

cause of the unfamiliarity of prospective students with the conditions, both social and scholastic, which they will meet in England. They need to be informed of what preparation is necessary for entrance to the colleges; of what courses of study they can most profitably pursue, of where suitable lodgings can be secured, of what colleges are best suited to supply their wants, and a multitude of other things need to be made plain to them.

The Kikuyu Controversy Continued

E CHOES of Kikuyu are still to be heard. Shortly after the publicaheard. Shortly after the publication of the decision of the Archbishop of Canterbury, which was reported in the July Review, a number of clergymen met in Westminster, and adopted the following resolution: "That since the policy of admitting members of separatist bodies to Holy Communion, or of admitting them to preach in the pulpits of the Church, is contrary to ecclesiastical order, those present at this meeting pledge themselves, before renewing their subscriptions to foreign missions or making further collections in their behalf, to obtain in every case an assurance that the practises mentioned above will not be permitted within the sphere of the mission to be supported."

It has been stated that 500 clergymen have pledged themselves to support this action. The Church Missionary Review comments: "It would be interesting to have an opportunity of looking over the list in order to discover how much the Church's missionary work will be affected in the event of the assurance demanded not being given. From another point of view, the humor of the position has not escaped some of the more logical minds of the party to which these gentlemen belong. A correspondent asks in the Church Times whether it lies within his province as a layman to demand such a pledge of a missionary bishop. We may press the further

query, whether it lies within the province of a missionary society to demand it?"

THE CONTINENT

In the Trenches

ONWARD, a young people's paper published in Toronto, has the following to say about war and Christianity:

"A wounded man, speaking of some of his mates, said that in the barracks they used to tell him that they were infidels; that they did not believe in God nor in Christianity—but that after their experience in the trenches they had lost their infidelity. 'They pray now,' said he. 'There are no infidels in the trenches.'

"These men could deride Christian comrades in the quiet of the barracks, jeer at churches and ministers as they lounged idly in English towns, and applaud with great gusto infidel orators in the parks; but when those comrades were smitten dead beside them, or when they themselves, dreadfully wounded, lay upon the cold earth or languished in the hospitals, their infidelity oozed away, and their minds turned back to a mother's prayers, the simple Sundayschool songs, and the words of the great old Book to find there comfort and hope.

"It is the old story which the ages have retold thousands of times over, that the religion of Christ is the one thing which abides all tests—good, supremely good, in peace and in war, in health and in suffering, in life and in death."

The Gospel for Belgian Refugees

A WRITER in the Protestant Women, Dr. G. Smets Mondez, is surprized that so little is done to spread the Gospel in its simplicity among the Belgian refugees in England. He says: "The moment for such an effort seems to me singularly happy; there are many Roman Catholic Belgians de bonne foimore than one thinks—who are dis-

gusted with the attitude of the Papacy toward their poor country. They would be delighted to find a form of faith which would not do violence to their patriotism. This opportunity should be seized to start at once a real Christian and Evangelical propaganda, basing itself more especially on the Gospel of St. John, which is so welcome to so many Belgians who have been obliged to give up sectarian and dogmatic teach-There is, besides, a distinguished Belgian, Comte Goblet d'Alvietta, now Ministre d'Etat and Vice-President du Senat of Belgium, who has always publicly upheld by speech and writings the Protestant propaganda in Belgium."

Religion in German Prison Camps

PROF. ADOLF DEISSMAN, of Berlin University, writes that a mosque has been erected in the prison camp at Wünsdorf, for captured Mohammedans. On July 13th this mosque was dedicated in the presence of the Turkish Ambassador to Germany, Mahmud Mukhtar Pasha, and others connected with the Turkish Embassy in Berlin. The Moslem prisoners were told that the mosque was a gift from the Kaiser.

Other religious services are held in German prison camps. A Church of England service every Sunday, conducted by Rev. H. M. Williams, the British Chaplain in Berlin, and Mr. A. J. Kemp, of the Hamburg Seamen's Mission. Wednesday evening services are interdenominational and are conducted by British prisoners. Roman Catholic mass is celebrated every morning, and German Protestant services at stated intervals. One notice reads:

"In England there has been a great revival of family prayers. The late Lord Roberts started the movement.

"In the camp there is five minutes of common prayer evenings at 9 o'clock.

"The camp services are got up by men in camp for the camp. Suggestions and advice are always welcome."

MISCELLANEOUS

Giving or Relinquishing

"SO Mr. Jones gave \$5,000 to missions at his death, did he?" was asked of a minister the other day. The answer was: "I did not say he gave it, but he left it; perhaps I should more explicitly have said that he relinquished it, because he could no longer hold it." The distinction needs to be kept in mind: one only "gives" when living; he "relinquishes" at death.—Selected.

Catholic Missions Handicapped

ROMAN Catholic Missions are being profoundly affected by the war, and their friends seem to feel that the responsibility to help rests especially upon the Roman Catholic Church in the United States. The need for men is apparently quite as great as that for money. One Tyrolese priest, at work in South India, writes:

"We Catholics must have missioners of every flag in the field. The necessity for this is clearly shown just now, when from India about 45 French priests are being called to the colors, while the Germans and Austrians are cut off from their respective countries so completely that they can not receive alms or even private letters from their friends at home. The sooner American Catholic priests come to the East the better."

Other heads of missionary enterprises m India, China, Japan, and Korea tell the same story of "gaps made in the ranks of the Lord," and of the cutting off of the accustomed money contributions from Europe and the need of help from America. One heavy item of loss is the apparently large number of young French priests called to perform their military duty.

OBITUARY NOTES

Paul D. Bergen of China

D^{R.} PAUL DAVID BERGEN, expression of Shantung Christian College, died the middle of August at his home in West Avon, Conn. He was

appointed to China by the Presbyterian Board in 1883, and altho, in 1892, he was forced on account of health to retire from active service, two years later, in 1894, he was reappointed. In 1901 he was elected president of the Shantung Christian University, which position he held until he was finally compelled by ill-health to return to the United States. Since returning he has been a member of the faculty of the Kennedy School of Missions at Hartford.

Philip W. Pitcher of China

ON July 21st the Rev. Philip W. Pitcher, one of the senior missionaries of the Amoy Mission of the Reformed Church in America, died from heart failure, at Kuliang, China. Last year Mr. Pitcher had a severe illness from which he recovered in large part, but which left him quite weak and unable to carry on his usual heavy tasks.

Mr. Pitcher went out to China just thirty years ago and has rendered efficient service in Amoy.

Wm. M. Upcraft of China

THE REV. W. M. UPCRAFT, for some years a Baptist missionary at Yunan-fu, China, died there August 15 at the age of 55. During the Boxer rebellion Mr. Upcraft acted as interpreter for the British army.

Rev. E. R. Miller of Japan

A FTER completing more than four decades of missionary service in Japan, in the seventy-second year of his age, and while on furlough in this country, the Rev. Edward Rothesay Miller, of the North Japan Mission of the Reformed Church, was taken to his reward on August 7, 1915. His service has been characterized by great faithfulness in the direction of distinctly evangelistic work, and by deep sympathy with the Japanese people. His chief contributions have been in the direction of city and village evangelism, and of literary work in connection with the editing of a Japanese Christian magazine.



The Fight for Peace. An Aggressive Campaign for American Churches. By Sidney L. Gulick, D.D. 12mo., 192 pp., 50 cents. Fleming H. Revell Company, 1915.

Dr. Gulick gives expression to the conviction which prevails among Christians in regard to world-militarism, and seeks to stir the Church to faith in its own vision of world-peace and to leadership in a crusade to win it. He finds the causes of the European tragedy in the selfish ambitions which are the basis national life, and declares that "Golden Rule Internationalism is the only practicable method of establishing world-peace." The Golden Rule must universally be "made supreme in speech as well as in conduct, in the activities of the press no less than in those of diplomacy." Dr. Gulick sets forth in detail the Christian method which should characterize the relations of the United States with Mexico, Japan, and China. "The churches of America should seriously consider the paradox of their apparent interest in foreign missions (for they give some \$17,000,000 annually for this great enterprise), and their apparent indifference to these obstacles which are due to governmental disregard of treaties with Asiatic peoples. For the success of their missions is intimately dependent on the maintenance of the Golden Rule in diplomacy and of Christian treatment of Asiatics in America."

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

This latest book on Missions in the Sunday-school is especially adapted for a text-book to train officers and teachers in the plan, scope, purpose and power of missionary work. If every school would adopt this as a part of a teacher-training course they would find not only a new spirit in the work of the school but greater results in conversions, character-building and service. The studies refer to missions both at home and abroad.

The Bible and Life. By Bishop Edwin Holt Hughes. 8vo., 239 pp., \$1.00, net. The Methodist Book Concern, New York, 1915.

These practical Bible Studies were given as the first series of Mendenhall lectures in De Pauw University. Bishop Hughes has showed clearly and forcefully the bearing of the Bible on Life, Man, Home, Education, Work, Wealth, Sorrow, and Conduct. They will repay a careful study on the part of teachers and students.

Getting Things From God. By Rev. Charles A. Blanchard, D.D. 8vo., 270 pp. 75 cents. Bible Institute Colportage Association, Chicago, 1915.

Prayer is either the greatest force or the greatest farce in the Christian life. Dr. Blanchard shows what prayer is and how prayer life may be developed and become a power in the experience of those who are willing to pay the price. It is a Biblical and a practical study.

The Speaker's Handbook. 64 pages.
Published by the Executive Committee
of the United Missionary Campaign,
Metropolitan Building, New York.

No volume in the same space gives so many valuable suggestions for missionary speakers. There are ideas gathered from many sources concerning prayer, the press, addresses, study, team work, leadership, recruits, money, administration, etc.

Board of Missionary Preparation. Fourth Report. Dr. Frank K. Sanders, Director. Paper covers. 8vo., 427 pp. 50 cents. Board of Missionary Preparation, New York, 1915.

There is no clearer indication of the development of the science of missions and the thoroughness with which the whole subject is studied to-day than this report of one of the Boards associated with the Foreign Missions Conference of North America. The Board is made up of experts on Missions and Education, and the work is divided among over 100 men and women who study and report on the best type of preparation required for the various Foreign Mission fields-China, India, Japan, Latin America, the Near East (Moslem Lands), Pagan Africa—Educational Missions. and Language Study. The report of each committee is thorough and complete, and includes a list of books for the study of missionaries and of candidates. The report is worthy of careful study by missionaries and by the faculties of theological seminaries, universities, and schools of missionary preparation.

Negro Year Book. An Annual Encyclopedia of the Negro. Monroe N. Work, Editor; paper, 8vo., 429 pp. 25 cents net. Negro Year Book Publishing Co., Tuskegee Institute, Alabama, 1915.

This is the volume from which come most of the interesting facts and figures in regard to the progress of American Negroes. In business, education, religion, and social development their advancement has been remarkably encouraging.

The Japanese Problem in the United States. By H. A. Mills. Illustrated. 8vo. 324 pp. The Macmillan Co., 1915. This is a real problem and calls for serious study and a solution. It involves the future of America (especially the Pacific Coast), and of Japan, as well as the relations between the two countries. Mr. Mills, who is professor of Economics in the University of Kansas, has made a comprehensive

study of the subject, and gives the facts that must form the basis for conclusions. There are now nearly 100,000 Japanese in the Western States. They are clannish and difficult to assimilate. Only about one-tenth have their wives in America, and their moral ideals are very different from those of Christian American mothers. The moral danger is great, and there is need for more aggressive missionary work among them. They greatly complicate the problem of wages and labor in the West, but are peaceable and generally law-abid-The author advocates a new immigration law, applicable impartially to all races, which will limit the immigration annually from any foreign land so as not to exceed 5 per cent. of those from that land who have taken out their second papers and the number born of immigrant parents. This will relieve the feeling in Japan concerning America's discrimination against Japanese, and at the same time will limit all immigration on a common basis. No discrimination against them should be made after they have been admitted; also only those who would be eligible to American citizenship should be admitted.

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

As the wife of the American Ambassador to the court of Japan, Mrs. Anderson enjoyed special opportunities of coming under the spell of Japanese courtesy, history, natural beauties, and romance. She witnessed exclusive functions, met many of the nobility of the land, and learned much that the ordinary resident or visitor would miss. She used her privileges to good advantage, and has given us a volume of The reader is introduced rare charm. to the cream of Japanese art, history, literature, society, and customs, and so comes under the spell of country and people. Mrs. Anderson also knows

something of Japanese religion, and of Protestant missionary work. Her chapter on "New Light for Old" gives credit to Christianity for Japan's progress, tells of Miss Tsudo's school for young women, and writes appreciatively of the various missionary agencies, but from rather limited study and observa-The author believes that Japan needs Christianity, but that the form of Christianity "ultimately evolved in Japan will have very little in common with its various prototypes in Orient."

Thirteen Years in Mexico. Letters of the Rev. Charles W. Drees. 276 pp. The Abingdon Press, New York.

These interesting letters afford a readable record of his experiences in the early days of Protestant missionary work in this now storm-tossed country. The letters have been arranged and edited by his wife, who has had particularly in view the young people of the churches whom she is eager to have interested in the evangelization of Mexico. She has done her work with literary skill and sympathetic fidelity.

"Rome." In Scripture and History. By F. C. Jennings. Pamphlet. 10 cents. Charles C. Cook, New York, 1914.

This brief "exposé" of the Roman Catholic Church gives many indisputable facts with which people should be made acquainted. While our readers will not agree with all the positions taken, it is clear that until the Papacy is revolutionized and regenerated there is evidently no true basis for cooperation with evangelical Christians, and much reason to oppose the teachings and practises that are distinctive of Romanism.

Among Missions in the Orient. By J. S. Hartzler and J. S. Shoemaker. Illustrated. 8vo. 467 pp. \$1.50. Menonite Publishing House, Scottdale, Pa., 1912. To be obtained from J. S. Shoemaker, Freeport, Illinois.

The tour of which this volume is a report was taken five years ago, and included a journey across Europe, into Palestine, Egypt, and India, and back to America by way of China and Japan. It is full of interesting detailsand of others not so interesting. illustrations are good in quantity and subject, but poor in quality. The narrative is an intelligent running comment on places and people by travelers who had eyes to see and hearts to appreciate the spiritual importance of conditions and needs in the Orient.

The Annual Report of the Scripture Gift Mission of London reads like a romance, and deals almost entirely with the work among British soldiers and sailors and those of the Allied nations. A copy will be sent to any friend enclosing 3d. Thousands and thousands of copies of God's Word have been circulated which must be watered. Everybody can pray to the Lord of the Harvest in earnest tones that the brave men may be led to a saving knowledge of the Lord Jesus Christ before they are called upon to pass from time into eternity.

The Chairman of the Mission is the Rev. Preb. H. W. Webb-Peploe and the Secretary, Francis C. Brading, Strand, London, W.C., who will gladly give any further information which may be desired.

NEW BOOKS

"Called." By E. May Crawford. 8vo., 183 pp., 2s. 6d. net. Church Missionary Society, London, 1915.

Christian Psychology. By the Rev.

James Stalker, D.D. (Second edition.)
12mo., 281 pp., \$1.25 net. George H.
Doran Co., New York, 1915.

The Three R's of Rescue Mission Work
—Ruin, Rescue, and Recovery. By
Philip I. Roberts. 12mo., 63 pp. Fleming H. Revell Co., New York, 1915.

Christianity and the Jew. An Appeal to
the Church of Christ to Preach the

the Church of Christ to Preach the Gospel to the Jew. By Delaware W. Scott. 12mo. 100 pp. 75 cents, net.

Scott. 12mo. 100 pp. 75 cents, net. Standard Pub. Co., Cincinnati, 1915.

History of Christian Missions. By Charles Henry Robinson, D.D. 8vo., xiv-533 pp. \$2.50, net. Charles Scribner's Sons, New York, 1915.

Village and Town Life in China. By Y. K. Leong, LL.D. xi-155 pp. 5s., net. Allen & Unwin, London, 1915.

The Fourth Report of the Board of Missionary Preparation (for North America). Edited by Frank Knight Sanders, Ph.D. 427 pp., 50 cents. Board of Missionary Preparation, New York,

China and the Gospel. An Illustrated Report of the China Inland Mission, 1915. 98 pp. China Inland Missions, Philadelphia and London, 1915.

Annual Report and List of Contributions for the Year 1914 of the Methodist Missionary Society of Australia. Illustrated, 107 pp. Methodist Mission-ary Society, Sydney, Australia, 1915. Children of Wild Australia. Hy Herbert

Pitts. 16mo., 90 pp., illustrated, 60 cents, net. Fleming H. Revell Co., New York, 1915.

In the Land of the Cherry Blossom. By Maude Whitmore Madden. 12mo., 192 pp., illustrated. 75 cents, net. Fleming H. Revell Co., New York, 1915. The Church Vacation School. A Dis-

cussion of its Principles, with Practical Suggestions for its Foundation and Administration. By Harriet Chapell. 12mo., 160 pp., 75 cents, net. Fleming H. Revell Co., New York, 1915.

The Western Hemisphere in the World of To-Morrow. By Franklin Henry Giddings, LL.D. 16mo., 48 pp., 35 cents, net. Fleming H. Revell Co., New York, 1915.

The Gospel of Jesus and the Problems of Democracy. By Henry C. Vedder. ix-410 pp. 6s. 6d., net. Macmillan, London, 1914.

The Expansion of Russia. By G. H. Skrine. 6s., net. Cambridge University

Press, 1915.

Russian Life To-day. By Bishop Bury. 270 pp. 3s. 6d., net. Mowbray, London, 1915.

Woman's Mysteries of a Primitive People. By D. Amaury Talbot. 252 pp. 10s. 6d., net. Cassell, London, 1915.

On Some Painters of the Renaissance. By Mrs. Sinclair Stevenson. National Council Y. M. C. A. of India and Ceylon, Calcutta, 1915.

Arabia Infelix, or The Turks in Yamen. By G. Wyman Bury. x-213 pp. 7s. 6d., net. Macmillan, London, 1915.

Stories of Indian Gods and Heroes. By W. D. Munro. 253 pp. 5s., net. Harrap, 1912,

Origin of the Chinese People and Their Script. By the Rev. John Ross, D.D. Bishop, Edinburgh, 1915.

PAMPHLETS

The Iron Cross. By James Church Alvord. 31 pp. 10 cents. M. H. Leavis, West Medford, Mass., 1915.

Kikuyu. By the Archbishop of Canterbury. 70 pp. 1s., net. Macmillan Co., London, 1915.

Foreign Missions Conference of North America. Being the Report of the Twenty-Second Conference of Foreign Mission Boards in the United States and Canada. At Garden City, New York, January 13-14, 1915. 235 pp. 20 cents. Foreign Missions Conference, 25 Madison Avenue, New York, 1915.

The Meat of the Melon. Being a brief

setting forth, under the figure of the luscious and popular fruit of Southern fields, of the work of the Home Mission Board of the Southern Baptist Convention, for the fiscal year 1914-1915. By Victor I. Masters. Home Mission Board of the Southern Baptist Convention,

Atlanta, Georgia, 1915.

Report of the First General Conference of the Hebrew Christian Alliance of America. Held in the Assembly Hall, United Charities Building, New York, April 6 to 9, 1915. Pp. 48. Hebrew Christian Alliance of America, New York, 1915.

A Great Counterfeit, or, The False and Blasphemous Religion Called Russelland Millennial Dawnism. As Taught in a Series of Books, entitled "Studies in the Scriptures." By I. M. Haldeman, D.D. Pp. 39, 10 cents. Charles C. Cook, 150 Nassau St., New York, 1915.

The Seven Great Parables. By Mrs. George Needham. Pp. 47, 10 cents. Charles S. Cook, New York, 1915.

A Song of Praise in Time of Battle. Being the Jubilee Report of the China Inland Missions. Pp. 11. China Inland Missions, London and Philadelphia, 1914.

Two Men and Russellism. By I. M. Haldeman, D.D. Pp. 64, 10 Charles C. Cook, New York, 1915. Presbyterian Foreign Missions. for Missionary Meetings, 1915.

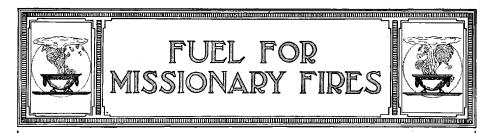
Hints December. Board of Foreign Missions, 156 Fifth Avenue, New York, 1915.

Raymond Lull and Six Centuries of Islam. By the Rev. H. U. Weitbrecht, Ph.D., D.D. 1d., net. Society for Promoting Christian Knowledge, London, 1915.

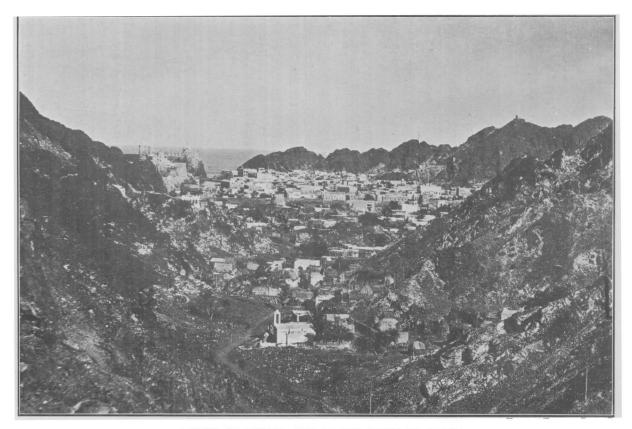
Guaranteeing the Future. American Baptist Foreign Mission Society, Boston, 1915.

Report upon the Conditions and Needs of the Indians of the Northwest Coast. By Samuel A. Eliot, Member Board of Indian Commissioners. 28 pp. Washington, D. C., 1915.

The Dawning of the Morning. Including "The Civilizing Effect of Missions in Asia Minor," by Wm. M. Ramsay; "The Menace and Challenge of Islam," by F. G. Coan; "The Birth of Bulgarian Protestantism," by D. N. Furnajieff; "In the Throes of War." 40 pp. 6d. Bible Lands Missions' Aid Society, London, 1915.



- 1. The worst massacre of Christians that has taken place in the last thousand years is now going on in Asiatic Turkey. Who is responsible? The American Government has protested. What next? (See page 841.)
- 2. There are hundreds of thousands of Indians in South America to whom the message of Christ has never been presented in any form. These constitute an appealing field for missionary effort. (See page 809.)
- 3. The Christian workers at the Panama-Pacific Exposition are conducting a night-school and using other means to prepare the 1,500 young women employees for work when the Exposition closes. (See page 831.)
- 4. The Armenians are people whose history goes back 4,000 years. They occupied Asia Minor long before the Turk. Their church dates back to apostolic times. Why are they being exterminated? (See page 845.)
- 5. Over one hundred Latin-American students were entertained at the summer conferences of the North American Student Movement last June, and many went away with new Christian life-purposes that promise much for their respective countries. (See page 817.)
- 6. A Christian professor in a government normal college in Japan has been asked to give a course of 30 lectures on Christianity. (See page 851.)
- 7. Mr. Sherwood Eddy has started for India to conduct student evangelistic meetings in India, similar to those among Chinese students which have been productive of such great results. (See page 808.)
- 8. A worker in Buenos Aires asked the first twenty men whom he met on the street what they knew of the Bible. They represented six nationalities, and fifteen of them knew nothing whatever about the Bible, while only three had read any portion of it. (See page 864.)
- 9. The Protestant Episcopal Church Board of Missions has not only secured its desired Emergency Fund of \$375,000 by the "one day's income" plan, but has obtained \$20,000 more than the usual gifts on the regular apportionment. (See page 866.)
- 10. The faith of many of the younger Mormons in their religion and its founder has been shaken by the statement of Egyptologists that certain documents which they had reverenced as the writings of Abraham are among the most common of Egyptian antiquities.
- 11. The Bible is being used as a text-book in several Chinese government schools, and in India is considered by many British officials the most valuable ally of the Government in carrying out their high aims for the people. (See page 872.)
- 12. The Buddhist scandals in Japan, involving the misappropriation by the priests of hundreds of thousands of dollars, are leading many thoughtful Japanese to renounce Buddhism and to study and accept Christianity.



A VIEW OF MUSCAT—ONE OF THE DOORS TO ARABIA

Muscat is on the Persian Gulf and is one of the stations of the Arabian Mission of the Reformed Church in Arabia

THE

MISSIONARY REVIEW



OF THE WORLD



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CALLS TO PRAYER

NEVER have there been more urgent and incessant calls to sacrificial prayer, service, and giving than there are to-day.

In Europe, Asia, and Africa there are the millions of struggling, dying men giving their lives for what they believe to be the call of duty and humanity-some of them believe they are answering the call of God. There are the physicians and nurses caring for the wounded, and the chaplains and other Christian workers distributing Testaments and booklets to those in trenches, hospitals, and prisoncamps. These are unusual opportunities which are bringing rich results in conversions. There are the appeals from Persia and Turkey for the intervention of God and for human help to relieve the distress of widows, orphans, and other destitute thousands.

In Mexico, tho there is talk of recognizing General Carranza, there still seems small hope for permanent peace through any of the contending forces. All of the leaders are inefficient and self-seeking. The country is being desolated, and the outlook for good government is dark. It is time to pray that God's solution of the problem may be discovered and followed.

In China, the hoped-for reforms under the republic have been only slightly successful. A new convention is to be called early next year to decide the question as to whether China shall or shall not return to a monarchy.

In India there is native unrest, and German missions are almost at a standstill through the internment of those in charge of the work. Africa is, in many parts, a battle ground, where the natives see their white

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

masters engaged in deadly combat. Pray also for Africa.

North America is entering on its winter campaigns-commercial, political, religious. The Laymen's Missionary Movement has recently opened its national campaign in Chicago and is to hold meetings in 75 centers to arouse the men of the church to their responsibility in the world-wide work of Christ. call to prayer is for the guidance and power of the Holy Spirit, for the Mission Boards and their officers, for the speakers and other workers, for the delegates and the churches, for a deepening of spiritual life and a more earnest spirit of prayer at home and "The neglect of prayer by the church at home means defeat at the front of battle," says Robert E. Speer.

RELIGIOUS ADVANCE IN SOUTH AMERICA

A FTER the long night of four hundred years of misrule and religious intolerance and superstition in South America there is the flush of the dawn of a new day.

- I. Substantial religious freedom is nearly continent-wide. While in Peru Protestant worship can not be advertised, services are not disturbed. In the interior towns of some of these countries there are still some evidences of opposition and persecution. In Bolivia, while there is a statutory grant of religious liberty, the enforcement of the law is lacking, and Christians suffer boycott and opposition, both open and secret.
- 2. There is a growing opposition to union of Church and State in nearly every South American country; this growth of opposition is evident

- even where the Church, as in Chile and Argentina, is still subsidized in a measure by the State. The mixing of the Church in politics is increasingly resented. In Uruguay there is practical separation of Church and State.
- 3. The distribution of the Bible is increasing in spite of the keen opposition of the Catholic Church leaders. Penzotti was imprisoned in Peru for its sale. When told he would be released if he ceased to sell and preach the Word, he said that his bones would rot first in prison. some places in South America, where the opposition was formerly strongest, the Catholic Church is now even encouraging the sale of the Book. In Brazil Protestant missions are called In Bolivia, as in Bible churches. some places in the interior of Brazil, the Roman Church, and officials under its influence, still seriously hamper the circulation of Scriptures by Bible Society colporteurs. In 1914 the two Bible Societies circulated 388,807 Scriptures.
- 4. A growing democracy. South America for years has been ruled by an oligarchy, a professional class which has fattened off political control, while the mass of the people have suffered. Argentina is leading the way to better things by a law requiring all citizens to exercise voting privileges, and by a large Socialistic party which is demanding accountability of office-holders to the people. A Socialist demonstration of 15,000 occurred last March at Buenos Aires.
- 5. The upper classes are being reached for Christ. Evangelical missions began among the poor, and until recently no statesmanlike effort has been made to reach the waiting educated and wealthy class, in which the

men are indifferent to the dominant Church. In Chile and Uruguay some notable men have been reached, and with better church-buildings and more educated native preachers, this movement will become more pronounced. The educated men are awaiting a leader to crystallize this growing sentiment toward a Protestant form of worship. In Brazil Rev. Alvaro Reis is such a leader.

6. New ideals for social service are being developed. The educational aim for boys has been professional and political life; for girls, preparation for marriage. Education for useful service to the community and State has been neglected. In Argentina, for the first time, the social purposes of education are now being emphasized by Dr. Nelson, Superintendent of Secondary Education for the State. His book on this subject is the first native contribution to this theme, and is to be followed by others.

Ιn Mr. Morris's philanthropic schools at Buenos Aires an educational example has been set in the remarkable results of industrial education of the poor and in the spirit of service to the home, community, Over five thousand are and state. gathered in these schools. sets of clothing are given annually to the children who are too poor to be admitted to the public schools. It is clear salvage work of the most impressive kind.

7. The new emphasis on social and physical recreation. Spanish social standards have practically shut out young people from social acquaintance excepting as chaperoned, and from physical exercise. Gradually, through the influence of the

Protestant Church, young people are meeting for games and social purposes under wholesome conditions. Physical exercise has been recently introduced for the first time at Rio de Janeiro by the joint effort of Rev. H. C. Tucker, of the Brazil Sunday-School Union, and the American Bible Society, and the Y. M. C. A. The new public-school plans at Rio call for gymnasium and playgrounds. In Buenos Aires, during the last year, the first set of Spaulding apparatus has been introduced for school exercises.

8. The literature is being purified. At the source of much of South America's impurity will be found a vile literature from French and Spanish sources. This is publicly vended and vilely illustrated and open to view, and purchased by boys and young men in all the South American cities. Quite recently, La Nacional, at Buenos Aires introduced a cheap library in Spanish, composed of best literature from all sources, and this is being vigorously pushed into circulation. American publishers are also circulating reprints in Spanish of choice literature. Such books as Smileys' "Self-Help" are having a good sale.

9. Christian education is developing sympathy. Gradually the results of education through Christian Protestant institutions is being manifest in the conversion of parents, in a new sympathy for Protestant work, and in the gradual preparation of a leadership. The quality of the native leadership needs toning, and plans are being pushed with increasing success by the Y. M. C. A. to enlist young men in the university life. Such Christian institutions as the

Anglo-American colleges in Bolivia are having marked influence through the high-grade character output of the graduates. The Mackenzie College at Sao Paulo, Brazil, the Methodist Girls' Schools at Rosario, Argentine, and Santiago, Chile, are instances of institutions having a strong influence. As moral education receives a higher rating in South America, Christian institutions will assume positions of leadership.

in the Methodist and Presbyterian work of the West Coast, also in the mission work in such places as Rosario in Argentine, and under the preaching of Rev. Alvaro Reis in Rio, Brazil. The Latin temperament makes this a fruitful line of approach, and mass movements may easily result from the Gospel appeal by consecrated men.

11. The Sunday-school opportunity. The welcome given in all the native churches in the recent Sundayschool tour of South America was marked by large gatherings, a friendly spirit and an eagerness for help in making the Sunday-school efficient educational and evangelisas instrument. Rev. George Howard, born in South America, an educated Sunday-school enthusiast and a fine Spanish linguist, has been appointed the Sunday-school secre-South America by the tary for World's Sunday-school Association, to act under a committee of the Missions doing work in South America. He is preparing himself to lead a continent-wide Sunday-school movement, to develop a better literature, and to utilize the Sunday-school as the most widely effective agency to win a continent.—Frank L. Brown, Secretary of the World's Sunday-school Association.

RENEWED INTEREST IN MISSIONS TO MOSLEMS

MASSACRES and other efforts to blot out the Christian races of Persia and Asia Minor have aroused corresponding truly Christian interest in the welfare of these peoples and in the need for the conversion of Mohammedans to Jesus Christ, the Savior from sin, and the Prince of Peace. A remarkable meeting was held in New York on October 1st in Fifth Avenue Presbyterian Church under the auspices of the American Christian Literature Society for Moslems (Interdenominational). In spite of a downpour of rain that would have dampened the ardor of most congregations, two thousand people gathered to listen to an address by Dr. Samuel M. Zwemer of Cairo, on "The Present Crisis in the Moslem World." This masterful address, which will appear subsequently in the REVIEW, set forth the need of Mohammedans for the Gospel revealed by Jesus Christ, the natural products of Islam as seen in the present massacres, the great present opportunity of reaching these millions of Arabic-speaking peoples with the truth through the printed page. The close of the present war will almost certainly mean the opening of the Mohammedan world to Christian influence as never before. This seems to be the last struggle of a dying religion which appeals to force of arms and edicts for support rather than to the truth of its creed and the character of its adherents.

The Dardanelles have not yet been

forced; and Bulgaria's entrance into the affray may delay the final outcome of the struggle. Constantinople has not yet fallen. Some of the missionaries have thought it best to send away wives and children from the scene of turmoil, but the large majority of this advance guard of Christianity remain at their posts to render what aid they can to those in dire distress, and to prove by their sacrificial lives the reality of the love and power of Christ.

THE PLIGHT OF THE ARMENIANS

N another page will be found the story of the wholesale massacre and deportation of Armenians by order of the Turkish government. Whoever is responsible for this dastardly deed must expect to pay a heavy penalty when God's time of reckoning comes. It is said, on good authority, that when the American Ambassador, Mr. Morgenthau, asked the German Ambassador to use his influence to stop the wholesale murder, the latter replied: "I can not; these people should have been eliminated long ago." In any case, it is useless to deny the established fact of the massacres, and Germany must bear a heavy responsibility for not intervening to stop such butcheries by her Moslem ally.

The German viewpoint is given in the August number of Sonnenaufgang (Frankfort, Germany), which says: "After the constitution of 1908 hope arose in the hearts of the Armenians. Therefore the slaughter of 1909 made the despair the worse. Russia incites the Armenians and Kurds in the province of Van; England and France arouse hopes among the Armenians of the south-

west. After the breaking-out of the war the Armenian revolutionists of Van joined the Russians, and those at the Mediterranean Sea conspired also against the government. consequence of this is slaughter in the north and deportation by force from the southwest and, of course, great misery of the innocent. To help this, the mission (the German Aid Society) is doing its best. The guilt of the one and the misfortune of the other does not make it very easy for the German Mission. And yet it is her work to be the peacemaker among the nations of the Turkish government wherever possible. It is also reported that Germany has protested against the massacres.

The article on another page also tells the main facts about the Armenian people—their long history, their racial characteristics, and their religious beliefs. Their church dates back to apostolic days, and while, like most of the ancient historic churches, its early beliefs have become mixed with error and its life has become formal and lax, still this church has kept alive a belief in God and is sympathetic toward Christ and the Bible. It is among them that most of the work of the American missions has been carried on for almost a century.

It is reported that 800,000, or one-half of the Armenians in Eastern Turkey, have been killed, deported, kidnapped, or have died as a result of the Turkish cruelty. Those destroyed and deported include the most able and intelligent leaders in the Protestant and Gregorian churches; the pastors and teachers, the lawyers and merchants. Whole mission-schools and colleges have been

almost or quite depopulated; churches have been burned and villages laid waste. Some of the Armenians in the Van district have escaped to Russia; some 5,000 or more others in Southern Asia Minor have found refuge in Egypt. Rev. Stephen Van R. Trowbridge, formerly a missionary in Aintab, Turkey, and now a representative of the World's Sunday-School Association in Cairo, has appealed for immediate help for these destitute sufferers.

It is gratifying that the American Government, that failed to protest against the invasion and despoliation of Belgium, has protested against unprovoked and inexcusable Americans murder of innocents. have sent money for Belgian relief, for Persian relief, and are now forwarding funds for the Armenian sufferers. If steps are not taken soon to end these atrocities there will be no Armenians left to relieve. many of them may not be Christians of an evangelical type, they are, nevertheless, suffering because they are Christians in name and not Moslems.

WORLD-WIDE WORK FOR CHIL-DREN

THE World's Sunday-school Association, which includes the world in its field and all Protestant Christian denominations in its membership, is made up of over 24,000 Sunday-schools with 27,000,000 pupils. It was founded in London in 1889, and has since spread to all parts of the world. At a dinner in New York, given by Mr. H. J. Heinz, chairman of the Executive Committee, Dr. John R. Mott exprest his conviction that there is to-

day extreme urgency that the campaign be earnestly pushed to win the coming generation to Christ. Dr. Samuel M. Zwemer gave a convincing appeal for the eighty millions of Moslem children, who have no modern schools, no uplifting home training, no pure literature, and no right idea of God. Mohammed could not have said: "Suffer the little children to come unto me for of such is the kingdom of Islam," for Mohammed's life, his home, his heaven were such as would blight the purity of childhood.

It is to reach the millions of neglected children in Moslem lands, in India, in Africa, in China, in South America, and in Japan, that the World's Sunday-school Association is working to-day. Mr. Frank L. Brown is the secretary in New York and Rev. Carey Bonner in London.

A CHANGE OF TACTICS IN INDIA

HITHERTO the missionary work in India has almost necessarily been confined largely to the lower castes and outcastes. These people have been more ready to accept Christianity and have come in such numbers that the time and strength of the missionaries has been overtaxed to instruct them. Now, however, more systematic effort is being made to reach the higher castes and educated classes, and from them to recruit leaders.

Mr. Sherwood Eddy, whose work among the students and higher classes in China has been so greatly blest, sailed last August for India to conduct there a series of union evangelistic services. First, he is holding training conferences for pastors, catechists, teachers, and other

Christian workers in South India. These conferences are in preparation for the effort to win the middle and upper classes to Christ's standard. The Church has been prepared for this work in a remarkable way, and there is, in India, a great spirit of prayer and expectation. All the Presbyterian and Reformed churches in South India are uniting in the movement.

A second part of Mr. Eddy's program is to break through the serried ranks of caste in the colleges of India. Few of the Brahmins and highcaste students have been touched by The mass the Christian message. movements have been wholly among the lower and outcaste classes. But the Gospel of Christ is the power of God unto Salvation unto every one-including the Brahmin-that believeth. Has not the time come to prove Mr. Eddy is holding this true? meetings for thousands of these highcaste Hindus who are attending the Christian colleges—and others in the large cities. Only God can achieve the desired results—but He can and will, in response to believing prayer and faithful witnessing. The dates are as follows: South India, Conferences—September 16th to 30th; South India, evangelistic campaigns (Bangalore, Vellore, Madura, Palamacottah)—November 1st to 18th; North India, evangelistic campaigns (Ahmednagar, Delhi, Agra, Lucknow, Calcutta, and special colleges) -November 22d to December 25th.

Mr. Eddy expects to arrive back in America on February 1, 1916. He asks for prayers of Christians at home, as he engages in the work which is the most difficult he has ever attempted.

RECRUITS FOR THE FRONT

I N spite of the unrest in the world, and the danger of travel on the sea; in spite of the financial depression that has curtailed the income of many Christian givers; in spite of the uncertainty as to the outcome of the great war, missionaries continue to leave England and America to carry the Gospel to those in non-Christian lands.

In London recently, the Church Missionary Society held a farewell meeting to bid Godspeed to 148 missionaries, 40 of whom were going out for the first time.

A remarkable report of the largest party of missionaries that ever sailed for their field on one steamer, comes from Mr. Mason Olcott, a Princeton honor-man, who recently left his home of culture in New York to serve in Vellore, India. Mr. Olcott writes of 140 missionaries who sailed from San Francisco on the S.S. Mongolia on August 25th. these, 84 were bound for China, 23 for Japan, 14 for India, 8 for Korea, 5 for Siam, 1 for Burma, and 1 for the Philippines. They were going out to engage in many lines of service-Evangelistic, educational, medical, nursing, executive, orphanages, Y. W. C. A. and Y. M. C. A.—under 16 different denominations and other religious organizations. The returning missionaries had already served a total of 739 years. Who can foretell what sacrifice and joyful service may be in store for the 80 new missionaries.

The difficulty and danger of present-day travel is indicated by the recent experience of a party of 32 missionaries who sailed from America for Egypt and the East on the Greek

steamer Athinai. The vessel took fire in mid-ocean and burned fiercely. A wireless call brought help, and the passengers were safely transferred to the Tuscania, which brought them back to New York. Nothing daunted, the missionaries, in spite of the loss of their goods, were soon headed again for their fields of service. They were not, like Jonah, fleeing from the Lord's work, but, like the apostle Paul, were not to be hindered by adversaries and obstacles.

CHANGES IN HAITI

L IBERTY is not synonymous with independence. Small, weak nations that are unable to preserve stable governments or to protect life and property seem destined to come under the control of stronger nations. A friendly power may control a smaller nation to the great advantage of the latter. Already Porto Rico is reaping the benefits of American administration, and Hawaii and the Philippines are in much more prosperous and enlightened condition than they would be if self-government were attempted.

After years of turmoil and perenial revolutions in Haiti the American Government has found it necessary to establish, for a time at least, a protectorate over the "Black Republic" of the West Indies. is no doubt that the little republic needs the strong hand of a big brother to put an end to the internal conflicts, the graft, and political turmoil. The small boy may not relish the discipline and restraint, but the friends and neighbors will appreciate it. Mexico would profit by a similar arrangement, but is so large that she should be expected to govern herself.

The United States Government has submitted the following ten-year program to the new Haitian President, General Dartiguenave, with the request that he sign it promptly:

- "1. A Haitian receivership of customs shall be established, under American control.
- "2. A native Haitian rural and civic constabulary is to be established under the command of American officers.
- "3. Through its customs-control the United States shall govern absolutely all expenditure of public moneys to the extent necessary to prevent speculation and safeguard the interests of the American people.
- "4. Haiti shall cede no portion of her territory to any nation other than the United States of America.
- "5. All revolutionary forces are to be disarmed.

Secretary Lansing refers to the arrangement as a "protectorate," and says:

"We have only one purpose-that is, to help the Haitian people and prevent them from being exploited by irresponsible revolutionists. These are not properly revolutions; they are unorganized enterprises which invoke no question of principle, and they are ruining the country. While they are in progress people are starving in the streets of Port au Prince because they can not secure the supplies of food which abound in the country. Things have been going from bad to worse, and something must be done. The United States Government has no purpose of aggression and is entirely disinterested in promoting this protectorate."

The only Protestant missions in Haiti are those of the Protestant Episcopal Church and of the colored branches of the Methodists and Baptists.



COMING EVENTS



November

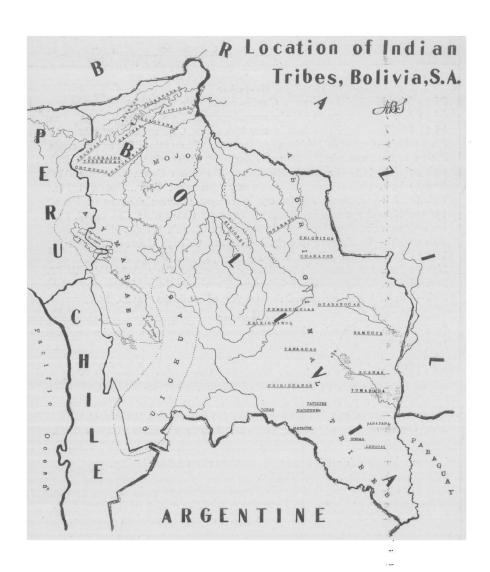
2d to 5th-Medical Missionary Conference, Battle Creek, Mich. 3d to 5th, 7th-Laymen's Missionary Movement Convention, Wichita, Kan. 3d to 5th, 7th-Laymen's Missionary Movement Convention, Baltimore, Md. 7th to 10th—Laymen's Missionary Movement Convention, Philadelphia, Pa. 7th to 10th-Laymen's Missionary Movement Convention, Mitchell, S. Dak. 10th to 12th, 14th—Laymen's Missionary Movement Conv., Milwaukee, Wis. 10th to 12th, 14th—Laymen's Missionary Movement Conv., Portland, Me. 14th to 17th-Laymen's Missionary Movement Convention, Boston, Mass. 14th to 17th-Laymen's Missionary Movement Convention, Cincinnati, O. 16th—Provincial Synod Protestant Episcopal Church, Richmond, Va. 16th to 19th-Conference in Behalf of Israel, Chicago Hebrew Mission. 21st to 28th-Home Mission Week. 28th to Dec. 1st-Laymen's Missionary Movement Conv., Wheeling, W. Va. 28th to Dec. 1st-Laymen's Missionary Movement Conv., Waterbury, Conn. 29th—The 40th anniversary of the opening of Doshisha, Japan, 1875.

December

1st to 3d, 5th-Laymen's Missionary Movement Convention, Manchester, N. H. 1st to 3d, 5th-Laymen's Missionary Movement Convention, St. Louis, Mo. 5th to 8th-Laymen's Missionary Movement Convention, Cleveland, O. 5th to 8th—Laymen's Missionary Movement Convention, Albany, N. Y. 6th to 11th—Meeting of the Council of Women for Home Miss., Atlanta, Ga. 8th—The 75th anniversary of the sailing of Livingstone for Africa, 1840. 9th to 12th—Laymen's Missionary Movement Convention, Toledo, O. 25th—Tenth anniversary of the National Missionary Society of India, 1905.

January

The one hundredth anniversary of the American Bible Society. 2d to 9th—World's Week of Prayer. 12th to 14th—Foreign Missions Conference, Garden City, L. I. 17th—Fifteenth anniversary of the death of Elias Riggs of Turkey, 1901. 19th to 21st-23d Laymen's Missionary Movement Convention, Houston, Tex. 19th to 21st, 23d-Laymen's Missionary Movement Conv., Duluth, Minn. 23d to 26th—Laymen's Missionary Movement Convention, New Orleans, La. 23d to 26th-Laymen's Missionary Movement Convention, St. Paul, Minn. 23d to 26th—Laymen's Missionary Movement Convention, Minneapolis, Minn. 23d to 26th—Laymen's Missionary Movement Convention, Rochester, N. Y. 26th to 28th, 30th—Laymen's Missionary Movement Conv., Jackson, Minn. 26th to 28th, 30th-Laymen's Missionary Movement Conv., Fargo, N. Dak. 26th to 28th, 30th-Laymen's Missionary Movement Conv., Reading, Pa. 29th—Fiftieth anniversary of sailing of James Chalmers for South Seas, 1866. 30th to Feb. 2d-Laymen's Missionary Movement Conv., Wilmington, Del.



A NEGLECTED AREA OF THE NEGLECTED CONTINENT Drawn by Rev. Gerhard J. Schilling, D.D.



THE HOME OF SOME OF THE NEGLECTED AIMARA INDIANS, IN BOLIVIA

Unevangelized South America

THE CALL OF TEN MILLION NEGLECTED INDIANS

BY REV. GERHARD J. SCHILLING, D.D., BUENOS AIRES, ARGENTINE Missionary of the Methodist Episcopal Church (North)



URING my stay in the United States I have often been asked: What is the use of sending missionaries to South America, when

all the Southern republics are Christian of the Roman Catholic type?

An experience born of many years' residence in Argentine, Chile, and Bolivia has taught me that every reason which makes it necessary to preach the Gospel in North America is equally applicable to South America. Besides this, we must not for-

get that there are millions of souls in that continent who have never yet heard of the Christian faith, and other millions who have a very wrong idea of it. Surely these benighted souls constitute a legitimate field for missionary labor.

Few American Christians have any definite idea of the number and condition of these unevangelized multitudes. Their number is not known. In the United States it is estimated that there are 260,000 Indians and many mission boards in North America which carry on work among

the various tribes. Contrast the conditions in the Southern continent. Ecquador, for instance, out of a population of 1,250,000 the Indians number 870,000. These are very low in the scale of civilization, and the majority of them are absolutely unevangelized. Moreover, 200,000 of the Indians in that republic, have never as yet been politically subdued. They still roam in the forests, killing game with their poisoned arrows and bringing down birds with their long blowpipes. Any approach to them is unsafe, and no one seems willing to expose his life in an effort to win them to Christ.

Look at Peru. The last census reveals the fact that 57.6 per cent. of its population of 2,592,000 are Indians. Some of these have heard of the Christian faith, and some will even salute a church when they pass, but two millions of them could not give a reason for the faith that is within them.

In Bolivia we find 50.9 per cent. of the people Indians, or 920,864; of the 486,018 of "mixed population" returned in the last census, almost all have little Spanish and much Indian blood in their veins. So we can safely add one million Indians as the Bolivian contingent.

No man living can tell how many Indians live in Brazil. Baron de Santa-Anna Nery, authority on the question of Indians in the Amazon valley, actually gives the names of 373 tribes in that region. I venture to say that there are from seven to eight millions of Indians in Brazil.

In addition to these millions there are the unnumbered Guaranies and Lenguas, 25,000, as Rev. W. B. Grubb estimates, in Paraguay and

the Gran Chaco of Argentine. There are the Patagonians of the South and the Araucanians of Chile. One could fill pages with only an enumeration of their tribal names and a guess at their numbers.

Indian Life and Character

The manner of living among these Indians is as varied as the area in which they dwell. Begin with the southernmost, the Onas of Tierra del Fuego. Altho they are exposed for months during the rains to frost and snow, they go about almost naked and entirely so in their poor habitations, which take often the form of caves dug into the side of a hill. Many of them are polygamists and all show very little respect for the government. Not long ago a Chilian Army officer stationed among them, was found pierced by twenty-five arrows pointed with splinters of glass.

A much sturdier race are the Araucanians. Among all the aborigines of the region now called Chile, they only have never been conquered, neither by the Incas who extended once their empire as far as Maule, or by the Spaniards who had to withdraw from them. It has been my privilege to preach to them in 1907, and I found among the family of Mapuches, near Carahue, a very kind reception. They live in large huts, called rucas, the sides of which are made of branches, straw and occasionally of hides. Some of these rucas are large enough to shelter all. the members of one of the smaller tribes.

The Indians in Southern Argentine, south of the Rio Negro, have wonderful physical endurance, especially where pain is concerned. Dr.

F. Corbin of Mendoza, who lived a long time among them in the neighborhood of Viedma, told me the following incident of his medical practise among them. Two Indians had been fighting with knives. One had been severely cut in the abdomen. He managed to reach the doctor's house, simply closing the wound, holding the sides together with his

This was ten hours after an operation involving a large flesh wound.

The Indians of the Gran Chaco, the northwestern reserves of Argentine, and the Guaranies are first cousins. The Rev. W. B. Grubb, who knows most about them, says: "Altho cannibalism is not practised in the Chaco, the people have many stories about it, which may be only



. MASKED SOUTH AMERICAN INDIAN DANCERS COMING FROM THE ROMAN CATHOLIC CHURCH

bare hands. Dr. Corbin sewed up a large flesh wound and left the man in one of his outhouses. When he came to visit the man the next morning, he found the Indian's squaw sitting by the door of the hut, smoking a cigaret. She fell down at the doctor's feet, imploring him not to be angry with her husband. She said that necessary business had taken him to his home, "But," added she, "he will be all right, doctor, he did not go on foot but on horseback."

invented. But it is quite possible that they are the result of a long-forgotten habit. These cannibals are supposed to be located in the far West, and in that direction among a people of Guarani descent, such practises were evidently in vogue.

The most prevalent crime among the Lengua-Mascoy (one of the Paraguay tribes) is that of infanticide, which they do not rank in the same category as the murder of a grown child or adult, and this

evil is so general, that the very existence of the race is endangered. There are many reasons for infanticide. The strongest incentive to the crime is the difficulty of nurturing and bringing up a young family under the most unfavorable conditions, especially the shortage of food. It is for this reason that an Indian mother nourishes her child up to even four and sometimes five years of age, and she feels that in her hard, exposed, and trying life, it would be absolutely impossible for her to maintain and suckle a numerous family. There is no doubt that infanticide owes its origin to stress of circumstances, and that sanction was sought for it on religious grounds, in order to obviate the instinctive repugnance to such a crime.

Another feature of heathenism, found among the Lengua-Mascoy Indians, which is apt to strike one at first sight as extremely cruel, and indicative of a total lack of natural affection, is the habit of hastening the death of the aged and the victims of a serious accident or sickness. So long as there is any probable hope of recovery, the patient is kindly treated and attended to, but their attitude to these unfortunates at once changes when they realize that their efforts are in vain. Then they hasten death by starvation and neglect, sometimes even by violence, and wilful, premature burial is by no means an uncommon occurrence.

Some Bolivian Tribes

In Bolivia there are even to-day a great number of distinct tribes of Indians. From the map which accompanies this sketch, it will be seen that the two most prominent families

are the Quetchuas and the Aimaraes. Having lived several years in Bolivia, it was my joy to establish preaching services among the Aimaraes. The Quetchuas belonged to the four original tribes which unitedly composed the Inca empire.

Much of the history of these prehistoric people is shrouded in mystery. But we know that there was at the end of the twelfth century an Inca Empire. This was composed of the Incas proper, the Quechuas, Canas, and the Cauchis. At about the middle of the twelfth century these men of the highlands built the famous city of Cuzco. They made it the capital of the empire. From that city expeditions of the neighboring tribes were conducted. It was the Inca-for the word Inca originally is a title, such as Emperor-Viracocha, who, in the territory now called Bolivia, attacked the Aimaraes and conquered them. In their midst he built upon the ruins of an old city, Taipacala, the magnificent temple-city and palace of justice of Tiahuanaco. Its name implies "The Desired One on the border of the lake." Lake Titicaca has receded some ten kilometers since then. mighty city is a heap of ruins and jackals live now where grave judges once decided questions that involved the life or death of the accused. The proud Aimara, then considering himself the lord of the eternal mountains, is now a shy and crusht servant. He evades the white man who so treacherously treated his forebears in the days of Atanualpa, the Crossus of his time. With the Spanish political voke the religion of the conquerors was enforced upon all natives. Many of them little

cared whether one image, that of the sun or moon, or another, that of the cross or of the "mother of heaven," adorned their temples or surmounted the hills. The symbol was to them of but little value. And so in his heart to-day, as then, both the Aimara of the mountain or the Indian of the plain, worship the sun, the one imploring the giver of heat and light to shed his benign rays powerful mission will begin its work of evangelizing these descendents of the lordly Incas, to bring them to know the King of Kings, Christ, their Savior?

From the map it will be seen also that there are twenty-five more major tribes of Indians in Bolivia. On the official maps used in the Bolivian schools, drawn by Dr. Dan. Bustamante, all these are called "sal-



ONE OF THE MASKED SOUTH AMERICAN INDIAN DANCERS AT A CHURCH FESTIVAL

upon the cold, gray, misty mountain abode; the other pleading with the shining sun, lest he burn his body, dry up the fountains, and consume his growing crops with his fire. There is at present a society for the protection of the Aimara Indian in La-Paz, but its members simply think of helping them against the sharper, brown or white, who tries to swindle the poor native out of his land and inheritance. When will the day come in which a great and

vajes" or savages. Some of these, as the Guanas who are bordering on Paraguay, or the Chacaros of the East Andes, are still cannibals. No one knows their language, and they hide in the marshes or climb into the trees at the approach of the white man. Lucky, indeed, the foreigner who, having been saved from their poisoned arrows, has been permitted to reach the outer border of their domains.

I little wonder at the wild heathen

rites and orgies after having seen several of the festivities and pagan dances performed by the so-called Christian Indians in Bolivia. These dances took place during one of their church festivals.

Wild Indian Dances

I saw them gather for the dance, sewed into the skins of the alpacca, imitating bears, or wearing masks representing lions or rats. This consisted of stepping slowly to the weird sound of bamboo flutes, meanwhile describing large circles. Suddenly they stop at the sign of their leader, turn about and retrace in dancing step the circle just marked. At another signal they stop altogether, when their squaws regale them with small tin cups filled with diluted raw alcohol, manufactured from sugarcane. In a few minutes dancing is resumed, and some of the men kept this up for forty or forty-eight hours, when they fell in death-like stupor to the ground. They never took off their masks or fancy dresses during all this time and even slept out their debauch in the attire of their orgies. This was in honor of the feast of the Immaculate Conception of the Virgin Mary. Can the pagan Indians have more horrible or degrading feasts than these?

From the Bolivian border of the Pilcomayo district we come into the almost unknown regions of the Amazon Indians. Somewhere there are the Uginas, of whom even serious white men affirm that the tribe has short tails. There are the Mojas of the Beni, who beat the bark of some tree until they can make of the fiber smocks to cover their nakedness. Again, there are the Napo In-

dians who have pierced the lobes of their ears, and, by inserting coils of bamboo bark, have created holes that are from two to four inches long. Almost all of these Indians are mere savages, living from hunting, fishing, or on the wild fruits they find.

Cross over to the Guianas now, and you will find even in territory belonging to European nations wild Indians who worship the Ceiba tree and place food at the root of such trees nightly. Ghastlier still is the occupation of the Jivaro Indians of Ecuador. They know how to extract from the heads of the enemies -which, like the Dyaks of Borneo, they carry away as trophies-the skull. Somehow, I imagine, they must break the skull into fragments. They do this, however, without destroying the overlying flesh. they shrink by some process, leaving all hair on the head, until the whole has contracted to the size of a man's During this process they know how to mold the flesh in such a manner that it retains the general semblance of the former being, reduced only in size to a diameter of about four inches. Ghastly, indeed, appear these trophies of an unbridled hatred against their enemies.

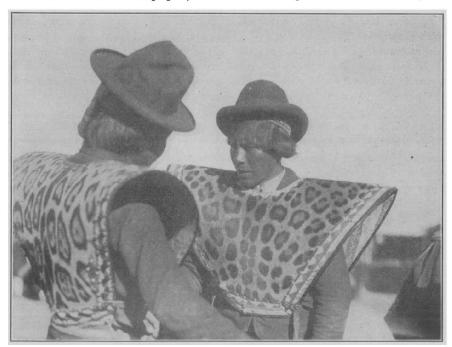
Missions to the Indians

Efforts to reach the South American Indians with the Gospel have been few and very far between. The scattered location of the tribes would not have been so detrimental if the efforts had been directed by responsible boards and in a systematic way promising continuance. But the majority of these missions are of a spasmodic character. Two of the stations I know are exceptions. I

refer to the work of Rev. Grubb in Paraguay and the successful mission of Rev. Mr. Sadlier among the Araucanians in Chol-Chol. These are under the direction of the Society for the Propagation of the Gospel.

A Remarkable Conversion

But some others, conducted by men and women of deep piety and not want to buy. But the colporteur prest his wares and, really so as to get rid of the man, Chiriotti bought a copy. "So, now you can go on," said he to the colporteur, when, to his surprize, that man said: "No, sir, now my real work begins. You have no idea how to handle the Bible, nor how to get the best out of her." So he took a copy and made Chiriotti open with him at the same



WORTH SAVING-TWO PUMA INDIANS OF BOLIVIA

unquestioned consecration, are of a very doubtful value because of their lack of backing. One had a very remarkable beginning. Antonio Chiriotti, an Italian, lived in California and owned a flour mill. He was a widower and childless, a prosperous man and, of course, held to the Roman Catholic faith. One day a Danish Bible colporteur offered him a copy of the Scriptures. He did

passage. He turned to a prophecy and then to its fulfilment. Chiriotti told me that the colporteur remained three hours at this first visit. A dive of three hours into "The Book Charming" will set any man to know more about it, and so our Italian friend began to study for himself and, finally, was soundly and scripturally converted. Naturally, he wanted to do something evangelical

for others and finally decided to go to the Argentine Republic and start a mission among the unevangelized Indians in the Gran Chaco. When he reached Buenos Aires he was already advanced in age and rather a sick man. He deposited some \$40,-000 in two of the banks and then wanted to make his will, giving all this money to the work he had planned. How great was his surprize when he learned that under Argentine law he could not make such disposition of his money. Then his attention was called by a godly physician who had practised some years in Bolivia to that country, and in 1911 old Chiriotti actually arrived in La-Paz where I was one of the witnesses to his will, giving all his money for the evangelization of the Aimara Indians. Then he died. The four executors of his will bought a large tract of land on the border of Lake Titicaca, and with the land were taken over some thirty families of Indians. The interest of the residue of the capital is just large enough to pay for the salary of one married missionary. The work is excellent, but I doubt the wisdom and the permanency of such isolated efforts. Past history has shown that somehow they come to grief. How much better had Chiriotti left his money to some constituted board of missions who would continue the work and enlarge it even if something had happened to the original gift.

In Puno, Peru, an excellent Christian couple, Mr. and Mrs. A. Stahl,

independently work for the evangelization of the Indians. They often live in abject poverty, and while they are most Christlike, healing the sick and helping the needy, no constitution can stand the strain they put on theirs, and with their disappearance from the field the work is likely to come to an end. The same may be true of some workers who have come to establish themselves among the Indians of San-Pedro. Bolivia. They are connected with some "Faith Mission" in Australia. It seems to me very apparent that the heavy drain upon the finances in Australia caused by the present war, will greatly diminish, if not stop altogether, for some years, these special gifts for independent mission work.

The world is paying attention to the great continent of the South as never before. The war in Europe, the completion of the Panama Canal and, to the Christian worker, the notices of a great Latin America Christian Workers' Congress during the month of February of 1916 in Panama, are some of the factors which produce this interest.

We hope that the movement southward will not only result in commercial profits to all concerned, and not simply strike an international and an intercollegiate note, but we hope that definite plans will be discust and adopted, whose sole and persistent aim will be to bring the truth as it is in Christ Jesus to these millions of unevangelized Indians of South America.

It is a fearful sin to be going through the world with a light kindled by the Holy Spirit to guide sinners to Jesus, and yet to carry this as a dark lantern, which can give no benefit to any one. But how vain is it, on the other hand, to hold up a lamp when the light is almost out.—WM. C. Burns.

The Students of Latin America

BY CHARLES DUBOIS HURREY, NEW YORK

General Secretary of the Committee on Friendly Relations Among Foreign Students



HY are the students of Latin America a supremely important factor in causing the will of Jesus Christ to be respected and obey-

ed in their nations? Certainly not because they are numerically strong: it is doubtful whether one in a thousand of the total population is a student of university grade; surely not on account of financial power: many will inherit and acquire vast wealth, but as undergraduates they are not taxpayers; their impetuous radical speeches and writings do not vitally influence political life. Not what they are, but who they are, and what they are becoming, require that they be reckoned with in any enterprise affecting the future of their people.

Within ten years Latin students who are now pursuing their studies in Mexico, South and Central America, and abroad, will be making the laws, directing the industries, editing journals, and determining in large measure the policies of a score of republics. Will the laws be framed and executed for the welfare of the people? Will industry recognize and respect the rights of the Can the press be reckoned toiler? as a powerful ally of righteousness, and will national policies be such as will advance the cause of international good-will?

An affirmative answer to these inquiries will depend on the extent to

which the teachings of the Author of the Sermon on the Mount are disseminated and obeyed among the educated leaders of Latin America. The spreading of knowledge of the sublime truths of the New Testament, and obedience thereto, constitutes a solemn obligation and inspiring opportunity facing the Christian people of North America. The same fundamental factors essential in building and fortifying character among college men of the United States and Canada are indispensable in the construction of South American manhood.

During the past year forty thousand North American college men were enrolled in devotional Biblestudy groups, and other thousands read and studied the Scriptures privately. Nearly as many followed regular courses in an investigation of the needs of the nations for the Christian religion. Ten thousand enlisted voluntarily in definite altruistic service to fellow students and others. The study and practise of prayer are widespread in college circles; three thousand selected student leaders devoted ten days to study and training in summer conferences. Every Sunday finds over one-half of North student population America's sembled in the churches for worship and communion.

Scarcely a Bible-study group can be found in all of the student centers of Latin America. Mission and social-study courses are practically unknown; here and there one discovers examples of social service, but the majority of university students are allowed to live in selfishness. Not five per cent. of the students attend church, and the practise of prayer is practically abandoned. One student conference enrolled one hundred students representing a half-dozen institutions of higher learning.

These facts are not stated with a view to making odious comparisons, but rather in order to reveal to Christian people in North America the wonderful opportunity they have for sharing and cooperating with Latin America in applying approved methods of character-building to the needs of student life in the Latin American republics. Successful cooperation will depend largely upon the attitude North Americans. One would awaken interest in the Bible as a guide to true living, and inspire confidence in the Church as God's organized plan for extending righteousness, must not move among Latin students with an air of superiority and racial pride; let him rather recognize his own personal shortcomings and the mistakes of his nation: 1et him appreciate the achievements of Latin American civilization and the noble qualities of her citizens, and let him fully identify himself with their interests and aspirations. He will not go far afield if, in this spirit, he emphasizes the supreme importance of high moral character among the youth of a nation, and the indispensable contribution of the religion of Jesus Christ in achieving such character. He will be wise in refraining from references to the glory and greatness

of his own nation, and in abstaining absolutely from attacks upon any form of religion.

Those Anglo-Saxon people who have been most successful in winning the confidence of Latin American students have quickly established points of contact in the study of English, athletics, social life and love of country; participation jointly in these exercises and in discussion of the claims of patriotism has opened the way naturally for reading the Bible, the abandonment of practises that cripple physical efficiency, and for heart to heart talks about the life and mission of our Lord.

That there are obstacles in the way of making Latin American universities truly Christian no one That the obstacles are can deny. insuperable no one dare affirm. The response of students and professors to a sympathetic approach is most encouraging; the generous backing offered by individuals and governments to efforts for the moral and religious welfare of students challenges our admiration. Thousands of thoughtful students and professors are waiting for friends who will show them that belief in God and immortality is rational, that religion is to be incorporated in daily life. and to manifest its power in transformed lives and communities.

The people of North America should not overlook the opportunity to interpret the best in their civilization to the two thousand students in the United States from all parts of Latin America. They are studying here for a few years, and will soon return to positions of influence among their people. They should have no occasion for feeling that the

"Yankee" is selfish and provincial. Every facility should be placed at their disposal which will acquaint them with the best homes, with agencies and organizations seeking the welfare and uplift of the people, and above all, they should come into personal touch with the ablest students and professors who are earnest Christian men, disposed to share their religious convictions.

Over one hundred Latin American students enjoyed the hospitality of the North American Christian Student Movement as guests at the summer conferences last June. The possibilities of such fellowship are thus stated by one of the wisest leaders in Christian work in Latin America:

"I am just finishing twenty days of work in the Latin American section of the student conferences. the eleven years of my residence in Latin America I have never experienced anything that has brought me such certainty as to the ultimate success of the task we have in hand in these Latin republics. I have always been confident; now I am sure. have seen in the last three weeks young men from the best classes, the leaders of their peoples, yielding themselves not only to the influences of friendship, but to the highest work of the Holy Spirit. I have seen men transformed from agnostics to fervent disciples, from relentless partizans to apostles of a New Brotherhood, from careless seekers of selfish pleasure to resolute warriors for honesty, purity, and kindliness. I attended the conferences for the full time at Eagles Mere and at Northfield. At these two conferences a total of thirty-four men, exclusive of the leaders, attended. They repre-

sented the Philippine Islands, Porto-Rico, Cuba, Mexico, San Salvador, Costa Rica, Colombia, Brazil, Paraguay, Argentina and Spain. Many came for the good time they would have, resolved to skip all they could of Bible study, etc. Several rebelled at the start, and I believe were only held to the system of the Conference by their sense of the duty of a guest. One started a theosophist and a distorter of the Bible and ended a Christian, eager to learn all that the Bible contains. One man, caught in the grip of a habit that meant the destruction of his mind and eventually of his life, found most joyous release.

"At Northfield, church difference, international jealousy, and personal aversion to piety, threatened to disrupt the Conference. Within two days of the end of the Conference, in a discussion class, a dispute arose which threatened to lead to international complications at every point and delayed the session an hour. This seemed to be the final explosion of the pent-up feelings of men who had been fighting for self-control for a week. The very next evening was marked by a deeply spiritual discussion on "What Does It Mean to be a Christian?" The decision meeting held on Sunday was the most moving I have ever attended. Every man present voluntarily signed a contract to follow and serve Jesus Christ as Master and Lord, and to read the Bible and pray. Those who had been open and flagrant in opposition frankly confest their sin and begged forgiveness.

"The results are far-reaching. One representative of a splendid family said he was going home to be a Christian engineer and a promoter of Christian work for young men. Another, a brilliant graduate in engineering, offered a month's salary whenever Christian work can be opened in his city, one of the unopened student centers of South America. One, a brother of the president of a republic where the Christian Association has never had a welcome, declares it as his intention to use his influence to introduce the Association there."

In the past, selfish motives and the desire for gain have too largely determined the attitude of North American people toward Latin Amer-

Commercial congresses ica trade commissions are desirable and necessary, but Christian people of all nations should hail with great joy the approaching congress on Christian work in Latin America to be held in Panama in February. it mark the beginning of genuine cooperation of the Americas in great moral and religious enterprises! It will certainly recognize the important relation of the universities to the spread of Christianity, and will adopt plans which will result in the centers of learning becoming sources moral and spiritual enrichment for all the people.

Shall We Send Missionaries to Argentina?

BY REV. ERNEST N. BAUMAN, BUENOS AIRES Missionary of the Methodist Episcopal Church



BOUT twelve years ago
a Methodist local
preacher began to hold
occasional services in
a private house in this
suburb of Buenos

Aires, known as Flores. For years the work was carried on by layworkers in private houses or rented halls, finally a regular pastor was appointed, and the work flourished so well that it was decided to build a chapel. Almost everybody was ready to make sacrifices so that this chapel might become a reality, and finally the prayers and good works of this congregation bore fruitage.

A chapel, measuring forty-five feet by twenty-seven, was erected last year, and in a short time it was very evident that it would soon be much too small for the ever-growing congregation. The best feature of the year has been the prevailing spirit of conviction. Sunday after Sunday sinners followed the Gospel call, young and old became convicted of sin, repented and surrendered to Iesus Christ. One night we were deeply stirred by the conversion of a young man, whose wife was a faithful member of our church. We knew that she and her parents were earnestly praying for her husband, and were overjoyed to see their prayers answered in this way. Some time afterward another young man came under conviction as a result

of the prayers of his sweetheart. His family is still indifferent to vital Christianity, but the young man has experienced a wonderful change and does not fear to do personal work for the Master. About the same time a woman, on whom I had called, was happily converted. Her life had been a peculiarly sad one, her husband had been a confirmed drunkard for upwards of thirty years. One

were held and the matter was prayerfully brought before them; hence we believe that what was done was not merely a result of a momentary impulse but rather a deliberate choice inspired and invigorated by the prayers and personal talks of parents and teachers. The children have since been organized into a probationers' Bible-class so that their early decision of childhood may be



A GROUP OF MISSION-SCHOOL CHILDREN IN ANENDOGA

son, who for several years had followed the evil example of his father was converted three years ago, and it was due largely to his influence that the mother took the same step. Now both mother and son are anxiously praying for the speedy conversion of the drunken father.

In our Sunday-school we have had the privilege of seeing about twenty children decide for Christ. Parents and teachers had been praying and working for this for a long time, special meetings for the teachers grounded and built up on the word of God. One of the most helpful features of the work in this congregation is the fact that the parents are so deeply concerned about the spiritual well-being of their children.

From these and other similar results, we must conclude that the Protestant Church has a right to work in this land. But there is another reason. Argentina, Uruguay and Paraguay have together 8,000,000 inhabitants, and about three hundred thousand immigrants land on these

shores annually. Italy and Spain furnish almost all of these tho there is also some sprinkling of Germans, English, Russian, etc.

Buenos Aires, the second Latin city of the world, has 1,300,000 inhabitants. It is by far the largest and most cosmopolitan city of all South America. It is noted for its splendid avenues and parks. It is just as busy and modern as any other city in the world. It has a most modern electric light system, and its street-railways are a great improvement on those of New York. An extensive subway system is under construction at present, in order to relieve the very much congested downtown district.

In New York City there are but forty Roman Catholic churches, about the same number as in Philadelphia, where there are also 500 Protestant churches, while Buenos Aires has but twenty. Is it fair that New York should have about 900 Protestant churches; Philadelphia 500, and Buenos Aires only twenty?

A Roman Catholic priest from North America, who has a parish in this city, throws light on the subject, when he says: "We have no such liberty, power, or influence in Argentina as we have in the United Both native and foreign States. elements are entirely irreligious. In our own parish only 8 per cent. attend church, and when they do attend they are so noisy that no one would ever dream that they are in a church service. All our work is fearfully undermanned; there are only 1,000 priests in all Argentina, and I know one parish of 130,000 souls here in Buenos Aires which has only one priest and two assistants.

The city of Rosario, with 170,000 inhabitants, has but seventeen priests. We priests are hated, reviled, and despised. We can not even take a religious census in our own parish without being molested. It is considered bad luck to meet one of us on the street. We American priests have petitioned the Pope to allow us to wear ordinary clothes and to put aside our priest's dress when we go out, so that we may be better able to reach the people. Should Protestants have missions here? Why not? The two churches get along very well side by side in the United States, why not here?"

The above statement was made to Robert E. Speer and to Rev. S. D. Daugherty, a Lutheran missionary still resident here. The prevalent immorality all through these republics is a fact that can hardly be exaggerated. Not long ago a prominent citizen of Buenos Aires assured me that not one man out of ten in this city is true to his wife.

There are scores of towns which are not yet occupied by any Protestant Christian missionary. The large cities are being touched only slightly by the preaching of the Gospel, and there are still some of the capitals of provinces which have no regular Gospel preaching.

What greater argument does the Christian need than this: South America is still groping in moral and spiritual darkness. South America does not know the saving power of the Lord Jesus Christ. This is the Macedonian cry from South America. We Christians have the Gospel to-day because St. Paul said: "I was not disobedient to the heavenly vision." Are we disobedient?

The Latin-American Congress*

BY REV. CHARLES L. THOMPSON, D.D., LL.D., NEW YORK Chairman of the Commission on Unity and Cooperation of the Congress on Christian Work in Latin America



HE events of the last few years have made a new American map. The finishing of the greatest engineering achievement in all our

history has reconstructed our geography.

North and South America, united geologically by continuous mountain ranges, are now bound by the living ties of commerce, and social and educational interest as well as by common political ideals. It is therefore important that they religiously. understand each other and that by both of them common standards of Christian thought and life should be accepted. For such is going to be their unity in all other respects that for their common welfare the same ethical and Christian ideals should be acknowledged and made effective among all the people.

It is in no spirit of superiority that we own the fact that to North America there came a type of life, and an inheritance of reformation truth, denied to South America. It is no reflection upon South America for them and us all to own the fact that, whereas the upper half of the continent was settled and occupied by men of sturdy religious convictions, who sought only a home where they and their descendants might enjoy civil and religious freedom, the lower half of the continent

was explored and conquered in a lust for gold and glory. Its people in large measure have failed of the impulse for noble living which comes by a noble inheritance. If we have inherited high moral ideals it is not to our praise, but it constitutes a reason why we should share them with others less fortunate.

It is this appeal which may be confidently made and which will be a mighty leverage in the endeavor to lift to higher levels and purer forms of Christian truth people who have been made cold or indifferent by the formalities of religion without its spirit.

It is to be hoped, therefore, that the mind open to recognize elements of truth and goodness in any form of faith will characterize the Panama Conference. While from the prevailing religion of Latin America as an institution we may not expect much welcome or cooperation, yet doubtless there are many individuals, nominally or by inheritance attached to that faith, who will give us welcome in our program and help at least along some lines of Christian Even as in the United advance. States such help is given in matters of temperance and social reform. so it is believed it will be in Latin America. Indeed, we have been assured by men high in civic authority in South America that an approach to those republics—not in a way of

^{*}From the tenth to the twentieth of February next there will be held in the City of Panama a Congress of all missionary societies working in Latin America. It is the purpose of this paper briefly to state the reasons for such a gathering—its scope and the ends it is hoped it may serve.

condescension, but of helpfulness to better enable people to carry burdens which they realize are too great for them—will be welcomed. Let us then manifest an eager readiness to cooperate with any who will unite with us on any plane of the great Christian enterprise. Let us not demand cooperation in the entire program as a condition of accepting allies for any part of that program.

There are two other important reasons for considering our Christian duty to Latin America. First: There are probably forty thousand students in her various universitiesof most of whom it may truly be said that the doctrines and ceremonies of religion to which they have been accustomed no longer make any strong appeal to them. But they are to be the leaders of thought and action for all those republics. The future of those republics will be determined largely by them. If they become skeptics, or totally indifferent to all religious questions, it will bode no good for the future of those lands. If we have a message that will appeal to inquiring minds, and if we can open up to them possibilities of a higher life than any that now seems open, we will be doing much for the stability and permanence of Latin-American institutions.

Again, there are eight million Indians in Latin America for whose spiritual life almost nothing is now being done. We do not forget that there was a time when Jesuit and Franciscan priests did heroic service in their behalf and lifted many of them out of their age-long barbarism. But those priests have few successors now. From many min-

isters of religion the people would get little help, because their lives so definitely contradict their preaching. The same spirit which sends us as missionaries to barbarians across oceans should impel our steps to the helpless and hopeless savages of South America.

This much as to the mission field of Latin America as a reason for calling the Congress. Two further reasons pertain to what is called the home base. In the first place, the Christian Church of North America has not seriously considered her great opportunity in the southern half of the continent. Here are millions seventy ofpeople—our neighbors, our allies in republican principles, inheritors with us many of the fundamental principles of Christianity-to whom our contribution of educational and religious forces has been almost negligible. And yet, they with us must determine the destiny of the new world. They, without us, can not shape that destiny. It is equally true we without them can not worthily shape that destiny. Especially now—when the civilization of the old world seems to be going bankrupt—now is the time for America to manifest a solidarity of peace and Christian brotherhood which may be this dark world's final hope.

Again—even the little that has been done for the spiritual uplift of Latin America has lacked the statesman's view and program. More than a score of missionary societies have carried on work but often feebly manned and supported and without coordination with each other. There have been many soldiers—but not an army. The spirit of cooperation be-

tween denominations has been largely absent. Nor has there been any such general and united consideration of the vast field and its many problems as alone would supply the knowledge and the program necessary for effective advance. In the hope of such consideration and such action following as will write a new day of progress in Latin America this Congress is called.

Now, as to its scope.—As in Edinburgh, eight commissions have been appointed to consider the main subjects pertaining to missionary work. These commissions, appointed last winter by a general committee representing all the societies doing work in Latin America, have given diligent consideration to the themes committed to them. They have conducted most extensive correspondence with missionaries and others in all the republics, and have studied as carefully as they could the social, educational, moral and religious conditions. They have also had conferences with leaders in the political life of some of the republics. these wide surveys they are making up their findings, which will be reported first to the workers in the various fields for criticism and correction, and finally in printed volumes will be presented to the Congress at Panama in February.

While Latin America is behind in the march of American progress, even the steps it is taking are handicapped by serious failures in some directions. Thus, all the governments are republican; some of them of an advanced type. Those farthest from North America have made the greater progress—as Chile, Argentina, and Brazil. But their future

is hampered, if not imperilled, by low average of intelligence. Illiteracy ranges from 40 to 80 per cent. Of course there are many educated and cultured people. are circles in their great cities which will compare well with like circles anywhere. But the safety of a republic depends on the diffusion of intelligence. For lack of it there have been many small revolutions in South America. They who would best help Latin America to a surer progressive civic life must inspire a deeper desire for general education and must lead the way in securing it. The matter of popular education should, therefore, have large attention at Panama. And in this the Congress will have cordial welcome and hearty support from the leaders of national life in all the republics.

Moral character is, of course, another foundation stone of the life of a republic. In many parts of Latin America the morals of the people are at low ebb. It does not indeed become us to cast stones. We have too many sins of our own. A prominent South American said to the writer, "The social life I witnessed in some of the New York hotels would not be tolerated in Buenos Aires." That is the call for home mission work in the United States, and it is loud and urgent. But so is the call in Latin America. That the types of sin are somewhat different (and each nation seems to furnish its own brand) does not make the national peril less. America needs what North America needs—the Gospel of Christ. that can finally lift the moral level. If a facing of moral conditions as they exist in many parts of Latin

America shall stimulate the Christian Church here and there to more united and persistent efforts, there will be fewer revolutions in Latin America and surer national progress.

One of the most important questions the Panama Congress will have to face is why, after fifty years of Protestant mission work in Latin America, the fruit of it is so incon-Separate denominations, spicuous. operating each in its little corner. have been more or less content with what they have done, and have had no just conception of how little impress Protestant Christianity has really made on the life of Latin America. When in more statesmanlike fashion they get together to survey the whole vast field, they will be forced to see that their small gains are scarcely visible among the seventy millions of the population.

Along with that fact will come the further conviction that some new methods not only must be adopted but an entire new alignment Christian forces must be had they will see that their science of the missionary propaganda has radically wrong in this respect-that they are in the presence of a unified Church, while their own forces are hopelessly divided and often at variance with each other. Instead of antagonizing a unified Church. because associated in our minds with teachings we can not cept, it were far wiser to see in it an ideal that may be worth striving Instead of combating such an ideal, were it not far better to make of it an appeal for a reorganization of Protestant forces? We have failed to conquer with our divided lines. Let us try the effect of united

Missions columns. among non-Christian people have given us a lesson we may well learn and apply in Latin America. If in China and Japan bodies differing in doctrine and polity can get together as a united Church, surely on this continent we should be able to do the same. Latin America furnishes a fine field for such an experiment. Its languages are few, its people homogeneous, its ecclesiastical history, tho sad, is suggestive. It is to be hoped, therefore, that a spirit of the utmost cooperation will rule the proceedings at Panama. It is our only hope for impressing ourselves or our message on peoples accustomed to a united Christian front.

Doubtless a consideration of educational problems, for example, will make it plain that in all grades a combination of different denominations can do far more creditable and appealing work. A few great institutions in each republic will be far better than a score of feebly supported schools. Even union theological education is not beyond an easy possibility, as Porto Rico and Japan and China have revealed.

The time has come on every mission field at home and abroad when denominations must get together and work together, or be at a hopeless disadvantage in comparison with the world's great enterprises in all other Christ's prayer "That they all may be one" is coming to its answer. May the Panama Congress be bold to accept the fact and head all its program for Latin America toward that divine ideal. Then it will mark the mightiest advance that the Kingdom of Christ on this continent has ever known.



PROCESSIONAL BEFORE SUNDAY AFTERNOON SERVICE IN FRONT OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION BUILDING

At the San Francisco Exposition

AN IMPRESSIVE GLIMPSE OF THE RELIGIOUS AND SOCIAL WORK

BY E. M. PAGE, NEW YORK

[There are two sides to every phase of human life—the good and the evil. The Panama Exposition at San Francisco, which is so beautiful and so uplifting in many respects has also been severely criticized for the immorality that characterizes some of its features and its patrons. Long before the Exposition opened, the Federal Council of the Churches of Christ in America took measures to induce the authorities of the Exposition and the city of San Francisco to maintain a high moral tone within and without the grounds.

Fortunately, there is at the Exposition the counteracting work of such organizations as the Committee of One Hundred of the Federal Council, the Woman's Christian Temperance Union, the California Social Hygiene Association, the Young Men's Christian Association, and the Young Women's Christian Association. Some of this work is described in the following interesting article.—Editor.]



S this the only religious exhibit on the grounds?" I asked one of the men in charge at the Palace of Education.

He turned and looked at me intently.

"If you have grasped the true thought of its originators the whole Exposition has a religious significance," he replied.

When the tourist enters the grounds and, passing around the Fountain of Energy with its joyous exuberance, walks under the Tower

of Jewels and pauses in the arched recess to face the fountain group of El Dorado, he meets the first phrasing of the message of the Exposition.

A line of struggling human figures push and jostle their way up each side to the magic portals of the Land of Gold. Some are staggering to a fall, some are already down. Here and there one stoops to lift an unfortunate, but the main rout rushes unheeding, their arms stretched, their faces frenzied by desire. Guarding the gate stand the heroic figures of an Aztec man and woman, holding the great doors inexorably shut. With a high pity they watch the impotent pygmies at their feet.

"Behold the emptiness of the search for gold, its horror and its cruelty!" their calm detachment seems to say.

Beyond, in the Court of the Universe, is another step. The inscriptions speak of Truth, the counsellor and guide; the groups on the arches to right and left march forward in search of an ideal, the "adventurous archer" stands fearless at the end of a world and directs his arrow still out and up, while the figure on the column of the Rising Sun leaps from its pedestal with outspread wings, the day all before it and a universe to conquer.

Not once but many times is the theme repeated; the material is not everything, the material alone is empty, spirit transcends all else.

But the visitor at the Exposition is not left for religious inspiration to the chance of his interpreting the sculpture aright. Religion has another and more definite representation there. This is threefold. There are (1) the religious conferences and congresses; there is (2) a large religious exhibit; and there is (3) actual religious work carried on. All this has been arranged by the Young Men's and the Young Women's Christian Associations, and the Committee of One Hundred. The Committee is an organization of representatives from twenty-seven denominations united for Christian work in San Francisco and to arrange for the exhibit in the Educational Building.

In the southwest corner of the Palace of Education, over forty denominations and religious organizations have considerable space their striking exhibit. Booths built against the walls have been allotted to separate organizations, such as the Girls' Friendly Society, the Women's Christian Temperance Union, the Salvation Army, and others. Here are dainty models of buildings that never fail to attract a crowd, here are easy-chairs to tempt the footsore and weary. Out on the main floor is a large space divided by screens into narrow lanes containing the denominational exhibits of photographs.

A moving-picture theater is set up in the corner where one may rest and watch scenes from mission fields at home and abroad enacted before his eyes with illuminating comments by an enthusiastic lecturer.

Once as we were passing through the building we were attracted by the sound of singing. In the open space at the center of the religious exhibit we came on a pretty sight. A young Japanese minister from the city had brought out a portion of his Sunday-school and was proudly putting them through their paces as a practical demonstration of mission-work. One by one the chubby slant-eyed little beings were lifted to a commanding position on a chair, where each child bravely recited his bit of Scripture. The tiny ones began with brief quotations such as Christ's summary of the law, or the twenty-third Psalm, the older aspiring to the a collegiate reunion to the congress of the American Sweet Pea Society.

The reason given by the Exposition authorities for the calling of congresses was that the aim of the latest World's Fair is "the meeting of the needs of the world by social, educational, and industrial service." An Exposition auditorium has been built in the Civic center of San Francisco with halls to accommodate



THE CAFETERIA IN THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION BUILDING
As many as 3,560 have eaten here in one day

lengthy achievements of the commandments and the thirteenth chapter of First Corinthians.

The second type of religious work at the San Francisco Exposition has been the holding of religious conferences. The mere number of these is significant. Over eight hundred are listed in the official announcement and one out of every twelve of these has a religious aim. This is a remarkable showing when one considers that this list includes every meeting held at the Fair, from

twenty-one meetings at one time. A Festival Hall and a Congress Hall on the grounds are also available.

Active Religious Service

Even more definite religious work is being done. In San Francisco under the committee of One Hundred, a lot has been rented in a central spot where a large tent has been set up. Here, week by week, come popular preachers and noted evangelists, Billy Sunday among the number, and a vigorous campaign



BILLY SUNDAY AT THE BIBLE DAY CEREMONIES OF THE WORLD'S BIBLE CONGRESS (AUGUST 2, 1915), AT THE SAN FRANCISCO EXPOSITION

has been carried on for San Francisco as well as for the stranger within her gates.

The problems of the Exposition itself have been handled largely by the Young Men's and Young Women's Christian Associations. service of tourists has been taken over by the Young Women's organization, its building being the first to the left of the main entrance. There is a wide shady porch with inviting rocking-chairs and with a view across the pools and flowers of the South Gardens to the Tower of Jewels. Within is a large reception-hall with more easy-chairs, writing-desks, and Behind a curving counter a group of workers are ready to direct the tourist to hotels, eating-places, exhibit palaces, the best band-concert, or the funniest laugh-producer on the zone. Behind is the cafeteria. so inexpensive and deservedly popular that at meal times the line of fed hungry ones waiting to bе stretches through the reception-room and far along the walk outside. Upstairs is an emergency hospital on a diminutive scale where over five hundred first aid treatments were given in the first four months. Here rest-rooms with comfortable. are couches for tired women. At one side is a day-nursery with a kindergarten teacher and a trained nurse in charge of the thirty or more babies. A fenced enclosure with seesaw, sand-pile, and swings affords a playground for the older children, and a cool, dark room with a row of tiny white cribs is the sleeping-place of the littlest ones. The big, airy playroom is fitted out with low tables and ridiculously small chairs, while playthings are everywhere. There is

a kitchen and bathroom at one side and the charge for all this is twentyfive cents a day.

Every Sunday afternoon a brief service is held on the porch before the building, one of the most prominent spots on the grounds. This service is listed by the Exposition along with band-concerts and balloon ascensions as one of the "attractions" of the daily program.

Cornet solos and a trio of cornet, violin, and piano, attract the crowd. and selections are sung by the choir. When the shifting audience seems largest the preacher gives his tenminute talk. Unexpected diversions sometimes tax the adaptability of the leader. One man was about to speak when the whirr of an aeroplane announced the approach of Art Smith for one of his spectacular flights. All proceedings were suspended while audience, choir, and even the minister, watched the graceful dipping and turning of the winged machine. When the spectators turned back to view the discomfiture of the interrupted speaker, they were greeted with the text:

"And when the living creatures went the wheels went beside them; and when the living creatures were lifted up from the earth the wheels were lifted up . . . and . . . I heard the noise of their wings like the noise of great waters."

Not a man moved away during the stirring and timely talk that followed.

For the employees and those who are adding to the pleasure of the Exposition visitors much is being done by both organizations at work. The Young Men's Christian Association has put its building in the form of a large club-house by the Presidio, or United States Military reserve, where

it deals primarily with the needs of the Army and Navy men, who are on the grounds in large numbers.

The girls employed in all the Exhibition palaces are organized by the Young Women's Christian Association in groups. Each leader has one or more buildings under her direct supervision. A committee of volunteer workers from outside cooperate with leaders among the girls in such a way that there are practically no

food, some energetic county advertisers had supplied two fascinating films of Californian country and ranch life to amuse and instruct, and prizes were given to the girls from the county and state which had the largest delegations among the working force. One of the girls said on leaving that it was her first party in five years.

Out on the zone, tucked in behind the gaudy houses of Mirth is a club



THE GIRLS' CLUB HOUSE IN THE "ZONE" Conducted by the Young Women's Christian Association for the dancers and other performers during their leisure hours

women employed who are not known to the working force. Parties have been given for the various groups, the girls from California acting as hostesses.

In the Food Products Building one evening, the doors were closed as usual at six o'clock, and by six-thirty a space in the center had been cleared, tables were set with white linen, silver and flowers, and two hundred and thirty girls sat down. The exhibitors in that department had provided the

house for the workers there. It is a low, brown house with broad eaves and nasturtiums running up over the windows. In a large but cosy room are little tables for eating, large comfortable chairs, a book-case filled with books and magazines, and a few good pictures hanging on its walls. A small window, like a pantry-slide, in one corner, opening into the kitchen, is a lunch counter, where a hungry girl may get a square meal for fifteen cents. On one side is a rest-room, and a large bath-room equipped with the only bath-tubs on the Zone. Three visits at the club-house constitutes a girl a member with the freedom of the house and a card of personal introduction to the nearest Association when she leaves the Exposition.

The problem of unemployment after the Exposition is one which the workers are trying to solve. A night-

and to employ those who make good.

If an international exposition is a reflection of the spirit and thought of the world, then these are indeed times after the Master's own heart. The world is awake to the preeminence of spiritual things, and it considers the ideal of service large enough to be taken as the central

thought of its latest World's Fair.

There is a yearning and a striving



A BANQUET GIVEN BY THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION FOR THE GIRLS
EMPLOYED IN THE FOOD PRODUCTS BUILDING WHICH THEY HAVE TERMED
"PALACE OF NIBBLING ARTS"

school has been opened to give the fifteen hundred employees a lift toward the top. Classes meet in the Association Building, and teachers from a standard commercial college give their services three nights a week, and on alternate nights one of the largest department stores offers a course in salesmanship. This store has promised to give preference to these students at the holiday season,

toward what the Church can give, and the Church is alive to its opportunities in San Francisco as never before. Let us take courage from this lesson of the Exposition and lay hold on the great task before us in something of the spirit shown in Weinman's statue of the Rising Sun, knowing that the time is at hand, the day is indeed before us, and the world to conquer.

In the Dominican Republic

THE MISSIONARY WORK OF THE FREE METHODIST CHURCH



HE Dominican Republic occupies a part of the island of Santo Domingo, which it shares with the Haitian Republic. The people of

the Dominican Republic speak Spanish, while the Haitians generally use the French language. Recurring revolutions from its early history until the present time have kept the island in a constant state of turmoil. The unsettled conditions of governments have prevented most of the mission boards from sending missionaries to these fields, so they have not been so well cared for as have Cuba and Porto Rico. The nominal religion of the island is Roman Catholicism.

About twenty-four years ago, Rev. S. E. Mills, a minister of the Free Methodist Church, went to the Dominican Republic, taking his family with him, and commenced work in the interior on the north side. Later other missionaries of the same church joined him, but the frequent revolutions have hindered the work, and some of the workers have been obliged to return home.

Some of the converts have been organized into a Free Methodist class at San Francisco de Macoris, where a commodious church has been built, a school building and missionary residences. This first Protestant church ever built in the interior of the island, was dedicated by the Rev. B. Winget, Missionary Secretary, in

February, 1915. This occasion brought together the largest and most representative gathering of Protestants ever held in the interior of the Dominican Republic, about forty new converts came forward and as many more were received into the mission and church as members and probationers.

Last February evangelistic meetings were held at Jababa, Santiago, Moca, Palmar, Salcedo, Barbaro, and Sanchez, and were very fruitful, for about ninety persons were received as members or probationers. Moca, where there are two large Roman Catholic churches, the Protestant workers before mentioned. marched through the streets singing and giving short addresses in the parks and on the corners of the streets, and at evenings held their services in a building. At the first evening services, while the missionary secretary was speaking stones began to come against and on the iron roof of the building. The Chief of Police, however, later gave adequate protection.

The only other Protestant mission in Santa Domingo is carried on by the Women's Board of the African Methodist Episcopal Zion Church, who have a station at San Pedro de Macoris. In Haiti, the Seventh Day Adventists are at Cape Haitien and the southern Baptists and Protestant Episcopal societies have workers in Jacmel and Porto au Prince.

A Visit to a Jungle Station in Siam*

BY ROBERT E. SPEER

Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A.



AP TEANG is one of the newest stations of the Presbyterian Church, in the province of Trang on the Bay of Bengal side of

the lower Siam Peninsula. The station is the outgrowth of twenty-five years of itinerating work by Dr. and Mrs. Eugene P. Dunlap, who traveled up and down these provinces when there were only jungle paths through the forests and crazy little sailboats along the coast. On one of Dr. Dunlap's first visits to Tap Teang village through a Christian Chinese who had emigrated to the peninsula from Hong Kong, he met an old Siamese gentleman who, by his reflections upon natural religion and especially upon the wonder of the structure of the human hand, had come to believe in a beneficent and fatherly creator. When he first heard the Gospel, he welcomed it as the full revelation of the truth which he had already dimly grasped. Forty of this old man's descendants have since come into the Christian Church and now in the villages north and south there are scattered three hundred baptized believers connected with the central church in Tap Teang. Far and wide through a region untouched by any other agencies of Christianity, Dr. Dunlap and his companions are sowing the seed of the Gospel on fruitful soil.

The Tap Teang station equipment consists at present of a residence compound for Dr. Dunlap and Mr. Snyder, a hospital compound for the hospital and residence (the gift of the Siamese high Commissoner), and a church compound on which it is desired to erect also a school for boys and girls and a residence for the unmarried women of the station. The little mission school is the only Christian school in the whole state of Puket with its seven provinces belonging to the Tap Teang field. Twenty or thirty children have already gathered in the school and are delighted at the prospect which it has opened to them. There is a chance here not only to train Christian men and women for intelligent service as they go about their own lives, but also to prepare teachers for the Christian schools which should be scattered up and down these provinces. The only schools available for the people now are the unorganized, inefficient schools in the Buddhist wats or temples. For several years Dr. Dunlap, who is beloved and honored by the Siam officials from the royal family down, was superintendent of schools for the government in the Trang province and was building up an efficient system.

As the little Christian school is the only center of such enlightenment in these provinces. so the hos-

^{*} A Letter from Nakon Stritamarat, Siam, June 3, 1915.

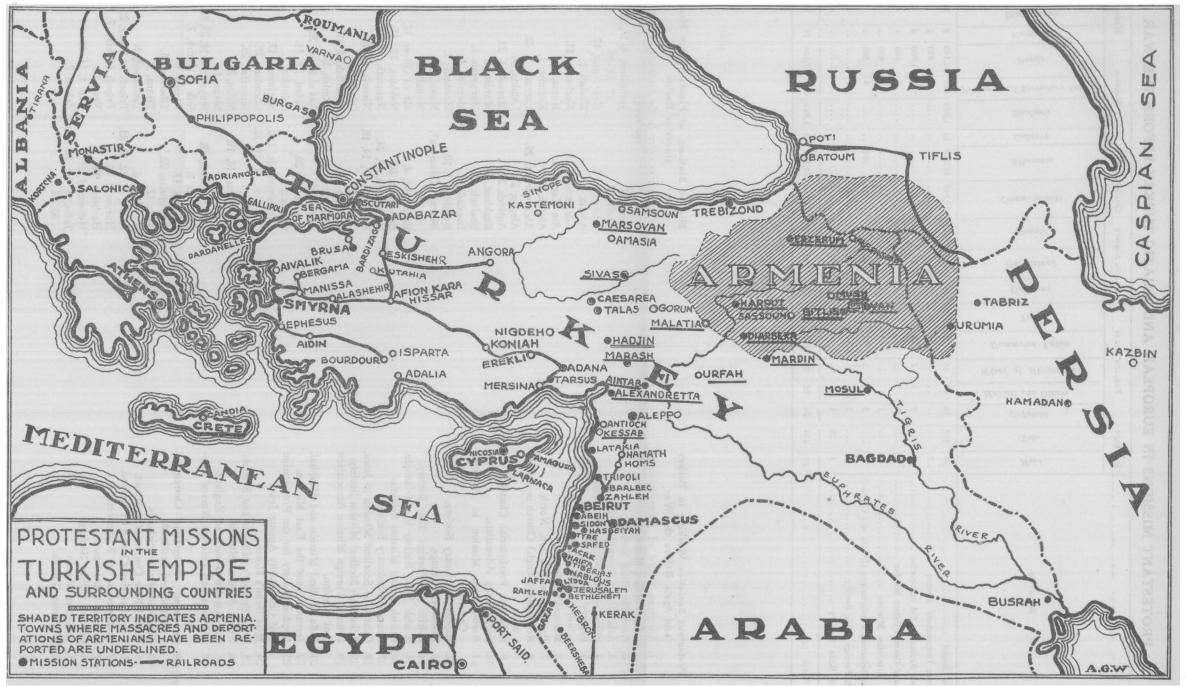
pital is the only place of real succor and relief to the sick and needy and its influence has gone out far and As we came away from Trang one of the passengers in our coach was an old priest from the Chinese temple in Penang, conducting, a cocoanut grove now in the province of Trang for the benefit of his temple. Robbers had pounded him up not long before, and only Miss Christianson's skilful care at the hospital had brought him through. He and we had no common language except our common appreciation of the Christ-like spirit and the skill of Miss Christianson, and our common gratitude to the great Love which had brought her to Siam to conditions vastly different from those she had known at home. Bulkley's absence there has been no medical missionary in the station since January a year ago, and for all this time Miss Christianson has carried the full responsibility, doing critical surgical work at times simply because it had to be done, and there was no one else to do it, and, singlehanded, doing work which half a dozen workers at home would not have undertaken.

The morning of our last day in Tap Teang we spent in the corner of the market, where the evangelists preached to the people. It was fascinating to watch especially the old men from the country drift by in the throng and stop to listen. Then as they were caught by some word of truth we would see them sit down on the edge of the platform from which the evangelists spoke. As the truth was opened out these old men would begin to nod assent, to express their delight, to ask questions,

and they would end by climbing up on the platform. Forgetting all other errands, they learned all they could of this new story to take back with them to their villages. We saw the seed of the Kingdom sown on absolutely new soil and realized that each one of these old men would be the beginning of a new work of evangelization.

This is mission work in its truest purest and most Christ-like form. It is the heroic pioneering in which men do not build on other men's foundations, but go out into the heart of the jungles and lay there the first stones of the walls of the city of God. The men and women who are doing this work have no borrowed glory, indeed, they do not know that they have any glory at all, but every hour there we saw the glory as of the messengers of God who forget themselves and in whom the grace and truth of the heavenly spirit shine forth. This is not the sort of missionary work which exploits itself or is clever in its advertising and appeal, but if there is any work regarding which the Lord Jesus must be pleased and in which He must recognize to-day the very likeness of the work which He did while He was here on earth, it is work like this at Tap Teang.

What makes work like this possible is love and faith in the hearts of men and women. Neither the slow toil of the years nor the wet miseries of the jungle, nor the isolation and loneliness could quench that love or quell that faith and now at last the rich fruitage of peace and joy is being gathered in. What greater privilege could we have than to share yet more fully in this fruitage?



PROTESTANT MISSIONS IN EUROPEAN AND ASIATIC TURKEY BEFORE THE WAR

	STAT	rions	Foreign Staff					NATIVE AGENCY			Congregations		Schools				MEDICAL MISSIONS		
Societies	Main	Sub-	Ordained	Medical and Others	Wives of Missionaries	Unmarried Ladies	Total	Ordained	Unordained	Female	Communicants	Adherents	Colleges	Students	Primary and Secondary Schools	Pupils	Hospitals	Dispensaries	Patients
American Board	24	308	55	14	65	75	209	102	1015	192	15,748	55,240	13	1,865	437	24,146	9	11	134,357
Kaiserwerth Deaconesses' Homes	2					32		••	•••	••		• • • • •	•••		3	490	1	1	1,430
Lohmann's Armenian Aid Association	5	10	9	1	7	33	50	6	71	108					21	1,900	2	3	4,8 56
Dr. Lepsius' German Orient Mission	2		4	1		2	7	1	5	•••		· · · · · •			2	300	. 1	1	2,84 8
Friends' Armenian Mission	1		1			2									1	400			•••••
American Reformed Presbyterians (Cilicia and Cyprus)	3		3	2	1	2	8		23	• • • •	98	100	• •		5	308	1	1	7,88 8
British & Foreign Bible Society	1		1				1									••••			
American Bible Society	1		1	···					26	····		 							
Total	39	334	74	18	73	146	275	109	1140	300	15,846	55,340	13	1,865	469	27,534	14	17	151,379

Protestant Societies Working in Turkey and Syria Before the War

- American Board of Commissioners for Foreign Missions.
- 2. American Bible Society.
- 3. Asia Minor Apostolic Institute.
- 4. Christian and Missionary Alliance.
- 5. Friends' Foreign Missions Association of New England.
- 6. Mennonite Church.
- 7. Presbyterian Church, North.
- 8. Reformed (Dutch) Church in America.
- 9. Reformed Presbyterian Church.
- 10. Seventh-day Adventists.
- 11. Archbishop's Mission to Assyrian Christians.
- 12. Baptist Missionary Society.
- 13. Beirut Orphanage.
- 14. British and Foreign Bible Society.
- 15. British Jews' Society in Adrianople.
- 16. British Syrian Mission Schools.
- 17. Church Missionary Society.
- 18. Church of Scotland Mission to Jews.
- 19. Edinburgh Medical Mission Society.
- Friends' Foreign Mission Association of London.
- 21. Jaffa Medical Mission and Hospital.
- 22. Jerusalem and the East Mission.
- 23. London Society for the Propagation of Christianity Among Jews.
- 24. Miss Dunn's Home.
- 25. Miss Proctor's Mission and Schools.
- 26. North African Mission.
- 27. Presbyterian Church of England.
- 28. Palestine and Lebanon Nurses' Mission.
- 29. Reformed Presbyterian Church of Ireland and Scotland.
- 30. Tabeetha Mission Schools.
- 31. United Free Church of Scotland.
- 311/2. Presbyterian Church of Ireland.
- 32. Deaconesses of Kaiserwerth.
- 33. German Hülfsbund.
- 34. German Orient Society.
- 35. Judischer Verein.
- 36. Moravian Church.

Mission Stations, or Places Where Missionaries Reside

(The figures refer to the Societies occupying each)

ing each)						
Acre, 17.	Jerusalem, 4, 17, 22,					
Abeih, 7.	23, 32, 36.					
Adabazar, 1.	Kefr Yasif, 17.					
Adana, 1.	Kessab, 1.					
Adrianople, 15.	Kochanes, 11.					
Ain Karim, 4.	Konia, 3.					
Aintab, 1.	Kortcha, 1.					
Alexandretta, 29.	Larnaca, 9, 22.					
Aleppo, 27.	Latakia, 9.					
Antioch, 29.	Marash, 1, 33.					
Baakleen, 28.	Mardin, 1.					
Baalbek, 18.	Marsovan, 1.					
Bagdad, 17.	Mersina, 9.					
Bardizag, 1, 10.	Monastir, 1.					
Busrah (Bassora),	Mosul, 17.					
8.	Moush, 33.					
Beersheba, 4.	Mt. of Olives, 17.					
Beit Mari, 20.	Nablous, 12, 17.					
Bethlehem, 17, 24.	Nazareth, 17, 19.					
Beirut, 7, 13, 14, 18,	Nicosia, 9, 22.					
22, 32.	Oorfa, 1.					
Bir Zeit, 17.	Ramallah, 5, 17.					
Bitlis, 1.	Ramleh, 17.					
Brousa, 1.	Ras el Meth, 20.					
Brummana, 20.	Safed, 23, 31.					
Cesarea, 1.	Salonica, 1.					
Constantinople, 1, 2,	Shefamer, 17.					
14, 18, 20, 23, 31,	Shemlan, 17.					
32.	Shweifat, 25.					
Damascus, 18, 19,	Sidon, 7.					
23, 31½.	Sivas, 1.					
El Mouktareh, 18.	Smyrna, 1, 18, 23, 32.					
Erzerum, 1.	Suk el Ghurb, 7.					
Es Salt, 17.	Tarsus, 1.					
Famagusta, 22.	Tiberias, 31.					
Gaza, 17.	Tirana, 1.					
Hadjin, 1, 6.	Trebizond, 1.					
Haifa, 17, 22, 23, 35.	Tripoli (Africa), 26					
Harput, 1, 33.	Tripoli (Syria), 7.					
Hasbeiya, 18.	Tyre, 18.					
Hebron, 4, 31.	Van, 1, 11, 33.					
Jaffa, 4, 17, 21, 23,	Zahleh, 7.					

30, 35.

The Assassination of Armenia

THE TURKISH PROGRAM OF ANNIHILATION DESCRIBED BY GOVERN-MENT REPRESENTATIVES, TEACHERS, MISSIONARIES, AND OTHER EYEWITNESSES



HE most brutal, the most ruthless, the most inexcusable, and the most widespread massacres of Christians in the last one thousand

years are deluging Armenia with the blood of men, women, and children. Whole villages are wiped out by fire, sword, and deportation. It seems evident that this movement against the Armenians is part of a concerted scheme against all non-Turkish and Christian inhabitants of Turkey. is estimated that already 800,000 have perished at the hands of the Turks and Kurds in their fiendish "Holv War." In the massacres of 1895-6 under the Sultan Abdul-Hamid II., according to carefully prepared statistics, 88,243 Armenians, of whom about 10,000 were Protestants, were murdered; more than 500,000 robbed of all they possest; 2,493 villages and towns were plundered; churches, of which 50 were Protestant, were pillaged and destroyed, and 282 others were turned into mosques. In many places the victims were offered the choice between death and Islam and unhesitatingly chose to die rather than to give up even the little light that most of them possest. 1909, soon after the Young Turks came into power, there were 5,000 or more who died in the Adana onslaught for which the government disclaimed responsibility. To-day, however, the Young Turk government is responsible for the systematic program of extermination. Is not Germany also responsible—if not for inciting the outrage, at least for failure to demand that Turkey, her ally, immediately put an end to these butcheries. Turkey would not dare to continue a course that would involve the loss of German military and financial support.

The following is the text of the government order covering the case. Art. 2d. "The commanders of the army, of independent army corps, and of divisions may, in case of military necessity, and in case they suspect espionage or treason, send away, singly or in mass, the inhabitants of villages or town, and install them in other places."

The original orders to commanders may have been reasonably humane; but the execution of them has been for the most part cruelly harsh, and in many cases accompanied by horrible brutality to women and children, to the sick and the aged. Whole villages were deported at an hour's notice, with no opportunity to prepare for the journey, not even, in some cases, to gather together the scattered members of the family, so that little children were left behind.

The accounts of the sorrows of Armenia are harrowing reading. Many of the facts have already been published. We gather many of them here that the readers of the Review may make them a subject of sympathetic

prayer, and that some may be led to give financial help toward the relief of the surviving widows and orphans.*

For obvious reasons the names of the various writers can not be given at this time. These are known to the American Committee, who vouch for them and their statements. most cases it is necessary to conceal the place from which the statements were written, and even the name of the cities and towns referred to, in order that the writer or his interests may not suffer irreparable harm.

Documentary Evidence

We quote from a few of the documents which are in the possession of the American Committee:

The reports of persecution, plunder, and massacre of Armenians in the interior parts of the country began to come in April, when the scattering of large numbers of innocent

Gifts for the relief of survivors may be sent to Chas. R. Crane, Treasurer, 70 Fifth Avenue, New

York.

people was manifestly a part of a campaign of extermination.

July 10. Persecution of Armenians assuming unprecedented proportions. Reports from widely scattered regions indicate systematic attempt to uproot peaceful Armenian populations, and through arbitrary arrests, terrible tortures, wholesale expulsions and deportations from one end of the empire to the other, accompanied by frequent instances of rape, pillage, and murder, turning into massacre, to bring destitution and destruction upon them. This is not in response to fanatical or popular demand, but is purely arbitrary, and directed from Constantinople. Untold misery, disease, starvation and loss of life will go on unchecked. . .

July 16. "Deportation of and excesses against peaceful Armenians are increasing, and from harrowing reports of eye-witnesses it appears that a campaign of race extermination is in progress." Protests and threats are unavailing and probably incite the Ottoman government to more drastic measures, as they are determined to disclaim responsibility for their absolute disregard of capitulations, and I believe nothing short of actual force, which obviously the United States is not in a position to exert, would adequately meet the situation.

July 31. "Armenians, mostly women and children, deported from the Erzroom district, have been massacred near Kemakh, between Erzroom and Harpoot." Similar reports from other sources, that probably few of these refugees will reach their destination. . . .

In many cases the men were (those of military age were nearly all in the

^{*}A special American Committee of eminent Americans has investigated the reports, and while the sources of information must be withheld for the present, the committee vouches for the truth of the statements. This committee includes the Right Rev. David H. Greer, Protestant Episcopal Bishop of the Diocese of New York; Oscar S. Straus, former Secretary of Commerce and Labor, and ex-Ambassador to Turkey; Cleveland H. Dodge, of Phelps, Dodge & Co.; the Rev. Dr. Stephen S. Wise, Rabbi of the Free Synagog, New York; Charles R. Crane, of Chicago, Vice-Chairman of the Finance Committee of the Democratic National Committee during the last campaign; Arthur Curtiss James, Director of many railroads and of the Hanover National Bank, the United States Trust Company, and of Phelps, Dodge & Co.; the Rev. Dr. Frank Mason North, of the Board of Foreign Missions of the Methodist Episcopal Church; John R. Mott, of the International Committee of the Young Men's Christian Association; William W. Rockhill, former Ambassador to Turkey and former Ambassador to Russia; William Sloane, President of W. & J. Sloane, 575 Fifth Avenue; the Rev. Dr. Edward Lincoln Smith, of the American Board of Commissioners for Foreign Missions; the Rev. Dr. Frederick Lynch, of the New York Peace Society; George A. Plimpton, of Ginn & Co., a trustee of Constantinople College; the Rev. Dr. Frederick Lynch, of the New York Peace Society; George A. Plimpton, of Ginn & Co., a trustee of Constantinople College; the Rev. Dr. Frederick Lynch, of the New York Peace Society; George A. Plimpton, of Ginn & Co., a trustee of Constantinople College; the Rev. Dr. Frederick Lynch, of the New York Peace Society; George A. Plimpton, of Ginn & Co., a trustee of Constantinople College; the Rev. Dr. William J. Haven, one of the American Board of Commissioners for Foreign Missions; the Rev. Dr. William J. Haven, one of the founders of the Epworth League: Stanley White, Secretary of the Presbyterian Board of Foreign Missions; the Rev. Dr. William J. Haven, one of the founders of

army) bound tightly together with ropes or chains. Women with little children in their arms, or in the last days of pregnancy, were driven along under the whip like cattle. different cases came under my knowledge where the woman was delivered on the road, and because her brutal driver hurried her along she died of hemorrhage. I also know of one case where the gendarme in charge was a humane man, and allowed the poor woman several hours' rest, and then procured a wagon for her to ride in. Some women became so completely worn out and hopeless that they left their infants beside the road. women and girls have been outraged. At one place the commander of gendarmerie openly told the men to whom he consigned a large company that they were at liberty to do what they chose with the women and girls. . . .

The Use of Torture

The trouble for the Armenians began, as for all other nationalities. with the collection of soldiers. government swept off all men possible for military service. Hundreds of the bread-winners marched away, leaving their wives and children without means of support. In many cases the last bit of money was given to fit out the departing soldier, leaving the family in a pitifully destitute con-A number of Armenians were quite well off and paid their military exemption fee. larger number escaped in one way and another, so there were more Armenians than Turks left in the city after the soldiers had gone. This made the government suspicious and fearful. The discovery of Armenian plots against the government in other

places added to this feeling. special Armenian troubles began in the beginning of May. In the middle of the night about 20 of the leading men of the national Armenian political parties were gathered up and sent to where they have been imprisoned ever since. In June the government began looking for weapons. Some of the Armenians were seized, and, by torture, the confession was extracted that a large number of arms were in the hands of different Armenians. A second inquisition be-The bastinado was used frequently, as well as fire torture (in some cases eyes are said to have been put out). Many guns were delivered, but not all. The people were afraid that if they gave up their arms, they would be massacred as in 1895. Arms had been brought in after the declaration of the constitution with the permission of the government, and were for self-defense only. The torture continued, and under its influence one fact after another leaked out. Under the nervous strain and physical suffering many things were said which had no foundation in fact. Those inflicting the torture would tell the victim what they expected him to confess, and then beat him until he did it. The college mechanic had constructed an iron "shot" for the athletic games, and was beaten terribly in an effort to fasten the making of bombs on the college. Some bombs were discovered in the Armenian cemetery, which aroused the fury of the Turks to white heat. It should be said that it is very probable that these bombs had been buried there in the days of Abdul Hamid. . . .

Through the intervention of a Turk, the college was able to free

those of its teachers already taken, and obtain a stay of proceedings against all of its teachers and employees, by the payment of the sum of 275 Turkish liras. Later this same Turk said that he believed that he could obtain the permanent exemption of the entire college by the payment of a further sum of 300 liras. money was promised, but after some negotiations, which showed that no definite assurance exemption of would be forthcoming, the matter was dropt. . . .

Panic and Outrage

The panic in the city was terrible. The people felt that the government was determined to exterminate the Armenian race, and they were powerless to resist. The people were sure that the men were being killed and the women kidnapped. Many of the convicts in the prison had been released, and the mountains around ---- were full of bands of outlaws. It was feared that the women and children were taken some distance from the city and left to the mercy of these men. However that may be, there are provable cases of the kidnapping of attractive young girls by the Turkish officials of ——. One Moslem reported that a gendarme had offered to sell him two girls for a mejidieh. The women believed that they were going to worse than death, and many carried poison in their pockets to use if necessary. Some carried picks and shovels to bury those they knew would die by the wayside. During this reign of terror notice was given that escape was easy; that any one who accepted Islam would be allowed to remain safely at home. The offices of the lawyers who recorded applications were crowded

with people petitioning to become Mohammedans. Many did it for the sake of their women and children, feeling that it would be a matter of only a few weeks before relief would come.

This deportation continued at intervals for about two weeks. It is estimated that out of about 12,000 Armenians in ———, only a few hundred were left. Even those who offered to accept Islam were sent away. . . .

Dragged to Exile

June 28, 1915.

I wish to inform you of conditions here. They are very bad and daily getting worse. I suppose ------ told you of the horrible things taking place in ——. Just such a reign of terror has begun in this city also. Daily the police are searching the houses of the Armenians for weapons, and not finding any, they are taking the best and most honorable men and imprisoning them; some of them they are exiling, and others they are torturing with red hot irons to make them reveal the supposedly concealed weapons. Four weeks ago they exiled 15 men and their families, sending them to the desert city of ----, three days' journey south of here.

We know how the latter were treated, for hundreds of them have been dragged through on their way to the desert whither they have been exiled. These poor exiles were mostly women, children and old men, and they were clubbed and beaten and lashed along as tho they had been wild animals, and their women and girls were daily criminally outraged, both by their guards and the ruffians of every village through which they passed, as the former allowed the latter to enter the camp of the exiles at night, and even distributed the girls among the villagers for the night. These poor victims of their oppressors' lust and hate might better have died by the bullet in their mountain home than be dragged about the country in this way. About 2,000 of them have passed through -----, all more dead than alive; many hundreds have died from starvation and abuse along the roadside, and nearly all are dying of starvation, thirst, or being kidnapped by the Anaza Arabs in the desert where they have been taken. We know how they are being treated because our ---- exiles are in the same place, and one young Armenian doctor, who was there making medical examinations of soldiers for the government, has returned and told us. . . .

 been brutally deported, deprived of all their possessions, to the deserts of Mesopotamia. A great number of families have embraced Mohammedanism to escape a certain death. . . .

A Widow's Story

A week before anything was done to -, the villages all around had been emptied and their inhabitants had become victims of the gendarmes and marauding bands. Three days before the starting of the Armenians from ----, after a week's imprisonment. Bishop —— had been hanged, with seven other notables. After these hangings, seven or eight other notables were killed in their own houses for refusing to go out of the city. Seventy or eighty other Armenians, after being beaten in prison, were taken to the woods and killed. Armenian population of ——— was sent off in three batches; I was among the third batch. My husband died eight years ago, leaving me and my eight-year-old daughter and my mother extensive possessions, so that we were living in comfort. mobilization began, the ---- commandant has been living in my house free of rent. He told me not to go. but I felt I must share the fate of my people. I took three horses with me, loaded with provisions. daughter had some five-lira pieces around her neck, and I carried some twenty liras and four diamond rings on my person. All else that we had Our party left was left behind. June 1st (old style), fifteen gendarmes going with us. The party numbered four or five hundred persons. We had got only two hours away from home, when bands of villagers and brigands in large num-

bers, with rifles, guns, axes, etc., surrounded us on the road, and robbed us of all we had. The gendarmes took my three horses and sold them to Turkish mouhadjirs, pocketing the money. They took my money and that from my daughter's neck, also all our food. After this they separated the men, one by one, and shot them all within six or seven days-every male over 15 years of age. By my side were killed two priests, one of them over 90 years of age. These bandsmen took all the good-looking women and carried them off on their horses. Very many women and girls were thus carried off to the mountains, among them my sister, whose one-year-old baby they threw away; a Turk picked it up and carried it off, I know not where. My mother walked till she could walk no farther, and dropt by the roadside on a mountain-top. We found on the road many of those who had been in the previous sections carried from ---: some women were among the killed, with their husbands and sons. We also came across some old people and little infants still alive but in a pitiful condition, having shouted their voices away. We were not allowed to sleep at night in the villages, but lay down outside. Under cover of the night indescribable deeds were committed by the gendarmes, bandsmen, and villagers. Many of us died from hunger and strokes of apoplexy. Others were left by the roadside, too feeble to go on.

One morning we saw fifty to sixty wagons with about thirty Turkish widows, whose husbands had been killed in the war; and these were going to Constantinople. These women wanted to take my daughter, too, but

she would not be separated from me. Finally we were both taken into their wagons on our promising to become Moslems. As soon as we entered the araba, they began to teach us how to be Moslems, and changed our names, calling me ——— and her ———.

* * * *

The Plight of the Exiles

If it were simply a matter of being obliged to leave here to go somewhere else, it would not be so bad, but everybody knows it is a case of going to one's death. If there was any doubt about it, it has been removed by the arrival of a number of parties, aggregating several thousand people, from Erzroom and Erzinggan. I have visited their encampment a number of times and talked with some of the people. more pitiable sight can not be imagined. They are, almost without exception, ragged, filthy, hungry, and sick. That is not surprizing, in view of the fact that they have been on the road for nearly two months, with no change of clothing, no chance to wash, no shelter, and little to eat. The government has been giving them some scanty rations here. watched them one time when their food was brought. Wild animals They rushed could not be worse. upon the guards who carried the food and the guards beat them back with clubs, hitting hard enough to kill them sometimes. To watch them one could hardly believe that these people were human beings.

As one walks through the camp, mothers offer their children and beg one to take them. In fact, the Turks have been taking their choice of these children and girls for slaves, or

worse. In fact, they have even had their doctors there to examine the more likely girls and thus secure the best ones.

There are very few men among them, as most of them have been killed on the road. All tell the same story of having been attacked and robbed by the Kurds. Most of them were attacked over and over again, and a great number of them, especially the men, were killed. Women and children were also killed. Many died, of course, from sickness and exhaustion on the way, and there have been deaths each day that they have been here. Several different parties have arrived and, after remaining a day or two, have been pushed on with no apparent destination. Those have reached here are only a small portion, however, of those who started. By continuing to drive these people on in this way it will be possible to dispose of all of them in a comparatively short time.

A Plea for Intervention

Viscount Bryce, formerly British Ambassador to the United States, has made, through the Associated Press, a powerful plea that America should try to stop the Armenian slaughter. Lord Bryce is not one to misstate or exaggerate facts. Among other things, he says: "In Trebizond City, where the Armenians numbered over ten thousand, orders came from Constantinople to seize all Arme-Troops hunted them, drove them to the shore, took them to sea, threw them overboard, and drowned them all-men, women, and children. This was seen and described by the Italian Consul."

Lord Bryce's statements are confirmed by reports which come direct from those who have firsthand knowledge.

Of the Armenian people as a whole one third or more are gone, and this third includes the leaders in every walk of life, merchants, professional men, preachers, bishops, and Government officials. There is no certainty for those who are just now free. It is only temporary measures, such as bribes or special favors, that have secured postponement.

"It seems possible that something can be done to save those few who are left. Permission has recently been obtained through the German Embassy for those connected with the German Mission, teachers and their families, orphans and servants, a circle of several hundred, to remain. It is time that America take whatever steps are possible to secure permission through the American Ambassador for the remnant of the Armenians to remain in their homes or to escape unharmed to more hospitable territory.

American Missionary Interests*

America has more interest in Turkey than any other country, or possibly than all Europe together. This interest is not political, but humanitarian. In 1819 the American Board of Commissioners for Foreign Missions began work in the Ottoman Empire, and has now for nearly a century prosecuted that work with vigor and statesman-like foresight and breadth. The missionaries introduced into the country the printing-press and a periodical literature, modern medicine and sanitation, the

^{*} Paragraph quoted from The Outlook.

modern hospital, new industries and commercial enterprises, and western education, culminating in the well-organized colleges and graduate schools. Some of these institutions are: the Syrian Protestant College at Beirut, with its graduate schools; Robert College at Constantinople; and the Constantinople College for Girls, each one of these incorporated in the United States and possessing a plant worth more than a million dollars. Besides these institutions of international repute there are others, like the International College at Smyrna, Anatolia College at Marsovan, Teachers' College at Sivas. Euphrates College at Harput, Van College at Van, Aintab College at Aintab, Central Turkey College for Women at Marash, the American Collegiate Institute Girls at Smyrna, St. Paul's College at Tarsus, and, in addition, three times that number of high schools and academies with their intermediate and preparatory schools dotting the country from Smyrna to Persia, and from the Black Sea to Arabia.

Among the many institutions to suffer is the American Mission College at Harput. One of the reliable informants writes: "Approximately two-thirds of the girl pupils, and six-sevenths of the boys have been taken away to death, exile, or Moslem homes. Of our professors four are gone and three are left.

"Professor Tenekejian, who was the Protestant representative of the Americans with the Government, was arrested on May 1st. No charge was made against him, but the hair of his head, mustache and beard was pulled out in a vain effort to secure damaging confessions. He was starved and hung by the arms for a day and a night and was severely beaten several times. About June 20th he was taken out toward Diarbekir and murdered in a general massacre on the road.

"Professor Nahigian, who had studied at Ann Arbor, was arrested about June 5th and shared Professor Tenekejian's fate on the road.

"Professor Vorperian a Princeton man, was taken to see a man beaten almost to death. He started into exile under guard with his family, about July 5th, and was murdered beyond Malatia.

"Professor Boojicanian, an Edinburgh graduate, was arrested with Professor Tenekejian, suffered the same tortures, and in addition had three finger-nails pulled out by the roots, and was killed in the same massacre.

"Of the female instructors one is reported killed in Chunkoosh, one reported taken to a Turkish harem; three have not been heard from; four others started out into exile, and ten are free.

The Armenians as a people have been the most responsive to the appeals of modern education. The majority of the 25,000 students in the schools north of Syria have been from this historic and virile race. have taken graduate Thousands courses in the United States. It can be said that America discovered the Armenian race and introduced it to the Western World. It is, therefore, eminently fitting that at this time of death-struggle America should be the first to lift its voice in protest, and the most ready to offer its help to save this nation from annihilation.

There are some four hundred Americans now in Turkey connected with the various boards and institutions. With these are associated fully ten times that number of trained natives, mostly Armenians, Greeks, and Syrians, all engaged in conducting a work that aims at bringing to that country the blessings of a Christian civilization. These Americans are remaining at their posts, endeavoring in every way in their power to relieve and save their people.

Upon the Armenians and the Greeks the blow is falling, but there have been intimations that the Jews' turn will soon come. There are many indications that the Turks as a whole entertain no hostile feelings toward the Armenians and the Greeks, and would not carry out these drastic measures of extermination were they not forced to do so. Some have declared that the measures are un-Mohammedan, and so contrary to the teachings of their religion.

In many places the local Turkish authorities have emphatically protested. The Governor of ——— was called to Constantinople to answer to the charge of not obeying orders in carrying out the drastic measures of the central government. Others have told the missionaries that the measures were most cruel and unnecessary and even disastrous to the country, but they were finally forced to obey. Lenient and unwilling goveriors were transferred, like the one at ----, in whose place was installed the Governor of ----, who had already carried out with vigor the order of massacre and extermination.

So far as can be ascertained, the two Turkish officers, Enver Pasha and Talaat Bey, are the source of these measures. There are many who believe (and among these are the missionaries in large numbers, as well as others) that Enver Pasha is under the pay of the Kaiser.

Who are the Armenians?*

In the strict use of the term, there is no Armenia at the present day. The name is not used either politically or geographically with reference to a definite territory. When used, the name refers in general to a region centering about Lake Van in Asiatic Turkey, and extending thence north and southwest. Ancient Armenia was a country whose bounds continually changed with the fortunes of war. The greater part of the region now lies within the Turkish Empire, and is also called Kurdis-This region contains only a fraction of the Armenian race. It is inhabited by Turks, Armenians, Russians, Persians, Kurds Circassians, ireeks, Nestorians, Yezidees, Syrians, and Jews.

The early history of the Armenians is so mixed with myth and legend that the truth is difficult to find. During the Assyrian and Median periods there was evidently a great organized monarchy, with a strong military power, in the Lake Van basin. At times they were formidable enemies of the Medes. This country was well known to the Assyrians as early as the ninth century B.C. It was inhabited by four races—the Maīri, the Urarda, Minni, and the Hittites.

These races appear to have maintained their independence until the time of Assur-bani-pal, about 640 B.C., when the last king of this series succumbed to the Assyrian yoke.

^{*} Information gathered from the Encyclopedia of Missions.

But, at the time of Herodotus, everything seems to indicate that a strange people had entered the land, bringing with them a new language, new names and customs, and a new religion. The source from which they came is doubtful. Herodotus and Stephen believe they came from Phrygia, while their language and religion would indicate Media. One thing is certain: the old Turanians had ceased to rule, and the Armenian race had been formed, which is undoubtedly a mixture of the ruling Aryan tribes with the primitive Turanian populations. (The word "Armenia," used in Isaiah 37:38 and 2 Kings 19:37, is an incorrect translation for "the land of Ara-Armenian histories describe rat.") the events of some sixteen centuries respecting which contemporary evidence has not yet been found. According to them, the first ruler of Armenia was Haik, the son of Togar-, mah, the son of Gomar, the son of Japheth, the son of Noah. The Armenian histories also narrate that at the time of the captivity of Israel a certain number of the Hebrews escaped to the mountains of Armenia and intermarriages took place. Later the Armenian king, Kikran (Tigranes), was the friend and ally of Cyrus. His successor was Vahakn, celebrated in song and story for his great victories, and deified after death.

In 67 B.C. Armenia became an ally of Rome, but rebelling, their king, Ardavaz, was captured by Pompey and beheaded in Alexandria by Cleopatra, 30 B.C., and the country became tributary to Rome. The country was in turmoil for two and a half centuries thereafter.

It was the constant effort of Persia to subvert Armenian Christianity and establish Magianism in its stead. To this end, cruel persecutions were undertaken, and frequent incursions were made. From 632 to 859 A.D. Armenia was the scene of almost incessant struggle between the Eastern Empire and the Mohammedans, and it became by turn subject to each. It maintained its independence until 1375, when the last Armenian king, Leo VI., was captured by the Egyptians and banished.

From this time Armenia lost its separate national existence. The greater part of the country was annexed to Turkey, while the eastern section remained subject to Persia, and the northeast to Russia. Russia took another large section of Armenia in 1878.

In moral traits the Armenian compares favorably with the other races The Armenians are of the East. cultivators of the soil, artizans, merchants, and bankers. They are persevering, and shrewd in financial dealings. In Asiatic Turkey the Greeks alone can compare with them in trades, professions, business ability, and general intelligence. In spite of the general increase of poverty throughout Turkey, the Armenians, up to the period of massacres of 1895-96, held their own better than the other races. The number of Armenians in the world is estimated at from 2,000,000 to 3,000,000, twothirds of whom reside in Turkey. The remainder are in Russia, Persia, India, China, Africa, Europe, North and South America, and other countries. Up to the present time the nation has preserved its individuality to a remarkable degree, resembling in

this respect, as in others, the Jews. With their dispersal throughout the world, however, the Armenians intermarry with other races, and a distinct tendency to race disintegration has appeared.

The Armenian Church and Beliefs

Armenian writers claim that the Armenian Church goes back to the time of Christ. One Abgar or Abgarus, King of Edessa, is said by Moses of Khorene, the Armenian historian, to have been converted by hearing of the wonderful works of Jesus, and to have been baptized by Thaddeus, one of the seventy disciples first sent out as missionaries. This Abgar is held by the Armenians to have been their king, altho Tacitus calls him King of the Arabs.

It was not, however, until the fourth century that the Armenian nation as a whole accepted Christianity. At the beginning of that century Gregory the Illuminator preached at the Court of Armenia with such effect that from that day to this Christianity has been the national religion of the Armenians. For this reason the Armenian Church is often called "The Gregorian Church." The Armenians themselves, however, call it "The Church of the Illuminator (Lusavorchagan)."

Persecution, as usual, only served to endear the Church to the people, and from that time it has been identified with their nationality. Under Turkish rule each religious body is also a political organism. The Armenian Church is little more than that at present. It is, therefore, inseparably identified with the race, and is pervaded by much of the corruption of Oriental Christianity.

Among the leading characteristics

of the Armenian beliefs are the following:

- I. They believe the Spirit proceeds from the Father only.
- 2. They accept seven sacraments, altho in practise, baptism, confirmation, and unction are intermingled.
- 3. They baptize infants eight days old or less by threefold immersion, immediately offering them the communion.
- 4. They accept transubstantiation, and worship the consecrated elements as God.
- 5. They use unleavened bread, which is dipt in the wine and given to the people, who receive it into the mouth from the hand of the priest.
- 6. They pray for the dead, but deny Purgatory.
- 7. They practise auricular confession to the priest, who imposes penance and grants absolution, but gives no indulgences.
- 8. They pray to the Virgin and to the saints, and have great faith in their mediation. With the Greeks, they reject images and accept pictures.
- 9. They believe in the perpetual virginity of Mary, "the Mother of God."
- 10. They regard baptism and regeneration as the same thing, and have no practical conception of a new birth. All are saved who partake of the sacraments, do proper penance, observe the fasts of the Church, and perform good works.
- II. Original sin is believed to be removed by baptism, actual sin by confession and penance.

Services are held in the churches every morning at sunrise and each evening at sunset throughout the year. The altar is invariably toward the

east. The sacrament of the Lord's Supper is observed twice a week, but the people partake usually only twice a year. Mass is observed as one of the formal rites of the Church. Confession to the priest is a necessary preparation for participation.

Originally the Church was under one spiritual head, the Catholicos, who was the general bishop. He resided at first at Sivas, but later contentions arose, and with them divisions, until now there are three who hold his office. The Catholicos alone can ordain bishops and consecrate the sacred oil which is used in the various ceremonies of the Church.

Besides the Catholicos, there are in Turkey two patriarchs, one of whom resides at Constantinople and one at Ierusalem. These offices were established by Mohammedan authority for political purposes alone. The patriarch must have a bishop's office ecclesiastically, but to this is added considerable influence with the government and over all Gregorian Armenians in civil matters. The Patriarch of Constantinople is, by virtue of his office, the recognized civil head of the Armenian Church in Turkey. priests are married, and must have a wife at the time of ordination, but can never remarry. The priest can not become a bishop unless his wife dies.

Evangelical Missions in Armenia

There have been many obstacles to evangelical missionary work among Armenians. Among these are: (1) The idea that the church is co-exten-

sive with the Armenian race, so that one who withdraws from the Church rejects his nationality. (2) The Church is already nominally Christian, but Christian life has little relation to the Christian profession. (3) The poverty and oppression suffered by Armenians, and Oriental penuriousness. (4) The turning of young men to the Western world, as a refuge from oppression and massacre, and the consequent emigration of large numbers of the best youth.

There have, however, been special encouragements to the work among Armenians. These include: (1) The religious nature of the race, and the fact that they accept the Bible as the Word of God. (2) The general desire for education. (3) The peculiar relation of the Armenians to the 14,000,000 of other races among whom they dwell, and who must be reached largely through the evangelized Armenian Church. (4) Since mission work began among the Armenians, there has been a gradual rejection of their superstitions and of their reliance upon rites, marked awakening in the line of education. (5) Of late years, owing to the urgent demands of the people for the Gospel preaching, the bishops and sometimes the priests and teachers, preach, and their sermons are often evangelical in tone and full of wholesome advice. Some twenty thousand Armenians in Turkey are members of Evangelical Christian churches and many others have become enlightened through the work of Protestant missionaries.

Christ's Conditions of Peace

BY THE REV. JOHN HENRY JOWETT, D.D.
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NE hundred years ago the American and British people signed the famous treaty which ushered in the century of peace. Difficulties have been

met in good sense and self-restraint, and as Mr. Bryce has said, "Whenever there were mad manners in London there was good temper at Washington, and when there was a storm on the Potomac, there was calm on the Thames."

Now at the end of the hundred years there is a spectacle unprecedented in the history of the world, four thousand miles of frontier line, invisible, undefended, without fortresses, without cannon, without military patrols; but marked by happy homesteads and prosperous farms, and stretching through almost endless leagues of waving grain. That unguarded line is the most significant line on the surface of the earth to-day, and its profound significance lies in the wonderful fact that it can not be seen.

What about the next hundred years? How is the shy, delicate genius of peace, which is so easily offended and driven into exile, to be strongly and intimately settled among us, and not only among the English-speaking peoples, but among all the peoples of the globe?

What is the guiding Word of God? "He that hath seen Me hath seen the Father." We are tragically forgetting this word, and erasing it from our theories, and ignoring it in our practise. The significance is this: Christ is the ultimate expression of eternal realities. In Christ we see things as they really are. All our thinking must begin with what He has revealed. If we would secure lasting peace our thought-molds must be Christianized. Where, then,

shall we begin the Christianizing of our thoughts?

Our God

First, we must Christianize our conception of God. "He that hath seen Me hath seen the Father." Our conception of God must begin and end in Christ our Lord. Our conception must not be B. C. or A. D., but C. What shall we think about God? Just what Jesus Christ reveals. Lately we have been using the word "God" without its Christian content. We have been going back to the Old Testament for our conception of God, and even back to the early records of the Old Testament, back to the twilight of revelation, back to the God revealed in the world's childhood, back to the elementary standards, back to the time of the first syllable, before the fuller Word had yet been spoken.

We have been opprest by the way in which the name of God has been used in the course of the present war. But what has been the value of the name? By no chance have I seen him called "the Father" in the invocations of kings or Kaiser. By no chance have I seen him addrest as Christ. No, it is the name of "God" robbed and emptied of its Christ significance. It is the early Old Testament God, the God of battles, the Lord of Hosts. It is God, minus Christ!

The Old Testament is the wonderful record of the slow education of a particular people. The revelation begins in the dawn, in the mist and dull haze of passing night, and the day brightens and broadens until the full sun rises in Jesus Christ our Lord. Here is one of the things of the early twilight: "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for

wound, stripe for stripe." That is where we are to-day; but that is not one of the things revealed to us in Christ. Listen to our Lord: "But I say unto you, love your enemies." We have gone back to the twilight for standards for the noon.

This is one of the most deadly practical heresies of our time. We have unchristianized the name of God, and the first and paramount necessity, if we are ever to establish a lasting peace, is to restore that name to its Christian value. When we use the word "God" it must be Jesus whom we see. "He that hath seen Me hath seen the Father." We shall never have peace until the God we worship, and to whom we offer our prayer, is the Lord and Father of us all, revealed to us in the word and life and death of our Lord and Savior Jesus Christ.

Our Nationality

Another conception which needs to be Christianized if an abiding peace is to make her home among the children of men is our conception of nationality. Here again we can choose to live in the dim, hazy twilight, or in the fuller noon. We can choose to live in the early Old Testament with Moses and Joshua, or in the New Testament with Jesus Christ. We can do our thinking about nationality among the primitive standards, or we can go into the high school of Christ.

Now where shall we get our thought molds of race and nationality? Shall we get them from Samson or from Christ? It is my deep conviction that much of our evil practises have arisen from our unchristian thinking about these things. We have wiped out the Christian revelations and standards. We have ignored Christ, and we pursue our thinking as the He had never been. The consequence is, our conception of nationality is too often tribal and exclusive. That is Old Testament thinking. It is not the Christianized thought of the New.

Turn to the Christian revelation.

"Ye are all the children of God by faith in Jesus Christ.* * * There is neither Jew nor Greek."

"There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him."

"Where there is neither Greek nor Jew, Barbarian nor Scythian."

How vast is the contrast between this conception and the one which I have just named! But does the Christ-conception wipe out the element of nationality and disregard it? By no means. It disregards nationality as an ultimate, it honors nationality as a mediate; it magnifies nationality as a means; it rejects nationality as an end. Christianity conceives national differences as the intended ministers of a richer union. Nationality is not an orchestra, it is only an instrument. Nationality is not a complete picture, it is only a tint in the making of a picture. In Christian teaching endowments are specialized for the sake of a larger and general service. The nation is the servant of the race.

Christianity, therefore, seeks to create and nourish "the international mind." It is the mind which escapes from its own national emphasis and moves sympathetically over the universal field. That is not a conception which disparages the unique endowments of a nation. Christianity says: Cultivate your national gifts to the last degree of strength and refinement. Practise the mastery of your own instrument to the last degree of power, but always hold in view as the aim of the mastery the enrichment of the racial orchestra of which you form a vital part. It is this Christianized conception of nationality which is imperatively needed in the world to-day if we are to enjoy the purposed relations of universal peace.

Our Politics

Another conception which needs to be Christianized, if human affairs are to lie in the bosom of peace, is *our conception*

of politics. Politics has become a debased word. It originally meant the science and art of government. It meant the regulation of man in all his relations as the member of a nation and a state. It was a science and an art with large ideals, and with correspondingly noble endeavor and achievement. To-day, politics too often means self-seeking, wirepulling, secret maneuvring, the pursuit of personal advantage, sectional campaigns, the magnifying of party interests above the welfare of the Nation and the State. It is too often a low scramble and not a lofty crusade. And, therefore, there is urgent and immediate need that we Christianize our conception of politics. We must get back to Christ.

What is the aim and end of government in the life and teachings of Christ? It is this: "Thy kingdom come." And what is the kingdom? It is the kingdom of "righteousness, and peace, and joy." Therefore, the Christianized conception of politics is such an intelligent direction of human government as will make all that is crooked straight, and appoint such relations in righteousness as will provide a nest for the holy dove of peace, and for all the singing birds of sacred joy. Christianized politics are human regulations in the sphere of government for answering the prayer of our Lord. "Thy kingdom come."

When the politics of all nations become the strenuous wrestlings of noble men and women, intent upon noble Christian ends, the fair spirit of holy peace will come and settle in the earth as a joyful and abiding guest.

Our Life

Again, if permanent peace is to be secured we must Christianize our con-

ception of life. This is too often material and barbaric. It moves on the plane where envy and jealousy breed, where misunderstandings multiply, where strife is engendered, and where fiery war springs to sudden birth.

What, then, is life? Is it a collection of things, or is it a set of relations? Is it a realm of having or a realm of being? If life is constituted of things, then in the scramble for things we shall have envy, and strife, and war, as long as the world endures. But if life is determined by noble relations then the pursuit of true life will make war impossible. "To be carnally minded is death, but to be spiritually minded is life and peace."

What is this Christian conception of life? Here it is. "This is life, to know Thee, and Jesus Christ whom Thou hast sent." Real life is to be intimate with God, to be the friend of God, to find delight in the pleasures of God. That is life. From that august spiritual relation come all manner of spiritual fruits; love, purity, fidelity, sympathy, sacrifice. To live unto God is to live God unto men.

This is the word of the Christ. And this must be the Church's contribution to the establishment of peace among men. She must call men, by all the constraints of love and fear, out of the sultry swamps of materialism, where fever breeds, and strife brews, up to the heights of the spirit, the hill of the Lord, the heavenly places in Christ Jesus.

Once get that ideal enthroned in the minds of men and war shall be no more. Life will have an altitude where war germs can not thrive. When life rings with the song of "Glory to God in the highest," there will be peace among men in whom He is well pleased.

"If a wren can cling to a spray a-swing, In a mad May wind and sing and sing, As if she'd burst for joy, Why can not I contented lie, In His quiet arms, beneath His sky, Unmoved by earth's annoy?"

The "Tiger Year" in Japan*

BY MISS GRACE NOTT



ROBABLY no nation, either in the eastern or western hemisphere, is without its own peculiar superstitions, Japan is no exception to this rule.

1914 was, according to Japanese reckoning, the "Tiger Year," and as such was greatly dreaded by a large proportion of the Japanese people, who felt that it must inevitably bring in its wake calamities of all sorts and kinds, and who were consequently only too thankful when it had run its course and they were fairly launched on the "Rabbit Year," which might spell monotony, but which would assuredly mean less stress and strain.

1. Public Calamities

The year 1914, so the superstitious say, lived up to its reputation! Early in January the Hokkaido was visited by a terribly severe famine, as a result of which large numbers were starved to death, whole families subsisted on leaves and roots, and parents were forced to sell their daughters into virtual slavery in order to keep soul and body together.

Hot on the heels of this disaster came another, for on the 12th of the same month the southern island of Japan, Kiu-Shiu, was visited by an earthquake so severe that the whole of Sakurajima (an island in Kagoshima Bay) was destroyed, and 20,000 people were left homeless and without means of sustenance.

Awful as these visitations were, they had their bright side. For one thing, the Government came to the aid of the sufferers with a promptitude and humanity hitherto unknown; and surely we are not assuming too much when we

say that this may largely be traced to the Christian influence and Christian ideals which are quietly but surely permeating the country. Then, again, the non-Christian community had a wonderful object-lesson in the self-sacrifice and the eager desire to help shown by the little band of Christians, who truly out of their poverty made others rich.

2. Deaths of Prominent Persons

Japan's losses by death in 1914 were also very great. Among those who passed away are many whose lives seemed essential to the welfare of the nation. First among these stands the Empress Dowager. A quiet, retiring, essentially womanly woman, she was still an ardent and wise reformer, and in her the nation lost a representative of the best type of Japanese womanhood, one who was loved by Old and New Japan alike. Out of the long list of other names I will only mention three: Prince Arisugawa, the founder of the Japanese Navy, who died in July; Prince Katsura, one of the greatest statesmen of modern times, and to whom we owe the Anglo-Japanese Alliance, who died in October; and Count Aoki, one of the few prominent Christian Japanese statesmen.

3. Outbreak of War

In August came the outbreak of the war. What Japan's navy did at Tsingtau is well known, and a recent letter to the *Times* from one of our Admirals who was on the spot emphasizes once more the valor as well as the humanity of her officers and men. Her splendidly organized Red Cross Society is helping in the countries of the Allies. A contingent of some twenty nurses is in

^{*} From the Church Missionary Review, July, 1915.

England; about the same number are in Russia nursing their former enemies; while others may be found in France.

What effects the war will have on Christian Missions in Japan it is difficult to say. It was at first greatly feared by some that the sight of Christian nations at war would inevitably hinder the preaching, or at any rate the acceptance, of the Gospel of Christ, but so far we can thankfully record it is not so. Japan's sympathy is entirely with Great Britain. Letters from the front say that Young Japan is more eager than formerly for the teaching of Christ. One of the British missionaries writes under date of December, 1914:

"I have found no difficulties, but, on the contrary, daily new openings on account of the war. The conduct of British troops and the line taken by the Government henceforth will be of tremendous importance. The East is watching keenly, and any moral failure on our part will do infinite harm."

4. Relations with America

The Californian land question is one of the most burning, and alas! it still seems as far from settlement as ever. It is not so much that the Japanese wish to buy land and settle in California, but their plea is that they have a right to the same treatment as Italian and other immigrants, and the solution seems to lie, to quote Count Okuma, not so much in diplomacy, law, and statesmanship, as in the power of the Christian conscience in America and in the teaching of human brotherhood.

5. Home Politics

The baneful influence of the "Tiger year," so say the superstitious, is traceable also in the stormy atmosphere of home politics. Conditions have been terribly strained, but the situation was saved, at any rate for the time, by the return to office of the veteran statesman, Count Okuma. From a Japanese standpoint he is indeed a veteran, for

he is in his seventy-seventh year, and, according to custom in the Sunrise Land, any one who has reached the age of sixty is "Go Inkyo" (honorably retired) and has no further say in either public or private affairs; but Count Okuma is a glorious exception. He is a liberal and all on the side of reform, an ardent patriot, and loved by Old and New Japan alike. It is reported that lately, when speaking of his age, he said that a man was only as old as his heart, and that he felt sure he would be spared to work for Japan till he was 120 if his beloved country needed him. He has suffered somewhat country's behalf, an attempt having been made on his life, which, tho happily frustrated, resulted in the loss of one leg. He is not an avowed Christian. but his influence is all on the side of Christianity, as he has shown time and again during his long public life. Markedly was this the case some years ago when addressing a mass meeting of students in Tokyo. He was not speaking to a Christian audience, or from a Christian standpoint, and yet he reiterated his belief that if Japan were to keep her place in the forefront of the nations, it was Christianity alone which would enable her to do so.

To his influence may be traced the greater leniency of the Educational Department toward Christian Missions, and perhaps also the continuance of the present Emperor's favorable attitude toward Christianity, as evinced by the gift of \$50,000 to St. Luke's Hospital, and possibly also in a minor degree by his use of one of our mission schools in Osaka as a rest-house during the military maneuvers.

At this time, when Red Cross and hospital nurses are so much in our minds, it may be interesting to note that the Emperor was greatly imprest with the beauty and power of Christianity by the faithful witness of a Christian nurse who, at his own request, nursed him

through a severe illness when he was Crown Prince.

6. Social Questions

If we turn to social questions in Japan we find that the national conscience is at last awakening to the terrible industrial and social conditions, and that the Government now, for the first time, is working side by side with the Christian churches for their amelioration. Plans are being made and carried on for the relief of sufferers from insanity, consumption, and leprosy, as well as for the improvement of the condition of factory workers. Of the heart-rending condition of the 200,000 lepers in Japan, who are truly without hope, either for this world or the world to come. I can only say that the Government is at last in some degree recognizing its responsibility toward these sufferers, and is holding out a hand of fellowship toward the four well-known Christian leper hospitals, two Protestant and two Roman Catholic, which have for so long been carrying on their Christian work, and is also making plans of its own for the relief of those suffering from this terrible scourge.

Of the condition of the 471,877 women and children employed in factories it has been well said that "there is but one life in Japan worse than that of the factory slave." Twelve per cent. of the workers are under fourteen, and most are working fifteen hours a day, under conditions which are utterly demoralizing. Some of our missionaries have long been working among them as far as the conditions would permit, while the elder girls from Miss Tristram's school in Osaka have also had the joy of telling them the Gospel story—which in some cases has been eagerly accepted.

7. Religious Conditions

On turning to the spiritual condition of the country, we find that the old religious foundations have long been tottering. Buddhism made a great effort to revivify herself some years ago, and, finding that Christian methods had so much success, started a campaign on the same lines, even going so far as to print "Bibles" in which the only difference from our own was that Buddha's name was substituted for our Lord's! Such efforts were naturally doomed to failure. Now the nation is faced by the Hongwanji Buddhist scandals. The priests are accused of living in luxury and extravagance on the offerings of the faithful. The misappropriated money is put at the enormous figure of two million ven, and the whole matter is being investigated by the Government.

Sad as all this is, we can surely see that here also "God is working His purpose out." These scandals have helped to plunge the nation into a mood of introspection and self-questioning, and there is a general holding out of the people's hands to God. As one result, several well-known men and women have become Christians; others are studying the New Testament and buying Bibles in an unprecedented way. In one of the Government colleges alone the students bought one thousand copies of the Scriptures, and in another six hundred; while in the normal colleges a Christian professor has been asked to give thirty lectures on Christianity. The searching of the nation after God has been emphasized again most strongly by the holding of the second Conference of Religions, called together by the educational authorities, who invited Shintoists, Buddhists, and Christians to take part. If measured by actual results in the shape of formal actions its value is, perhaps, small, but in so far as it places Christianity among the recognized religions of Japan its worth is enormous, and we may indeed take courage and go forward. The Christians proved their moral power in this conference by the very practical questions which they forced the authorities to consider, and the general result has been to prove to

the Japanese in authority that Christianity is a very practical religion and is far more fitted to meet the moral needs of the nation than any other.

8. Evangelistic Campaign

That the Christians themselves are alive to their responsibilities and to the great field which lies before them is evinced by the three years' Evangelistic Campaign of which the moving spirit is Dr. Mott, and which has now entered on its second year. It is the direct outcome of the Japan Continuation Committee. Foreigners and Japanese of all sections of the Christian Church are working side by side, and it is noteworthy that the leadership of the Campaign is in the hands of the Japanese, and that half the needed money is being raised by them.

Letters from friends at the front tell of many encouraging results and of a widespread spirit of inquiry, but they emphasize the lack of workers who are sadly needed to prepare the soil beforehand and to gather in the harvest. The Japanese themselves also are still prone perhaps to fall into their old temptation of speaking above the heads of their audience, and using the occasion rather as an opportunity for showing their powers of oratory than of preaching the simple Gospel. Still, the gigantic effort is being owned of God and used to win many souls to Christ, while those who are taking part in it need much prayer and encouragement.

9. Christian Education

Christian education in Japan is still a burning question, and the establishment of united Christian Universities for both men and women is under discussion. The Church Missionary Society has already decided to cooperate in the Central Theological School in Tokyo which includes representatives of the Society for the Propagation of the Gospel, the Missionary Society of the Canadian Church, and the American Episcopal Mission.

10. The Japanese Language School

The Japanese Language School is an accomplished fact, and has received the recognition of the Educational Department; by this means experienced Japanese teachers are now available for all desirous of learning the language. What this will mean to missionaries can again best be realized by those who have had to learn Japanese as best they could from teachers who knew no word of English.

Even a brief survey of the chief events of the past year must make us realize afresh the tremendous opportunities that lie before us in the Sunrise Land. Probably there has never been a greater conviction on the part of the nation at large as to their need and as to the inadequacy of their moral standards, or such constant public utterances by those in authority as to the value of Christianity for meeting that need.

To quote from the address of the chairman of the Conference of Federated Missions held in 1914:

"There is no nation in the East better prepared for a religious awakening than Japan, or one that realizes so well the value of the Christian character. Japan's recent humiliation over the naval scandals and other national lapses and weaknesses have served to turn the mind of the people toward God."

The opportunity is tremendous, and our missionaries far too few for the work. Spirit-filled men and women are needed as never before to teach, yes, but above all-in the language of that oft-quoted address of Count Okuma's-"to live Christ" before the eyes of the nation; to prove to them that the divine life can be lived by men in purity, sympathy, self-sacrifice, and love; to prove that those who live this life have something which it is worth the while of the Japanese to seek, something which will crown all their best ideals and be the only answer to all their struggles and unrest.

Episcopal Missions in Haiti*

BY THE RT. REV. CHARLES B. COLMORE, D.D. Bishop in Charge of the Work of the Protestant Episcopal Church

[In view of the fact that the United States Government has temporarily established a ten-year protectorate over Haiti, West Indies, the following account of work in the island is of special interest.—Editor.]



AITI is a black republic, and as such presents peculiar difficulties. Whites there are living in Haiti, but that there are extremely few will be read-

ily understood from the fact that the laws forbid any foreigner to hold property in the land.

In 1861 the Rev. J. T. Holly went to Haiti to investigate the conditions there, and he was so enthusiastic about the country that he took his family and practically the whole of a well-established school from New Haven, Conn., to cast in their fortunes with those of the republic. This was the beginning of the Protestant episcopal work, which has been fostered by the American In 1874, the Rev. Mr. Holly was chosen Bishop and received his consecration at the hands of the American Bishops. The Church was now organized as an independent body in communion with the Church in the United States and was called "The Orthodox Apostolic Church in Haiti."†

The country is nominally Roman Catholic, but altho practically every child is baptized, there is still much adherence to the African cults. The people, generally speaking, are kindly disposed to other forms of religion, and there has always been a remarkable liberty of

worship allowed by those in authority. In the cities, as in most Latin-American countries, there is more indifference to religious matters than in the country. The Church in Port-au-Prince has had other difficulties to contend with as well. Three times the city has been burned. and each time our church building has been destroyed. A temporary structure of wood has been erected in such a way that when the permanent church is erected they can build over this one and so not be deprived of a place of wor-There is a great opportunity to establish a model missionary work in Port-au-Prince with the threefold activities of evangelical, educational, and medical work. Two schools have been begun in the city, which, with proper equipment and supervision, can be helpful. The Protestants say that they have to send their children to the Roman Catholic schools as these are the only ones which are sufficiently equipped and organized.

The material at hand may be undeveloped and ignorant, but they are human beings with souls which are precious in the sight of our Heavenly Father. The vision may not be the brightest, but it is such as to inspire one to effort for God. After all, it is mission work we are endeavoring to do, and that is to help others to a plane of life higher and nobler and more God-like than that which they know at the pres-Is there not a great opportunity to do God's work right here at our own doors, among these less fortunate brethren of the Republic of Haiti?

[†] In 1911 Bishop Holly died, and later the Convocation of the Orthodox Apostolic Church voted to request the Church in the United States to receive the Church in Haiti as a missionary district, and at their request Bishop Knight was placed in charge until such time as the General Convention should determine the matter. In 1913 General Convention accepted the cession of territory and placed it under the jurisdiction of the Bishop of Porto Rico.

^{*} From The Living Church.

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

MISSIONARY SUGGESTIONS FOR CHRISTMAS



HRISTMAS is coming. Already the shops are gorgeous in holiday dress and rich in displays that tempt the eye and fire the imagination. There

is the penny mechanical toy for the child of the tenement and the costly electrical affair for the child of the avenue. There are make-believe automobiles that cost a few cents, and really truly ones that cost thousands of dollars. There is cheap, tawdry jewelry for rough, toil-worn hands and wonderful gems for dainty, toil-free fingers. In a few days the streets will be crowded with shoppers spending incredible sums.

"Through it all I see the pinched faces of the poor; I hear the sob of the suffering. Over against the gorgeous trappings of the day is the pathetic spectacle of a world, two-thirds of which is still unreached by the message of a Savior. Up through the sounds of festivity in honor of the advent of His Son there comes to the ear of God the discordant noises of a world out of harmony with Him.

"A thousand millions have never heard the name of Christ, and yet the placid surface of our indifference is hardly ruffled by the fact. We write sweet nothings and talk sweet platitudes about the Babe of Bethlehem, shutting our eyes to the sight of myriads of children in heathen lands who have never had a chance to hear the story that has gladdened our lives and gladdens the lives of our children. And we spend more on

presents to one another on His birthday than we give in a whole year to win for Him as a crown the world He died to save."—WILLIS R. HOTCHKISS.

We have made more of Christmas than we have of Christ.

We have made Christmas gifts to many people, but few direct to Him.—Mrs. Maud Junkin Baldwin.

Christianizing Christmas

"The tendency of late years to make Christmas a mere holiday, a festival of lavish exchange of presents and of material ostentation, has so wrought upon interested church-members that there has been a widespread reaction which assumes larger proportions each year," wrote William T. Ellis (*The Religious Rambler*), in his weekly contribution to a syndicate of daily papers shortly before Christmas last year.

"The restoration of Christmas as primarily a day of religious significance is being wrought more definitely by the Sunday-school than by any other agency. Their vast potency enables them to touch practically an entire generation at once. So they are introducing the idea of a 'giving Christmas' among the children. The Sunday-school celebrations, with their 'treats' for the children, have been so common that even the joke-makers know about them.

"All this is being boldly assailed in the ranks of the Sunday-school itself. In an increasing number of schools the children are being trained to bring gifts to the Christmas celebration instead of taking them away.

To associate Christmas with the unselfish idea of sacrifice and of service to others is the goal which has been set. In this connection it has become the usage in many denominations to make a Christmas offering for home and foreign missions. The day is primarily the incarnation of the missionary idea, and the growth of gifts at this season for carrying the Gospel into lands afar has been very marked in recent years."

As we are succeeding in a nation-wide effort to crowd out the insane celebration of the Fourth of July, let the churches and Sunday-schools take courage and begin at once a united movement in every town to have an unselfish and joyous Christian celebration of the "holidays" which many have forgotten means "holy days!"-WILBUR F. CRAFTS, D.D.

THE COMMUNITY CHRISTMAS TREE

No nation ever had a more wonderful opportunity than America at the present time. The whole world has come to us and we can, if we will, preach the Gospel to the whole world from our own doorstep. Christmas affords many opportunities for doing this if only we will make use of them.

The Community Christmas-tree is one of these. From the day, three years ago, when a wonderful 60-foot tree in Madison Square, with blazing star, gave all New York a sense of brotherhood, a new note has been sounded in the country at Christmas time.

"Doubtless this tree in Madison Square was the first of a great many such Christmas-trees in America," wrote Jacob Riis, from whom it is said the seedthought originally came. "Indeed, it was born a twin-its sister grew the same night on Boston Common. But it was more than the first tree. It was a milestone marking the new appreciation of the holidays we have all been longing

Mr. Riis proved a true prophet. The idea met with such immediate response that now many communities have their Christmas-trees with people of every nationality and every walk of life gathering around them to sing the much-loved hymns of the Nativity.

But not every community is making full use of the opportunity the tree affords to bind together the various nationalities included in its population. Everywhere it serves to rally the people to a new recognition of the fact that Christmas is the birthday of the Christ, but missionary workers especially should see to it that it also preaches a winsome sermon on inter-racial brotherhood and furnishes a place where Italians and Poles, Swedes and Lithuanians may mingle with one another and with Americans, and, for the time at least, forget raceprejudice in the common homage they offer to the Christ.

Some of the smaller communities, notably in Massachusetts, have taken the lead in this. At Fitchburg each nationality was invited to sing national airs and Christmas hymns around the tree, each in its own language. And at Southwick an important feature of the program was as follows:

Christmas Exercises in Many Tongues:

- 1. In English by School-children.
- 2. In Polish by Polish-Americans.
- 3. In Swedish by Swedish-Americans.
- 4. In Italian by Italian-Americans.

On the front cover of Southwick's attractive program this bit of rime was printed which served as the motto of the day:

THE FIRST TOWN TREE

"Tho differing in ways and speech, We gather round our Christmas tree, Our Christmas thought this day shall

Each one for all and all for each."

On the back cover a Christmas message was printed in the varied speech of the town—English, Swedish, Italian, and Polish.*

YOUR CHRISTMAS GUESTS

Inviting a foreign student to spend the Christmas holidays in a Christian home, or even to spend an evening or partake of a single meal, is a beautiful service to a lonely soul which may, with the blessing of God, result in great things for foreign missions.

"Especially would I bespeak for the Oriental students in this country the hospitality of Christian homes," said Miss Margaret Burton, Foreign Secretary of the Young Women's Christian Association, in an address at the Student Volunteer Movement at Kansas City last year. "One of the first Orientals that studied in the United States said, many years after his return to his native land, in looking back on his years here, that the greatest blessing of his life in America was the opportunity it gave him to know the home life of our people.

"It would be ideal if all Oriental students could live in American homes while here; but where this is not possible it means much to them to be welcomed into American households at vacation times, for week-ends, or even for single meals. Few experiences are so highly appreciated by them. One young girl who has been in the United States almost two years told me that so far she had had almost no opportunity to know what our homes are like, and that she was most eager to know American family life. Judging from a letter I received from her just before the Christmas holidays, that time would probably be the happiest she has known since coming to the

United States, because she had been invited to spend her Christmas vacation in a fellow student's home.

"For the sake of the great plastic nations they represent, the future of which they will so deeply influence, I bespeak for the Oriental students in this country the friendship of Christian people who will put them in touch with the people and influences most helpful to them."

Last Christmas Mrs. Henry W. Peabody invited six of the young Chinese girls, who had recently come to New York as students under the Indemnity Fund, to spend Christmas with her in her beautiful country home in Beverly, Mass. There was a trip to Boston on Christmas Eve with dinner in town, the great Christmas tree on Boston Common, the carols on Beacon Hill, and the stores with their Christmas goods and gay decorations. Returning home, stockings were hung by the fireplace and early Christmas morning, before it was light, Mrs. Peabody was awakened by a chorus of joyous Chinese voices which sang just outside her door, first, "Holy Night" in their native Chinese, then, "O, Come All Ye Faithful," in English.

Other beautiful homes in and around Boston had also been opened to this first company of women Indemnity Students, so that each of the young women was able to spend her first American Christmas in a real Christian home. There were many festivities during the week, the crowning of which was a reception on New Year's Day at Mrs. Peabody's home to which all the officers of the Women's Foreign Missionary Boards in Boston and vicinity were invited.

To the girls it was not only a time of great enjoyment but of very great privilege. "The best time I ever had," said one of the most homesick ones to Miss Burton. "But the things we loved best," wrote another after recounting all the good times, "were the morning prayers and the quiet talks with Mrs. Peabody."

^{*} Excellent articles on "The Community Christmas Tree," with many suggestions, will be found in *The Survey*, December 5, 1914, pages 258-260; *The Craftsman*, February, 1913, pages 497-500; and *Overland*, December, 1914, pages 561-2. As these magazines are on file in most public libraries they can easily be consulted. See also "The Christmas Spirit," by Irene Mason, Missionary Education Movement, price 10 cents.

The hostesses, too, had their reward. Most of the young women are products of Christian Mission Schools in or near Shanghai and Canton, and by their quiet, modest demeanor and sweet Christian characters, made a most favorable impression. "It may be a pleasure to the Chinese girls to be in our homes," said a charming hostess to Miss Burton, "but I can assure you that it means more to us to have them than it can mean to them to come."

The Oriental students are by no means the only foreign students in colleges and preparatory schools. There are thousands of them from Mexico, South America, and indeed almost every missionary land. What a joy it would be and how much it might mean to the Kingdom of God if each of them should this year share in the festivities in honor of the Christ Child in a Christian American home!

YOUR CHRISTMAS GIFTS

By selecting things missionary in character Christmas gifts may be made to do double duty. They may not only serve as reminders of love and friendship but will perhaps be the means of awakening an interest in the great task the Savior of the world has placed in the hands of His Church. Here are a few suggestions:

- 1. A subscription to a missionary magazine, denominational or interdenominational. The Missionary Review of the World, with its broad view of world conditions, its wealth of fine pictures and its practical helps, makes an ideal gift. The same is true of Everyland for the children and Men and Missions for the men. The publishers of almost all missionary magazines are prepared to send attractive gift certificates bearing the name of the donor so as to reach the recipient on Christmas Day.
- 2. A missionary book. There are many inexpensive missionary books that would make ideal Christmas gifts, some

of them of such general interest as to be acceptable to persons who have little or no interest in missions. The following belong to this class:

"Love Story of a Maiden of Cathay." (Revell.) 50 cents.

"Love Stories of Great Missionaries." (Revell.) 50 cents.

"The Little Green God." (Revell.) 75

Grenfell's books, "Harvest of the Sea" (Revell, \$1.00) and "Off the Rocks" (Sunday-School Times Company, \$1.00).

Steiner's "The Broken Wall." (Revell.) \$1.00.

For the dog-lover, be he man or boy, Egerton R. Young's stories of his missionary dogs, "My Dogs in the Northland," would be especially good. (Revell, \$1.25.)

- 3. Games. The game, "Who's Who in Missions" (Sunday-School Times Company, 50 cents), would be appropriate for children and adults who wish to become familiar with the faces and principal events in the lives of fifty great missionaries.
- 4. Pins and badges. For members of women's missionary societies, the pretty little "Coronation Pin" adopted by the Federation of Women's Foreign Missionary Societies as their official badge, would be a pleasing gift. These may be ordered from any woman's board at 35 cents for composit metal and \$1.75 for solid gold. There are also denominational pins especially in young women's and children's societies, that would make pretty gifts.
- 5. Curios. For Sunday-school classes there is nothing better than some little curio from a missionary land. In small cities where there is no oriental store it is not always possible to get them, but by searching through the ten-cent stores they may sometimes be found. A pair of chopsticks would be a great novelty to many children, and boys especially would be pleased with the little cowrie shell stick-pins which may be obtained

in lots of ten or more at the rate of 2 cents each from the David C. Cook Publishing Company, Elgin, Ill. Cowrie shells formerly took the place of money in many parts of Africa, and it will add to the value of the pins if something is told of the use of the shells. For this see "Eighteen Years in Uganda," by Bishop Tucker, page 339, vol. 2.

The following novelties put out by the Beacon Hill Farm Association, Fuchau, China, would also make good gifts: (1) Little leaden boxes of Jasmine Flower Scented Tea, which has a delicate and most unusual flavor. Price 25 cents a box, postage 4 cents extra. (2) Packages of Chinese Lang-gang, containing four, five, or five and a half yards, according to the grade. This is a narrow, hand-woven ribbon in attractive designs and gay colors, used in trimming women's dresses and shoes, and is fine for tying Christmas packages. Price 25 cents a package, 5 packages for \$1.00 to one address. Christmas and New Year's Rainbow Flag Book-mark souvenirs in Chinese envelops ready for mailing. cents each, 4 for 25 cents, 20 for \$1.00 to one address. All these may be obtained from Miss Emily S. Hartwell, Fuchau, China. The tea may also be had (usually without delay) from Miss Flora Starr, 718 Simpson Street, Evanston, Ill., and the Lang-gang and souvenirs from Miss Sarah Avery, 14 King Street, Worcester, Mass. All profits go to the support of children in China who would otherwise either starve or be sold.

THE CHRISTMAS PROGRAM*

The Chief Aim.—In planning for a Christmas program thoughtful Sunday-school workers must seriously consider the purpose of the program. Shall we aim only to amuse and entertain the

members of the Sunday-school and church, or shall we impress anew the real significance of Christmas Day and give expression to the Christmas spirit by gifts to those who are less fortunate?

The great danger in many Christmas celebrations is to forget the tidings of great joy and let the Christmas season lose its real meaning to the hearts of men. More emphasis needs to be placed upon the fact that it is Christ's birthday, and that through His coming, His life, His death and His resurrection, we now have the Christmas cheer and the spirit of peace and good-will toward men.—Jane B. Smith, Hartford School of Religious Pedagogy, in *The Sunday School Times*.

If Christ Had Not Come

Some months ago a little story was published in *The Epworth Herald* that can be made the basis of a very effective object lesson for a Christmas program. Nothing better could be found to give children some idea of the social value of foreign missions.

A little girl had been given a very complete model of a village, which she liked to play with very much.

"What kind of a town is it?" her father asked one morning when she had set it up.

"Oh, a Christian town," the child answered.

"Suppose we make it a heathen town," the father suggested. "What must we take out?"

"The church," promptly answered the little girl, taking it out.

"Is that all?" the father asked.

"I guess so," the child answered.

"No, indeed," her father said. Then he took out the public school and the library.

"Anything else?" asked the child.

"Isn't that a hospital over there?"

"Yes; but, father, they have hospitals, don't they?"

"Not in heathen countries," he ex-

^{*}The Best Methods Department of The Missionary Review for December, 1913, and November, 1914, contained a large number of suggestions for Christmas missionary programs. Others may be found in "The Christmas Spirit," by Irene Mason, Missionary Education Movement, price 10

plained. "It was Christ who taught us to care for the sick and feeble ones."

The little girl looked soberly around the little town and presently took away also the Old Ladies' Home, the Orphans' Home, and the Insane Asylum.

"Why, father," she exclaimed, "there's not one good thing left. I wouldn't live in such a town for anything."

In using this as a Christmas objectlesson the model of a little village such as is described in the story should be provided. This can either be purchased or made from cardboard. The patterns and directions for making a Japanese house given in "Missionary Helps for Junior Leaders,"* pages 11 and 13, would help in this. The liquid glue now obtainable in tubes will be found of great assistance.

The subject matter may be given either by two persons—an adult and a child—who impersonate the father and daughter, or by some one person who takes the part of the father and calls forth the child's part from the school. The latter plan would probably make the most lasting impression.

If greater length is desired, the dialog can easily be elaborated by having the father add brief statements concerning the animal hospitals of India and the treatment of the sick and insane in lands where Christ is not known.

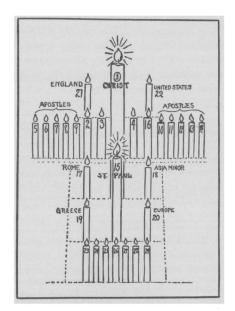
Christ the Light of the World

The following object-lesson on missionary history devised by the Rev. P. H. Osgood of the Protestant Episcopal Church and printed in *The Spirit of Missions*, is especially appropriate for the Christmas program. Care should be taken to guard against fire. Do not place the candles too close together, as the heat of so many lighted at once will tend to soften them and make them bend over.

"The missionary enthusiasm of the Church," says Mr. Osgood, "has been a

continuous impulse by which the original light of Christ's revelation has been spread over all the world. Taking a large candle to symbolize this original light of Christ's truth, the Apostles, Evangelists, and St. Paul are lighted directly from It is the Christ-light burning in another life, fed by that life's experience. From St. Paul the light is given to St. Luke and the Churches of Asia Minor, Rome and Greece. From Rome it is given to Europe, from Europe to England, and thence by the way of our Church and others, on and on. The transmission and multiplication of the original light must go on until the whole world shines with The candle-flames may be so Christ. arranged that at the end they will form a cross of light, stretching out its arms to infinite need.

"For equipment use a short step-ladder, draped, and the requisite number of candles (29 in this case), of which one, to represent Christ, should be very large.



Order of the Candle-Lighting

^{* &}quot;Missionary Helps for Junior Leaders," by Margaret Tyson Applegarth and Neilie Prescott. Central Committee on United Study of Foreign Missions, West Medford, Mass. Price, 25 cents.

Christ.
 St. Matthew
 St. Mark
 St. John

From Christ

5 Ten other 7 Apostles (One to 9 take the place 10 of Judas 11 Two Evan-12 gelists 13 were 14 Apostles)	From Christ
(15) St. Paul — Fro	m Christ Miracu
lously	
16. St. Luke-From	St. Paul
17. Asia Minor 18. Rome 19. Greece	From St. Paul
20. Europe-From R	ome
21. England—From	Furone
22. U. S.—From En	
23. Canada—From E	
) ,
24. Japan 25. China	So far as our
26. Africa	Church is con-
27. South America	cerned, from the
28. Alaska	United States
29. Philippines	onned States
45, I minppines	1

A Christmas Gift to the Laurel Country

A few years ago, when a Presbyterian Sunday-school in Cadillac, Michigan, was asked to help send a missionary teacher to the mountaineers in the Laurel Country, South Carolina, the superintendent resolved to make it a special object at the coming Christmas. The Home Mission Monthly tells of his success.

The first thing he did was to tell the children something about these people isolated in the Southern Mountains. Next he read a letter asking for a teacher for them, and at the close made his appeal. "We can not have those boys and men come over the hard trail for news of what we will do for them," he said, "and then go home to the girls and women with the word that Cadillac Sunday-school will not send them a missionary teacher. I move that instead of

having a getting Christmas we have a giving Christmas and help them out."

This met with an enthusiastic response and mite-boxes were at once distributed. Every Sunday items of information were presented to keep up the interest, and each class was asked to keep its gifts secret. When at last Christmas Eve came, when the gifts were to be brought in, the church was beautifully decorated. "Never was there a more gorgeous tree, nor a more crowded audience," says one of the members.

After the opening exercises the pastor called the classes, the superintendent and assistant standing by with pad and pencil. When Class 1 was called, a tiny girl came through the crowded aisles carrying the gift of the primary class. "Nine dollars," she whispered as she handed the money to the treasurer. "Nine dollars," announced the superintendent of the school. "Class 2" brought a small boy of six, who announced "Seven dollars and seventy-six cents," as he proudly handed it in.

As class after class responded, the interest became intense. The room was very still, the children hardly daring to breathe lest they lose some announce-\$28 from one class greeted bv a chorus of supprest "Oh's" from all over the room, and \$32 from another capped the climax. The last gift was \$5, from a member of the school who has since gone to China. When the sum total, \$235.00, was announced, a hush fell upon the school, which was broken by the superintendent saying, "The Laurel Mountain children will have their teacher. Let us sing, 'Praise God, from whom all blessings flow."

He knows, and loves, and cares—
Nothing this truth can dim—
And does the very best for those
Who leave the choice with Him.

LATIN AMERICA

Protestants in the Mexican Crisis

WRITER in The Missionary Sur-A vey says that the Protestant Church in Mexico is wielding a tremendous influence-not as a Church, but through the individual members now associated in the various armies. It is said that the wife of Carranza, the first chief of the Constitutional army, is a Protestant, and he himself, tho not actually a member of the Protestant Church, is openly friendly. Many of the native ministers hold positions of importance in the various armies, and the story goes that in all of the armies there is not a single Protestant who was enrolled as a private. Whether that statement be strictly accurate or not, it certainly indicates the part that Protestants are playing in the hour of the nation's crisis. A missionary who has spent years in Mexico says that he has not heard the word "Protestante" used in contempt since the opening of the revolution.

Medical Opportunities in Mexico

VEN in the midst of revolution and E turmoil in Mexico there is still a call for missionaty work. Miss Turner of the Presbyterian Mission writes from the hospital in Aguas Calientes: If Christian doctors and nurses could know how great the needs are here for efficient help and money, there would certainly be a few who would volunteer to come and a few of the rich who would send them. evangelical Church could gain more within a few months of practical service in the army of wounded and ill, than with years of preaching and teaching

the theory of Christianity without this service. Why has not the Church seen this wonderful opportunity here in Mexico as well as in the remote corners of the earth. The best hospitals and sanitary cars of the country are mere makeshifts. The wounded are not attended to, principally because they have an inadequate corps of doctors and helpers-inadequate in numbers and ignorant of the first principles of sanitation and first aid; also for lack of interest and a lack of funds and of heads. It is the way the average Mexican does the average thing. Fortunately, I have had Protestant Mexicans to help me and they are always different.

A Mixed Multitude in Argentina

VIVID glimpse of the cosmopolitan A immigration into Argentina—where more than 300,000 newcomers arrive each year—is given in a letter from Mr. W. C. K. Torre. The following paragraphs are of special interest: We have in this city of Buenos Ayres 1,500,000 souls, and the population increases. With the natural growth and the inflowing tide of immigrants from Europe, the need seems to me to be increasing. The other day I asked a brother who has been visiting the immigrants on arrival, distributing Gospels among them and seeking to help them, if he would go out into the street, speak to the first 20 men he met, and see what they knew of the Bible. He did so, and the result is most instruc-These twenty men represented 6 different nationalities-Spanish, Italian, Servian, Uruguayan, Portuguese, and Rumanian. The Uruguayan said he had read portions of the Bible. One

Spaniard knew something about the Bible, but he had never read it. A Portuguese said he had read the Bible. An Italian had read the Bible and seemed to have faith in the Lord Jesus. Another Spaniard said he had studied at a Jesuit College in Spain, but he had never had a Bible in his hands. And what about the other 15? None of them had ever seen a Bible, and by their replies they knew nothing about it.—Bible in the World.

Brazilians Publicly Accept Christianity URING the past month we have had the joy of reaping some of the results of our sowing. At Pirassununga we received fifteen on profession of faith, and seven at Santa Rita, leaving on the roll of candidates several who had applied for membership in the Church. In the last week several, the majority of them men, have publicly accepted Christ. At Dourado where we opened work in January, I preached three nights in succession, using the stereopticon for the first time at that point. My congregations varied from one hundred and ninety the first night to almost five hundred the last night, and many were turned away. At the close of the last service I gave the people an opportunity to accept Christ, and thirty-three responded.—W. G. Borchers, Santa Rita, Brazil.

NORTH AMERICA John R. Mott's New Work

JOHN R. Mott has accepted the position of general secretary of the International Committee of Young Men's Christian Associations as successor to Richard C. Morse, who has been the official leader of American Young Men's Christian Associations since his election as general secretary in 1869.

The entrance of Mr. Mott upon this new service involves a complete reorganization of the International Committee staff, and efficiency has further been promoted by a plan relating such special interests as Bible study with all departments—city, college, railroad, etc.

Mr. Mott is to have two associate general secretaries, Frederick B. Shipp, who will give special attention to the business concerns of the committee, and Fletcher S. Brockman, who is called home from service in China to attend to the foreign department and to serve as lieutenant to Mr. Mott in special tasks within the home department as well. Charles D. Hurrey, who has been the executive of the college department, succeeds in the foreign student's department Willard D. Lyon, who has gone out to Shanghai, while David R. Porter is promoted from high school work to fill Mr. Hurrey's position among American college men. Mr. Mott will continue without cessation his work on the Continuation Committee of the World's Missionary Conference and on the World's Christian Federation.

A Baptist Five-Year Program

T its meeting in Los Angeles in May, A the Northern Baptist Convention adopted the following five-year program of aggressive spiritual activity, which takes as its objective the development of every church into an evangelistic and social force in its community. The definite goals set before the denomination by this program are: A million additions to the churches by baptism; a missionary force of 5,000 men and women in America and the non-Christian world; two million dollars of endowment for the Ministers and Missionaries Benefit Board; six million dollars for additional educational endowment and equipment at home and abroad; an annual income of six million dollars for missions and benevolence. The methods mended for the accomplishment of this high aim are: A persistent, pervasive Evangelism-personal, pastoral and vocational; the systematic and proportionate giving of not less than one-tenth of the income, with larger giving by those of larger resources; the Annual

Every-Member Canvass for weekly giving and spiritual efficiency; an increasing emphasis on education—Biblical, missionary and scholastic; the development of every Church in social service; prevailing prayer—personal, public and social.

The Episcopal Emergency Fund

WITH the \$375,000 contributed to the Emergency Fund of the Protestant Episcopal Church Board of Missions, the emergency has been met, even tho the fund was not completed on September 1st. In other words, the missionary treasury is practically out of debt for the first time in eight years! The church has not only given the Emergency Fund of \$375,000, but has also exceeded by \$20,000 its gifts on the regular apportionment; so that about \$400,000 over and above the giving of last year has come into the treasury.

One feature worth noting is that the fund has not been padded or inflated in any way. There have been no committees of two waiting upon wealthy churchmen, and no whirlwind canvass methods; neither were any large sums held back to be announced at the last moment. The largest gift was \$5,000 and there have been about 8,000 contributions. The giving was real, spontaneous and personal; it represents desire rather than pressure.

National Missionary Campaign

A POSTER in four colors is to be displayed in front of thousands of churches to announce the National Missionary Campaign, the opening feature of which is a great interdenominational convention for men in Chicago, beginning October 14th and closing next April in Washington, D. C.

The poster is symbolical of both home and foreign missions, the non-Christian world being typified by a great idol with a group of worshipers before it, and mission work at home by a man standing bewildered in a city street before the closed door of a church. The text has a militant note reading: "Men wanted, National Missionary Campaign, 1915-1916. Enlist for World Service. Conventions in 75 cities."

As a reminder of the aims of this National Campaign it may be well to quote from the call issued by the movement at its Lake Geneva convention: To the end of making occasion for such deep and grave inquiry and such lofty resolution as the great day in which we live requires of us all. the movement has provided—as it trusts under inspiration of the Spirit of God -for holding great rallies for men of the Church in seventy-five distributed and accessible centers of American population from October of the present year to April of the next. To each of these there will come chosen leaders of thought and action, to lay before such as are desirous to meet and confer thereupon the great charge of God to His contemporary Church, the measureless resources with which He has enriched His people for the doing of His will, and the means which will fairly put to test the primary question of the ageswhether the followers of Christ are indeed able to take the world for Him.

A New Inter-Church Commission

INCREASED Christian efficiency in dealing with community problems which concern the Church is the task set for the new commission of the Federal Council of the churches of Christ in America. Last June a conference of representatives from Christian organizations doing cooperative work on a national scale, was held at Atlantic City. Strong delegations were present from such organizations as the Laymen's Missionary Movement, the International Sunday School Association, the International Committee of Y. M. C. A., the National Board of the Y. W. C. A., the Home Missions Council and other simi-This conference lar organizations.

asked the Federal Council to form a commission to make a careful survey of all federated work now being carried on throughout the country, to help federations already formed, and to cooperate in forming new ones where conditions were favorable.

This commission has been organized The membership in a large measure represents unofficially the movement which took part in the Atlantic City conference. It is thus practically a federation of federated movements, and Rev. Roy B. Guild was elected Executive Secretary.

EUROPE—GREAT BRITAIN British Charity

THE world-war has produced world-charity on a scale hitherto unknown. The total value of British contributions last year is estimated at \$125,000,000. If gifts from the British possessions are added, the amount will be nearer \$175,000,000. Australian contributions in money alone exceeded \$15,000,000. The Prince of Wales Fund for the year reached a total of \$27,500,000, and local contributions brought this up to \$40,000,000. The Belgian Relief Commission collected nearly \$10,000,000 and the *Times* Red Cross Fund brought in \$8,000,000.

A Revival of Family Prayer

THREE marked tendencies in the religious life of England and Scotland to-day are by many observers attributed to the war. One is a popular wave of enthusiasm for family prayer. Another is better observance of Sunday as a day of rest. And the third is such measure of cooperation between the Anglican and Free Churches as was not dreamed possible one year ago. A great meeting has recently been held in London, attended by Free and Established churchmen in about equal numbers, and having for chairman a Free Church layman and for principal speaker the Archbishop of Canterbury. The subject was family

worship, and the Archbishop pointed out that England on her knees at home can accomplish more perhaps than England fighting in or out of trenches abroad. It is reported that a national movement has sprung up in the churches of England and Scotland in favor of family prayers in the home. It is said that Free and Established church people are interested in about equal numbers, and that speakers are setting out to the provinces to talk in its favor.—The Churchman.

Jewish "Endeavor" Movement

A N interesting development is in prog-ress in connection with the Kilburn and Brondesbury Hebrew and In order to provide Religion Classes. "Jewish atmosphere" for young people who might otherwise suffer from religious neglect, juvenile services have been arranged in the local synagog, whereat young Israelites have been encouraged to read the liturgy and to carry through the general proceedings of public worship. In short, there has arisen in the midst of Jewry an analog of the world-wide Christian Endeavor movement, and impartial observers declare that it promises to promote reverence and an intelligent interest in the services of the synagog. Letters in the Jewish papers show that the movement has not yet passed the stage of opposition.

THE CONTINENT

A War Prison Y. M. C. A.

THE bringing together of great bodies of young men in military hospitals and in camps as prisoners of war offers an almost unprecedented opportunity for Christian work, and the International Y. M. C. A. has not been slow in recognizing this. In response to a formal inquiry, the German War Ministry stated that they would welcome the cooperation of the Young Men's Christian Association in the work

for the prisoners of war, and in consequence there has been erected near Göttingen the first war prison Y. M. C. A. building in the world. It contains a large hall, which will be used for worship by pastors, priests, and rabbi; for concerts and lectures, and as a reading room; a small hall as a quiet room for prayer, also for choir and orchestra practises, and three small rooms for educational work. The equipment consists of a library of English, French, and piano, harmonium, Russian books. tables, benches, blackboards, maps, and pictures.

"In front of the building, which is beautifully situated, the Commandant has had laid out a formal garden. The building was put up by the men themselves, and they are also making the equipment."

The extension of similar work in the military camps of Germany is under the direction of a committee appointed by the National Committee of the German Y. M. C. A.

The Bible in Ireland

THE annual report of the Bible and Colportage Society for Ireland records a welcome increase in sales for the year. In Ireland, as a rule, the colporteur confines his attention to scattered country districts, where the people live far from book-shops, and where the means of getting literature is difficult. It is here the agent does some of his best work as a missionary and evangelist, as well as "the man with the Book." During the year 5,500 copies of the Scriptures were disposed of, and nearly 20,000 tracts and booklets distributed.

Sure Cure for Race Hatred

PASTOR MONSKY, Secretary of the Evangelical Society of Austria, affirms that the unhappy racial animosities of that land cease within the circles of the *Gemeinschaft* (evangelical Christians). "Where Jesus is really in men's hearts there are peace

and love among differing races. I experience this fact every year at the Eastern Conference at Teschen in Aus-Silesia. German and brethren sing the same hymns at the same time in their respective tongues. One prays in Polish and is immediately followed by another in German. I rejoice greatly to be a connecting link in all Austria for these little groups-Bohemian, Polish, Hungarian, German, Slovak, and Ruthenian. It is gratifying to see how the Gospel is beginning to gain entry among the Slovaks. Brother Chraska, a member of the Free Reformed Church, has just completed a translation of the Bible into Slovenish and along with him a young, fiery Slovene believer, Brother Chlastan, has started to spread the Bible among his people. He has done this without legal authority and has had, consequently, to suffer fine and imprisonment repeatedly. The Society of Christian Endeavor in Agram, under the active leadership of Mr. Schumacher, a school principal, proposes to engage a missionary for the Croats.-Record of Christian Work.

Indian Troops in Europe

THE Y. M. C. A. of India has been making a record in its service to the native troop contingents sent to Europe. All the money for this extra work has been raised in India. Beginnings were made by the Bombay Association as the native troops came pouring into the city for embarkation. Last October, twelve secretaries sailed from Bombay to be with the troops in France, among them being Dr. S. K. Datta, one of the young leaders in the Indian church to-day. They organize literary, athletic, and social events, provide post-office facilities, write letters for the natives by the ten thousand, issue a little paper in Urdu to furnish them with war and home news, run barber shops, sell mustard oil,

carry stuffs, soap, matches, etc., and actually hold French classes for the Hindu officers, having issued 25,000 copies of a booklet of French-Urdu phrases. The secretaries are both Indians and Englishmen.

Russian Protestants in War-Time

REV. WILLIAM FETLER, the Russian Baptist preacher, who, as the Review has already stated, is now in New York, is far from enthusiastic over the prospects of real and general religious liberty being soon established in that country. Many signs since the outbreak of the war, such as a new spirit toward the Jews and the Poles, have encouraged English observers to predict an era of liberalization, but Mr. Fetler is inclined to quite the opposite forecast. At least, the Protestants of Russia have experienced more trouble since war began than for a long time before it.

Immediately after Russia plunged into the great European struggle. officious government agents recalled that the Stundists-the original Russian Protestants-were mostly resistants, and on principle opposed to war. Also, it was remembered that the Stundists arose originally in a German colony within Russian bounds. these grounds it was assumed that Russian Protestants were likely to be sympathetic with the enemies of the nation, or at least indifferent to the progress of the war. Shortly after Mr. Fetler's arrest and exile, already described, eleven other Protestant preachers were banished, ten of them being sent to Siberia. It seems plain that the most bigoted party of the Russian orthodox church has employed the war situation very skilfully to its own advantage.

Testaments Wanted in Germany

THE "Million Testament" Movement, inaugurated by the World's Sunday-school Association to send Testaments and Gospels to soldiers in the warring

countries as gifts of American Sundayschool scholars, is trying hard to meet the great demands that are being made upon it. Rev. A. C. Harte, working in prison-camps in Germany writes: "I am beginning to distribute the Testaments, and long before this reaches you, I will have used up the 40,000. It will be good if you can get another 40,000 or 80,000 for us."

A worker in Austria writes: "Thousands of soldiers and prisoners of war in this way get their own New Testament or a copy of the Gospels which most of them never possest before. That the men in the trenches prize the gift is evident from extracts from soldiers' letters, such as these:

"A book in the trenches is better than the knapsack full of provisions. Any one who has spiritual food for us is welcome."

"We are hungry after spiritual food. My library consists of Faust, Lilliencron's Selected Poems, and the New Testament which one has learned again to read."

MOSLEM LANDS

The Future of Armenia

A CORRESPONDENT in the Manchester Guardian, referring to Art. 61 of the Berlin Treaty, writes:

"When the general settlement takes place at the close of the war, the Powers should not forget the interests of the Armenians, and that not for the sake of the Armenians alone, but also for the sake of Turkey and of the maintenance of peace in Europe. Because if Armenia is allowed to remain in her present wretched condition she will surely continue to appeal to Europe and to England for help, and Europe, being moved, will seek to interfere, and thus the Eastern question will still remain open.

"It is evident that the geographical and ethnological conditions of Armenia do not permit of her being constituted an autonomous unit. Being a commercial people in the towns, and agricultural in the rural districts, what they demand is the possibility of carrying on their business, commerce and agriculture, without being molested by the lawless. There is no need of elaborate schemes or drafts of new laws. It is quite sufficient that a governor-general be appointed with the consent of the Ambassadors of the Powers for a number of years. jurisdiction of this governor would extend over the six vilayets mostly populated by the Armenians. This governor, endowed with judicial and executive powers, would be responsible for the peace and tranquility of the country and for the carrying out of the laws. The governor should organize and have at his disposal a local force of militia recruited from the inhabitants, and in the case of need the military forces of the country would also be at his command. Such a governor would be quite capable of pacifying the country and introducing good government, happiness and contentment in those lawless provinces.

A Need of Moslem Children

NEED which characterizes the child A life of Moslem lands is for a Holy Book that can be understood and that is in the common language of the country. I have often looked in upon a room full of Turkish school boys seated crosslegged on the floor, each with his Koran in front of him, memorizing each line in that strange Arabic language of which he knows nothing save the alphabet. The Koran is a little longer than the New Testament and contains a confusion of ecstatic poetry, historic legends, ceremonial laws, and personal adventures of the Prophet. All this is in a language and style as unintelligible to a Turkish or a Persian boy as Virgil's "Æneid" would be to a boy in one of our grammar schools. He is under the sharp eye and threatening rod of the schoolmaster, whose whole training has been in scholastic Moslem theology, instead of in the

elements of arithmetic and science. The boy must drone away aloud at the strange rhythmic sentences without a word of interpretation from the teacher, until he has memorized the Koran from cover to cover! The Koran has some exalted portions, approaching in style and power the Book of Psalms and Job; but as a whole it has had a degrading and retarding influence both on the personal and social life. It is after all a reflection of the tragedy of Mohammed's life-a character gifted with rare spiritual powers, but under the stress of temptation yielding to lust, revenge, deceit and the fire of fanaticism.-REV. STEPHEN VAN R. TROWBRIDGE.

INDIA

German Missionaries in India

THE British government of India has decided that all enemy aliens in that country must be either interned or deported. The decision will chiefly affect the German missionaries, whom there are a large number in At the beginning of July, a considerable number of these missionaries had been removed from Assam, Behar and Orissa, but a fair number still remained, especially in the districts of Chota Nagpur, where a Lutheran mission long has been established. At the beginning of April there were 442 alien enemy missionaries in the whole of India, of whom 115 had been interned or paroled. Only a few Germans and Austrians were permitted to remain at large in Upper India, and those now have been sent to the detention camp at Dagshai in the Simla district.

The work of the Schleswig-Holstein Mission in India has been compelled to stop because of the war. At the beginning of the war Superintendent Timmke dismissed 200 boarding pupils and 78 seminarists and 194 teacher helpers who were laboring in baptismal instruction, etc.; teachers were placed on half pay and the gov-

ernment was successfully petitioned to take over the expense of the upkeep of the seminary, three high schools and two hospitals. The male missionaries were all placed in concentration camps at Ahmednagar near Bombay, while the women and children were taken to Waltair. Two sisters were allowed to The imprisoned return to Europe. missionaries are compelled by the subordinate officers to do hard labor daily. Superintendent Timmke is only allowed to write once a month to the mission stations where there are 17.000 Christians and 7,000 catechumen without an ordained native pastor. Missionary Neudorffer of the General Council of the Lutheran Church of North America was able to visit the field twice and was of great help and benefit.-Allgemeine Missions Nachrichten, August, 1915.

CHINA

Thirty Thousand Hear the Gospel

ATE in the year 1914 the two de-LATE in the first nominations (Southern terian and Southern Methodist) doing work in this city, met to discuss the advisability of having some sort of a gathering to celebrate the tenth anniversary of the coming of Protestantism to Changchow. To be sure many missionaries and Chinese workers had been here before and some of them left faster than they came, and that to the tune of stones and the then usual title given to the foreigner; but it was in the year 1904 that the first house was rented and the first Protestant preacher moved into the city. It was decided to have the celebration in April, 1915. We had such a meeting as this people had never seen. All former pastors were invited and some came. The Suchow District tent was used, as no church was large enough to accommodate the crowds. This we pitched on the lot formerly occupied by the jail in the center of the city. Changchow has never been so stirred in all

these ten years. Everywhere we went we could hear the people talking of "The Jesus Church." Great crowds came for all the services. Except for two or three times when it was raining hard, the tent, seating about one thousand, was full and most of the time more than full. Fully 2,500 people attended the services each day for twelve days. All classes came. Some 1,200 portions of the Scripture were sold, and 4,000 tracts distributed. Over 200 probationers were enlisted.

Modern Methods in Chuchow

THE report of the missionaries in Chuchow, China, brings together a striking group of facts which illustrate both the wonderful transition in China and the marvelous openings for the Gospel there now. In a small \$3,000 hospital the medical missionary treated over 1,600 cases during the month and, with his Chinese helpers, vaccinated 346. The missionaries are directing famine relief for 800 people by building a macadam street, the money all furnished by Chinese, and Christian services for these people are held weekly in the Confucian temple! The adult Bible class in this interior Chinese city has had seventy in attendance, and these non-Christian officials and business men have been studying the Gospel of Luke to find out the basis of Christianity. This Chinese city is not only being led to do the unheard of, construct a macadam street, but the missionaries have pushed them along toward Christian ideals for child life until they actually have a city playground, and gymnastic apparatus has been provided for it. And finally, China has a Boy Scout movement, led by the missionaries.

A Chinese Children's Magazine

HAPPY CHILDHOOD, the new magazine for Chinese children, is meeting with unexpected success. Mrs.

MacGillivray, its devoted editor, says in a recent letter:

"I know you will be delighted to hear that so far the magazine has met a very warm welcome from all parts of China. For instance there is a mission to rickshaw coolies here in Shanghai. The founder and director is a business man, and the mission take in forty copies per month and say they have never had anything that has helped them so much. Miss Bonnell of the Door of Hope says the girls have never had anything to read in which they have taken such interest as this magazine. I also have had letters of appreciation from Manchuria, Shantung, Foochow, Canton, and many other places. General Chang in Peking of the Chinese army subscribes for eleven copies, ten of which he sends to an orphanage and one for his own family. In writing he said, 'This paper is truly a light for the children of China.' The children's competition page is also a great success. Children from over China are sending in answers, and this month we sent little prizes to Foochow, Shantung, Manchuria, angsi, and one to Shanghai. The subscription list now stands at over sixteen hundred, and we hope for an increase in the autumn."

The Bible and Chinese Civilization

ANY of the radical changes for Many of the Chinese life, character, customs and government can be directly traced to the influence of the Bible. The Rev. John R. Hykes of China reported facts to prove this at the World's Bible Congress in San Francisco. Besides the various translations made by missionaries, the Bible was translated into Chinese by Choufu, Provincial Treasurer of Shantung, in conjunction with Li Hung-chang. They copied out the entire Bible in the literary language, their object being to produce an independent version in what

considered a more acceptable dress, in order to acquaint the literary class with its contents and remove the prejudice against Christianity. Bible has also been introduced into some Government schools as a textbook. To its influence Dr. Hykes attributes not only such reforms as the abolition of torture, the decrease of infanticide, the going out of fashion of footbinding, the tendency to substitute monogamy for polygamy, but also reforms in the administration of justice, the abolition of opium-smoking, the adoption of a national scheme of education, and the growing recognition of the right of free thought, free speech, and free conscience.

German Mission in China

THE Missionary Magazine of the Allegemeine Evangelische Missionsverein reports: Since March 1, 1915, our Seminary in Tsingtau has again been opened; about 50 pupils are now instructed. In March one of our Chinese was baptized. Our Chinese lady teacher, Mrs. Dschang, returned to Tsingtau. The girls are awaiting anxiously the opening of our girls' school. Missionary Voskamp, of the Berlin Mission, is again allowed to preach and has opened one school. The Chinese Christians and helpers were a credit to themselves, not one of them backslid. They all pray for Germany and for a speedy peace.-Calwer Missionsblatt.

On the China-Burmese Border

THIRTEEN thousand converts have been baptized on the Kengtung field in the extreme east of Burma. About 4,500 of them are on the Chinese side of the line. With the exception of eight churches near the border, these converts have not been organized. When the first ingathering took place on this field eleven years ago, within a month groups came from across the China border, both of the Wa and

Lahu tribes, begging the missionaries to come to them at once with the Gospel. This same appeal has been sounding ever since. Native workers who have toured the section regularly report many villages where the entire population has exprest a desire to be baptized. In one of these, Ho Hko, whose 130 families all desire baptism, the teachers stayed a few days, and eighteen villages from the surrounding country sent in representatives saying their entire villages desired baptism at once. Rev. W. M. Young, in writing of this situation, says:

"If we open this work on a proper basis and give them the Gospel I have no doubt we will soon have more converts on this field to the north than we have in all Burma to-day."

JAPAN-KOREA

Work in One City

 $R^{\,\mathrm{EV.}}$ CHARLES A. LOGAN writes home: "Our work in the city of (population 70.000) Tokushima growing. The self-supporting church is making steady progress, and gradually reaching the more influential people of the city. There are two other mission churches where evangelists are working, and one preaching place in the center of the city, where I preach twice a week, and conduct a night-school. are now planning for a union evangelistic campaign for this fall. eight promitient speakers will come, and speak in the churches, theaters, public hall, government schools, railroad station, and other companies' offices. Some of our most interesting meetings are held in our home. English Bible classes for students on Tuesdays, the ladies' cooking class on Wednesdays, Christian women's meeting on Fridays, and the children's meeting and Bible study for enquirers on Saturdays. The ladies' cooking class met here to-day. Mrs. Logan taught them how to make ice cream, and then their Bible lesson was

on John 14:6. The prominent ladies of the city attend this class, and some of them were baptized this year. I think many preachers in America would envy me, if they could see the enquirers' class on Saturday nights. This year we have had about 30 in attendance, most of them young people, and the time is devoted only to study of the Word. We have nine out-stations in the province, where workers are living. There are one hundred and forty towns with an average population of 5,000. Our work will be finished when we shall have built up a self-supporting church in all these towns."

Good and Evil in Conflict

N a recent Church Missionary Review Grace Nott says: "Buddhism made a great effort to revivify herself some years ago, and, finding that Christian methods had so much success, started a campaign on the same lines, even going so far as to print 'Bibles' in which the only difference from our own was that Buddha's name was substituted for our Lord's! Such efforts were naturally doomed to failure. Now the nation is faced by the Hongwanji Buddhist scandals; the priests are accused of living in luxury and extravagance on the offerings of the faithful. The misappropriated money is put at the enormous figure of 2,000,000 yen, and the whole matter is being investigated by the government. Sad as all this is, we can surely see that here also 'God is working His purpose out.' As one result, several well-known men and women have become Christians; others are studying the New Testament and buying Bibles in an unprecedented way."

Tokyo Sunday-School Convention Postponed

A NOTHER result of the war has been the postponement of the World's Sunday-School Convention, so long announced as to be held in Tokyo in October, 1916. 58 nations were

represented at the Zurich Convention in 1913, and it had been confidently expected that the holding of the next gathering in Tokyo would do much to strengthen the bonds which unite Christians throughout the world. The Executive Committee of the World's Sunday-School Association, however, realized that the belligerent nations would not send delegates, and therefore decided at their meeting in September to postpone the convention to a date soon after the close of the war, the date to be suggested by the Japanese Committee, of which Count Okuma, Prime Minister of Japan, is Chairman. Another reason for this decision, also due to the war, was that difficulties have been encountered in the matter of proper transportation facilities for American delegates because of the scarcity of desirable ships. More than 3,000 Americans have asked for information in view of possible attendance at the convention, a full year before the date set.

When conditions permit, the eighth convention of the world's Sunday-school leaders will be held in Tokyo with all the features originally planned.

The Sunday-School Opportunity in Korea

N view of the Japanese ordinance against religious education in mission schools (already referred to in the REVIEW) the Sunday-schools will have an added responsibility. While the regulation is technically no more hostile to Christianity than to other religions, and simply separates religion from education in regular schools, whether public or private, it does deprive Christian missions of one of their most valuable agencies of religious The fact that there is yet 10 years before the full operation of the regulations gives ample time for the organization of the Sunday-school as a serious agency of Christian education in Korea. The Korean Sunday-school Association during the present year has by the adoption of Sunday-school standards and the energetic promotion of Sunday-school work been fitting the Sunday-school for the greatly increased responsibility it must bear for the Christian education of Korean youth in the near future.

AFRICA

A New Y. M. C. A. Building in Egypt REV. STEPHEN VAN R. TROW-BRIDGE sends an account of the opening of the new Y. M. C. A. building in Alexandria on September 11th. The building, which adjoins the Regina Palace Hotel, is to be used especially for the benefit of British soldiers and sailors. The cost was met jointly by the British Y. M. C. A., the British and Australian Red Cross Societies, and by the Y. M. C. A., in America. In opening the new building Sir Henry MacMahon, the High Commissioner, paid a high tribute to the work of the Y. M. C. A. in Egypt. Mr. Jessop and his helpers have done remarkable service-both social and spiritual-among the troops in Egypt. Not only have reading and writing tents been established for their comfort but many have been converted in the Bible classes and Evangelistic Meetings.

Mr. Trowbridge also writes of the great opportunities presented for Christian work among the wounded soldiers from Gallipoli who are filling the hospitals of Alexandria. Many of them having faced death are now beginning a new life that will never end.

European Bishops on the West Coast

FOR a European an episcopate of twenty-one years in West Africa is unique, and Bishop Oluwole in his address to the Synod said:

We have so far had 13 European bishops of the Anglican Church on the West Coast: 9 of Sierra Leone, 2 of Accra, and 2 of Western Equatorial Africa. The first 3 bishops of Sierra

Leone died within 7 years—an average of two and one-third years. Two retired, each at the end of ten years. One retired after 14 years, and his successor after 4. The next died after 8 years. The present bishop succeeded in 1910. Bishop Hill died about six months after his consecration. Bishop Hamlyn had to retire after six years, and was succeeded by Bishop O'Rorke, in 1913. Thus you see that the episcopate of our bishop is far and away the longest European episcopate on this coast. Nor should we forget that he had previously served as a missionary among us for four years, so that this year also marks his semi-jubilee in the country. Only six other European male missionaries had a longer record in West Africa: Townsend and Wood, of 40 years each; Mann and Maser, of 32 each; Hinderer of 28; and Harding of 29.

The following statistics are of interest as indicating the growth of the Church in Western Equatorial Africa during Bishop Tugwell's episcopate:

	1894.	1914.
Native Clergy	17	66
Communicants	4,000	15,600
Baptized members		52,470
Catechumens		21,400
Baptisms in the year		10,935
Scholars		26,800
Contributions	3.360	f29 780

Communities of Christian Adherents

THE Rev. H. F. Gane wrote from Owo recently: "An interesting and distinctly encouraging feature of the work is that in all the small villages immediately connected with Owo there are now small communities of Christian adherents, and in most of them simple buildings have been erected for services by the converts themselves. Members of the Owo church go out Sunday by Sunday to conduct services in these places, and I cycle out to one or other of them as often as possible when I am not away visiting other parts of the district. Since our arrival it has only been possible to visit Ipele,

Ifon, and Imeri, in the Owo district, besides passing through some of the Akure stations on the way here. At Ifon and Imeri several candidates were baptized. During the year six new churches have been built, and three new houses for teachers, two of these having been built in anticipation of having teachers to occupy them soon."

Remarkable Progress

N EARLY 11,000 people (7,627 of whom were adults) were baptized in the diocese of Western Equatorial Africa last year—the highest number ever reported in one year in any Church Missionary Society mission. Of the adults the men numbered 5,752 and the women 1,875. There are 21,399 catechumens on the registers, and of these 14,179 are men and 7,220 women. Commenting on these figures at the first session of the fourth synod, held at Lagos, Bishop Oluwole said: "These statistics constitute a loud call to the clergy and to all church workers labor to instruct these multitudes in the things of God. . . . Let us not aim at large annual returns, but let us labor in teaching and prayer that every candidate baptized may indeed be born again. . . . It is a real danger to the life of a church to fill it with baptized heathen." The total amount contributed by Christians in the diocese for religious purposes was £29,779 against £23,343 in the previous year.-Church Missionary Society Gazette.

German Missions in West Africa

THE North German Mission, whose territory in Togo which, in the beginning of the war, was an easy prey for the allied English and French, and of whose 17 European workers no less than six were imprisoned in Dahomey, has cause to be very grateful in comparison to other German Missions in which the colonial war has made great devastations. Yet the war has been a

hindrance. The schools are empty in 97 places, and the number of pupils has decreased from 7,311 to 3,311. Yet the membership in the churches, where 394 were baptized, numbers now 11,682; 341 more than in the last year. Mission property was not taken away nor destroyed by the events of the war. The fund for invalids deposited in the West African Bank, belonging to the native helpers, was not touched. missionaries, who were arrested for a short time during November, have reason to hope to be able to remain in Togo during the war. The order given to the missionaries the 21st of January not to preach in the German or Ewe languages did not hurt the work as was feared at first. This order was only for Lome, and forbade the missionaries the solemn sermon from the chancel, but not divine service; the native helpers were not troubled at all. In the interior, preaching in the Ewe language received no greater hindrance than that the missionaries are only allowed to visit out-stations in the district of one day's journey, while the native pastors have full liberty to go where they please, and their work has full recognition from the English officials. Industrial conditions in Togo are very difficult since the price of kako has fallen from 80 to 25 cents. -Allgemeine Missions Nachrichten.

German Missions in South Africa

CONCERNING the welfare of the German missionaries in South Africa, the authorities have had great apprehension since the middle of May. The brother mission received word from England that all their missionaries should keep themselves ready to be imprisoned in concentration camps on the 23d of May. Not even the petition of Bishop Kalker to remain free to look after the work seemed to be successful. Fortunately these things did not come to pass. The German missionaries were not imprisoned, but on the promise of good

behavior were allowed to remain at their posts. Several missionaries have been dismissed from the concentration camps so far; from the Hermansburg Mission all except one, from the Berlin Mission all except two or four. This has been effected, it seems, through the labor of good Christian circles in England.—
Allgemeine Missions Nachrichten.

ISLANDS OF THE SEA The Church of Rome in the Philippines

"D O not let the Church at home think that we are facing a decadent, weakened Catholicism," writes Rev. D. C. McCallum. "It is a mistake to speak of the Roman Catholic Church in the Philippines as decadent, and the ruined churches here and there are not indications of its state. Enormous sums of Catholic money are being poured into the Philippines, and scores of her most intelligent and capable workers are constantly coming to the islands. Dozens of dilapidated buildings are being repaired and numerous new buildings are being erected in new communities. Other revenues are taking the place of the lost State revenues, and a far more able and efficient body of workers is taking the place of the discredited Spanish friars. Many of the newcomers are able, thoroughly trained, and possest of much missionary zeal. The Roman Church is straining every nerve to adjust herself to the changed conditions, and, one must confess, with considerable success. The greatest, most bitter and prolonged struggle is yet before us, and it will require the highest concentration and the richest gifts in men and money."

Episcopal Progress in the Philippines

THE mission to the Philippine Islands which is under the direction of Bishop Brent and is supported by the American Episcopal Church, is making solid progress. At Sagada, a station which is 5,000 feet above sea level, in the course of ten years, 1,200 persons, chiefly Igorots, have been baptized. The Rev. J.

Staunton and 12 assistants, Americans and Filipinos, are in charge. Among the industrial features of the work is the operation of a great sawmill providing work for hundreds of men, women, and children. There are also workshops in which a great variety of tools and tinware are manufactured. The girls do lace work and weave native fabrics. A printing-press furnishes all the printing for the district. A great stone church is in process of erection, as well as a hospital.—The Mission Field.

War Rumors in Borneo

RHEINISH missionaries tell of wild reports which have spread in Borneo because of the war. So it is said that after Germany had been conquered by the English and the French, it asked help from Turkey, which had been granted under the condition that Germany must become Mohammedan. The Emperor immediately accepted Islam, and the German soldiers had the half moon sewed on their uniforms. In the meantime the real truth has become known. In general the respect of the natives for the white man has greatly diminished through the war .--Allgemeine Missions Nachrichten, August, 1915.

Australasian Methodism

METHODISM in Australia is cele-M brating its centenary and American Methodism will soon be celebrating its sesquicentenary. An English Wesleyan, the Rev. Samuel Leigh, was the pioneer minister, and he landed at Sydney, August 10, 1815. Since that time Methodist services have never August 8th was Preparatory Sunday. Tuesday was Centenary Day, when Dr. W. H. Fitchett, of Melbourne, preached the commemorative sermon in the Town Hall of Sydney -a city of 700,000 people-followed by "tea meeting" and a demonstration to which other conferences sent speak-On Wednesday and Thursday there were other public exercises, and on the 15th, "Centenary Sunday," there were special services throughout New South Wales. A centenary offering of £50,000 is being collected, a per capita gift of about ten dollars a member. The Methodism of Australasia, which began in 1815 with one minister and 20 members, now reports 1,020 ministers, 149,767 members, 260,500 Sundayschool scholars, and 630,970 attendants upon its services.

MISCELLANEOUS

Sunday-School Standards

THE fivefold standard suggested by the Missionary Department of the International Sunday-school tion, adequate missionary instruction, definite missionary prayer, systematic missionary giving, practical missionary activities, enlisting missionary recruits, has been enlarged to a ten-point standard, in order to make the work of the State and County Associations more definite in the Missionary Department. A Ten-Point School: (1) A missionary superintendent. Instruction — (2) The United Missionary program; (3) Missions in the graded lessons; (4) Missionary exercises and drills. Offerings -(5) Home Mission Boards; (6) Foreign Mission Boards; (7) Union missionary movements. Service—(8) Community social service; (9) Surplus material department; (10) Recruits in preparation.

The Influence of the Bible

OF the many great religious gatherings which have been held at San Francisco during the present summer, one of the most important has been the World's Bible Congress, which occurred early in August, at which delegates from all parts of the world were in attendance. Figures were given showing that during the calendar year 1914, more than 28,000,000 copies of the Bible or portions of the Bible were printed and dis-

tributed, this distribution reaching to every corner of the globe.

Dr. Scudder, of the Arcot Mission, stated in his address that the Bible has been translated, in whole or in part, into more than a hundred Indian dialects, and it is estimated that 250,000,000 of the people of India have some portion of the Scripture in their own language. It is regarded not only by British but by many Hindu officials as one of the most important aids to the English nation in the government, education, and betterment of the people; is studied as a textbook in a great number of schools and colleges; is bringing together the conglomerate races into a human fellowship, and by imbuing them with a spirit of humanity is gradually undermining the caste barriers, which have hitherto been one of the greatest obstacles in the way of true human civilization in India.

OBITUARY NOTES

The Rev. Dr. Thomas S. Barbour

THE REV. DR. THOMAS S. BAR-BOUR, formerly Secretary of the American Baptist Foreign Mission Society, died suddenly at his summer home in Stoddard, New Hampshire, on September 28th. Dr. Barbour was highly honored and much-beloved among Baptists and others who knew him, and was an efficient missionary secretary. During the last years of his life he was at work on a history of the American Baptist Foreign Missions. As head of the foreign mission work of his denomination, he became prominent a few years ago as leader in the movement to put a stop to the atrocities in the Kongo. Dr. Barbour was a half-brother of the Rev. Dr. Clarence A. Barbour, President of the Rochester Theological Seminary.

Anthony Comstock, of New York

THE United States—and, in fact, the world—can never adequately acknowledge what its youth owe to Anthony Comstock for the brave and in-

cessant fight he waged for nearly half a century against those who would corrupt and mislead them.

Mr. Comstock has died in the midst of his battle against gambling and impurity, but the war is to go on. The Society for the Suppression of Vice has appointed as his successor Mr. John S. Sumner, for three years his associate secretary. The offices are at 140 Nassau Street, New York. During Mr. Comstock's term of office he has destroyed 50 tons of obscene books and 2,500,000 vile pictures by which the vendors sought to spread moral plague.

Rev. G. P. Knapp, of Turkey

THE death at Diarbekir, Asiatic Turkey, of Rev. George Perkuns Knapp, a missionary of the American Board for twenty-five years, occurred about August 10th, but was not known in America until October 1st. Mr. Knapp had been stationed at Bitlis, which, on the withdrawal of the Turkish forces from Van before the Russian advance, became one of the storm centers of the war. He was formerly stationed in Harput.

Many of the missionaries in the interior have not been heard from directly for two months.

Two Missionaries in Egypt

A WOMAN of rare charm and ability as a missionary has recently laid down her life in Egypt. Mrs. A. W. Pollock who with her husband, were missionaries of the United Presbyterian Church, had burned out her life in service on the mission boat Allegheny. After thirteen years of devoted service, she was called Home after an operation for appendicitis.

Rev. Thomas J. Finney, D.D., a missionary in Eygt since 1882, has also recently gone to his reward. Dr. Finney was editor of the Church papers in Egypt and was a wise counsellor, a faithful friend and successful missionary of Christ.



South America. Observations and Impressions. By Hon. James Bryce, LL.D. 8vo. 611 pp. \$2.50, net. The Macmillan Co. New edition. 1915.

The approach of the Congress on Christian Work in Latin America, to be held at Panama in February, 1916, and the renewed discussion of South America which it has developed, justify our calling fresh attention to this valuable volume, which will be one of the great standard works on South America for many years to come. Americans do not need to be told that the author is one of the most competent men in the world to estimate correctly the character and institutions of a country and people that he studies. His two volumes on the American Commonwealth are the best and wisest accounts of the United States that have ever been written. This statesman of wide experience, comprehensive knowledge, and sympathetic mind, records in the best literary style his observations and impressions of South America, to which he has added excellent notes and maps. We earnestly hope that not only the delegates to the Panama Congress, but many ministers and others in America, who can not attend that Congress will read this book.

History of Christian Missions. By Rev. Charles H. Robinson, D.D. 8vo. 533 pp. \$2.00. Charles Scribner's Sons, New York, 1915.

A good history of Christian missions, comprehensive in scope and yet reasonably limited in size, is an exceedingly difficult book to write. The very fact that it is difficult is indicative of the magnitude which the modern missionary enterprise has attained. A generation ago it was easy to write such a book, for missionary work was comparatively

small, and it had not yet developed many of the problems and ramifications which now characterize it. The growth has been so rapid during recent years that to-day the foreign missionary movement is generally recognized as the vastest enterprise of modern Christianity, representing over 300 missionary societies, about 25,000 able and highly trained foreign missionaries, 2,531 educational institutions, ranging from kindergartens to universities, 1,616 hospitals, a staff of native workers numbering 130,262, a communicant membership of 3,167,614, and a Christian constituency of 7,253,-836.

This immense work is scattered all over the non-Christian world, and it and its related problems are challenging the attention of thoughtful men and women everywhere. The great task of writing the history of this splendid movement from the beginning down to the present time has been undertaken by Charles Henry Robinson, D.D., the well-known Honorary Canon of Ripon Cathedral, England, and Editorial Secretary of the Society for the Propagation of the Gospel of the Church of England. His book indicates an almost incredible amount of labor, and it presents a wealth and variety of information which makes it not only exceedingly useful but really indispensable to the missionary student.

John Hus. The Martyr of Bohemia. By W. N. Schwarze, Ph.D. Illustrated. 12mo. 152 pp. 75 cents. Fleming H. Revell Co. 1915.

The 500th anniversary of the martyrdom of John Hus was widely celebrated. He was a remarkable character, and came of a remarkable people. The story of his life is stirring and full of lessons

for men of to-day. Hus was born in 1369 in a small village in South Bohemia, and was well educated in the leading university of the day. His student life, his interest in national questions, his work as a professor and preacher, his literary work, the controversies with the Church of Rome, his denunciation of religious abuses, his condemnation and martyrdom are all described concisely but graphically and with power. It is a story worth reading, and if it does not inspire to similar martyrdom, it will at least awaken an admiration for this reformer who led the revolt from Rome, and will inspire to a similar spirit of loyalty to God and His truth.

Comrades in Service. By Margaret E. Burton. Illustrated. 12mo. 196 pp. 60 cents, net. (Paper, 40 cents.) Missionary Education Movement, New York, 1915.

These brief biographies are unusually interesting stories of men and women who have achieved great success in ser-They include some well-known vice. names like D. L. Moody, Samuel Crowther, Chundra Lela, Jacob Riis, and others less known but worthy of acquaintance—such as J. A. Burns of Kentucky, Kaji Yajima of Japan, Li Be Cu of China, and Frances Coppin, an American negro. The lives are of varied interest-some relate to service in the United States, and some abroad; some had black skins and some white; some passed their days in comparative obscurity and some in the limelight, but all were Godly, hard-working, self-sacrificing, and succeeded in the work they undertook. The life stories are inspiring and make a valuable volume for young people.

NEW BOOKS

Childhood in the Moslem World. By Samuel M. Zwemer, F.R.G.S. Illustrated. 8vo. 274 pp. \$2.00, net. Fleming H. Revell Co., New York, 1915.

Protestant Missionary Directory of India for 1915 1916. Compiled by Los India for 1915 1916.

dia for 1915-1916. Compiled by Jas. Inglis. 12mo. xxx-242 pp. Scottish Mission Industries Co., Ltd., Ajmer, Rajputana, India.

The Progress of Doctrine in the New Testament. Considered in eight lectures preached before the University of Ox-ford, being the "Bampton Lecture" of 1864. By Thomas Dehany Bernard, M.A. 12mo. xvi-223. 1s., net. Pickering & Inglis, Glasgow, 1915.

Why Four Gospels? By F. D. Van Val-kenburg. Frontispiece. 12mo. 92 pp. 50 cents. Pentecostal Publishing Co.,

Louisville, Ky., 1915.
The Social Teachings of Jesus Christ. A Manual for Bible Classes, Christian Associations, Social Study Groups, etc. By W. Beatty Jennings, D.D. 16mo. 111 pp. 50 cents, net. Fleming H. Revell pp. 50 cents, net. Fleming H. Revell Co., New York, 1915.

A Life at its Best. (College Voluntary

Study Courses, Second Year—Part I.) By Richard Henry Edwards and Ethel

Cutler. 16mo. 145 pp. 50 cents. National Board, Y. W. C. A., New York, 1915.

The Maze of the Nations and the Way Out. By Gaius Glenn Atkins. 12mo. 128 pp. 75 cents, net. Fleming H. Revell Co., New York, 1915.

Millard Rillmore Constructive States.

Millard Fillmore. Constructive Statesman, Defender of the Constitution, President of the United States. By William Elliot Griffis, D.D., L.H.D. 12mo. 159 pp. Paper, \$1.25; cloth, \$2.00, net. Andrus & Church, Ithaca, N. Y., 1915.

The Credentials of the Cross. By North-

cote Deck, M.B., Ch.M. 12mo. 133 pp. Morgan & Scott, Ltd. London, 1915. Economic Aspects of the War. Neutral

Rights, Belligerent Claims, and American Commerce in the Years 1914-1915. By Edwin J. Clapp. 8vo. xiv-340 pp. \$1.50, net. Yale University Press, New Haven, 1915.

PAMPHLETS

The One Hundred and Third Annual Report of the American Board of Commissioners for Foreign Missions. Together with the Minutes of the Meeting held at Kansas City, Missouri, October 26-28, 1913. Illustrated. 259 pp. Published by the Board, Congregational House, Boston, 1915.

The One Hundred and Fourth Annual Report of the American Board of Commissioners for Foreign Missions. Together with the Minutes of the Meeting held at Detroit, Michigan, October

13-16, 1914. Published by the Board, Congregational House, Boston, 1915.

Five Hundred Thousand of a Hundred Million. A Sketch of the Evangelistic Work of the Presbyterian Church in non-Christian lands, the third of a series of booklets published by the Presbyterian Board of Foreign Missions. The others in the series deal with the educational and medical work of the Board. Illustrated. 87 pp. Board of Foreign Missions, 156 Fifth Avenue, New York, 1915.



FUEL FOR MISSIONARY FIRES



- 1. It is estimated that there are over 550,000 Jews fighting on the two sides. Some of the leading men in financial and political circles are Jews, including Sir E. Goshen, British Ambassador to Germany in 1914; Lord Reading, Lord Chief Justice of England; Mr. Hyman, Belgian Ambassador to Great Britain; Signor Malvano, President of the Council of State in Italy; and Hon. Henry Morgenthau, American Ambassador to Turkey. (See page 887.)
- 2. According to Robert E. Speer, who has recently interviewed a number of the Buddhist priests in Siam, they disagree as to whether Buddha is alive or dead, in heaven, or non-existent, a hearer of prayer or deaf to appeals, God or only a man. (See page 901.)
- 3. We saw in India, says Mrs. Thomas Gladding, whole communities who desired baptism and who removed with their own hands the charms they wore, destroyed the altars in their homes, and tore down the village shrine, to prove their sincerity in accepting Christ. (See page 909.)
- 4. The one hundred and seventy workers in Dr. Wilfred Grenfell's Mission in Labrador last summer included among the volunteers a dentist from Harvard, a trained nurse from New York, Dr. Charles E. Jefferson's assistant, a secretary, and a librarian. (See page 919.)
- 5. Last summer there was held in New York the first conference of Protestant Russians and Ruthenians. A great Christian work is being carried on among these foreigners in America. (See page 923.)
- 6. A Chinese Christian says that the four great foes of Christianity in China are: (1) Confucianism, (2) Materialism, (3) Worship of Education, (4) The deification of national spirit. On the contrary, he sees hope in: (1) The Christian leaders, (2) religious freedom, (3) growing intelligence, and (4) student evangelism. (See page 929.)
- 7. The women of Asia are fast gaining their freedom from seclusion, ignorance, subjection, and degradation. Thousands are working or in training as educators, editors, doctors, nurses, and business. (See page 882.)
- 8. Missionaries in Palestine see hope for the future in the promised return of the Jews to the land of their inheritance. At the close of the war they look for a great influx of Hebrews. (See page 882.)
- 9. A lawyer, W. D. Murray, New York, has a "missionary Bible," in which he has 175 missionary autographs, special missionary texts, outlines for missionary addresses, student volunteer declarations, and other fuel for missionary fires. (See page 931.)
- 10. The women in Protestant churches of North America contributed over three million dollars last year for foreign missions. (See page 943.)
- 11. American baseball is competing successfully with the bull-fight and the cock-pit for popularity among the young men of Latin America. The change means a distinct moral advance. (See page 944.)



A GROUP OF VILLAGERS LISTENING TO THE GOSPEL IN INDIA

(See page 909)

THE

MISSIONARY REVIEW



OF THE WORLD



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Vol. XXVIII, No. 12 New Series



A MESSAGE FROM PALESTINE

REV. A. E. THOMPSON, of Jerusalem (Christian Alliance Mission), writes that the Palestine missionaries, both those on the field and those at home, are filled with hope for the future.

I. There is hope in the political situation related to the Holy Land.

For thirteen centuries Moslem rulers have lorded it over the Holy Land. For generations the Turk has been its master. To-day the Star and Crescent, emblem of night, floats over the City of the Great King. That is the last possible word as to oppression and misrule. But the King said, "Jerusalem shall be trodden down until"—until what? "Until the time of the Gentiles be fulfilled." Every sign indicates that the times of the Gentiles are nearing an end. The chronological lines have run out. The nations seem to have come to the

crisis portending the end. We are at the dawn of a day of political freedom and religious liberty in the land of the Lord.

II. There is hope in the economic situation in Palestine.

Commerce is suspended. There are not enough men to till the land. Locusts have swept the country. There is hunger in the cities and threatened famine in the villages. The relief sent is as nothing to the need.

"But," says one missionary, "tho the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more; but thine eyes shall see thy teachers, and thine ears shall hear a word behind thee saying, this is the way, walk ye in it, when ye shall turn to the right hand and when ye shall turn to the left" (Isa. 30:20).

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

These economic conditions are the shadows of the cloudy and the dark day, but we who are in the cloud hear His voice saying, "See that ye be not troubled, for all these things must come to pass." "Lift up your heads, for your redemption draweth nigh."

III. There is hope in the missionary situation—in spite of the present darkness.

The British missionaries have been recalled, or banished, much of the German work is suspended, nearly all of the independent missionaries have departed and been forced to close the doors of their schools. The British schools and hospitals, as well as French and Russian properties, have been seized by the Turkish army. Not more than half a dozen American missionaries remain in Palestine. This looks like ruin and defeat, but morning light is breaking in Moslem lands. Is the church awake?

The missionaries called to labor in Palestine are a ground for hope. They are a chosen band of men and women who have surmounted insuperable obstacles, triumphed in dark and bitter hours, endured in what seemed fruitless service till fruit began to bud.

The promises of God concerning Palestine are another ground of hope. Palestine can claim thousands of promises that directly and immediately apply to the Chosen People and the Promised Land. These promises are being fulfilled rapidly. The accelerated development of everything earthly, the whirl of the age, the mad rush of mankind, the devilish haste for military and naval supremacy only prove that we have entered "the great day of Jehovah." The day

is a day of darkness, yet in it "the people that sit in darkness shall see a great light," for the Prince of Peace is at hand.

The God of Hope is Himself the all-sufficient ground of hope. In the dark days, hope from the God of Hope becomes a wellspring in the hearts of missionaries. The deepening darkness means the breaking of the dawn. Hope clasps hands with Faith and looks longingly for the morn when the works of Love shall be wrought.

This is no time to retrench or to cease giving for Palestine. This is the time to prepare for the realization of the hope God has given.

MOSLEM ENEMIES AND FRIENDS

THE anti-Christian "Jihad" has not been able to turn the people of Persia against the missionaries. These heroes have, in fact, been able to save many from death. The medical missionaries, especially, have had great influence. The mullahs at Ispahan appear to have been infuriated by the opening of the Stuart Memorial College (Church Missionary Society) last spring. They first held meetings and exprest their disapproval; then they preached on the subject in the mosques, and finally a meeting of the Mujtahedin was held and a notice forbidding boys to attend the school was issued, on which the signature of the Council of Ulama and a number of mullahs appeared. A few days later, however, the chief mullah, who had just before visited some sick mullahs in the mission hospital, addrest a crowded congregation and told them that the English were doing a good work and should not be opposed.

time ago the doctor in charge of this hospital, in returning from a long trip which he had taken in response to an urgent call, was stopt in a pass of the hills by a band of robbers, who had already looted a post-wagon; but, on recognizing him, the men assured him that no harm would come to him, and he was allowed to proceed on his way. It is in time of political upheaval especially that the value of medical mission work is recognized.

These are some of the foretokens of the harvest to come in missions to Moslems. Dr. Samuel M. Zwemer, who for twenty-five years has been working indefatigably for the conversion of Moslems says: "There dav when Mohammedan fathers and mothers would rather see their children die in their arms than carried to the hospital of the To-day every hospital is Christian. crowded. There was a time when they would not send their children to any Christian school in Arabia, in Persia, or even in Egypt; when the number of Moslem pupils was numbered by ones and twos, when in some Mohammedan lands we almost had to pay them to come and receive instruction. To-day the Cairo College of the American Mission has 150 Mohammedan girls who pay the highest fees to receive a Christian education. The Bible is the bestselling book next to the Koran in Mohammedan world. thousand copies of the Word of God were sold in the Persian Gulf last year. In Egypt 87,000 copies of the Word of God were sold along the Nile Valley, and that in a country where 90 per cent. are illiterate. But if they are not a reading people they

are a listening people, and so every reader means a group of a thousand ears."

May God hasten the day when Christ may rule in love and power.

NATIONAL CHRISTIANITY IN INDIA

PROFESSOR TILAK, a Hindu Christian, in speaking at the centenary celebration of the Marathi Mission of the American Board, uttered the dominating thought of the occasion when he said, "The last century was justly the century of foreign missions; the next is ours."

There are many signs that, both in leadership and in support, the Indian Christians are coming into their own. The missions are somewhat reorganizing their work to aid this result; representatives of church bodies are more and more being taken into partnership in counsel and action; the church is organizing to assume larger responsibilities; is definitely pledged to assume its own support; is undertaking new and more out-reaching efforts. Similar tendencies are observed in South India and in Ceylon. missions are seeking to make the churches self-supporting and selfgoverning. In one of the American Board Mission districts, the year past. the supervision of the schools was turned over to the care of the native pastor of the church at the center; the success of the plan will mark an epoch in mission work and pave the way for further efforts in this direction.

Another sign of the tendency to develop the National Church in India is evidenced in the ordination service which took place at Robertsonpet, in the Kolar goldfields of South India, was participated in

by five Indian ministers representing four different sections. The so-called "National Church." in Kolar, South India, was organized about twelve years ago, with 120 members, and has now secured a building of its own at a cost of about Rs.3,000, increased its membership to over 500, maintains a pastor, an evangelist, and a school, and has already laid the foundation for a school-building to accommodate the increasing number of pupils of both sexes.

The Christian Patriot, of Madras, expresses the hope "that this National Church will not be tempted to join any foreign organization, but will continue to work on purely indigenous lines and lay the foundations for a truly Oriental but strictly evangelical church with an Indian system of government and an Indian mode of worship. The crying need of Christian India is not a perpetuation of ecclesiastical serfdom to foreign and uncongenial institutions, but a real and enduring life in Christ and life abounding, with an Indian spirit and genius."

CHRISTIAN UNITY IN INDIA

THE movement to federate the Christian churches of India which has been almost quiescent for the past two years, has lately been revived and is reported to be rapidly gathering strength. The leaders recognize that the most important thing is not to bring together the missionaries but to consolidate in sentiment and in service the growing Christian churches of the nation. Federation was first proposed in 1909, but the plan was rejected by some of the parties on the ground that it made

no provision for the transfer of members from one denomination to another. To meet this protest, the criticized section has now been revised, and is presented for further discussion in a form which has already been indorsed by the Presbyterians, by the South India United Church and by the English Baptists. In substance, it has also received official Methodist approval. The federating churches agree to respect each other's discipline, to recognize each other's ministry, and to acknowledge each other's membership by a free interchange of full members in good and regular standing duly accredited.

A general invitation to all Christian bodies in India to participate in the federation will go out this fall, and each will also be asked to appoint representatives to the first provincial councils, which will elect commissioners to a national council. These sectional councils are determined according to language areas, in order that each section may be bound together by a common speech.

NEW WOMEN OF ASIA

FEW in America realize the transformation that is taking place among the women in Asia. The women of Japan may be considered emancipated, for they are not only educated but are taking their places in public life—in business, in education, in social reforms, and to a limited extent even in politics. In China, women are proving their powers, and are becoming more and more a factor in public life. India is still kept back by the millions of child widows and zenana prisoners. In Moslem womanhood has emerged from domestic slavery.

The new movement among the women of Asia is taking the form of a demand for recognition as the social equal of man. They rebel at the rule of society that a woman must marry, that the only infidelity can be on the part of the wife, and that a woman's place is only to serve her husband and bear his children. In the past the women of Persia, India, and China have lived a life separate from their husbands and been generally debarred from participation in public affairs. There was no opportunity to develop self-expression.

Now women of the Orient are slowly beginning to learn what a great part they may play in the world. They are in training as educators, physicians, nurses, editors, and even for business. Their change in dress indicates modernization and they are adopting modern inventions to help them perform their tasks. Not only are Chinese women unbinding their feet, but Japanese women are giving up blackening their teeth. If the women of Asia are made free by Christ, the Son of God, they shall be free indeed.

THE NEED OF LATIN AMERICA

THE state of morality in Latin America has been denounced by travelers from many lands. The causes of the immorality are many—the remedy is one, namely, Christ. William E. Souter, who has recently visited the continent, writes:

"Morally, things are about as bad as can be. No one expects a young man to be moral, and conditions are such in many homes, purposely arranged by parents with the well-being of their sons at heart, that would shock you, dared I mention details. You can imagine to what extent things go in the every-day code of the ordinary people. The strange thing is that while there is absolutely no conscience in these matters, some control is demanded when girls are concerned. So-called heathen China is far away ahead of the South American republics where morals are concerned.

"Allowing for the faithful among the Roman Catholics, and for the good work under the auspices of the Methodists, Presbyterians, Baptists, Young Men's Christian Associations, South American Evangelical Union, Church of Scotland, and others, the peoples of South America have not the moral or religious ideals so necessary to give stability to great nations.

"Not only are 'both the intellectual life and ethical standards of conduct of these countries entirely divorced from religion,' to quote the Hon. James Brycc, 'and unbelief and materialism completely master of the Latin-American mind, but students in the universities are openly hostile to anything religious if they think it spells even the slightest interference in political life.

"But worse than all the legalized vice, and gambling, and drunkenness, and public sale of vicious literature; far worse, is the attitude of many of the people to the sacred Scriptures. The Bible, Christ our Savior, the Cross, they know all these words; they are in common use on the street, but in what connection? At the corner shop you see this sign—'Christ's corner, grocery store,' The chemist's shop of the 'Three Crosses'; 'The Tears of Christ' is a well-known brand of wine; and a tobacco firm

had a glaring advertisement in a much-read paper, which was supposed to be a picture of the disciples smoking, and Judas standing aside and saying to the Master, 'If I had smoked this brand of tobacco I would not have betrayed you!'

"These show some of the difficulties which confront evangelists in making known the Christian faith in all its purity. Surely there is need for a 'Congress on Christian work' in Latin America—a constructive evangelical conference.

"Already the Bible has its triumphs in transformed leaders drawn from all classes, men and women who believe the future of South America to be bound up with the Bible teachings and with unadulterated, intelligent devotion to Christ."

A NEW NOTE IN SOUTH AMERICA

HE visitor to South America is apt to miss from the life of the young people the attention to various forms of social service which become almost a passion among numbers of Christian young people in North America. The young women of South America are generally without any great aim in life-except marriage. Higher education is therefore considered superfluous for women, and active participation in community betterment movements has been almost unknown. Miss Estella C. Long, of Montevideo, Uruguay, has organized the first teacher trainingclass among young woman of South America, and the girls are taking hold of their work eagerly. They are using as a text-book a Spanish translation of the late Dr. Hamill's "Legion of Honor" course, and are engaging in many "through the week activities," which are excellent forms of social service. They have organized a cradle-roll, and each girl is responsible for enrolling and caring for ten babies. They have also formed a sewing guild to provide clothing for the poor children of their community. The Sunday-school, properly managed, may be a great evangelizing agency of South America.

ADULT BIBLE CLASSES IN CHINA

THE Sunday-School Adult Bible Class movement has entered China, largely as the result of the efforts of Mr. R. A. Doan, recently elected secretary of the Missionary Society of the Disciples of Christ, who, while on a tour through the Orient spoke over seventy times in China on this subject to audiences aggregating more than 15,000 people.

Of this work, Mr. Doan writes: "There is absolutely no difficulty in securing an audience in China, nor in getting inquirers who are willing to study the Bible. The chief difficulty is lack of leadership. At many of our meetings it was necessary to station men at the door to crowd people back and try to keep them from entering the building after it was full. In Nantungchow we held four afternoon meetings in a Buddhist temple. where we had an attendance of from . eight hundred to a thousand men every day, tho the meetings were held in January." Mr. Doan has guaranteed the funds for the holding of three summer conferences for adult Bible-class leaders. The leaders for these conferences will be carefully selected with the hope of having them train other leaders upon their return to their homes.



COMING EVENTS



December

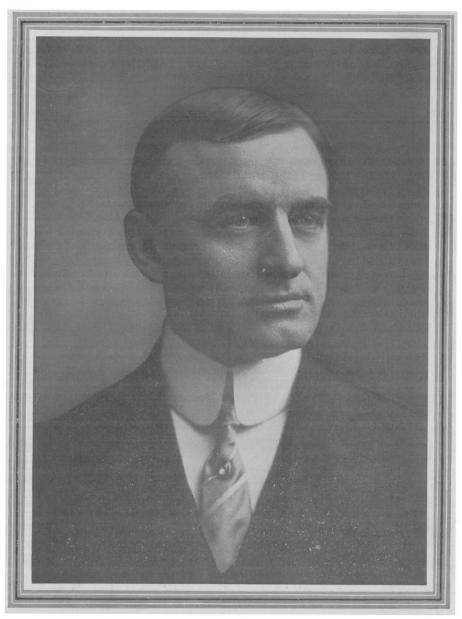
1st to 3d, 5th—Laymen's Missionary Movement Convention, Manchester, N. H. 1st to 3d, 5th-Laymen's Missionary Movement Convention, St. Louis, Mo. 5th to 8th—Laymen's Missionary Movement Convention, Cleveland, O. 5th to 8th-Laymen's Missionary Movement Convention, Albany, N. Y. 6th to 11th—Meeting of the Council of Women for Home Miss., Atlanta, Ga. 8th—The 75th anniversary of the sailing of Livingstone for Africa, 1840. 8th to 11th—Federal Council of Churches Conference, Columbus, O. 9th to 12th—Laymen's Missionary Movement Convention, Toledo, O. 25th—Tenth anniversary of the National Missionary Society of India, 1905.

January

The 100th anniversary of the American Bible Society. 2d to 9th-World's Week of Prayer. 11th to 13th—Annual meeting of Home Missions Council. 12th to 14th-Foreign Missions Conference, Garden City, L. I. 17th—Fifteenth anniversary of the death of Elias Riggs, of Turkey, 1901. 19th to 21st, 23d—Laymen's Missionary Movement Convention, Houston, Tex. 19th to 21st, 23d—Laymen's Missionary Movement Conv., Duluth, Minn. 23d to 26th—Laymen's Missionary Movement Convention, New Orleans, La. 23d to 26th—Laymen's Missionary Movement Convention, St. Paul, Minn. 23d to 26th—Laymen's Missionary Movement Convention, Minneapolis, Minn. 23d to 26th-Laymen's Missionary Movement Convention, Rochester, N. Y. 26th to 28th, 30th—Laymen's Missionary Movement Conv., Jackson, Minn. 26th to 28th, 30th-Laymen's Missionary Movement Conv., Fargo, N. Dak. 26th to 28th, 30th—Laymen's Missionary Movement Conv., Reading, Pa. 29th—Fiftieth anniversary, sailing of James Chalmers for South Seas, 1866. 30th to Feb. 2d-Laymen's Missionary Movement Conv., Waterbury, Conn. 30th to Feb. 2d-Laymen's Missionary Movement Conv., Billings, Mont. 30th to Feb 2d-Laymen's Missionary Movement Conv., Birmingham, Ala.

February

2d to 4th, 6th-Laymen's Missionary Movement Conv., Atlanta, Ga. 2d to 4th, 6th-Laymen's Missionary Movement Conv., Butte, Mont. 2d to 4th, 6th-Laymen's Missionary Movement Conv., Newark, N. J. 6th to 9th-Laymen's Missionary Movement Convention, Spokane, Wash. 6th to 9th-Laymen's Missionary Movement Convention, Columbia, S. C. 9th to 11th, 13th—Laymen's Missionary Movement Conv., Seattle, Wash. 9th to 11th, 13th-Laymen's Missionary Movement Conv., Dayton, Ohio. 9th to 11th, 13th-Laymen's Missionary Movement Conv., Tacoma, Wash. 9th to 11th, 13th—Laymen's Missionary Movement Conv., Greensboro, N. C. 10th to 20th-Congress on Christian Work in Latin America, Panama



WILLIAM B. MILLAR

the new General Secretary of the Laymen's Missionary Movement. Mr. Millar became joint secretary with Mr. J. Campbell White in 1910. He is a native of Wisconsin, a graduate of Lawrence College, was general secretary of the Twenty-third Street Y. M. C. A. in New York until 1895. During the war with Spain, in 1898, he took charge of the Association work for the army and navy, and developed this department until it has a permanent equipment and funds of over two million dollars, with about eighty secretaries and employed officers, and a work for both officers and enlisted men extending all over the world. Mr. Millar has had charge of the administrative side of the Laymen's Missionary Movement's work since 1910.

Is There Room for the Jews?

A GENERAL VIEW OF THE WORLD'S SITUATION AND THE JEW'S PLACE IN IT

BY THE REV. S. B. ROHOLD, F.R.G.S., TORONTO, CANADA Pastor of the Christian Synagog, and President of the Hebrew Christian Alliance of America

And Jacob was left alone.—Gen. 32:24



ACOB is faithfully described as a masterly, clever, resourceful, and in many ways a most successful man. He says: "With my staff

I passed over this Jordan, and now I became two bands." He would be considered to-day a very wealthy man. He is also a very religious man who knows God, acknowledges His faithfulness, and records the results of the many blessings God graciously bestowed upon him. Now we behold this masterful man desperately afraid of his own brother, and in his desperation he resorts to all kinds of stratagems and humiliation to appease the anger of his brother. But all these masterful resources are of no avail to bring peace to his troubled soul, and we see here poor broken-down Jacob left alone, in utter darkness. In his loneliness he finds himself wrestling with a mysterious person and being crippled. Then comes a great awakening, and he realizes that he is at war, not with a mere man, but with God. Then it was that God gave him this new name, Israel. This new experience changed his heart and life, and as a witness to his new faith he calls the name of the place Penuel; saying, "for I have seen God face to face." At this point "The sun rose upon him," and all his fears left him.

This storm-tossed life of the "First Israelite," is a divinely inspired picture of the past, present and future of the people Israel. The Jew, with all his amazing vitality, creative ability, resourcefulness, moral and religious, and all his other attributes,

א נפויסע וועלס. און זיך ניסא וואו אדון צו מהאן!...



A cartoon from a Jewish paper. It represents the Jew looking at the world and seeking in vain for a place where he is welcomed.

is the loneliest man on the face of God's earth. Like the Patriarch Jacob of old, he is afraid of his fellow men, and in spite of the many lessons of Jehovah's past faithfulness, he stoops to all kinds of humiliations without any satisfying result. Modern Israel, tho bearing that princely, Godgiven name, has not yet awakened to the fact that he is at war with God, and that the person with whom he is wrestling is none other than Jehovah—Jesus. Only when Israel has awakened to recognize that the "Man

of Sorrows" is none other than their long-rejected Messiah, their only Hope and King; and cry out—"Blessed is He that cometh in the Name of Jehovah," then only will the "Sun" rise upon them, and all sorrows and sadness will flee away.

Is the Jew Wanted?

One of the leading Jewish newspapers published a sketch of a Patriarchal Jew, holding in his hand the Globe of the Universe earnestly searching for a place where he is wanted, but he can not find one. He begins to go over them by name:—
"Russia, I am not wanted there—Germany, not wanted there—Roumania, not wanted there—France, not wanted there—England; Canada; The United States; Palestine, I am not wanted there"; and he exclaims, "this is a large, beautiful world, but no place for me!"

Let us be frank. Is the Jew wanted? He may be tolerated, but he is not wanted. Whether he is Orthodox. Reformed. Radical Christian, he is not wanted; yet at the same time he is being sought after, especially by the warring nations. What an amazing rôle he is playing in this life-and-death-struggle of the nations! Students of prophecy ponder over him-politicians, financiers and military experts, all carefully consider him. He is talked over, dreaded, honored, and flattered; and yet, like Jacob of old, "he is left alone." In this sad condition, like the Patriarch of old, he is paying a very high price-trying to buy himself into the good graces of his brother Esau, forgetting that Israel is a Prince and should not stoop to such degrading humiliations.

The Third Exile!

Names, days, and even certain hours, bear particular symbolic meanings to the Jew. It was of sad significance that the present great war was declared on the saddest and darkest anniversary in Israel's history, the 9th of Ab, the anniversary of the destruction of the Temple in Jerusalem. Twice, on the very same day, but at different periods, fire was set to the Temple in Jerusalem, and the people led into captivity, first by Nebuchadnezzar, the Babylonian; and the second time by Titus, the Roman. It was by strange coincidence, that on August 4, 1914, while the Jewish people were fasting and sitting on the bare floors of their synagogs, reciting the Lamentations of Jeremiah and other sad odes, commemorating that mournful event, war was declared by the nations of the earth. Thus was ushered in the Third Exile, which is perhaps vaster in its fierceness than the first and second captivities. It has brought greater sorrows and sufferings to a larger number of the "Wandering feet and weary breasts."

The World-Tragedy

What an inhuman tragedy is being enacted before our very eyes! We see the Jewries of the world convulsed with trials and sufferings, such as even they can not parallel in their long annals. Scattered throughout the world and massed in the very crater of the world-war, they are passing through the "valley of the shadow," and are stumbling in its brooding darkness. Old problems, old difficulties and sorrows have evaporated, in the one overpowering agony of the unprecedented conflict.

The world-struggle is searching the very vitals of the race, stirring its energies, revolutionizing its life and transforming its outlook. Five hundred and fifty thousand gallant Hebrew soldiers are at war, Jew engaged with mortal combat with Jew. Four millions of them, men, women and children, of all ages-strong, weak, healthy and sick-have been driven into full flight, haunted by the thundering cannons, along the wasted roads, marshy fields, bogs and wild forests: disorganized, terrorized. abandoning land, stock, treasures and all the attachments of home, in order to save their bare lives. Hunger and starvation meet them everywhere, and as they pass through the "Valley of Shadows" new horrors overtake them every hour. The very life is lost in the attempt to save it. No "Promised Land" in sight. "All hope abandoned there!" Our hearts break as we gaze at this horror-full, grim and continuously moving panorama of Israel's bitter and tragic flight. Yes, Israel, the "World tragedy," may well cry aloud, "Is it nothing to you, all ye, that pass by? behold, and see if there be any sorrow like unto my sorrow." (Lam. i: 12.)

Is the Jew Paying his Share?

If we look at the contribution the Jew is making to this world-conflict we are amazed at the rôle he is playing. The Jew, imperishable as ever, has been strenuously leading in all the episodes of the war; in its politics, in its economy, in its finances, in its organizations, in its supplies, in its armies and its horrors. The Jew is paying a very high price to the best traditions of the race.

With all our boastful twentieth

century enlightenment and generous liberality, the Jew is still looked upon as "a stranger within our gates," and therefore, since he is enjoying the benefits of our national institutions, something extra is to be expected from him. But is he paying a fair share? We find that the total population of this great world is something like 1,623,000,000, of which about 760,000,000, or 46 per cent. are affected by the war. The total number of Jews in the world is not over 14,500,000, of whom some 10,000,000 or 68 per cent. are affected by this war.

There are now twelve nations fighting with armies totaling at least 20,000,000, or 2.6 per cent. of the population of the nations engaged. The Tews engaged in the war comrrize the biggest army they have ever put forth. A conservative estimate, given in the Jewish Chronicle, puts the number at over 550,000, or 5.5 per cent. of all the Jews in the world -double the proportion of Gentiles engaged. And when we look into the machinery of this war and the rôle the Tew is playing, and the results of that great machinery we wonder that the nations of the earth should be trusting to such leadership.

Jews in Great Britain

When the German Chancellor lost his temper and declared that the treaties with Belgium were mere scraps of paper, he was speaking to Sir E. Goshen, H.B.M. British Ambassador to Germany, whose father was a poor Polish Jew. He came over to London, England, and wanted to become a clerk in a bank, but they would not take him because his handwriting was bad. He wanted to be-

come a partner in the bank, but he had no money, so he opened a bank himself. Later he became Viscount Goshen, P.C., and at one time First Lord of the Admiralty. His son, as the representative of the great British Empire in the German Court, stood up for the honor of Great Britain, and did so to the satisfaction of his Sovereign.

The number of Jews in the British Isles, according to the Jewish Chronicle, is about 245,000. Already over 16.000 of them have joined the ranks and have amazed every one by their valor, resourcefulness, and heroism. Hundreds have secured medals, and three have secured the most coveted order, the Victoria Cross. Five Hebrews are holding positions in the British Cabinet; one, Lord Reading, has become Lord Chief Justice, five are in the House of Lords, six are Privy Councillors, sixteen are Baronets, fourteen are Knights, and eighteen are members of Parliament. To keep Ireland in order they put a Jew, Sir Matthew Nathan, in for Secretary. Are these the Jews who are not wanted? Evidently the leading authorities in Great Britain delight to praise and honor them.

On Lord Mayor's day, in November, 1914, the Prime Minister of Great Britain made a great political speech and referred to the remarkable success that had attended the financial measures taken by the government in consequence of the war. He went out of his way to offer a eulogy in praise of a Jew. Who is this Lord Chief Justice? Not long ago he was plain Mr. Isaacs. His father may have been a poor Jew, but now the Prime Minister of all the Britains delights to honor him and he is being hailed

as a "British lion." Recently he has been sent as the head of a commission to secure a colossal loan for Britain, France, and Russia from America. All the papers call him Lord Reading, and he is known as the Lord Chief Justice and Privy Councillor of the British Empire.

Some believe that the Jew will be the ultimate force in bringing to an end this titanic struggle, and the balance of favor will come to those nations with whom the best of the Jewry will cast their lot. Whether this will actually come to pass we do not venture to prophesy. The Right Hon. David Lloyd George told the world at the beginning of the war, that the nation which could hold on and produce the last few hundred millions. when all the others have been depleted of their treasures, will be the What do we find? The masters. head of the Allies' Financial Commission is a Jew. One of the opponents of the loan to the Allies is Mr. Jacob H. Schiff, the great financier, The High of German extraction. Hon. Lord Reading, the British-Jewish-Lion, came out victorious over the American-German-Jewish-Black-Eagle, by securing a loan of \$500,-000,000 in the United States for Britain and her Allies.

The Jews of France

The total Jewish population of France is a little over 100,000. Before the war, in the regular army there were 8 Hebrew generals, 14 colonels, 21 lieutenants, 68 majors and 107 captains; but now over 10,000 Jews are in the ranks, and are doing gallant work on land, sea and in the air. General Heymans is in charge of one Army Corps. Five Jews are hold-

ing important positions in the Cabinet. The Rothschilds, feeling that their country has been outraged, have returned to the Austrian Emperor the title of nobility which his ancestor, a century ago, had bestowed upon them.

Jews in Belgium

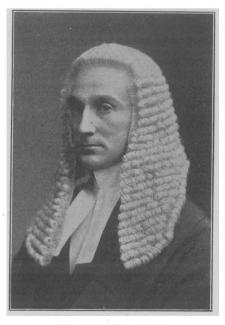
This heroic little nation that has suffered, and is suffering, so much from the ravages of this war, shelters 15,000 Jews. The relation of Belgium to Great Britain at this time is of utmost importance. The future of Belgium depends on the Allies, and she needs the best possible man to represent her in Great Britain-a man who is not only loyal, but a strong man with brains and character. And the man the King of the Belgians chose as his Ambassador to the Court of St. James, London, is a Jew -M. Hyman! The first man to be taken as a hostage by the Germans, when entering Antwerp, was a Rothschild.

Jews in Italy

It was not till 1870 that the Jews were actually emancipated in Italy, and yet they have made rapid strides, and have attained important positions of honor and trust. The total Jewish population is 45,000, and they have provided Italy lately with a Prime Signor Luigi Minister. Luzzatti (1910), who previously served as Minister of Finance on six occasions. Sixteen members of Parliament and fourteen Senators are Jews. President of the Council of State, Signor Malvano, is the best-hated man in Germany, because he could see through the tactics of its special ambassador, Prince Von Bülow, and checkmated all his political maneuvers, so that he had to return to

Germany with his Italian wife, a complete failure.

The most conspicuous man in Italy at present is M. Salvatore Barzilai, whom King Victor Emmanuel ap-



SIR RUFUS DANIEL ISAACS

The Lord Chief Justice of England. As Lord Reading he recently visited America to negotiate the loan for the Allies

pointed as a Cabinet Minister. General Otholenghi, late Minister of War, and newly made Senator, another Jew, is the idol of the army.

Jews in Germany

The 615,000 Jews of Germany have not yet been fully emancipated; they are still fighting for equality and the removal of certain disabilities. The prevailing anti-semitism, with all its nefarious propagandas, could not stem the tide of the onrushing progress of the Jew in Germany. Since the war

was started, not only have some leading anti-semitic papers been supprest, but some of its leaders have profest conversion in favor of the Jew on account of their loyalty!

German Jews have contributed their full share toward that remarkable display of efficiency, both military and economic, which has astounded the world. In every branch of the social and political life the Jew has left his mark. Karl Marx laid down their scientific foundations of socialism. and Ferdinand Lassalle founded the German Social Democratic party, and its leaders, up to the present head, Hugo Hasse, were all Jews. head of the Revisionist party is Edward Bernstein, who on account of his anti-war view is an exile in Switzerland. What an irony, that the only man who dared to defy the Kaiser in the Reichstag, and vote openly against the German war loan, and was not beheaded, was Herr Liebknecht, a Tew!

One secret of the efficiency of the German armies lies in their wonderful organization of transportation. To pick up an army of 500,000 or 1,000,-000 and transplant them from one scene of war to another—the importance of this task and the responsibility of the person in charge of it is immense. He must not only be most capable, and with the best possible brain power, but he must be absolutely trusted. To a Jew-Herr Arthur Ballin-the Kaiser has entrusted the general management of all the German railways, and he is personally in charge of the transportation of all the German troops. This Jew who is not wanted is most desirable now. Iron crosses have been lavished galore on the German-Tewish soldiers.

Jews in Austria-Hungary

The census of 1910 reports that Austria shelters 1,313,687 Jews and Hungary 932,416. While there are still many disabilities, and antisemitism has been rampant, yet in the army they have equal rights. Before the war there was one Jewish field-marshall, Adolph Von Karnhaber, 6 generals, 17 colonels, 15 lieutenant-colonels, 48 majors, and 211 other officers. It is estimated that since the war 180,000 Jews have joined the ranks. Dr. Victor Adler is the leader of the Democratic party.

A Jew at Constantinople

To be an ambassador at the Turkish Court, and to look after the interests of one country, is enough to tax the energies and ability of any man, even in times of peace. four or five hundred general consuls, consuls, vice-consuls and dragomans, have their hands more than full to look after the interest of their own country's subjects, and the trouble they get into daily; for the consul must act as a judge and a valuator of taxes, decide marriage and divorce questions, be a peace-maker and a military expert at the same time. must also possess a brazen audacity combined with a restraining political dignified tact. There are often emergencies in a Turkish country, and the ambassador must be alert. resourceful and ready for the occasion. In time of peace, to represent one country adequately, keeps the ambassador busy, but in time of war it is quite a different matter. Here we have something unprecedented-one ambassador is to take charge of the interests of ten nations, besides those of his own, and at a fearfully critical

time in the world's history. It is a Jew to whom have been trusted the lives, property and interests of eleven nations within the Turkish Empire. The Honorable Henry Morgenthau, the United States Ambassador at Constantinople, has for the last fifteen months been bearing a superhuman strain with most commendable success.

The Honorable Henry Morgenthau, who arrived in the United States when three years of age, became a very successful business man. He is now practically responsible for the lives, property, and interests in Turkey of Great Britain, France, Russia, Belgium, Servia, Montenegro, Switzerland, Denmark, Argentine Republic, Italy, and the United States. He has done his work so well that he has received the praise and gratitude of all these countries.

Is this not a most inconceivable as well as a most wonderful irony of fate? While the Jews as a race are stamped "not wanted," yet they are sought after, and the most important and most delicate as well as the most trusted positions are committed to their care! Here also is a noble Jew straining every nerve to save the lives of the poor Armenian Christians within the Turkish Empire, tho he can not protect the lives of his own people within a Christian land.

Russia and the Jews

Since 1882, when the new May Laws came into force, the Russian authorities have expelled the Jews from all villages and holy cities, thus overcrowding the already overcrowded Jewish Ghettos within the Pale Settlement. All the universities and schools for higher education were closed to the Jew; shame and degradation were imposed on the Jewish manhood and womanhood of dark



HENRY MORGENTHAU
American Ambassador to Turkey

Russia, and the Jew realized the hopelessness of his existence. The large-hearted millionaire Baron de Hirsh laid on the altar his whole fortune of \$75,000,000 to transplant the

Jewish people from Russia to a place of safety, and other Jewish philanthropists united with him in this newly found hope. Their efforts were so successful that in twelve years (1899-1913) they stimulated an emigration to America alone of 1,347,599 Jews; and at least 500,000 settled in Great Britain, Palestine, and other parts of Europe.

What a tragic awakening came in 1914, with a fierceness that shattered all their fondest hope. When the new census appeared in Russia, it was found that the Russian Jewry had increased to 6,060,000, and that during the past fifteen years there was an actual increase of 845,000 Jews. This revealed a most disappointing and disquieting situation, for the constant heavy emigration has been more than neutralized by the natural increase of the population. While new Ghettos have been planted on both sides of the Atlantic, the Pale Settlement exists with all its grim misery with a population driven closer to its walls. Six million still tremble at the word "Pogrom." That is the net result of sixty years' striving!

It was at the very time of this tragic awakening, that the awful nightmare of this darkest of all wars in the world's history, came as a thunderbolt on the whole Jewry. But the Russian Jews have proved that there is a loyalty and a love for a native country which surpasses all other considerations and no personal barrier, however dark it may be, can come between them and their native home. Not only have the Jews in Russia shown their undoubted loyalty, but Russian Jews living in England and America and other parts of the Continent, went back to fight for

Russia. This was a thing that even Jewish leaders did not expect.

Now what do we see? The three hundred and fifty thousand Russian Jewish soldiers are not only girded and warring, but their heroism, unselfishness, resourcefulness and actual leadership when emergencies occurred on the very battlefield, called out the praises of the Grand Duke, the Commander-in-Chief of the Russian armies, who tells us that they do not stand a whit behind the best of the Russian veteran regiments. Literally hundreds secured the highest order for bravery, namely, that of the St. George's Cross. So many have bravely laid down their lives that some of the leading Jew-haters have profest conversion. The agitation in their favor went so high that The Globe of October 1, 1915, states that a Jew, M. Weinstein, has been actually elected a State Councillor of the Russian Empire.

The tragedy comes home very close, when we realize that the three hundred and fifty thousand Jewish soldiers are not only fighting for Russia, but they are killing their own Jewish brethren, who are serving in the opposing armies. There is still a larger and sadder result; the six millions of Jews in Russia have become virtually enemies of their Jewish brethren in Germany and Austria.

Jewish Tragedies in Russia

The Russia-Polish-Jewish tragedy is so momentous and pressing, that we can not conscientiously leave off here, without giving some actual details of the frightfulness and shocking suffering of the Jews in the Eastern war zone, trusting that we may thus be used of God to awaken

a prayerful and a material interest on behalf of these unfortunate suffering people. The *Jewish Chronicle* for July 23, 1915, contains the following story of a terrible indictment:

"Facts that have been detailed to the present writer by friends in whose impartiality and veracity he could have nothing but perfect confidence, are backed up and confirmed to a large extent by an official document, an Order of the Day, issued by the Russian Generalissimo. This Order seems to have been promulgated in March last. It decreed nothing less than the expulsion of all Jews from military zones in Galicia, Bukovina, and Poland. The excuse for this terrible determination was an easy one to find ready at hand. It was the alleged disloyalty of the Jewish population. That allegation, needless to say, could have been based at most upon the treason of a few individuals. But the Russian government, bettering Burke, indicted a whole nation. The decree, too, was directed, not at any locality, nor at any general section of the population. It was a decree against Jews as Jews.

"And now we have the result. Some two hundred thousand Jews who had been living in the confines of Kovno, Kurland, and Suwalki were exiled by the Russian authorities, so that, in the technical language employed, those districts might be 'evacuated of Tews.' Our unfortunate brethren upon whom this decree fell were compelled to obey it by a short notice, varying from eight hours to thirty at the most. In that time two hundred thousand people had to leave their homes, their possessions, their all, and face-they knew not what! What followed requires the pen of Dante adequately to narrate. Not one Jewish soul of all this vast population was allowed to remain, so that towns which had contained a large proportion of Tewish inhabitants were deserted. Aged men. little children, women-even those hourly expecting to become mothers—some clutching to breasts their new-born babes; people insane, cripples, the blind; those who were sick unto death-there was no exemption for any. The decree, it must be admitted, had at least the merit of impartiality. For not only were the families of soldiers fighting at the front doomed by it, but soldiers who had received permission for furlough in their native towns. and soldiers whose bleeding wounds unhealed, the Tewish still nurses who attended them in the local hospitals, and even the Jewish military doctors-all had to go into exile. Even the rage and fury of battle respects the Red Cross. Sheltered beneath that symbol are the wounded in war, and those who are attendant upon the soldiers who have fallen. But this decree tore away Iews whose condition entitled them to safety as if shielded by the sacred sign from the terrors of belligerency, and it sent them with their brothers and sisters into exile. No wonder we read that the poor people were maddened unto despair; that they turned and destroyed their goods and chattels, their household gods of generations, preferring to leave behind them the ruin of their property rather than it should fall into the hands of their despoilers.

"It were futile to attempt to describe with anything like completeness what this horrible decree meant to

the two hundred thousand poor Jews upon whom it fell. But the order for their expulsion was not the end by any means of the horrors which awaited them. For the conveyance of these people from their homes to some far-distant Eastern province, there were provided some twenty-six 'extra trains,' as they were called. Each of these 'trains' consisted of from forty to seventy wagons, into which was huddled pell-mell this population of misery. The poor people had been able to take with them only a few of the most necessary of their possessions, and there in these 'trains' they were crowded together-men, women, and children of all kinds, 'well-to-do and professional beggars,' as my correspondent puts it, 'sound persons and infectious patients, all of them thrown together in this living load.' None of them knew whither they were going. With exquisite regard for the sufferings of their exiled passengers, the slowmoving 'trains' were not allowed to stop at stations where food could be supplied to the poor wretches. 'trains' could stop only at a distance of at least one kilometer from any station. But the poor stricken people who were carted away in these 'trains' were, perhaps, not much worse off than the thousands and thousands for whom the 'trains' had no accommodation, but who had to leave, none the less. Twenty-eight of the poor passengers became insane sufferings; through their broke out in this 'extra train'; and death, cruel, lingering death, was the only mercy which it seemed to the harassed victims would be shown them by a fate against which they were powerless."

The actual woes, sorrows, and agonizing tragedy of the martyrdom of the Great Jewry will never be fully told; nor are we able to comprehend the magnitude of its frightfulness and its horrors. The Hon. Louis de Brandeis, chairman of the U. S. Government Business Committee at Washington, tells us that no less than five hundred thousand Jews have lost their lives since the war started, either on the battlefield or by the invading armies.

With Mr. Herman Landau, chairman of the Central Committee, we feel that: "A cry of frenzied despair comes from those countries. vast cyclone of destruction, the most formidable that the world has ever seen, has passed over the Jewish pale of settlement. Since the time of the Tartar invasion there has never been a country in Europe so utterly devastated. In many districts not a congregation was synagogs were burnt, hospitals and homes for aged and orphans have been destroyed and deserted. population full of energy, of resources, and of intellectual abilities, is at once thrown into wretched poverty, the brunt of the terrors falling upon hundreds of thousands of refugees."

Can the watchmen on the walls of Zion be silent at such a dark time of Israel's sorest distress? The words of the Prophet Isaiah (58: 10-11) should be a timely message to God's people: "If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday, and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones;

and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Zionism and the Future

We do not think it is part of the Christian Church's duty to assist in the restoration of the Jews to Palestine while in unbelief; we should rather seek to point them to Moses and the Prophets, and urge them to flee from the wrath to come and turn to God: "For thus saith the Lord unto the house of Israel, Seek ye Me, and ye shall live; but seek not Bethel, nor enter into Gilgal, and pass not to Beersheba; for Gilgal shall surely go into captivity, and Bethel shall come to nought. Seek ye the Lord and ye shall live." Amos 5:4-6.

But as "watchmen upon the walls of Zion," we must take a real interest in every movement within Israel. We have seen such hopeful awakenings, a rejuvenation of the whole Jewry. Forty flourishing colonies sprung up in the deserts of Palestine and Galilee; waste places rebuilt; Hebrew became a living language throughout Palestine; ancient songs revived, and a new national hope almost established. And now, the war only fourteen months in existence, all these fond hopes and aspirations of poor Israel have evaporated.

The catastrophe that befel the Jewish hope in Palestine is very hard to realize. It is a very conservative estimate that during the past century not less than £100,000,000 have been spent by the different Jewish philanthropists, such as Baron Edmund de Rothschild and other Jewish colonization and Zionistic societies.

Practically every Jew in the world has a little box in his house with

"Great Alms for Palestine" written upon it, and it is looked upon as a meritorious act to put money in that box, which goes toward the keeping up of the Jewry in Palestine; and the Jewish papers throughout the world were all in praise of the wonderful awakening, and visions and dreams filled the minds of the Jews throughout the world. And what do we find now? Four thousand years ago the Jewish people had fled from the bondage of Egypt and found a haven of rest in Palestine, and now, after four thousand years, 15,000 Jewish refugees have fled from Palestine to find shelter in Egypt.

Three notorious Turkish tyrants, Azymi Bey, Djemal Pasha, and Hardegg Pasha, occupying positions in different parts of Palestine and Syria, have not left an opportunity of showing their ill-will toward the Jew, and especially giving themselves to devastate and erase practically out of existence all Jewish colonies; and to be a Zionist is now considered as a political crime.

The shattered hope of the Jewish people in Palestine is, perhaps, one of the severest blows dealt to the wandering feet and weary breast.

Net Results

What will the Jew get in return for all his services, for his loyalty, and for his noble sacrifices in this war? What compensation will be made to the Jew for all his losses of lives and properties? Britain and her allies pledged their honor to make good to poor Belgium all her losses, as far as compensation could be made to a nation which suffered so much! But what about the Jews? Three millions have actually become beg-

gars. The forty Jewish colonies are devastated. Five hundred thousand have been slain, besides hundreds of thousands who have lost business, properties, etc. Have any of the nations promised redress? Not a word about it!

The Future of Palestine

But surely the Allies will sooner or later take away Palestine from the terrible Turk, and they will give it to the Jews. We regret not even here to be able to give the faintest hope for the Jew.

Realizing the importance of the Palestinian question, and knowing how seriously God's people are considering it, we venture to give the following review and possible future action which will be taken by Great Britain and her Allies, and in this we fully agree with the well-informed Near East: "As the Turks have ventured to use Palestine as a base for an attack on Egypt, and even now are over the frontiers at several places, it is hardly possible that Palestine can be allowed to continue in Turkish control. What this land has suffered for the long misgovernment of the Turks has been witnessed by tens of thousands of tourists, who have had no opportunity of seeing their devastations elsewhere. Arab natives of the land-Moslem and Christian-have long looked for deliverance, and to-day reliable information shows that there is no considerable sympathy in any part of Palestine with the Turkish ventures, and that the Germans there, tho masters of the armies, are so disliked that in the event of any rising against Christians they would almost certainly be the first victims.

"The settlement of the future of Palestine is a thorny question, and one which, if not carefully managed, may lead to a whole series of future dif-What Palestine needs is, from the material side, a great expenditure of capital to develop its devastated agricultural resources. It will never be a rich land, it has no mineral resources of importance; there may be oil, but it has never been shown to be of commercial importance. Agriculture must always be its main support, and in this direction there are openings for great development in afforestation, in irrigation, and, in the hill country, in What has been already terracing. accomplished by the Jewish colonies -in spite of enormous political difficulties-is prophetic of the great things which might be done under more favorable conditions. . . .

"While the Eastern Church would never tolerate the Holy Land being in the hands of the Roman Catholics. and vice versa, it is even more certain that England would never allow -as long as she is responsible for the safety of Egypt—any first-class power to establish herself in such proximity to that land. The attempt at revival of an international State after the model of the medieval 'Christian Kingdom of Jerusalem' would be open to even greater objections, for the experience of all such attempts-as witness the latest experiment in Albania—is that a protected semi-independent international government would be very soon a nest of international intrigues and rivalries.

"The third great interest is the Jewish. It is well known that the whole Jewish world has been stirred

by the movement of 'Zionism,' and many thousands cherish the hope that the Hebrew race may find a center for their religion and race in the land of their forefathers. Many wealthy Jews, moved by a sentiment of what one may almost call patriotism, and by the more practical desire to find some way out of the difficulties that beset so many of the humbler members of their race in various lands, are prepared, if security of property can be guaranteed, to put very much capital into schemes for developing the land. The Jews are the only people who have any great desire to settle permanently on the land. Any scheme, therefore, which is considered for the future of Palestine must allow for them. The Iew is prepared to colonize the land. to develop it, and to make life there healthy and prosperous on a scale which no other nation is likely to at-Why not, therefore, make over the land to the Jews? This is the serious proposal of some who view the question rather as an historical or religious than a practical question. Apart from the very serious objections which would certainly be raised by the Christian powers, and by Russia in particular, and the even greater difficulty, to be mentioned shortly, from the Moslem side, the practical difficulties from the purely Jewish standpoint are immense. Altho the Jews are one of the most ancient of races, they are to-day members of a number of nations, and certainly all those who are Europeans are too thoroughly identified with the nations of which they are members to renounce their political and national interest even in Palestine. Some, at least, of these nations are in sharp conflict with each other. It is not likely that the loyal German or Austrian Jew will see eye to eye with his co-religionist of Russia, France, or England in the political development of even Palestine for many years to come. . . .

"The fourth interest in Palestine is Moslem. To the whole Moslem world Jerusalem is one of the most sacred spots on earth, only second to the holy cities of Arabia. The possession of Jerusalem, together with Mecca and Medina, gives the Sultan of Turkey the claim to be recognized as the Khalif of Islam. Not long ago the Moslems of India were stirred to their depths because of the rumors that the inviolability of the Sacred Rock in the Haram (the Temple Area) had been desecrated by some English explorers. Any attempt connived at by Britain to take the Sacred Sites, especially those in Jerusalem and Hebron, from Moslem control would shake the confidence of millions of loyal Moslems in the British Empire. While Christians desire freedom of access to their Holy Sites, and Jews, above all, the right of settlement (mostly in parts of the land of no special religious interest to the churches), the Moslem views the actual possession of the land as to him of vital importance. For this reason, if for no other, England was willing, even at great loss to the land and its inhabitants, to continue to prop up the Turkish régime. having gone, where is a substitute to be found? . . .

"Britain should strive to undo the mistake she made in 1840, when she intervened on behalf of the Porte and wrested Palestine from the Egyptian rule, to which it had been ceded

None of the nations can in the least determine Israel's peculiar destiny. Before Israel's restoration takes place, there must be a reconciliation. The foundations of a resting-place for scattered Israel in Palestine can only be laid on the "stone which the builders rejected." Jehovah alone will build up Zion, and He will lay for its foundation "A tried stone, a precious stone, a sure foundation." (Isaiah 28: 16. Jer. 31:8-10.)

When will the sun begin to shine upon Israel? Like the first Israelite, it was not till after he was wounded

by Turkey seven years before. How far different had the prosperity of Palestine been had it formed all these years an integral part of Egypt. Now, under an independent Sultan of Egypt, Palestine should be once again brought back to its natural owner. . . . There is hardly any possible plan which would so further the Jewish prospects of colonization, as it is quite certain there is no Power which looks upon them more sympathetically than the British government. Palestine has seldom in history been able to stand alone, and in the linking of this land again to Egypt a step would be taken in keeping both with the indications of geography and the teachings of the past.

When will the sun begin to shine upon Israel? Like the first Israelite, it was not till after he was wounded that he recognized the Person with whom he was wrestling. It was then that he "called the name of the place Penuel: For I have seen God face to face, and my life was preserved." It was after this awakening of the Patriarch and recognition of the Person, which resulted in reconciliation, that peace came. It was then that "The sun rose upon him."

This will not only satisfy the modern Zionistic leaders, whose cry is, 'a legally assured home' for the homeless Israelites, but this would actually harmonize with the true prophetic vision of Isaiah 19:23-25: "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land. Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

The descendants of the first Israelite must also first of all recognize the Person with whom they are wrestling, Who alone can bless them and grant unto them peace. (Zechariah 12:10.)

Has Israel's Sorrow Ended?

Then and then only, when Israel shall be reconciled to the long-looked-for and rejected Messiah, the sun will begin to shine upon them, and the voice of singing and complete rejoicing will be again heard throughout Jerusalem.

Israel's bitter cup of sorrow, full as it is, has not come to an end. The climax has not come. We believe that the above plans undoubtedly will be followed, but even this will not afford the Jew an abiding-place of rest.

At this momentous time in Israel's history, the voice of God speaks audibly to His waiting people in the words of the Prophet Isaiah 62:6-7, R. V: "Ye that are the Lord's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

Talks With Buddhist Priests

A PRACTICAL STUDY OF RELIGIOUS LIFE AND FAITH IN SIAM

BY ROBERT E. SPEER, NEW YORK Author of "Missions and Modern History"



F a Buddhist were to visit America to learn what American Christianity is, how would we wish him to proceed?

We would urge him, first of all, to read the New Testament. If he had not already done this, he would gladly do it, and be happy to find that the original, authoritative books of Christianity were so small and so accessible. But he would probably say that he knew from experience that the actual religious life of a nation is often widely at variance with its sacred scriptures. He would also say that one of the things in which he was most interested was the character and amount of this variance, and what he would like most of all would be to wander among the common people and study their daily life, with its moral practises and religious observances.

We would answer that his method of procedure was just, but that we would be sorry to have him judge American Christianity in this way, as many of our people are only perfunctory Christians or Christians not at all in any deep, personal way. We should like to have him check the judgments which he might gather from such general observations by personal interviews with our religious leaders. It might be with misgivings that we would urge this course upon him. He could so easily

meet with official leaders whom we could not commend, but whom he would be justified in regarding as men of authority. He might meet them also at unpropitious times, or ad them careless or hasty or superficial or incompetent. But we could not complain of his forming his own conclusions and reporting to his people at home a judgment based on these three sources of information, our sacred books, our common life, and our religious teachers.

In just these ways we have been seeking to study the religious life of Siam and the character of Siamese Buddhism. I shall try to set down here some report of our talks with Buddhist priests.

One conversation was with a group of young priests in a new, gaily decorated temple in the city of Prae, in Most of the temnorthern Siam. ples which one sees in Siam are either very old or else, by reason of wear or neglect, have the appearance of old age. Hitherto the repair of temples which others have built has not been regarded as a means of making religious merit. The King is seeking to introduce a different sentiment and to persuade men that the preservation of the old temples is as meritorious as the erection of new. This temple was either new or as good as new. Elephant bells hung around the cornice and along the The pillars and doorroof-ridge. ways were glittering with colored

glass and new gilt. The great alabaster-faced image of Buddha gazed passively down the temple walls, newly painted with scenes of Buddha's earthly life.

A dozen young priests and some boys from the temple school gathered around us. We asked them when Buddha was born, and in what country he had lived.

"O," said they, "he lived so long ago that we do not know when or where it was."

We asked if they could tell us, then, any facts about him? What he had done or said? Did they know what he had taught about God?

"No," said they, "we are sorry we can not tell."

We asked if there was not something else about which they could tell us about what he had taught

"O, yes," they said, "he taught us the Siamese and Lao languages."

"What was this great idol looking down upon us?" we asked.

"It is the image of Buddha," they replied, "He gave us this image and told us that it was a true image, and bade us to worship it."

"Can Buddha hear and help?" we asked.

"Yes, he can," they replied.

"Well, then, is he not in Nirvana, and in Nirvana is it not true that men neither see nor hear nor feel, but are freed from all consciousness and action and desire?"

Of these things they could not say, and of what Nirvana might be they could not tell.

"Well, then," we asked, "where is Buddha?"

"In heaven," they replied. "And where is heaven?"

"Above us," they answered, pointing upward.

"Is Buddha God?"

"Surely, yes," they declared.

"And is he the only God?"

"No, there is another one who is to come from heaven, too, the Buddha of mercy, Prah alaya mettai."

When we prest them further about the meaning of religion and the thought of God, they could only answer that they knew that Buddha was he, that the idol was not God, but the image of him.

It was a friendly group, eager to hear our questions, and earnest in their answers, but most of them were only boys, representative of that great host of lads, who, after the ancient but now relaxing custom of Siam, are expected to spend a few months at least in the priesthood before going out to take up the responsibilities of men. They did not know much, and their ignorance was representative of the religious ideas of great masses of the people.

Before we judge too harshly, however, it would be well for us to reflect upon what a Buddhist visitor to America might meet with under corresponding circumstances in our own land.

At a Buddhist Ordination

From this, let us turn to a conversation of a quite different character with a clever, intelligent, open-hearted priest in the Pak oi Wat in Chieng Mai.

It was the fifteenth day of the waxing moon, one of the Buddhist holy days, and I had gone to the Wat with the hope of attending a Buddhist service with Dr. Campbell of Chieng Mai, a missionary who knows the sacred books of Siamese

Buddhism and understands the ways to human hearts, including the hearts of priests. Entering the temple, we found that we had come upon a sort Two young of ordination service. men were passing from the first to the second order, from the diaconate to the full priesthood as it were. The older priest, who was conducting the service, saw us as we stood in the doorway, and cordially invited us to come in and to sit down near him. The two young priests were seated on mats before the altar, on which, - raised high, were three images of Buddha draped in yellow and white and red. Beside each of the young men lay a great pile of gifts, new yellow robes, pillows with ends embroidered in silver, white umbrellas, candles, pieces of colored, printed cloth, new begging-bowls with red and yellow bands to hang them about the neck, brass basins, and, near by, for each young priest, a great dinner waiting in a dozen different bowls arranged on a tray. Behind the boys were members of their families, mothers especially, and other women kin for whom such an act as this of the boys was the greatest possible merit-making. These had their little bowls of fruit and flowers, whose heavy fragrance filled the temple.

We hesitated to intrude on such a ceremony, but one of the young priests picked up a cigarette and lighted it, pleased apparently at the interruption, and the older priest in charge was so genial and urgent that we came in and took our places beside him.

"I am a stranger from abroad," I said, Dr. Campbell translating, "may I ask whether these young men have

a great love in their hearts for Bud-dha?"

"They hesitate to reply for themselves," said the older priest, "but I will answer for them. They are, indeed, truly devoted to the Buddha's religion, and desire to give their lives to it."

"And will Buddha help them and be with them?" I asked. "Do they love him as their friend, and have they the comfort of his companionship?"

"Oh, no," was the reply; "Buddha is gone to Nirvana, and he can not hear or help or walk with men. We have only what he was and what he taught. It was for that reason that he left this image, that we might remember him and the way which he found."

"But," we urged, "is there no God to whom they can look for help?"

"Oh, yes," said he, "they pray toward the Coming One." He meant the next Buddha, whose coming Buddha foretold, and whom, far and wide, the Siamese Buddhists, at least, dimly expect, and some of them not dimly but earnestly.

"But where is the Coming One?" we inquired. "Is he not somewhere now where he can be reached?"

"No," said the priest, "he is not born yet."

"But, surely," we said, "there must be some God back of all these men who are not and who then are born and who then die and are not any more. The world was here, and men and women were here before Buddha came. Who made these?"

"Yes," he answered, "all these were here before Buddha, but there was no God before him, nor any need of God. People were all good

then and needed no deliverance from sin and no revelation of a Way, but they fell into evil. Then in mercy, Buddha came down to give them help."

It was early morning, and we had made appointments which called us away, but we asked our friend whether some time during the day the country people would not be coming in with their offerings. Could we come back then? "Yes, indeed," he said, "by all means." He would be glad to have us return early in the afternoon when the people would be there.

So early in the afternoon we returned. Alas! the temple doors were locked, and we went away disappointed at our loss and also in the trustworthiness of our friend of the morning. We had scarcely left the temple grounds, however, before we saw coming toward us a procession of yellow-robed priests, followed by worshipers bearing bowls of lacquer and silverware filled with offerings. In the midst of them was our friendly priest. He greeted us cordially, and told us that they were now on their way to the temple with the offerings. Would we not return with him? So we joined the procession and went back.

The temple doors were unlocked and we passed in. The two young priests resumed their places, and, just behind them clean mats were spread for us. Beside us, on a raised platform, sat the older priest, talking freely with us and explaining all that was done. Behind us sat the other folk with their offerings, the sweet, heavy odors again filling the temple. A temple attendant brought the offerings to one of the younger

priests, who held a great fan upright before his face and recited slowly the five commandments. Then, while the temple attendant laid the offering of fruit and food before the images, he prayed for their acceptance with many a monotone of Buddhist prayer and in ideas never learned from Buddhism but caught from Christian influence, asking "that we all might be brought to the heavenly home where death and sorrow may not come."

Then our friend, the priest, took up the conversation again. He asked what my work was. Why had I come so far? And exprest the hope that my errand might be prosperous.

I replied that I was traveling to see the minds of men, and was chiefly interested in what men thought about God and the world, and in the truth that they believed they had found.

He said that this was good, that all men must seek the truth and could only rest when they thought they had found it.

I replied that the truth that I had found, which seemed the best of all truths, was that God who had made all the world was the Father of us men and loved us and would live with us.

"Even so," he said, "all men seek happiness. Surely in heaven it will be found, and beyond heaven there is Nirvana."

"Yes," I answered, "but I do not want a Nirvana beyond heaven, an extinction beyond joy. Lives I love have gone forward into those strange places, and I want to meet them and know them again."

"Oh," said he, "I believe that even

in Nirvana we shall have our friends and know and be known."

The chant of the man who was praying before the images rose and fell. "To whom," I asked, "is the man praying?"

"To Buddha," answered he.

"And is Buddha God?"

"Yes," he replied, "I think of him as God."

"Why, then, the idols; these three in yellow and red and white?"

"Oh," said he, "to please Buddha, men may rightly make these images, one man one, and another another, until there are many, tokens of our love, symbols of our remembrance."

I brought away, when we left, one of his old rosaries which he gave me and sent back to him some gifts, including the New Testament, which he promised to read. It will confirm to him that hope of the future life which he did not learn from Buddha but which glows irrepressibly in the human heart.

A Roadside Conversation

Another conversation was one hot afternoon on the road between Lampoon and Me Tah, when we stopt to rest in the shade beside a wayside market booth in the forest. A little boy with paralyzed legs crept on his hands and knees from out a nearby hut and an aged, blind woman followed begging alms. A Buddhist priest sitting near by might or might not have seen them. He was from a monastery near Lambang, and had been at Lampoon helping at the funeral service of a great priest there. The number of priests in many of the temples has fallen off, so that men must be called sometimes from other cities to these services.

The opinion of such a priest as this would be valuable, and I told him that I was in doubt as to the meaning of Nirvana. Did it mean, I asked, as some held, complete extinction, or did it mean conscious bliss? Which of these was the goal and hope of Buddhism?

"I think Nirvana will be a place of perfect conscious happiness," he answered.

"Will we know one another there?"

"I do not think we shall."

"Is Buddha there?"

"Yes."

"Where is Nirvana?"

"I do not know."

"Will we know Buddha there?"

"Yes, I think we will."

"Who will attain Nirvana?"

"Those who have obeyed and followed Buddha."

"What will become of that great majority of men who never heard of Buddha?"

"I do not know."

"Well, if Buddhism is so good and indispensable, are Buddhists doing anything to spread the knowledge of it through the world?"

"I do not know."

"Do you not think that if they believe in it they ought to spread it?"

"Oh, if any are trying to do so, well and good; and if not, good and well."

A missionary sitting by gave some help to the old blind woman, but the priest rose and went on his way.

The Chief Priest of Buddhism

The Buddhist Church in Siam appears to be a very loose institution, with nothing either in its local temples or in its national system at all corresponding to the efficiency and

compactness of our church organization; but there is a head or chief priest of all Siamese Buddhism, Prince Vajiranana, an uncle of the King of Siam, and one of our most interesting conversations was with him. He was a small, lithe man, of ascetic appearance, clad in a simple vellow robe, characteristic of Buddhist priests in Siam, in accordance with the traditions that Buddha chose this style of dress because of its rude or despised associations. The Prince understood English and spoke it slowly and accurately, but in the warmth of conversation constantly dropt it for Siamese, and asked to have most that was said in English interpreted.

In the large audience room of his palace, in connection with one of the great temples of the city, was a sort of throne pulpit from which he received in state, but he met us in a most friendly and simple fashion in a small adjoining library. missionaries were in the party, and he knew well who we were and why we had come, and met us with the cordiality and responsiveness of a gentle and truly religious man. His spirit, far from being passive and inert, was vivacious and intensely alive. We told him that we were more deeply interested in the religion of Siam than in anything else that we had seen, and wondered whether he could recommend any book in English, if possible, which gave a just account of the Buddhism of Siam.

"I could name several books on the subject," he answered. Then, ignoring such books as Fielding Hall's "The Soul of a People," and Alabaster's "The Wheel of the Law,"

he added, "but the only one which I would approve is Rhys Davids's."

We asked whether Buddhism really was one religion or whether Sia-Buddhism differs radically from the Buddhism of Japan and China, and also if, judging from the conversations which we had had with Siamese priests, Siamese Buddhism must not be regarded as widely different also from the Buddhism of "Certainly," we continued, Cevlon. "the thoroughgoing Buddhists Ceylon regard Nirvana as annihilation or extinction, and of all whom we have met in Siam, only one man could tell us of having ever heard a Siamese Buddhist speak of extinction as the goal of being."

"Yes," replied he, "northern and southern Buddhism are distinctly different and, beside this radical difference, there are many sects in Buddhism just as there are in Protestantism, but I do not think that these sects matter much in either case. I can tell the difference between Protestantism and Roman Catholicism, but not between the Protestant denominations."

We asked whether our impression was correct that the Buddhism of Siam differs from the Buddhism of Ceylon fundamentally in its idea of the ultimate life of the soul.

"Perhaps it does," he said. "As for myself, I believe in the transmigration of the soul, which is an older idea than Buddhism and has been taken up by it, and which promises the soul a final purification and an eternal conscious happiness after the long struggle between good and evil has been wrought out. Some years ago," he continued, "Dr. John Fox, secretary of the American Bi-

ble Society, on his visit to Siam, presented me with a Bible and asked me to read it. He told me that he would pray for me as he read. I have read it, and think that the New Testament idea of eternity is very much the same as the Siamese Buddhist conception of Nirvana. Some I know teach that Nirvana means extinction, but I do not believe this. I think that evil will be extirpated and that good will abide, and that the soul will come at last through all the wheeling processes of its experience to perfect holiness and calm."

He had read in the Bible of the Holy Spirit and Satan, powers of good and evil that now work and war in man. These powers Buddhism recognized, he said, but only as forces not as in any sense personal. Indeed, he could not accept the Bible teaching regarding a personal God and Jesus Christ as a personal deity. He could not embrace any conception of personal deity.

"Does this view," we asked, "account for the use of images of Buddha, which might take the place of a personal thought of God?"

"Images," he answered, "are simply a reminder. They were originally forbidden in Buddhism; but it is easy to explain their origin. In my own case you may have noticed in the adjoining room a throne or pulpit. When my friends want me to come to some distant part of the country, I find they have an altar ready for me on which I may sit. Even in my case it would be an easy thing for my friends to take the next step, and, during my absence, to put my image there as a reminder of me. This is all that the images of Buddha are."

"But," we asked, "do not Buddhists worship Buddha as God?"

"No," he replied, "certainly they do not. Buddha is simply a great teacher who discovered the way and left behind the treasure of his example and his teaching."

"But," we asked again, "do not Buddhists have an idea of God beyond Buddha, of a supreme personal ruler of the universe?"

"No," he answered, "none. universe is not to be explained in terms of creation and sustenance by a personal God. The world and all things, mountains and trees, stars and suns, are all simply the effects of natural causes, and these causes are effects themselves the ofcauses preceded Buddhism which them. knows only Buddha and nature, but it has no personal God nor any idea of God at all."

There was no flinching. It was the most authoritative voice in Siamese Buddhism, and it disclaimed God.

A Symbolic Painting

In the great throne hall, begun by the late King of Siam and now nearing completion, there is an interesting symbolic painting high up on the wall above the entrance from his Majesty's palace. At the top of the picture and painted with a skill that makes it stand out as tho it were carved relief, is a great image of Buddha. Just below is the Siamese throne with the King seated upon it, and gathered around are the representatives of the great religions of the world. Its meaning is not alto-The Siamese gentlegether clear. man who explained the picture to us did not regard it as representing the

submission of all religions to Buddhism, but rather as the friendly assembly of all in the tolerant freedom which has prevailed in Siam.

We asked Prince Varjiranana what he thought the future of religion in the world would be. Would there be just one religion throughout all the earth? If so, would that religion be some one of the present religions, or a composite of them all, or a new religion? Or would each religion keep in general its own present territory?

"No," he replied, "there will never be one. Traditions and family loyalty; the conservatism of race and of individual conviction, national and personal obligations will hold men to their own inherited faiths."

How, we might have asked, but did not, under such a principle, could Buddhism or any other religion ever have begun?

"All religion," he continued, "is essentially the same. Strip away the ceremonies and the doctrines, and the ethical substance which is left is the common law of truth and honesty and love. The unification of mankind in obedience to this common moral law, and in the bonds of human brotherhood is the real goal. All proselytism is sectarian and ought not to be."

"But is the spread of truth proselytism?" we might have asked. "Is it not the duty of those who know or who believe they know to share their knowledge? Can men who have God refrain from offering Him to men who have not? Whatever truth we have, are we not bound both to hold and to propagate?"

"Your Royal Highness," asked one of the missionaries, as we were about to leave, "is it right for Buddhist parents who have a Christian son to try to force him into the Buddhist priesthood, and ought such a son, out of filial loyalty, against his convictions, to enter the priesthood to make merit for those he loves?"

"No," replied the Prince and chief priest, speaking straight as a man. "No; men should be true to their real convictions." Then he added kindly to the missionary who had asked the question, and who had been a long time in Siam, "I hope that you will stay in our country and will not go away."

The missionary will stay and missions will stay. They have a word for Siam which Buddhism has never spoken and can never speak, the word of a living God come close to humanity and saying, "I am come a light unto the world. He that followeth me shall not walk in darkness but shall have the light of life. am come that ye may have life and that ve may have it abundantly. go to prepare a place for you, and if I go I will come again and receive you unto myself that where I am there ye may be also, . . . Come unto me and be alive forevermore."

THE TESTIMONY OF A KING

Chulalongkorn, the late King of Siam, said publicly: "American missionaries have done more to advance the welfare of my people than any other foreign influence."



STARTING OUT TO ATTEND A VILLAGE MEETING IN NORTH INDIA

Breaking With Idols in India

A GLIMPSE OF THE MASS MOVEMENT IN INDIAN VILLAGES

BY MRS. THOMAS S. GLADDING,* MONTCLAIR, N. J.



NE calm evening in April, 1913, I sat on the porch of a dak bungalow (government rest-house) in northwest India, think-

ing how true to life was Kipling's description of "the smoky Indian evening." In imagination I could see the smoke rising from one hundred thousand little fires near hundred thousand low huts where the evening rice was being cooked in big earthenware pots. I had seen many a village woman with a large basket on her head, scraping up with her bare hands the cowdung by the road, to be dried and used as fuel for these same fires. In north India I had seen many a

cottage wall on which were pasted up to dry the round cakes of dung— "India's wood pile" as a missionary called it.

On this evening I saw in reality the smoke of only one fire. Before me stretched the great north road of India on its way from the northwest to Calcutta. Under the trees near by was a characteristic encampment where some Indian teamsters with their white bullocks were tarrying for rest and food before traveling on by moonlight. The bullocks, released from the heavy yoke, were slowly eating their evening meal. The men were smoking and chatting and waiting for their rice to cook.

We had come by train from Delhi to spend a day with Mr. and Mrs.

^{*} Mr. and Mrs. Gladding have recently returned from a two years' tour of the mission field during which they had many most interesting experiences.—Editor.

Wilson of the Methodist Mission in touring among certain villages, a part of the wide territory where they have had a wonderful manifestation of the mass movement.

By government permission they were using the dak bungalow as a base for their touring in that part of the country. They had brought their cook and some camping supplies from their Delhi home. They had a small sleeping-room in the bungalow, we had another; and their third guest, an Iowa clergyman, slept in the dining-room.

The following morning we started for our long day's drive in three ekkas-we two ladies on one, Mr. Wilson and his Indian preacher on a second, and Mr. Gladding and the Iowa clergyman on the third. An ekka is a springless native cart, with high wheels and a little wooden platform above the wheels on which the passenger is expected to curl himself up in as small a compass as possible. The driver balances himself on the front of this platform and directs each passenger where he shall sit in order to give the right balance for the comfort of the native pony. Mr. Gladding describes an ekka as an instrument of torture, and a missionary says: "The cart is about as comfortable as riding in a wheelbarrow, only that you would have more room to distribute yourself about and shift your points of misery in the wheelbarrow." In our long drive of thirty-two miles, part of the time over what they call kutcha, or poor-roads, we had ample opportunity to test all the possibilities of discomfort to be found in an ekka.

Our first visit was to the outcaste portion of a dusty country village

where a number of the people had already accepted Christ. This was an apostolic call, and the welcome given to the Wilsons, the Indian preacher and their guests was pathetic in its warmth and wistfulness. Some songs were sung, and the villagers were put through a simple catechism. "Who is God?" "Who is Jesus Christ?" etc. Words of encouragement were spoken, and an offering was taken, as Mr. Wilson said, "in order that you may help other people to hear this same Gospel that you have heard." Out from hidden and supposedly impossible places in loose cotton garments were produced bits of money, and to our surprize the collection amounted to about sixty cents. The money was given with a charming eagerness and an evident joy in having a part in spreading this wonderful new Gospel of which they had so recently heard. The whole company accompanied us through the dust to where our ekkas stood waiting and gave us an affectionate farewell.

In the second village we sat down upon the string beds brought out into the open for our comfort, and again the people were asked the simple, direct questions of the catechism which Mr. Wilson had prepared for Again they sang the songs recently taught them, and learned some new ones, and an offering was taken with a surprizingly generous result. One man gave a fowl which would be sold and the money turned into the treasury. The bird, with its legs tied, was made as comfortable as possible, and was Mr. Wilson's traveling companion on his ekka platform for the rest of the day.

One villager, a tall man with a

beaming face, insisted on holding over me a battered cotton umbrella as I sat in the hot sun. When I asked Mr. Wilson to thank him, he touched his right hand to his forehead in a graceful salaam, and said: "You are our father and our mother."

Once more the little company walked with us to our carts, urging

"Brother," he responded, "I will drink where the other ekkas drink."

When we came to a second roadside well, with a clump of trees nearby, we all stopt for luncheon. Our ekka men unharnessed their ponies and gathered from a field great armfuls of a grain whose fruit was very like a pea in a green pod. There is an unwritten law or custom



PEOPLE GATHERING FOR THE MEETING AT WHICH 500 PEOPLE WERE BAPTIZED IN ONE DAY

the Wilsons to come again soon. Before long we were on our way in the hot sun along a bumpy road, for we had left the main highway and were going across country. Our driver talked continually to his pony in picturesque Indian fashion, and Mrs. Wilson translated as we went along.

"Now, my daughter," he would say, "we are coming to a big hole in the road. Be brave, be brave!"

Once we passed some men drawing water at a roadside well. They called out to our driver, inviting him to stop and have a cool drink.

in India permitting the passer to gather a reasonable armful of the grain for himself and his beast. The ponies ate the unripe stems and pods, and the men ate with apparent relish the green pealike seeds. From our point of view it seemed a very poor meal for human beings.

We encamped under the trees and ate our luncheon of cold chicken, bread and butter, and tea from our thermos-bottles. Chicken in India can hardly be called luxurious fare, as the fowls are usually very tough and stringy. They must be eaten soon after they are killed, as the

climate is hot and there is not the luxury of ice.

An itinerant conjurer appeared with his assistant, squatted in front of us, and proceeded to give us his entertainment. He was a tall man. with long hair falling upon his shoulders, which he tossed back now and then with graceful gestures. hands were like the hands of most Indians, slender and well-shaped, and he used them most dramatically. He flashed in the air a basket to show us that it was empty, turned it upside down on the ground, lifted it, and lo! there was a cooing dove. Again he flashed the basket in the air and turned it over the pretty dove. When he lifted it there were two doves standing side by side. "Make four doves come," said Mrs. Wilson. The man showed his white teeth in burst of laughter. "It's hard enough to make two come," he said, "I couldn't make four come."

We gave him a modest tip for his little show, and he seemed quite happy. Then we started on again refreshed for our last and most important visit. We were to see the people in the outcaste ward, or mohalla, of a third village, and the entire company were to be baptized into the Christian faith if they showed themselves ready for baptism.

We found the people of the mo-halla, which Mr. Gladding said might well be called "mud-hollow," waiting for us with the same eager and beaming expectation that had characterized the other villagers. String beds were brought out, and the company crystalized into two groups, the women squatting around Mrs. Wilson and myself, the men sitting on their heels, Indian fashion, around the

men of our party, a little distance away. The mohalla was a hollow square, three sides being formed by low mud cottages facing on the square, each with its single door for entrance, light, and air. The fourth side of the square was formed by a low wall, in which was a narrow gate, the only entrance to the enclosure.

First came salutations, greetings, and some catechizing, and then followed the listing of the population of the entire mohalla, the Indian pastor writing down the names of each householder and his whole The Chaudhri or village headman, a dignified old man, acted as informal host. After the roll was taken Mrs. Wilson quietly said to the women that as they were to be baptized and to trust themselves to Christ they must remove the charms and amulets which they wore to ward off the evil eye and to protect themselves from disease. This was indeed a test of faith. But the women began to untie bits of stone and metal which were fastened around their necks by dirty pieces of string, and gave them over to Mrs. Wilson's keeping. One woman hesitated to take from her baby's tiny wrist a little round stone tied with its bit "Oh, mem sahib, that of string. keeps my baby from taking cold," she said anxiously. However, she finally decided to take it off, and to trust herself to the new Lord of whom she had so recently heard. It is an interesting principle in the work of these missionaries that every act of faith shall be actually committed by the people themselves, so that Mrs. Wilson did not herself remove the charms. Mr. Wilson

said that one reason why he took these long journeys, not trusting baptisms to his native preachers alone, was because he wished to be sure that the people took each step themselves after its importance had been explained to them. They would never be able to say in the future, "We did not do it. The padre sahib took the responsibility."

While the women grouped around Mrs. Wilson were divesting themselves of their so-called charms down to the last bit of stone on its dirty string, the men were also doing the same thing. Then came the breakingdown of the altars in each of the little cottages. The altars were simply low mud platforms built against the wall, on which were offered bowls of rice, sweetmeats, and fruit.

Each householder broke up the low altar in his own house, the entire company of his fellow villagers attending him. One cottage was found locked and its mistress was said to be away. Mr. Wilson quietly said that no baptisms could take place until the cottage door was opened and the altar, if there were an altar, was broken down. The owner was found in a surprizingly short time, opened her door, and broke down her altar.

Then came the last and greatest trial of faith. In the midst of the dusty mohalla square stood a tree, and around the tree a mud altar had been built up, about waist-high. On this platform were offered the sacrifices of rice and fruit to Lal Beg, the god of the sweeper caste, for the prosperity and health of all the mohalla. To break down this altar would be to perform a collective act

of faith for the entire mohalla of about sixty people, by which they would commit themselves to their new belief.

Here the people halted. One could see by their faces that they feared some calamity might befall them if they should commit what had so lately seemed to them an impious and defiant act. Just here occurred



THE MAN WHO BROKE DOWN THE IDOL'S ALTAR

the most striking and dramatic incident of a memorable day. Soon after our arrival a young man, apparently paralytic from the waist down, had been brought into the enclosure by his wife and a neighbor, and had been seated on the ground. He had a bright, intelligent face, and had watched with the greatest interest the procedure of the afternoon. I supposed that he looked on simply with the curiosity of an invalid to whom any change from the monotony of helplessness was welcome.

When the people were hesitating and talking among themselves about the destruction of Lal Beg's altar,

this man suddenly spoke out: "If no one else will break down the altar I will do it!" he said. A thrill went through the company, and willing hands picked him up and carried him to the altar where he was placed on the platform. Some one handed him a small pick used in the fields, and with this he hacked away with a will at the sun-dried mud, breaking it into pieces. "This can not hurt us." he called out as he worked. "This is only mud. This can not answer us when we pray. We should pray to God. He hears us, He can answer us." As he spoke he pointed dramatically upward.

It was a thrilling moment, wholly unexpected by the villagers and the missionaries. One felt a wave of reassurance and joy go through the crowd, pressing close to the man as he sat on the broken altar. did you first hear of God?" asked Mrs. Wilson. "Fifteen years ago, mem sahib," he replied, "I was a boy working on the roads in Simla [some hundreds of miles away]. A miss sahib used to have us come in for tea and cakes and taught us hymns. Ever since then I have had such a longing in my heart for God." "What was the name of the miss sahib?" "I don't remember her name. I remember the cakes and the tea, and I remember the hymns. But I have forgotten her name."

The afternoon had passed, the evening had come, and the full moon was sailing in glory into the clear Indian sky, when the people knelt in the dust in the solemn baptismal service. They were baptized by families, the paralytic who had broken the village altar kneeling first with his wife and children. "But

you had a fourth child," said the Indian preacher, consulting his list. "He is only a baby and he is asleep. Shall we bring him out?" "Yes," said Mr. Wilson, "we want you to be baptized as a family." So the sleeping boy of two was brought out, and the hand of the preacher was placed upon his forehead while the words of baptism were pronounced. Next came the Chaudhri and his family, the old man's white hair shining in the moonlight when he removed his big turban.

The men all removed their turbans, the shy women pulled their mantles closer over their faces, the hand of the officiating minister being slipt under the veil to rest upon their hair.

It was an unforgettable sight; the little village shining white in the moonlight, the kneeling people, the hush over all, the quiet voice of the missionary committing them to the new faith "in the name of the Father, the Son, and the Holy Ghost."

It was almost nine o'clock when we departed for the long drive home. Our pony being young and unseasoned was soon outdistanced by the others and our exasperated driver beat the poor little beast with the flat of his whip handle. "What do you mean, pony," said he, "by falling behind the others and making us so late?"

It was past midnight when we finally sat down to curry and rice and some luke-warm chicken, "We trust that the experiences of the day won't make you ill," said our missionary hosts. "Surely, if you can stand this sort of thing for three

weeks on end, we can stand it for one day," we replied.

We had seen in the visits of the day only the barest fringes of the great mass movement. Eight thousand people were waiting for baptism at the time we visited Mr. and Mrs. Wilson. They were unwilling to baptize more people than they were able to shepherd by Christian

faith. As the missionaries have said, the mass movement is a wonderful laymen's movement, the village people themselves being its leaders and conservers.

At the summer-school the mornings were given to teaching the people, who were to be village teachers in their turn, the great essentials of the Christian faith. In the after-



GROUP OF PEOPLE BAPTIZED IN NORTH INDIA

encouragement and instruction. So the people waited hungrily.

A few weeks after our visit Mr. and Mrs. Wilson with some fellow missionaries, Indian and American, held a summer-school for more than two hundred Chaudhris and their families. It is an interesting tribute to democracy that in the work of the mass movement the Wilsons have almost always found these village headmen or mayors, chosen by the people themselves, to be the proper men on whom to place responsibility in helping their people in the new

noon the Chaudhris took turns in repeating to their fellow students what they had been taught. On the day given to the teaching of the facts of the Crucifixion, the Spirit of God swept the entire company. When some of the men themselves told in the afternoon, in their own way, the story of the Crucifixion, tears rained down the faces of the people and they beat their heads upon the ground: "He did it all for us. He bore our sins." Mr. Wilson said that he was never more thrilled than by the story of the

Cross as he heard it from the lips of these Indian converts of the outcaste multitudes.

No wonder that the people in their new freedom and new joy are singing everywhere in connection with the mass movement the following hymn:

> King Jesus came, King Jesus came, To overcome Satan, King Jesus came.

I am very happy, Being forgiven of my sins. For cleansing the heart King Jesus came.

Behold the wonderful love of God! That Jesus has come. Having given His life upon the He has saved me.

REFRAIN

Victory, victory, victory to Christ, He who has been crucified. Without bounds is His wonderful love. Victory, victory, victory to Christ.

(Free translation)

A Letter from Korea

LAYING THE CORNER-STONE OF THE ARTHUR T. PIERSON MEMORIAL BIBLE SCHOOL IN SEOUL

BY ROBERT E. SPEER



E are on our way from Korea to Peking, having stopt over Sundav (yesterday) Mukden to spend the day with the Scotch

and Irish missionaries. I had a most interesting week in Korea. diately on reaching Seoul, on September 11th, I visited the property purchased for the Arthur T. Pierson Bible School, and met with the Board of Directors. On my return from Pyeng Yang, on Friday, September 17th, I was present at the ceremony of laying the corner-stone. The foundations have been laid and some of the concrete pillars have been erected. Meanwhile the work of the Bible School is being carried on at the Methodist Union Theological seminary some distance away.

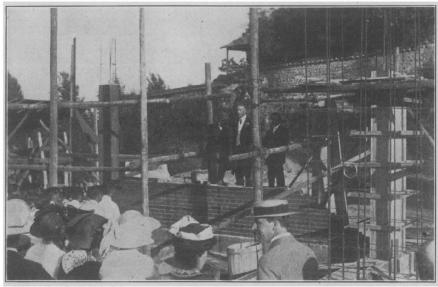
The site and the property of the Bible School are admirable. building is being built on a bluff overlooking a beautiful, new, wide road, and the grounds are opposite what used to be the Mulberry Palace, now largely used for government school purposes. We have two good outlets to the street from our bluff. but the frontage on the street is occupied by Korean houses, and I think it would be a mistake not to buy these. The Directors estimate that it would cost eight or nine thousand (\$4,000 or \$5.000) to do this.

The main building is going up very nicely. The cost of it without furnishings will be about Yen 17,000 (\$8,500), the furnishing, including equipment, plumbing, and heating, will add Yen 6,000 or 7,000, and grading, retaining-walls, etc., will cost

Yen 800 or 900, or more if we acquire the whole street frontage.

The Korean houses on the property could be used temporarily for dormitory, but I think that these should be torn down and a new brick dormitory erected in keeping with the school building and the residence; such a dormitory to accommodate forty students or more could be built

and I made an address and laid the two corner-stones, one inscribed in English characters, the other in the Chinese and Japanese characters. We had a large gathering of Koreans and missionaries and one or two American business men. I am sure Dr. Pierson looked down with joy upon the ceremony and I can not imagine any memorial more appropriate and



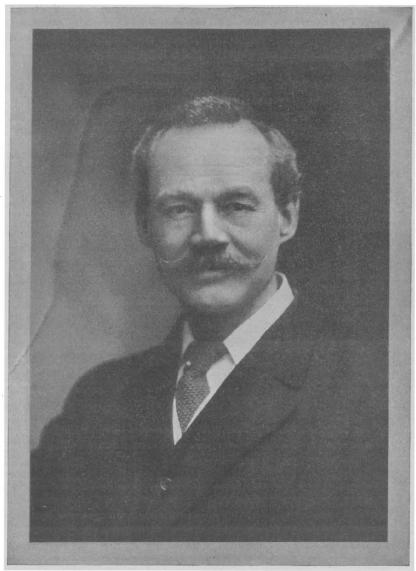
Photograph by Dr. T. H. P. Sailer
ROBERT E. SPEER LAYING THE CORNER-STONE OF THE ARTHUR T. PIERSON MEMORIAL BIBLE
SCHOOL, KOREA

of brick and equipped and furnished for Yen 5,000. This would make the plant ideal.

At the corner-stone laying, the weather was perfect—a beautiful, clear, autumn day—and we looked out from the site across the city to the beautiful, mountains beyond. Dr. Underwood made a brief introductory address, a Korean offered prayer, Dr. Gale read the Scriptures,

attractive than this. The site is far better than I had imagined, and the prospects of doing a great and useful work through the school are very bright.

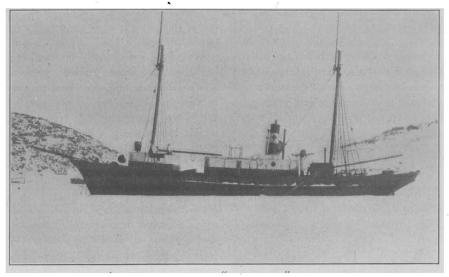
I am coming away from Korea with a deeper regard for the Japanese and a larger confidence even than I have had in the past in their good faith and worthy purposes with regard to Korea.



Loaned by the Grenfell Association, N. Y.

WILFRED T. GRENFELL, M.D., LL.D., C.M.G.

Wilfred Thomason Grenfell was born in Parkgate, Cheshire, England, on February 28, 1865. He studied in Marlborough College, Oxford University. After his conversion, through D. L. Moody, he became Superintendent of the Mission to Deep Sea Fishermen (1890). Two years later he sailed for Labrador, and is now Superintendent of the large work conducted under the auspices of the Grenfell Association.



DR. GRENFELL'S HOSPITAL STEAMER "STRATHCONA" IN WINTER QUARTERS

"By-Products of Mission Work"

BY WILFRED T. GRENFELL, M.D., ST. ANTHONY, NEWFOUNDLAND Medical Missionary to the People of Labrador and Newfoundland



HICH are the by-products of missionary work and which are the main products? Are not the neglected by-products sometimes

the most important?

Our total staff now consists of some one hundred and seventy workers. We are so scattered, so diverse in the methods in which we are translating the Gospel that I can scarcely believe my own figures. Here on the Strathcona, for instance, besides myself in the capacity of skipper and medical officer, I have this summer a volunteer dentist from Harvard, a trained nurse from New York, and a volunteer secretary. librarian, and accountant in the person of one of Dr. Charles E. Jefferson's assistants from the Broadway

Tabernacle, New York, and six men in the crew.

We are visiting all hospitals and nursing stations and industrial work centers, besides incidentally picking up the sick for the hospital and seeing any who need our services from the fishing-fleets and stations. Of these we have had four hundred in exactly three weeks. We also hold court when required, endeavor to meet any need of destitution or of derelict children, and, when possible, gathering the people for talks on things interesting to any part of their welfare, and trying to relate the whole to the message of the Christ-that God is love, and that they who serve Him will be lovely if only they act love out. Then there are the hospitals, one of which we are now heading for, some seventy miles

away, somewhere in the fog of this gulf.

Our idea of really bringing modern healing in reach of these scattered toilers has been decentralization; and we have now five hospitals practically one hundred and fifty miles apart,



THE SCHOOL AT ST. ANTHONY, NEWFOUNDLAND

with good motor-yawls to carry the sick to and fro. We are expecting to start another hospital in Newfoundland this fall—the total cost to be borne by the locality, both of erection and nursing. We have two small intermediate nursing stations. These are of the utmost value for their general uplift; for creating public feeling; and cooperating in fights against the liquor traffic, the white plague, or any other evil. The Sister in charge at Forteau has now a very considerable industrial work going ahead-the most attractive being the making of exquisite artificial flowers competing with the best Parisian, whence she both acquired the art and purchased her materials. She is so glad to get orders for them; and this year, the fishing being very poor in that section of the coast, the additional income is sorely needed.

Weaving, spinning, mat-making. basket-work from native grasses. stone-polishing and skin-boot-making in various places, are by-products of this love-message. The large mill, which has made a whole section of coast "independent" of relief and able to pay their own minister and church, is another "by-product." My volunteer manager last year was a New York lawyer and an All-American football center rush. Then the cooperative stores have also to be visited and encouraged-tho of late years they have done the encouragement, while I look on, praying that God may give me the capital some day to double their numbers. They mean economic freedom, possibility of thrift, fair prices, and all the difference between hunger, with its trail of evils, and "sufficient without waste." These also are "by-products," but "love's products" to the hungry and the anxious none the less, and messages as intelligible as are any of love's sign-marks to brothers with human needs: and that without the offensiveness of patronage and doles to independent, sturdy souls.

The clothing department is a very large one now. Our agencies enable us to help the poor to acquire this "one-third of their necessities" in a self-respecting way. The beautiful work of the "Ladies Needle Work Guild of America" has made this possible, and thousands will own up, if ever in another world there is a day of confessions, that they were naked, and were clothed through love for Christ.

The fuel I am using on this mis-

sion steamer, Strathcona, consists of billets of wood, cut, sawed, and placed on board, in districts where wood grows plentifully, in return for the woolen garments we bring and that are not procurable there. The barrels of dried caplin on deck, for the doctor's dog-team next winter,

Two nights ago we visited one of these, remaining all night, as the wind was hard against us. The volunteer teacher, a Radcliffe College girl, is a veritable human dynamo; encouraging the fearful, supplying initiative for the reluctant, and generally seeing that what she knows



THE ORPHANAGE, ST. ANTHONY, NEWFOUNDLAND

are a translation of good undergarments, while the sand in sacks for our concrete and agricultural work on the rocky East coast was traded for trousers, or baby garments, or, perhaps, a few good quilts, on a sandy foreshore section of the Straits of Belle Isle. These are also excellent "by-products of love," referred to by the Master himself as such.

Then perhaps come the schools—the one large school at St. Anthony, and the numerous little schools in all sorts of tiny coves and hamlets, where volunteer ladies and men are healing the intellectual defects in those whose ignorance so cruelly handicaps them in their struggle for daily bread,

"ought" to be done, is done, irrespective of all obstacles. The meeting she called in "her school" had to begin with a new industrynamely, making mats for which they greatly need good clean rag material for tearing up and weaving in. This is to supply clothing for her morethan-needy village. She has "had to transgress" the rules of waiting for work or personal effort in the case of most of her scholars, who were too naked to come to school at all until garments were donated to them; but she took our view of pauperizing even the poorest, and so did the people. Then followed a health talk on the avoidable diseases of the village, and the meeting ended with



BATTLE HARBOR HOSPITAL FOR LABRADOR FISHERMEN

a lantern lecture on "Japan and Christianity." The subsequent clinic of those who, encouraged by the brotherliness of the evening, ventured to my floating surgery, lasted till it was just time to "Get up our anchors" and start for the next harbor.

Meanwhile, a new fast motor-boat with two more of our workers had silently crept in and tied alongside of the Strathcona. It was a small craft given by the Christian Association of the College of Physicians and Surgeons of New York. It belongs to the station their volunteer workers established; with school, dispensary, mission hall, and club work, on an island of the East coast of Labrador, half-way between two of our hospitals, and almost one hundred miles from each. The students, one from Rochester and one from Yale, were radiant with the good work they had accomplished that day in catching us, at the same time towing a new large fishing-boat to an intermediate port, for a fisherman eagerly awaiting it. They had also the prospect of a fortymile open-sea journey across the somewhat tempestuous straits in their open motor-boat next morning.

Near by are the reindeer herd

from which we hoped so much, and which at first increased so rapidly. Of late they have caused us great anxiety owing to a disease that has set in among them. We are expecting an Alaskan expert shortly to advise us concerning what we still believe would be an all-important adjunct to the development of life in this northern wilderness.

"By-products" all—but products bringing hope and health to manyand testifying to the real message that to love the Christ is worth while amidst the circumstances of present time and space. It entails concrete happiness and health of the body as well as of the soul. The great Institute in our capital of St. Johns, Newfoundland, continues not only to increase in its patronage and its variety of services, but to pay in the uplift to the community as well as in the individual life of our seafaring brothers. It actually has the seal of wisdom in being able to defray its own current expenses without mendicancy.

I pass by other "by-products," including the endless literature and circulating library boxes, the orphanage, and the technical education in New York of our promising mechanical lads for future service.

Even at the risk of being considered egotistic, I must refer to that which is true of every human life, the paramount importance of yet one more "by-product." No man and no work liveth unto itself. Of the numbers of those who come every year to help our work, almost all have exprest joy not only for the services they could render, but for the blessing they personally receive. They may be wealthy beyond the dreams of avarice compared with our poor folk, gifted with all the opportunities for education which enlightened America can offer in the twentieth century, yet one and all have testified to the fact that they, too, have been at school here.

eral have told me this experience has turned the whole current of their lives. It has sent some out into the uttermost parts of the earth to deliver the same message we are here trying to bring in so many ways. This message is that God is our Father. and Christ is our Savior, that we His beloved children are brethren, and that, whatever the prejudices of our descent or education, whatever the limitation of capacity of our mental visions, we are yet privileged with an infinitely precious gift of God. This gift of life, tho often sad on earth, may yet always be vigorous because, in union with Christ, we too may be spreading the sweet savor of the knowledge of Him in every place always, if only by our "by-products."

Russians in the United States

THE OPPORTUNITIES PRESENTED TO THE CHRISTIAN CHURCH

BY PASTOR WILLIAM FETLER,* PETROGRAD, RUSSIA



EW realize the wonderful part which the United States and Canada play in the evangelization of Europe, and especially of

Russia and other countries of Eastern and Southern Europe. Hundreds of thousands of ignorant and superstitious people are taken up by the hand of Providence and are cast upon the American soil where they are scattered to the four winds.

"Except a grain of wheat falls into the ground and die, it abideth

by itself alone." These foreigners fall into American soil to die, and the fruition is certain to come. What the fruit will be depends upon American Christians. If the foreigner only dies as to his ignorance by mental illumination. receiving would have been better for him never to have followed the path of the Pilgrim Fathers. By becoming clever, without becoming better, he has become more selfish, more greedy, and more dangerous to himself and to his fellow men. Christian churches and individuals must exercise all

^{*} Mr. Fetler is now in temporary exile in America, having been obliged to leave Russia on account of the opposition of the enemies of evangelical Christianity.

their powers so that the foreigner must die as the apostle Paul died with Christ. Then he will become a new man, as the son of Resurrection. Thus the foreigner may become a blessing to the land of his adoption.

Blessings never go alone. As sin begets sin so each real blessing is the fountain from which many more flow. The evangelization of the foreign immigrant has a special mean-Of the foreigners arriving in the United States, some return to their native land; others become naturalized citizens, while still others simply continue guests of the hospitable country. Of these latter classes, many make more or less regular journeys to their old homeland to visit relatives and to satisfy their natural homesickness. those who remain in America, seldom break all their connections with the land of their fathers. correspondence they keep themselves in touch with their kin across the Atlantic. Thus all of these immigrants can influence thousands of their countrymen who never dream of coming to America themselves. What this influence is to be must again be determined by the American Christians.

After my arrival in the United States last April, the great and needy mission field among the Russian immigrants was at once prest upon my heart with a great force. Since that time I have been occupied altogether with this subject.

From July 1st to 6th we called together in the City of New York the first union conference of the Christians of these nations. It was, therefore, named the Union of Russian and Ruthenian Baptists and Evangelical Christians. The Ruthenians are subjects of Austria-Hungary, dwelling in Galicia, but while they have been forced to fight against their Russian kinsmen, these peoples who fight in different armies in Europe have in America given to each other the right hand of true Christian fellowship under the banner of the Prince of Peace.

The Russians and Ruthenians are two brother nations. Their language is from the same stock, their religion is almost the same, both being Greek Catholics, tho a large part of the Ruthenians have agreed to accept the Pope of Rome as the supreme Priest of their Church.

Both of these people use the same Russian alphabet, and one who understands Russian can readily read and fairly well understand the Ruthenian, and vice versa.

The Ruthenians (otherwise called also the Ukranians or Little Russians) have been deprived for many years of the possibility of developing their literature and national Their newspapers have been forbidden, their poets and writers have suffered persecution, and compulsory amalgamation with other large nations has been prest upon them. the United States of America they are as free to use their language and to think of their national life as the American-born citizens themselves! What an opportunity there is here to give them good Christian literature in their own language, and so to transform the lives of many, some of whom will one day go back to their native land as evangelists, pastors, reformers.

The mission work among the Rus-



DR. WRIGHTNOUR BAPTIZING RUSSIANS IN SCRANTON, PA.

sians and Ruthenians in America has been sadly neglected. Without adequate organization there has nevertheless been achieved a good deal of success. Several faithful and devoted brethren have been endeavoring zealously to reach their fellow immigrants with the Gospel. The first one to begin active mission work among the Russians in New York more than twelve years ago, was Michael Lodsin, formerly a Russian policeman in the town of Windau. After his conversion he became an energetic colporteur of the British and Foreign Bible Society, with fine gifts for picking up languages while mingling the various nationalities in west central Russia where he was working. As an enthusiastic personal worker and soul-winner, he has been like a lighthouse to many a Russian immigrant, both on Ellis

Island and in lower New York City. Mr. Lodsin came from Russia practically against his own wish, escaping from the danger of being arrested and probably deported to Siberia on account of his religious activities. His wife and children. who were following him soon afterward to this country, went down with a ship which was caught in a storm. Bereft of his dear ones, almost penniless, he did not lose his faith in God, who had promised "I will never forsake you nor leave you." This promise has been fulfilled, for the last chapter of the Book of Job has been reproduced in miniature in the case of this man.

Another worker scarcely less prominent or less able is John Kolesnikoff, whose work has been among the Ruthenians. Neither of these men have much education but their



INSIDE THE RUSSIAN MISSION IN MONTREAL

great usefulness proves that the invisible and eternally interested Lord of the harvest has called and used them for wonderful achievements.

So with the Lord, He takes and He refuses,

Finds Him ambassadors whom men deny;

Wise ones nor mighty for His saints He chooses,

No, such as John or Gideon or I.

Kolesnikoff's father and John mother both died in his infancy. He was brought up in a Russian monastery, and so became acquainted with the corruptions and shallow life of the monks. When he was sick of sham Christianity, he was found by the Good Shepherd through the medium of a simple Russian Stundist brother, who won young Kolesnikoff, not by the force of arguments, but by his truly Christlike meekness of spirit. Driven from his home immediately after his conversion, Kolesnikoff began to preach Jesus Christ, who had become the new Master of his life. It was natural that sooner or later he would have to choose between the East and the West—to be exiled to Siberia or to flee to the free land of the Pilgrim Fathers, and of many other pilgrims of all lands. Thus Kolesnikoff came to America.

His first work was to help Brother Lodsin pull out of the downtown basements of New York drunken, immoral and perishing Russian immigrants. Not long after he became the organizer and pastor of the Russian-Ruthenian Baptist Church in Scranton, Pa. Many were converted and he baptized about a hundred whom he taught church discipline and trained in service. He began to edit and publish the first Russian-Ruthenian religious magazine. bought a cheap printing-press, wrote the articles, set the type, printed them and attended to every detail

himself. For a number of years now he has been the leader of the Russian work in Toronto, Canada. At the conference in July he was elected the advisory chairman and advisory president of the Union. As a speaker, he is eloquent, full of real wit and originality.

A number of other brethren are faithfully preaching the Gospel to Russians and Ruthenians in America, among whom are Arsen Tereshtchenko, of Berwick, Pa.; Ambrosimoff, of Pittsburgh, Pa.; John Johnson, a Russian with an adopted American name, the leader of the Evangelical Christian Church in New York, and one of Mr. Lodsin's converts; Archip Kolesnikoff of Springfield, Mass.; Podlesny of Buffalo,

N. Y.; Sivakoff of Philadelphia, Pa.; and Davidoock, the energetic publisher of a Russian monthly, of Hartford, Conn.

There are no complete statistics of the Russian settlements in the United States or Canada, nor a complete list of all the Russian Evangelical missions and workers. We understand that the largest Russian settlements are to be found both in South and North Dakota, where probably several thousand Russians may be found. San Francisco, Los Angeles, and some other cities in the far West abound in Russians. There are also the following centers:

Indiana: 120 families. Springfield, Mass.: 500.



THE FIRST RUSSIAN CONVENTION IN AMERICA Pastor William Fetler is in the center

Boston and vicinity: 5,000.

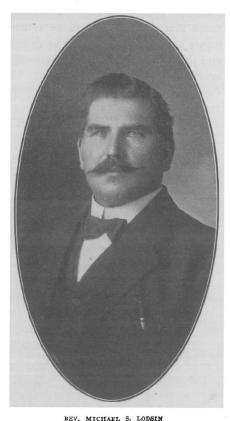
Milwaukee and Green Bay, Wis.:

About 5,000.

Chicago, Ill.: About 30,000. Waterbury, Conn.: 1,000.

Pittsburg and Holmstead, Pa.: 40,000.

Philadelphia, Pa.: 13,000.



The first Russian Protestant missionary on Ellis Island

Berwick, Pa.: 500. Hartford, Conn.: 1,500.

Scranton, Pa.: About 7,000 Ruthenians and 4,000 Russians, with about 35,000 more in the vicinity.

Newark, N. J.: 25,000 Russians and Ruthenians.

Palmerton, Pa., and vicinity: With about 2,000.

New York and Brooklyn: 80,000 to 100,000.

Besides these places, the following have been given where Russians are found:

South Bedlam, Pa.; East River, N. J.; Lowell, Mass.; Yonkers, N. Y.; Bridgeport, Conn.; New Haven, Conn.; Bayonne, N. J.; Paterson, N. J.; Passaic, N. J.; Rochester, N. Y.; Wilkes-Barre, Pa.; Perth Amboy, N. J.; Cleveland and Cincinnati, Ohio; Virginia; Detroit, Mich.; St. Louis, Mo.; Baltimore, Md.

Mich.; St. Louis, Mo.; Baltimore, Md. above-mentioned Besides these places there are no doubt scores of other places in the United States where Russian immigrants have not as yet been touched by any evangelical preacher or colporteur. In Canada, there are also thousands of Doukhobors, who fled from Russia because of their faith, and who with many others are waiting to be evangelized. A great and effectual door is opening among these needy people. But we are almost at a loss to know how to use this opportunity. In this brief stay in America I am willing to do all in my power to help to put this work on a good basis. great difficulty is lack of funds. One of the most useful forms of service would be to supply these people with good Christian literature. It is also most important that some kind of Bible School to train Russian evangelists should be started, perhaps in connection with one of the existing Bible training institutes. A staff of missionary workers must be prepared and put into the field. May the Christians of America awake to this possibility, and carry out with apostolic zeal the work of evangelizing the Russian and Ruthenian men and women in this promised land of freedom.

The Christian Conflict in China*

BY K. L. CHAU, B.A.,

Secretary of the Chinese Students' Christian Union of Great Britain



HAT is the outlook of Christianity in China today? We must be on our guard against entertaining too optimistic a view. As I review

the field of China to-day, I find that there are four great barriers against the advance of Christianity. The first great foe, undoubtedly, is the revival of Confucianism. This is due to the newborn sense of veneration for the past. Societies for the diffusion and discussion of Confucian ethics are to be found. There are also Confucian preachers and Confucian apologists. It is good to know that idolatry is virtually dead, but we must reckon with the fact that Confucius is being put upon a pedestal higher than ever. In a word, he is being honored as God.

The second great enemy is a very natural one. During this upheaval, and after it, politics and mechanical science will absorb the attention of young China to the exclusion of everything else. In England to-day, where there are about 300 Chinese students, over 75 per cent. are studying political economy science. That shows which way the wind blows. Religion will have no place. After all, the students abroad, and those who read about the great European crisis, will think that England's greatness is due to political constitution and scientific discoveries rather than to moral principles. It is an easy mistake to make, because it is the mistake which the West is making for herself.

The third great foe against the advance of Christianity is one very peculiar to the Chinese. We adore literature and intellect. It is the undue

elevation of education. "Education is everything. It is the one thing needful for China. What is the good of religion? What is it but rank superstition? For the ignorant it is all right, for the women folk too, but not for the enlightened. The enlightened have no need of religion whatsoever."

The fourth great barrier is very insidious. It is a sort of palliative to men's yearning after God. I refer to our enshrining nationalism or patriotism as our national God. After the French Revolution the French people worshiped Liberty, Equality, and Fraternity. One of the results of our revolution is that nationalism is taking the place of God.

The Hopeful Side

It is not easy to conquer this fourfold enemy; but allow me to throw on the screen of your mind the other side of the picture. It is full of hope; I testify that even to-day, if every missionary were withdrawn from China, Christianity would spread of itself. It has taken root, and it will grow. This is a bold statement, and I give you reasons for making it. There are four great potent forces which make Christianity advance in China.

The first bright hope is this. Our leaders see the need of Christianity. They see that Christianity not only makes for the salvation of the individual, but for righteousness and equity in the nation; and the men who are most keen in social reforms, such as the movements against opium smoking, and foot-binding, and gambling, are men who are saturated with Christian ideals, and many of them are keen Christians.

^{*} From China's Millions, July, 1915.

Their life and their energy can not but recommend their faith to their followers.

The second help is that with the birth of the Republic there has dawned the era of religious freedom. Already the Twentieth Century Edict of Nantes has been issued. By that every man has the right to believe according to the dictates of his conscience. Christians are no longer looked upon as foreign spies. Missionaries are not looked upon as spies sent by their respective Governments to spy out the land of China; Christians are no longer debarred from holding important positions in the Government. Undoubtedly, that is a great help to the advance of Christianity in China.

The third great friend is the breaking of the bond of superstition. Railways and other means of rapid transit are being developed. They will help to unify the different dialects of the Chinese spoken language. What a gain that is every one of us knows. Moreover, as the Roman roads in the early days were the guiding lines for the apostles in their preaching of the Gospel, so in our days the railroads ought to be the direct lines for the Christian evangelist to advance into every nook and corner of that colossal land.

The fourth help is, that China is governed by students. Educational Missions are of the greatest strategic importance. If you once get hold of the students, you will get hold of China. There are men who have been nurtured in the mission schools. Some of them have become nominal Christians, and some of them very keen Christians indeed. Their sole desire is to win China for Christ. In the wonderful meetings of the Students' Campaign conducted by Dr. Mott, and by Mr. Eddy, thousands and thousands of students were so interested in the Gospel that they devote their time and energy to a close study of the life of Christ. That is their attitude toward Christianity. They are the future leaders of our country. Their attitude is one of an open-minded enquiry into the truth of Christianity. What China needs, they think, is a moral revolution, a change of the heart. A new spirit is required. That is why they enquire into Christianity, because they have heard, time and again, of the tremendous claim of Christ to change men's lives. They want to see whether Christianity can make good its tremendous claims. I have heard of many students since those meetings who have been baptized into the Christian Church.

The Chinese in Great Britain

In this connection I would like to mention the work of the Chinese Students' Christian Union in Great Britain and Ireland. When Chinese students arrive in England, I have the privilege of going and meeting them. I introduce them to Christian homes, find them decent lodgings, and introduce them to colleges where they will study. Our great strategy is this—that from the first day a young student arrives in this land to the very last minute of his stay here we want to surround him with good Christian influence.

There are about 300 Chinese students in Great Britain scattered in every university. I am a sort of commercial traveler for Christianity.

Bearing these considerations in mind -the four great friends and the four great foes-who can deny that the outlook of Christianity in China is distinctly encouraging. What are these foes? These so-called enemies can be turned into friends by prayer and by tact and by sympathy. Therein is the crisis in China to-day. These opposing forces are fighting for the soul of China. China is in the course of reconstruction. Is this newly born Republic to be fed with the empty husks of materialism or with the Bread of Life?

BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, N. Y.

MATERIAL FOR MISSIONARY SPEECHES *



VERY missionary worker should have on hand a goodly supply of facts, figures, anecdotes and ilfustrations to use in making missionary

speeches. Accumulating this takes time and effort, but few things pay so well.

There are many ways of storing such material. For clippings nothing is so good as the ordinary filing-boxes that cost from 25 to 35 cents each. Large manila envelops or pasteboard boxes will serve the purpose fairly well.

References to striking paragraphs in missionary books or magazines that can not be clipt should be jotted down in a note-book kept for the purpose; and in reading a missionary book it is a good plan to make a note of the best things on the blank pages at the end. Stories and anecdotes may be pasted in a missionary scrapbook and items that can not be clipt may be copied in a missionary blank book.

One of the best devices we have seen for preserving missionary material is the "Missionary Bible" owned by Mr. William D. Murray, a prominent lawyer of New York City, residing at Plainfield, New Jersey. In 1888 he purchased an ordinary teachers' Bible (Oxford edition), and began noting on its margins and blank pages helpful material of various kinds.

"This Bible has been more than twenty-five years growing," says Mr.

Murray. "Its first usefulness might be called personal. It has increased my interest in missions, made my prayers definite, and made me a more efficient missionary worker. Another use has been public. I have found here material for missionary talks, and the things that have helped me have been where I could pass them on to others."

Every missionary worker should have such a Bible as this. Believing that many will be helped by it, we have asked Mr. Murray to cull for us some of the best things in his.

NOTES FROM MY MISSIONARY BIBLE

BY WILLIAM D. MURRAY, PLAINFIELD,
NEW JERSEY

On the front page of my Missionary Bible is a cut of an open Bible, under which is printed, "The Great Missionary Book." Believing this thoroughly I proceeded to make this particular copy of the Bible, the great missionary Book for myself.

My original purpose was to have missionaries write their names on the fly leaves so as to bring the workers and the Book together in an interesting way. To-day as I look over these autographs I find there are 175 of them. Close together are Robert P. Wilder and John N. Forman, founders of the Student Volunteer Movement; and along side of them is Grace E. Wilder, whose prayers had so much

^{*} Note.—The material in this department, as well as in other pages of the Review, is copyrighted, and permission to quote is granted only on condition that full credit be given to The Missionary Review of the World.—Editor.

to do with the birth of that movement. On another page are John R. Mott, Robert E. Speer, G. Sherwood Eddy, Luther D. Wishard and Fletcher Brockman, men who have been close to mission work in our colleges for many years.

The first autograph written in my Missionary Bible was that of D. L. Moody, who added a text, Psalm 84:11, and near him is Ira D. Sankey. Among the better known missionaries I have John G. Paton, Bishop Thoburn, Henry Blodgett, J. C. R. Ewing, Jacob Chamberlain, William Ashmore, C. A. R. Janvier, David McConaughy, Hunter Corbett, S. Hall Young, J. Campbell White, Sidney L. Gulick and H. Gratton Guinness.

From time to time I have marked missionary texts. Some of these are famous because of what came from them; others have been helpful in keeping up the missionary fire. Here are some I find scattered through my Bible:

Ezekiel 37:9, 10—Text of John Eliot's sermon, October 28, 1646, the first preached on American soil in the native tongue.

Isaiah 54:2, 3—Carey's sermon, May 31, 1792.

2 Kings 13:21—Text of sermon preached in Westminster Abbey as the congregation sat over David Livingstone's grave.

John 10:16—Text on Livingstone's grave.

Psalm 62:5-8—Written by Allen Gardiner on the rock under which he starved to death in Terra del Fuego.

1 Samuel 30:24—Bishop Hannington's

Jeremiah 45:5—"And seekest thou great things for thyself? Seek them not." Henry Martyn's text.

2 Kings 7:9—A missionary warning. Genesis 43:5—Another warning.

Psalm 37:7—A needy missionary received a letter from Charles Wesley enclosing some bank notes with a reference to this text. He replied that he had always been struck with the beauty of this passage, but until now "had never had such valuable expository notes."

Matthew 28: 19—"Not half has ever been told; not half have ever been told."

Luke 2:49; Acts 1:8—Christ's first words and His last—About His Father's business, and we about His business.

Revelation 7:9, 10—"The beatific vision of an evangelized world," Charles Cuthbert Hall's text at a Student Volunteer Convention.

Psalm 45:1, R. V. margin—"I speak; my work is for a King."

Ecclesiastes 8:4—"Where the word of a King is there is power."

Mark 6: 30.—The first missionary conference.

2 Chronicles 14:11, 12—Used by Chalmers in New Guinea.

John 2:9—Those who work with Jesus know the most about Him.

Exodus 14:15—Doctor A. T. Pierson's text at Mount Hermon, July 16, 1886, starting the Student Volunteer Movement.

Psalm 124:7—Sent as a telegram from the besieged missionaries in Peking after their release.

I have also preserved a few outlines of missionary talks and Bible readings, among them these:

Go ye. Mark 16:15. Give ye. Matthew 14:16. Pray ye. Matthew 9:38.

The Command. Mark 16:15.
The Route. Proverbs 3:6.
The Guide. Psalm 32:8.
The Companion. Matthew 28:20.
The Field. John 3:16; Luke 2:10.
The Need. Romans 10:14.
The Responsibility. Ezekiel 3:18.

A MISSIONARY PROGRAM

Matthew 9:36—10:8. Compassion, Pray, Go, Give.

THE MISSIONARY BOOK-JONAH

God is conscious of the heathen's need. 1:2; 4:11.

The command to go. 1:2.

Disobedience and unrest. Chapter 1.

Obedience. 3:3.

Hard work and discouragement on the field. Chapter 4.

THE HOLY GHOST AND MISSIONARIES IN ACTS Selected them. 13:2.

Sent them. 13:4.

Empowered them. 13:9.

Sustained them. 13:52.

Sealed their ministry. 15:8.

Counselled them. 15:28.

Restrained them. 16:6, 7.

THE MASTER'S METHOD (Matthew 14:13-21)

The Problem—"Whence are we to buy bread that these may eat?"

Suggested Solutions:

"Send them away."

"We haven't enough."

"Here is a lad."

The Master's Way:

Prayer.

Study-He knew their need.

Practical Application:

Organization, Consecration, Commission, Blessing.

The Workers' Reward: "Twelve baskets full."

On the blank pages of my Missionary Bible I have written inspired sayings of missionaries, among them the following:

"My mind is fully made up, that if after all has been done to arrest this disease and I am still declining, I shall not leave Switzerland for America, but shall seek the Suez and go back to lay my bones in Ceylon's soil."—From a letter written by a friend, a missionary in Ceylon, who was invalided to Switzerland.

"Fear God and work hard."—Livingstone's last words in Scotland.

"I think the word sacrifice ought never to be used in Christ's service."—James Chalmers.

"I never made a sacrifice."—David Livingstone.

"It was not so much a call to India that I received as an acceptance for India."—Bishop Thoburn.

"'Every citizen a soldier' is the true watchword for the Church and missions."

—Mackay.

"Prayer and pains through faith in Jesus Christ will do anything."—On Eliot's grave. "We can not serve God and mammon, but

we can serve God with mammon."—Robert E. Speer.

"Some can go; most can give; all can pray."

"This is a lost world to be saved, not merely an ignorant world to be educated."

"Anywhere, any time, anything for the Son of God and the sons of men."

"The day is short; the work is vast; the reward is great; the Master urges."—On Memorial Hall.

"Recall the twenty-one years, give me back all its experiences, give me its ship-wrecks, give me its standings in the face of death, give it me surrounded by savages with spears and clubs, give it me back again with spears flying around me, with the club knocking me to the ground—give it me back and I will still be your missionary."—James Chalmers

"I refuse to be disappointed; I will only praise."—James Hannington.

At the Student Volunteer conventions delegates rise and tell where they are going and why.

At Cleveland the following statements among others were made: "He said, Go"; "The Master calls"; "Jesus wants me"; "God has blest me"; "The love of Christ constraineth me"; "To hasten the coming of the King"; "Because some may never enter the Kingdom unless I tell them"; "God calls me"; "Repeated calls to an unwilling heart"; "I have received no call to stay at home"; "Called and never released"; "God has made me unwilling to stay at home."

At Rochester the following statements were made: "My Master has given the task"; "Obedience"; "Only one life to give"; "Every obstacle removed"; "I wish to follow Christ"; "It is more blessed to give than to receive"; "I expected to send a substitute, but I am going myself"; "Christ loved and came; I love and go."

This is some of the fuel that has served to keep my missionary fire burning. My prayer is that in some measure it may do the same for those who read these words.

THE TWIN MOTTOES OF THE CHINA INLAND MISSION



On the cover of *China's Millions* and on all receipts for contributions to the China Inland Mission there are two vertical rows of Chinese characters, one signifying "Ebenezer," the other, "Jehovah-Jireh." These are the mottoes of the mission, and the recent volume, "Hudson Taylor in Early Years," tells of their origin, as follows:

"In the autumn of 1857, four years after Hudson Taylor sailed for China at the age of twenty-one, a pair of scrolls made their appearance in his sitting-room in Ningpo that were as new as they were perplexing to the little company of Christians and inquirers gathered there on Sunday mornings for worship. Beautifully written in Chinese, each character in itself was intelligible, but what could be the meaning of the strange combination, *I-pien-i-seh-er*; *Je-ho-hua-I-la*.



"The young missionary who had been confined to his bed for a month could have explained. For it was there, in quiet communion with God, that those inspired words had come to him in such fulness of meaning as to make them forever memorable. Ebenezer and Jehovah-Jireh: 'Hitherto hath the Lord helped us,' and, for all coming need, 'The Lord will provide.' When strength returned how he rejoiced to unfold to

his Chinese friends their precious message!"

These texts became the twin mottoes of Hudson Taylor's life and also of the great faith mission he founded soon after. True to His promise, the Lord provided everything needed—men, money, open doors, wisdom, strength, converts—so that in this, its jubilee year, the mission has been able to make a marvelous showing.

A CHRISTMAS PEACEMAKER*

BY BISHOP RIDLEY

Christmas is always delightful at Metlakahtla. At the morning service there is a general handshaking. I always put on a strong glove for the ordeal.

There were once two important men who had nursed grievances for a year or more. Both thought the other the sole cause of the estrangement. I deplored but could not remove it. A little child did. She was dying of consumption, and on Christmas Eve, her father who doted on her, held her in his arms to let the other members of the family be free.

"Father," she asked, "didn't the angels say that Jesus came on Christmas Day

to bring peace and good-will to all people?"

"Yes, darling."

"That was nice, wasn't it?"

"Yes, very."

"Are you, father, at peace with all people?"

"Yes. Why do you ask, darling?"

Then she put her thin arms around his neck and kissed him.

"Father, is there peace with Samuel?"
Then fell silence and, as she held him, tears.

The next morning the father came to the earliest service. Immediately after it Samuel followed me to my house to express surprize that Charles had come to him, offered his hand and wished him a happy Christmas.

The snow on the eastern mountain was

^{*}From The Church Missionary Gleaner.

crowned with glory as the Christmas sun set, and just at that moment little Martha, twelve years of age, was crowned more brightly by the Great Peacemaker as she in like character rose above the mountains of earth and appeared in Zion, where children are always children. Her father left the house of mourning soon afterward to tell me of his loss and her gain.

Missions are God's good-will at work and His channels of peace to the heathen.

THE REFLEX INFLUENCE OF MISSIONS

In some parts of China there are two rice crops. The first is planted in straight rows and when it is about eight inches high, a second crop is planted in between the first rows. The second crop is not seen until the first crop is cut, and then it is found to be even better than the first.

So it is with work for missions. We sow seed and work for the heathen far away from home. At the same time God's Spirit is sowing between rows and by and by we find that a second crop sown in hearts here at home is springing up and bearing precious fruit. It is hard to say which crop is better.

We should never forget that this double work is going on.

A CLASS IN MISSIONARY GEOGRAPHY

In an address delivered years ago at a Christian Endeavor Convention, Mr. S. L. Mershon illustrated the world-wide extent of God's missionary purpose by a class in missionary geography somewhat as follows:

Teacher: "John, bound the plan of salvation."

John: "The plan of salvation is bounded on the north by Forest Avenue; on the south by our back fence; on the east by Doctor Johnson's yard; on the west by Saint Paul's church."

Teacher: "No, John, that's not right. You have merely bounded your own home. That would mean that religion is only for you and yours. Many people believe that, but God's plan of salvation is broader. Robert, you try it."

Robert: "The plan of salvation is bounded on the north by the Scotia river; on the south by the corporation line; on the east by the Big Four Railroad; on the west by the Indian Hills."

Teacher: "No, Robert, you're not right either. You have bounded your own city. That would include only what we call city missions. God did not mean His work to stop there. Samuel, it is your turn."

Samuel: "The plan of salvation is bounded on the north by Lake Erie and the state of Michigan; on the south by Kentucky and West Virginia; on the east by Pennsylvania and West Virginia; on the west by Indiana and Kentucky."

Teacher: "No, no, Samuel. You have bounded your own state. That would mean that no missionary work must be done outside your state, and that is not God's plan. George, let's see what you think about it."

George: "The plan of salvation is bounded on the north by the Dominion of Canada and the Great Lakes; on the south by Mexico and the Gulf of Mexico; on the east by the Atlantic Ocean; on the west by the Pacific Ocean."

Teacher: "No, my boy, no. You have bounded your own country. That would mean nothing but home missionary work. Many people agree with you, but God did not mean us to stop with our own countrymen. Adoniram, what have you to say?"

Adoniram: "God's plan of salvation is bounded on the north by the North Pole; on the south by the South Pole; on the east by the uttermost parts of the earth; on the west by the uttermost parts of the earth."

Teacher: "Right you are, my boy. The plan of salvation includes the whole world and every person in it—white, black, brown, yellow, red. God says, 'Go ye into ALL THE WORLD and preach the Gospel to EVERY CREATURE.'"

"What matters if the flesh be white Or black or brown? The dying Savior wore for all The thorny crown."

INCREASING INTEREST THROUGH GIFTS

One of the best ways of attaching people to any good cause is to get them to pay something toward its support.

Father Chidlaw, a much revered home missionary, used to tell the story of an old woman in the back district of his mission field who was loth to give anything toward the purchase of a bell for the new church. She declared that bells were a nuisance. But at last she was prevailed upon to give \$5 toward it.

"I've always declared I did not like bells," she said the first time she heard it ringing. "But I will say that is the sweetest sounding bell I ever heard."

"Ah!" said Father Chidlaw, "the secret of it was this. With every sound of that bell she heard the jingle of her five dollars!"

NATIVE HANDLES IN MISSIONARY AXES

One day when a missionary was preaching in the city of Benares to a crowd that was civil and attentive, a Sepoy Brahmin began to talk to the people.

"Look at those men," he said, pointing to the missionaries, "and see what they are doing."

"They are preaching to us," the people replied.

"True; what has the sahib in his hand?"

"A New Testament."

"Yes, the New Testament. But what is that? I will tell you. It is the Gospel ax into which a European handle has been put. There are many of them. If you come to-day you will find them cutting; if you come to-morrow you will find them doing the same thing. At what are they cutting? At our noble tree. Hinduism-at our religion. It has taken thousands of years for the tree to take root in the soil of Hindustan; its branches spread all over India; it is a noble, glorious tree. But the missionaries come daily with the Gospel ax in their hands. They look at the tree and the tree looks at them. But it is helpless. The Gospel ax is applied and tho the tree is large and strong it must give way at last."

"True," replied the missionary. "But many a poor handle gets worn out and many a one breaks; and it takes a long time before a new handle is obtained from Europe and still longer before that handle is prepared and shaped."

"Ah," he answered, "if that were all it would be well, and the tree would have respite. But what is the real case? No sooner does a handle find that it can no longer swing the ax then it says: 'What am I to do now? I am getting worn out; I can no longer swing the ax; am I to give up cutting? No.' Then he walks up to the tree, looks at it and says: 'Here is a fine branch out of which a fine handle might be made.' Up goes the ax, down comes the branch; it is soon shaped into a new handle; the European handle is taken out and the native handle fitted in and the swinging commences afresh. At last the tree will be cut down by handles made from its own branches."—From an old scrap-book.

WHO CHOSE THE BEST?

In 1839, when Royal Gould Wilder, missionary to India and founder of THE MISSIONARY REVIEW OF THE WORLD, was graduated from Middlebury

College he divided first honors with his classmate Foote. Strange to say, both had been born in the same year and on the same day.

Foote became a lawyer and rose rapidly in his profession. He amassed wealth and married a young woman of singular beauty. But in the midst of his prosperity, death took both wife and daughter from him, and overcome with sorrow he blew out his brains.

When Wilder turned from flattering prospects at home to devote his life to India, Foote, his twin-honor man, said to him: "Why bury yourself among the heathen, Wilder?" Wilder worked in India more than thirty years, preached in more than 3,000 cities and villages; scattered over 3,000,000 pages of tracts; gathered into schools over 3,300 children, of whom 300 were girls. Was not his choice the better?

QUANTITY VERSUS QUALITY

Many workers feel that large fields and large audiences are necessary to produce great results. Let all such read the following contributed years ago by Mrs. Eddy of Beirut, Syria, to Children's Work for Children:

Long, long ago I belonged to a mission band. Do you ask how many we were? Well our band—don't laugh, please, consisted of only three!

No. 1 was an elderly lady who held all the offices of the society. She was president, vice-president, secretary and treasurer!

No. 2 was a young lady, a school teacher.

No. 3 was a little girl eight years old —myself.

At our meetings we had prayer and reading of the Bible, but no singing. Our president made lovely little strawberry emery bags and much of our money came from the sale of these. The young lady made fancy things and sold them. It is so long ago that I don't remember what my share was. I guess

it was so little it was not worth remembering. But it was a great disappointment if it ever happened I could not go.

How much do you think we raised? \$20 a year. You don't think \$20 very much? Money was worth more then than now. Besides how much do your societies of so many members—20, 30, 40—give each year? If we three gave \$20, how much ought your society to give? That is, if you do as well as we.

The elderly lady lived to see the little girl she helped to interest in missions, go to Syria. One of the last times she was able to leave the house, shortly before her death, was to attend my wedding.

If our little band sent one abroad, how many (another question in proportion) of your large circles should have your names enrolled as missionaries in India, Africa, China, Japan or Syria? How many?

Two conversions are necessary:

- 1. To Christ, as a Savior from sin.
- 2. To missions, as an antidote from selfishness.

-SHELDON DIBBLE.

IS THERE GRASS ON YOUR PATH?

The earliest converts to Christianity in Africa were very earnest and regular in their devotions. There were no private places for retirement in their huts, so each had a separate spot in the thicket to which he would go for communion with God.

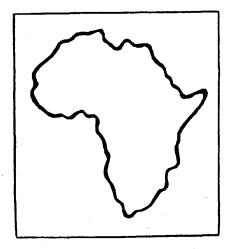
The paths to these little Bethels became distinctly marked, and when a convert began to decline in the ways of God, it soon became manifest to his fellows.

"Brother," they would say to remind him of his duty, "the grass grows yonder on your path."

Away in foreign lands they wondered how Their simple words had power!
At home, the Christians, two or three,
Had met to pray an hour!
—FRANCIS M. NESBIT.

AN EAR AND AN INTERROGATION POINT

In formation, Africa is a huge interrogation-point turned westward and asking, as it looks across the seas, "Why am I the Dark Continent? Why have I been kept waiting nineteen centuries for the Light?"



Africa is also like a huge ear, lying in the midst of the ocean, listening for a message of deliverance, waiting for a word of hope.-Willis R. Hotchkiss at the International Christian Endeavor Convention, Cincinnati, Ohio, July, 1901.

DISTANCE NO BARRIER

Mrs. Jennie Fuller, missionary to India and author of "Wrongs of Indian

Womanhood," at one time taught a class of twelve native girls on Sunday mornings. They were antagonistic and at times unmanageable, and for months she labored and prayed in vain for their She was seriously conconversion. sidering giving up the class when she remembered a friend in America, a man who had lived in the days of Finney and knew how to pray. So she wrote to him telling the needs of the girls and asking for cooperation.

The friend in America received the letter and began to pray, but weeks passed with no signs of improvement. But one morning Mrs. Fuller noticed a decided change. There were signs of conviction and before the hour closed all were on their knees in prayer. Some accepted Christ then and there and ultimately every girl was saved.

It was afterward learned that on the night before the man of prayer in America had become so burdened with the needs of the class in India that he had retired to his room to wait upon God in their behalf. For several hours he pleaded for their salvation. Saturday night is Sunday morning in India, so he was praying at the very time that Mrs. Fuller was teaching. The old man on his knees in America had brought those twelve heathen girls to their knees in India. It was prayer that did it. Oh, what power there is in prayer!-Julia A. Fraser in The Sunday School Times.

THINGS TO AVOID IN A MISSIONARY TALK

REV. EZRA VAN NUYS, GOSHEN, INDIANA

I. Out-of-Date Material. Do not give stale news. Sermon from the "barrel" on some other theme may be effective, but in the missionary appeal deals with upto-date signs of the times. Missions are the livest, most up-to-date and intensely interesting subject in the world.

II. Generalities. Specific data are what men want. The concrete truth and facts bring conviction. The bullet from the Mauser rifle is more effective than the discharge from the old-fashioned shotgun when we hunt big game.

III. False Impressions. Do not lead people to think that the mission field is

an easy place. Appeal to the heroic. Men are ready to tackle big jobs.

IV. Doubts Concerning the Necessity of Missions. Doubts make a missionary sermon a failure. "There is no other Name." Christ's commission is authoritative. We must obey His command. Only Jesus Christ can save the world.



REFORMATION AND REVOLUTION

WHAT is the true basis of hope for the future of the world? Is it in the advancement of commerce and culture, in the promotion of science and the cultivation of the arts of peace? Is it the dominance of certain ideas and ideals backed by a powerful army or navy? Is it the enactment of new laws, the granting of new liberties or changes in forms of government from autocratic to democratic or from republican to monarchical? Is it in the union of governments to form a league of nations with an international court and an international police force?

Many or all of these items in the program of progress may be important and highly desirable. Will they bring about the regeneration of men and nations, and if so, are they to be achieved by political revolutions and military methods?

Let history speak. Russia has been and is nominally a Christian power, but oppression and misgovernment in Russia has been notorious. The common people have been denied political and religious liberty, the Jews and Stundists and Doukhobors have been cruelly maltreated, the Siberian exile system has been like a medieval instrument of torture in the hands of beaurocrats in Church and State. In 1897 the Russian Czar startled the world by proclaiming religious freedom and a constitutional government by an elective Duma. The promised liberty has been unrealized in fact. Christians of other than "Orthodox" faith are not allowed to do missionary work, and members of the State Church are not allowed to change their religion openly. The elective franchise for choosing the members of the Duma has been more and more curtailed so as to leave the selection in the hands of the favored few. The Duma to-day can not adequately represent the people of Russia, and yet the government refuses to grant the national assembly any decisive voice in the affairs of the nation. Evidently reformation by edict in Russia has not succeeded.

In 1903 in Persia the world was startled and missionaries could scarcely trust their senses when the revolutionists dethroned the corrupt Shah and proclaimed a new constitutional monarchy with an elective parliament, liberty of speech and religion. It seemed that a new day had dawned. Soon the house of cards began to fall. The last state is worse than the first. Not only is there no stable government but there is unrest and confusion, brigandage and disregard of law and order. The recent wholesale massacre and pillage of the Christian population is a final attempt to blot out the reform movement. Evidently Persia has not thus far been regenerated by political revolution.

Turkey in 1909 was suddenly turned upside down when the Young Turks banished the Sultan and proclaimed a new parliamentary government with many long-desired reforms. The old system of espionage was abolished, a new program of education was proclaimed, Christians were declared eligible for the army and for political office, and it was thought that Armenian massacres were at an end for ever. What is the situation to-day? The Young Turks are dominated by a for-

eign power and are fighting for their lives. The better class of Turks are put out of office, and the worst anti-Christian massacre of history has been taking place at the orders of the Young Turks. Surely the reign of peace and righteousness was not ushered into Turkey by a political upheaval.

In China, where the ancient and apparently unmovable dynasty with its hoary traditions and customs, religious and social, seemed to be entrenched in power, there next came a tremendous and wonderful revolution. With little bloodshed, the monarchy was overthrown in 1912 and a modern republic was established. The ancient queue was abandoned, foot-binding was discredited, the ancient examinations in Confucian classics were replaced by modern education, religious liberty was proclaimed, newspapers, telegraph and other modern inventions awakened the sleeping giant, and a new womanhood began to take an active part in new The reaction and failure has China. not been as extreme and discouraging in China as in Persia and Turkey, and yet to-day the first president is dictator and may become emperor. Confucian worship is revived as the State religion and there is the weakened and impoverished government in constant danger of new upheavals within and attacks from without. Thus far China has not found a smooth road to prosperity through the adoption of American and European models.

Some thought that Mexico had entered on a new era with the banishment of Diaz and his dictatorship. The result is not encouraging to friends of peace.

What then is the true basis for hope? India has made slow progress through the paternal government of an enlightened nation,—Japan has moved forward wonderfully by the gradual acceptance of the advice of Christian missionary statesmen; Siam is arising, step by step.

through the influence of Christian missionary schools, hospitals and churches. The Philippines are becoming a new land by the advance of higher physical, social and mental ideals. But none of these lands have reached the point where their political policies are accepted as unselfish and without guile or where their social standards and customs are morally above reproach.

Plainly the world is not to be regenerated by political revolutions, by governmental reforms, by intellectual advancement, or by social service reforms. The only hope of the world is in God and in the acceptance of Jesus Christ as the great revealer, teacher, example and Savior. This is the reason for Christian missions, and this is the reason for looking forward to the return of Christ to reign.

SPECIAL TRAINING FOR JEWISH WORK

In these days of specialization, it seems strange that there has not been more attention given to the need for definite preparation for Christian work among Jews. They are difficult to reach, their religious beliefs are firmly fixt, their language is unique, and they are a problem in themselves.

One of the suggestions made at the first general conference of the Hebrew-Christian Alliance last spring, was a chair of Jewish Missions as a pressing need for the work of Christianizing the Jewish population of America. Theological schools, generally, neglect this field, and for this reason there is apparently little interest in extending Christianity among Jews.

A special training school is not needed but seminaries should introduce courses in Jewish mission theory and method. This is strongly advocated by some of the experienced Jewish workers. The suggestion is worthy of the attention of such seminaries as Hartford, Princeton, Union, McCormick and Louisville.



NORTH AMERICA

The Lake Mohonk Platform

THE thirty-third annual Conference on the Indian and Other Dependent Peoples, which met at Lake Mohonk in October, at the invitation of Mr. and Mrs. Daniel Smiley, gave the first day to the consideration of Indian Affairs, the second to the Philippines, and the last to Porto Rico. The platform which was unanimously adopted on the first subject included the following statements:

We urge the defining of the legal status of the Indian and the codification of the laws regarding him, that the confusion and uncertainty now existing may be done away.

We urge the extension of the merit system in all appointments in the Indian service.

We urge increased attention to the educational need of the Indian, and lay emphasis on agricultural and other vocational training.

We urge on Congress the need of larger appropriations for educational and medical work in Alaska, under charge of the Bureau of Education.

We urge that legislation shall be enacted that will insure the preparation of the Indians of the five civilized tribes to assume intelligently the responsibilities of their citizenship, and the protection of those of them who still own their allotted lands when the restrictions on the sale of their lands shall cease.

And we urge, with profound conviction, that to these important efforts to improve his physical condition and conserve his material resources, there be added by our churches and philanthropic agencies a harmonious and larger activity in behalf of the moral and religious instruction of the Indian, without which these efforts for his material good will surely prove ineffectual.

The American Board's Good Year

DESPITE the disturbed financial conditions, the receipts of the American Board of Commissioners for Foreign Missions are thus far the largest of any year in its history. This is most gratifying, especially since the opportunities on its fields, particularly in China and India, are unprecedented, and since the tragedy in Turkey adds new burdens to the Board's work throughout that Empire.

Treasurer Frank H. Wiggin, of the American Board of Commissioners for Foreign Missions, has announced that for the year closing August 31st, the current expenditures were \$1,101,202.-99, and the debt of a year ago was \$8,767.70, making a total of \$1,109,-970.69. The receipts for the year applicable for these liabilities amounted \$1,101,565.47. This amount ported 638 missionaries in ten lands and insured the upkeep of schools, colleges, hospitals, industrial plants and orphanages numbering altogether nearly two thousand institutions. The year was a memorable one in other respects. The work in India and China was characterized by unusual advance and enlargement, but in the Turkish empire, one of the largest and most important fields, the missions have been greatly hampered, its workers and its members have been called upon to suffer great

hardships and some have laid down life itself. Armenian adherents and helpers have been killed by thousands.

Good Work of Southern Methodists

IN Record of Christian Work, there I is an interesting statement of facts relating to special work by Southern Methodists among colored people and foreigners in the cities. They maintain "Bethlehem Houses" for women and "Wesley Houses" for men. They have Bethlehem Wesley houses and houses. In 12 foreign communities there are 7 Wesley houses, 2 large settlements, a clinic and an institutional church. In cotton mill communities there are 10 Wesley houses and two institutional churches, employing 30 trained workers and 332 volunteer helpers. These reach more than 4,000 homes. In other industrial centers there are 6 Wesley houses and an institute, while in still others, systematic friendly visiting is done. In this group there are 20 trained workers and 115 volunteer workers. For the care and protection of working girls 6 cooperative homes are maintained, where 587 girls are cared for.

Use of a Baptist Legacy

HE Woman's Baptist Foreign Missionary Society has received \$300,-000 from the estate of Mrs. John D. Rockefeller, and the Home Mission Society \$100,000. In response to a request from the executors of the estate, representatives of the Foreign Society made a full statement regarding its schools, their location, land and buildings possest, the immediate needs in regard to the purchase of additional land, and the building of new dormitories and school buildings, and certain interdenominational school projects. In a recent interview, Mrs. Helen Barrett Montgomery brought out the need of training teachers for the hundreds of high schools now being carried on

under denominational auspices, and the plans for interdenominational colleges for women at Madras, Tokyo and Nanking. She says of Mrs. Rockefeller's gift: "I believe that one reason for our receiving this legacy was in order to enable us to do a share which Baptists would not be ashamed of in the founding of these interdenominational colleges." — Watchman-Examiner.

Memorial to Robert C. Ogden

THE friends and associates of Robert C. Ogden propose to erect to his memory an auditorium at Hampton Institute. A committee has been organized, with ex-President Taft as its chairman, representing the faculty and graduates of Hampton Institute, and the many friends and co-workers of Mr. Ogden in the South and North. Mr. Ogden has been called "an unofficial statesman," and the fact that for forty years he had been a trustee of Hampton Institute and for twenty years the president of its trustees, makes it clear that Hampton Institute is the most fitting place for a permanent memorial to him. There is urgent need there for a large auditorium and already a few friends have subscribed one-third of the hundred thousand dollars necessary for the erection of such a building.

A Study Class for Church Officers

ONE pastor, at least, is alive to the importance of educating church officers, and is able to report a notable achievement along this line. This is the Rev. C. K. Fegley. pastor of St. James Lutheran Church, Allentown, Pa.

"Mr. Fegley is in charge of a church," says Men and Missions, "in which every member of the church council was enrolled in a mission study class using Doughty's 'Call of the World' as the basis of their discussions. Eight sessions were held, with an actual attendance of 88 per cent. for the entire series

of meetings. The church is planning another discussion group using Shailer Matthews' 'The Individual and the Social Gospel.' This thoroughgoing method of informing and inspiring official members of the church is commended to congregations everywhere."

Anti-Saloon League of Age

HEN the Anti-Saloon League was organized, twenty-one years ago, in the State of Ohio, there were then three prohibition States. To-day there are 18 prohibition States: Maine, Kansas, North Dakota, Oklahoma, Mississippi, Georgia, North Carolina, Tennessee, West Virginia, Virginia, Colorado, Oregon, Washington, Arizona, Alabama, Arkansas, Idaho, and Iowa; and six more will vote within a year. Local option laws have been put upon the statute books of many other States. To-day, 55 per cent of the population of the United States lives in prohibition territory. Eighty per cent. of the territorial area of this country is now without a legalized liquor traffic. There are fewer saloons in 36 States of this Union than in the one city of New York. There are more saloons in the city of Chicago than in all the Southern States.

Woman's Work for Missions

THE Federated Women's Foreign Mission Boards of North America (numbering 37) report receipts for last year amounting to about \$3,300,000. These Boards have some 1,200,000 members and publish 25 missionary magazines. They support 1,550 missionaries. Their administration expenses are exceedingly low, so that very nearly all the money contributed goes direct to the field.

Mormonism Further Exposed

THE Geddes-Eccles case, tried at Ogden, Utah, offers a new base for argument and action toward an antipolygamy amendment to the United States constitution. The legal question

involved was the right to a share in the estate of David Eccles, the richest man in Mormonism. Albert Geddes claimed to be the son of Eccles' third wife, and the verdict was given in his favor. The Continent points out three things which the case shows:

- 1. At a time when the Mormon leaders were just as emphatic as they are now in affirming that polygamy had ceased, polygamous marriages were being solemnized by apostles of the church. Church officials not only knew it but were protecting such couples from penalties.
- 2. It is Mormon policy to encourage lying even under oath when lying is necessary to conceal the inconsistency between Mormon practise and Mormon professions.
- 3. Since 25 years have passed since the manifesto purporting to abolish polygamy, and since the Mormon Church still remains in control of men who pretend to adopt one course and in fact follow another, it becomes foolish to suppose that the Mormons can be depended on to root out polygamy. or that their governing ecclesiastics have any intention of so doing.

Higher Critics of the Mormon Scriptures

WO years ago the late Bishop Spald-I ing persuaded the elders of the Mormon Church to allow him to place in the hands of expert scholars in Egyptology copies of the original Egyptian documents which Joseph Smith pretended to have translated, and which he claimed were written by Abraham. Joseph Smith seems to have secured these documents from a sea captain. The Mormon elders, having implicit faith in Joseph Smith's translation, complied with Bishop Spalding's request. Much to the distress of the Mormons, however, the Egyptian documents turn out to have no reference whatever to Abraham and are only short prayers to the sun god, such as are found in abundance on clay tablets and used as pillows under the heads of mummies. They are among the most common of Egyptian antiquities. The effect on the younger Mormons seems to have been somewhat disillusioning. At the recent commencement of the University of Utah, a Mormon graduate took for the theme of his oration, "Needed Reform."—The Churchman.

LATIN AMERICA

Baseball Versus Bull Fights

B ASEBALL is proving to be one of the most wholesome influences which the United States is bringing to bear on Latin America. A missionary in Guatemala writes:

"We have noted the introduction of this game into Guatemala with great interest. The other day we went out to see a game and were delighted to see a fine, enthusiastic crowd looking on, and cheering with a vim when occasion presented itself. A goodly number of Guatemala boys have been to college in the U. S. and have come back on fire with interest in outdoor sports."

The bull fights which used to be held on Easter and other Sundays, are not popular with the younger generation. Rev. Robert Black writes from the mission school in the island of Mindanao of the enthusiasm of his boys over baseball and other athletic sports, and other missionaries in the Philippines told Mr. Speer on his recent visit that baseball was taking the place of the cockpit.

Yucatan Reforms

THOMAS J. AGNEW, representative of the New York banking and brokerage firm of Barnes Brothers in Yucatan, Mexico, where he has lived for sixteen years, has made a statement to Secretary of State Lansing that is in pleasing contrast to the stories coming out of troubled Mexico. He

tells how the Carranzista Governor, General Alvarado, has reorganized on modern lines the entire system of State rule, giving to the people a prosperity they never knew before.

"The first move on the part of the new Government was to establish an entirely new form in the educational system of the State. Sectarian schools were abolished, and a number of competent teachers were brought into the State, who quickly established up-todate methods of education. In many of the smaller villages where no schools had existed, and children were reared in ignorance, schools were promptly opened and every child, even to the poorest Indian, was given an opportunity to obtain a modern education, which under the old régime, had been denied them.

"In addition to common schools, a teachers' college and one for domestic science have been established. It must be understood that heretofore neither of the above branches of education existed. An agricultural school has been started which will prove a boon to the country laborer, who for the last one hundred years has followed the routine methods of his forefathers, and no new methods have ever been introduced by former governments to advance agriculture in the State, hence the most primitive usages exist, and no advancement has been made in this most important industry. The new State Government proposes to educate both the large and small farmers, and no doubt the State will soon derive the benefit in larger and more profitable crops, as both lands and seed will be furnished gratis to all those who desire to follow agricultural pursuits.

"Another reform has been in the abolishment of bull-fighting, which for generations has been the popular but degrading amusement of the native. Lotteries that formerly flourished, absorbing to a great extent the earnings

of the poor and causing great misery, have been supprest.

"The most cordial feeling is exprest by this new State Government toward all foreigners, and the American in particular. And it is to the American and American capital principally that Mexico must look for the rehabilitation of her idle mines and industries in general."

EUROPE—THE BRITISH ISLES C. M. S. Votes "No Retrenchment"

T a meeting of the Church Mission-A ary Society Committee held in July, resolutions were passed, outlining as the policy of the society that there should be no retrenchment in the mission fields: no keeping back of reinforcements on purely financial grounds; and all possible economy. The committee also exprest their sense of the paramount need of fresh spiritual power if the home church is to take up and discharge adequately its great missionary task, and of the duty resting on themselves and their fellow workers to make it their primary duty to take their share in promoting that renewed spiritual life. It is reported that the society's missionary training college at Islington has had to be closed, as all the students have enlisted.

The following announcement has been sent out by Livingstone College, of Leyton, England: "The Principal of Livingstone College regrets to have to inform you that the committee of the college have decided that owing to urgent need for the services of medical men in the national crisis, Livingstone College should discontinue its sessions from July next until peace is declared, so as to free those remaining on the staff to help in this need. The college is accepted as an auxiliary hospital by the war office. There will, therefore, be no session either for men or women commencing on September 29, 1915, as previously advertised. The college will, God

willing, reopen with its former staff as soon as possible after peace is declared."

The Bible Society and the War

THE British and Foreign Bible Society has provided more than a million and a half Testaments and Gospels, in a score of different languages and in a dozen different countries, for sick and wounded soldiers and sailors, for prisoners of war, for refugees, and for troops marching to the front. The depot at Berlin remains open, since the beginning of August 360,000 Testaments and Gospels have gone out for distribution from that center, not only for use among Austrian and German soldiers, but also for British, French, and Russian prisoners of war. During the year 1914 the Bible Society sent out more copies of the Scriptures than it ever did before. It distributed over two million books in China, over a million in India, 750,000 in Korea, 750,000 in the Russian Empire, and over a million in Central Europe.

Fishermen Prisoners of War

`HE Roval National Mission to Deep Sea Fishermen has been making a special, tho very quiet, effort to help the fishermen prisoners of war in Germany. There are now about three hundred of these men who were taken prisoners while peacefully pursuing their occupation in the North Sea, and who are held in captivity, cut off from their families, and allowed even to correspond with them only under irksome restrictions. Most of them come from Grimsby, the greatest fishing port in the world, and efforts for their help have, therefore, centered in the Grimsby Institute of the Society. With money specially subscribed for the purpose, boots, clothing, food, and such necessaries as soap, have been sent to these men. It is stated that the official food supply was merely enough to keep the prisoners from starvation—a

loaf made of potatoes and chestnuts would be issued as a day's allowance for five men, giving each man only a moderate slice; and the fishermen were hard put to it to keep up their normal strength and health and spirits.

THE CONTINENT

Continental Missions and the War

THE Swedish Gustav-Adolf Society has been compelled to close the work in Bethlehem, Palestine, because of the difficulty in sending money. Its property has been entrusted to the native janitor.

The Norwegian Mission has nearly obtained the Million Kreutzer Fund, which it set about to gain for its Jubilee in 1914 (in all about 900,000 Kr.). The work of the mission has had to be retrenched.

The Finnish Mission Society can not communicate with their missionaries in South Africa, but they hear from their workers in China. Contributions at home have greatly decreased, but they have recently received a large legacy.

The French Evangelical Mission is in a great crisis because of the war. The call to arms took many of their workers so that some of their fields are left without laborers. The financial report, March 31, 1915, showed a deficit of 360,000 francs, altho the salaries were greatly reduced. Otherwise the Paris Mission experienced some encouragements. The native workers on the mission fields show good-will even with a much reduced salary. Some continue in their work without any salary.

German Mission Finance

ERMAN mission societies were not able to give an exact review of their income and their expenditures at the end of the first war year. The home expenditure of the Berlin Mission shows a saving of 46,549 Marks, against the appropriation (naturally little could be sent to the fields). The home income

was 844,404 Marks and this was 291,257 Marks short of the budget. From former years there is a deficit of 475,013 Marks, which is now, because of the present deficit, increased to 766,270 Marks.

The Gossner Mission has a decrease in both income and expenditures. The Hermansburg Mission received from the Ohio synod 42,000 Marks and had an income besides of 512,000 Marks. and an expenditure amounting to 451,-000 Marks, which would mean a surplus of 61,000 Marks. But they expect a demand from India and South Africa for 117,000 Marks. There will be. therefore, a deficit of 56,000 Marks. The entire income of the Leipzig Mission shows a decrease of 108,000 Marks. They did not receive the usual 166,000 Marks from Russia; they count on a deficit of 78,000 Marks. The Schleswig-Holstein Mission can report that all their expenditures are covered by their income.—Calwer Missionsblatt. September, 1915.

The War and German Missions

R. ADOLF DEISMANN, of the University of Berlin, writes: "He who understands how to cope with figures will be able to picture to himself from the following data, the great effects the war has upon our German evangelical missionary work. At the outbreak of the war, most of the German missionaries were, as a matter of course, out on their fields of labor in the various heathen countries. Many of them have been imprisoned by the English. From the comparatively small number of workers and students in training at home, who belong to the 26 German Missionary societies, 493 are in the army, 384 are under arms, 7 serve as army chaplains, and 71 men and 31 sisters are in the ambulance corps. Nineteen have secured the Iron Cross. In order to preserve the funds threatened by the war, 71 inspectors

and missionaries have entered pastorates of the church for the time being."

Opposition in Spain

M. R. J. CRANE writes from Malaga, Spain, to *Echoes of Service*: "We have had some anxiety on account of the Roman Catholic persecution. Spiritists are increasing rapidly, and atheists, who claim nature as their god, seem to be more common than the Roman themselves-vet the latter Catholics bring all their opposition against our small group, and leave these molested. Young men, who have family connections with the church, follow us when distributing tracts, and ask the people for them, deliberately destroying them before us. A recently converted couple put some texts round their rooms, which were part of a big tenement house belonging to a marquesa, and they have been told to leave."

Russia's Substitute for Vodka

NE feature of Russia's movement toward the reform of the drinking habits of her people has not come to the prominence it merits in the consideration of this burning question in our own country. A dispatch from Petrograd indicates what is being done to encourage the abstinence of those who, by imperial edict, have been deprived of the common means of intoxication. dispatch reads: "As a substitute for vodka shops, which have been abolished, there have been erected in the open places throughout Russia 'People's Palaces' and smaller buildings, where people may meet for entertainment and instruction. In the government of Portava alone three hundred such places have been opened or projected. contain reading-rooms and halls in which concerts, exhibitions, and other entertainments can be given."

It is reported that Russians are wildly taking up gambling to use the time, money, and energy saved by the prohibition of vodka.

A Frenchman's Testimony

FRENCH littérateur, M. Lavredan, A writes: "How fearful, how burning are the wounds of a people in whose veins flows not a drop of the blood of that Wonderful One as a healing balsam, that Wonderful One-I can not name Him. He was so good -and I! What would become of France if its children did not believe, if its women did not pray. The artillery of trust in God will win in this war. The past of France was great. It was a believing France. France's present is tribulation. It feels that it can not longer believe. Will its future better? In God's hand! Only in God's hand! A slain people covers the fields. How hard is it to be an atheist in this national graveyard! I can not! I can not! I have deceived myself and you who have read my books and sung my songs!"

MOSLEM LANDS

Moslem Law of Revenge

NE of Islam's darkest blots is the liberty given by the Koran in the laws of revenge. This license to retaliate will always encourage war and bloodshed. The Arabs have no judicial courts, and, as tribal responsibility exists in all Moslem lands, the bloodavenger never seeks the guilty person, but takes revenge on the first person he meets of the same tribe. Among Moslems it is considered more honorable to seek revenge than to obtain a ransom. Dr. Kerr describes a case in point.

"A young man came to the hospital to have a bullet removed from his ankle. On asking how it happened, he related the following story: 'My only brother was shot in a quarrel, and it devolved on me to avenge his blood. Had I accepted ransom, I should have been hounded out of my tribe as a Jew who preferred money before honor. One night I crept outside of the tavern, and

saw the man I was seeking drinking tea with his friends. I lay down and took aim, but only shattered the cups on the tray. As they all had their guns, in a moment the bullets were flying around One struck my ankle, and I fell. As they were hard upon me I cried out, 'I am no thief, but the avenger of blood. Who, for the sake of God and the Prophet, will protect me in my sacred duty?' Not knowing who he was, a cousin of the man he meant to kill threw his cloak around him, and afterward carried him to his tent. Now, by the sacred laws of revenge, this injured man is permitted to have a shot at one of the tribe, but not to kill him. Often a lad of tender years is shot down to atone for another's sin."

Later News from Turkey

THE situation in Turkey continues dark so far as the Armenians are concerned. The American Board suggested to the Ambassador that the missionary women and children be encouraged to leave the country as well as the men who are at stations from which the Armenians have departed. There is no indication that any of the men will desire to come, and but few of the women. In October the missionaries in Tarsus and Adana found it necessary to leave the country. The new turn the war has taken in the Balkans may make communication with Turkey even more difficult, but will probably not increase the danger of their position.

The National Armenian Atrocities Committee, with headquarters at 70 Fifth Avenue, New York, has already cabled \$100,000 relief money to Ambassador Morgenthau, and to Egypt \$6,000 for the relief of Armenian refugees there. The Turkish government refuses to permit any Armenians to leave the country, but several hundred thousand have succeeded in escaping into Persia and Russia. It is a time

for courage, faith and prayer for the speedy dawn of the new day in Turkey, which we confidently expect will come. The missionaries are bearing a heavy load and they are doing it with marvelous Christian fortitude.

A Missionary Heroine

THE recent experiences of American missionaries in Turkey furnish many a tale of heroism. One of the few stories which has come so far is that of Miss Mary L. Graffam, principal of the high school for girls in Sivas. Last winter, when typhus raged so virulently in Erzroom, she joined the relief party which Dr. Clark, of Sivas, led across the mountains, through snow and cold, to the stricken city. She worked for weeks among sick and wounded in Erzroom, and then came back to her station to face yet other emergencies.

The Armenian deportation began methodically and proceeded with thoroughness around Sivas. When Miss Graffam found that all the teachers and pupils of her school, with their relatives were summoned to start southward next day, she made up her mind to go with them. She went to the Vali and asked his consent. At first he refused, saying: "You could not stand it. It is a hard, long journey." She reminded him of her journey to Erzroom in the winter. "Why do you want to go?" he asked. "They are my people. My school is closed, my pupils and teachers are going, my poor people are going. I will take medicines and help them on their way." The Vali accordingly gave his consent. She took quantities of medicine, a sum of money for relief work, and what food she could carry with the other necessaries. A report reached the Sivas station that Miss Graffam had reached Malatia in safety, a city five days' journey by horseback under normal conditions. The procession was still moving southward, but its numbers were daily diminishing.

Situation Still Critical in Persia

HE British consul-general at Ispahan was attacked and slightly wounded while returning from his morning ride on September 2d, and the British vice-consul at Shiraz has been wounded and has succumbed to his injuries. So unsafe has Ispahan become that the British, French, and Russian colonies have been obliged, Reuter's telegram says, to leave the city for Teheran, while the Germans who are suspected of having instigated the trouble. presumably remain in undisturbed tranquility. A telegram has been received from Dr. D. W. Carr, the secretary of the Church Missionary Society Mission, dated September 9th, which runs, "Community ordered evacuate Ispahan go Ahwaz wire money direct Yezd and Kerman."

INDIA

Interned German Missionaries

HE position of German missions and missionaries in India is radically changed from what it was a year ago. Then it was the evident intention of the authorities to treat German and Austrian subjects engaged in mission work, whether in Roman Catholic or in Protestant missions, with special consideration; but now they are treated as ordinary enemy subjects. Those military age are interned, while the women and children and men who are not of military age are repatriated. the same time Government grants are to be withdrawn from mission institutions that have been under the management and control of German and Austrian missionaries.

A writer in the (English) Baptist Missionary Review says, "Present measures affecting German and Austrian missionaries do not indicate that Government is in the slightest degree opposed to their mission work. Until the public are in possession of all the information that Government has in regard to aliens of hostile nationality, it

is only fair to assume that the recent measures have been taken after due consideration of all the facts and only for the purpose of insuring tranquility in India during the continuance of the present conflict between the Great Powers of Europe."

Christian Village Headmen

THE Presbyterian Mission in the I Punjab is applying the native institution of the village headman to the organization of the church with interesting results. In the village Chathianwala, for instance, there are six Christian headmen, "fine, stalwart fellows," three of whom can read. the close of the first Communion service that had ever been held in the village, the visiting missionaries conducted a ceremony of decorating these headmen. or lambardars, medals and signet rings, as signs of their office. The signet ring contains the owner's name. Medal and ring together cost less than a rupee, and this expense is met from the village collections. No man is appointed to be a lambardar until he has been a Christian at least six months. The Christian people of a village choose their head man with the advice of the missionary and the local worker. At first a lambardar receives a provisional certificate, which is later exchanged for a permanent one, when he has proved his worth. The conditions for receiving a permanent certificate are: Habit of attendance at public worship, giving suitable contributions, ability to pray, readiness to learn, zeal in bringing others to Christ.

Baptism of a Brahman

IN a report of the Madras Southern Pastorate, Church Missionary Society, particulars are given of the baptism of a young Brahman. His name is John Alfred Krishnamurthy, and he belongs to a respectable family on the western coast. He has studied up to the matriculation standard, and he is an intelligent

and thoughtful young man. He has made a great sacrifice in having renounced the privileges of being a Brahman, and giving up his own loving mother, brothers, and sisters. He has been reading the life of our blessed Lord from his childhood, and he is thoroughly convinced that Christ is the true Lord and Savior, and that there is salvation only through Him. He is very thankful to find that his own people are very kind to him since his baptism, and that they allow him to live with them as before. This is really an extraordinary case among the non-Christians in Madras, and we trust that this will become a rule and not an exception in India .-- Church Missionary Society Gazette.

Had No Time for Overwork

ORKING in a government workshop on the Nilgiris Hills is a young Badaga, who became a Christian and was baptized last year. During a press of work, most of the employees stayed to earn overtime pay. The young convert declined, and the manager sent for him and asked: "Why don't you stay in the evening and get extra pay like the others? Do you know you could nearly double your wages." At last came the astonishing answer, "Please, sir, I can't; I am holding Bible class every evening." The manager, himself a Christian, inquired further, and found that this convert of only a few months' standing was going every evening to his own Badaga village to read the daily Scripture Union portion to the young men with whom he had grown up, and explaining it as far as he was able to do, and speaking to them, one by one, of his Savior. Three of these young men have since asked for and received, and a fourth is under instruction for, baptism.

New Creatures in India

I N an autobiographical retrospect, in the *Church Missionary Review*, Canon S. Nihal Singh, a convert from

Hinduism, says: "Christianity, if once grasped by any one, of whatsoever caste, color, or creed, makes of him, indeed, a new creature, both in word and deed. In India, it counts in its rank and file to-day the highest caste of people, as well as the lowest of the low: the sometime proud self-righteous Pharisaic Brahman, the haughty, warlike Kshattriya, like the furious lion, who carries the marks of a ruler in him, as tho he were born to govern the animal kingdom; the cunning and shrewd Banya (merchant), and the downtrodden Sandra of the menial class, the Sweeper, the Chamár, and the Dom are all among the Christians, and in India, in the United Provinces, they all eat together and worship together without any distinction caste, looking upon one another as members of the same family. Thank God that we are one in the Lord; one faith, one baptism, and one Lord Jesus Christ, the Savior of all mankind."

CHINA

Recrudescence of Paganism

A FTER the revolution in China, says a writer in the Christian Herald, multitudes seemed to lose faith in their idols, and many developed iconoclastic tendencies. Temples were desecrated, and idols torn from their positions and thrown in the river or trampled under foot by jeering crowds. However, altho the temples were swept of their idols, the missionary force was not adequate to take advantage of the new conditions, or to meet the opportunity for Christian teaching which the new order afforded. Gradually the old customs have been revived. New temples have been built, old ones repaired, and the idols, once despised, have been rescued from their places of banishment, repainted, re-robed, and amidgreat pomp carried by admiring crowds to their old temple homes and again placed in the seats of honor. At Liuchow, recently,

an old idol that two years ago had been pulled from its ancient seat, badly battered and then thrown in the river, was recently patched up, repainted, and placed in the seat of honor in the renowned temple of the Southern Plains. Hundreds have flocked daily to do it honor.

Further Plans of the Rockefeller Board

THE plans of the China Medical Board of the Rockefeller Foundation, as outlined in the report just issued, include the following steps:

"Send from the United States periodically the best qualified technicians in the various branches of medicine to keep the medical school abreast each year with the freshest and most inspiring discoveries.

"Within the chosen area compel every medical practitioner on foreign pay to spend at least three months of every year at the central medical school, and pay his extra expenses so incurred. This is to be the indispensable condition of any work in China.

"It should be the duty of every man to select one or more of the most promising Chinese boys under his control, and fit or see that others fit him properly for scientific medicine and bring him to the central school. These medical missionaries are to be made active agents in making the present schools and colleges in their respective spheres of influence efficient preparatory schools for Chinese medical students. In so far as practicable the Foundation will assist selected schools to meet the requirements.

"Concurrently with these steps, the Foundation will establish proper nurses' training-schools for men and women, always, of course, in connection with large hospitals."

Some Notable Chinese

T is a pleasure to learn that several members of the Chinese Commercial Commission which recently toured the United States were identified with the Christian movement in China and were interested in making acquaintance with Christian forces in America. One of the number was Mr. Chi Cheh Nieh, owner of large cotton mills at Shanghai and chairman of the boys' work committee of the Y. M. C. A. of that city. His father was governor of four provinces of China. His uncle, Marquis Tseng, was China's minister to England, France, Germany, and Russia. His grandfather, Tseng Kuo Fan, was China's greatest statesman of the century.

The only two dailies in Peking, China, printed in the English language, are edited by Chinese who were educated in the Presbyterian mission school at Shanghai, and who, while in that city, were members of the First Presbyterian church.

H. K. Tong, editor of The Peking Daily News, is also a graduate of the Missouri University, and studied journalism in Columbia.

D. Y. Chang, editor of the English edition of The Peking Gazette, was a delegate to the Edinburgh missionary conference, and spoke there.

Do Missions Pay?

T is sometimes asked, "Do missions pay?" A satisfactory and convincing affirmative answer to this question has recently been given by the experience of a Boston man who sent his check for \$500 for mission work in Fuchau, South China. This sum, as reported in The Missionary Herald, supported four Chinese pastors and preachers. One of them is the minister of a church seating 500 people, where he preaches to at least 200 every Sunday. Twentyeight people united with the church in ten months. Two of these pastors organized Bible classes, one of them bringing into the church 50 men. Another visited the cities where the meetings that followed up the work of Mr. Sherwood Eddy were held, and to date

9,230 people have decided to study the Bible. Besides supporting these four native pastors, this fund of \$500 supported 8 theological students. This Boston business man thought that missions do pay and he smilingly sent in his check for another \$500.

JAPAN-KOREA

Progress in a Single Field

A MISSIONARY correspondent writes: "There are 14 centers in our field in Japan, each with a population ranging all the way from one hundred thousand to three hundred thousand people, which are still unoccupied and waiting for the coming of the Gospel message. In one of these, the Nakatsu valley, with a population of 250,000, Buddhism was driven out a great while ago by the ruling daimio. The people are insistently calling for a missionary. In the southern part of Kochi Ken there is an opportunity to help evangelize a section of Japan entirely set apart from the Church. These people seem more open to the Gospel than anywhere else in Japan. The Island of Skikoku, with a population of 4,000,000, has not a single Christian boys' school. Our mission wants to establish 10 Christian schools in our field. It will cost about \$40,000 to establish an adequate middle school on a par with those of the government."

Japanese Choose Christian Careers

I NSTANCES have been recorded of Chinese Christians who have given up much more lucrative positions, in order to engage in Christian work. Mr. Galen Fisher reports similar decisions on the part of certain Japanese students.

An honor graduate of the law department was given a position in the Home Department of the government. He accepted, but a little later resigned to enter training for the Christian ministry. A classmate in the law school, so gifted as to have received a watch

from the Emperor himself in recognition of his scholarship, was offered a place in the Department of Finance. This department contains the most coveted positions. The student chose, however, a position elsewhere, which gave him opportunities to move freely from city to city and thus to take part in evangelization.

Mr. Matsumoto, whose devotion to the Okayama orphanage has already become widely known, is a graduate of the Imperial Agricultural College, and it was in the face of intense family opposition that he abandoned two years ago all thought of official career.

The Union Theological School in Korea

THE Rev. E. M. Cable reports that the administration building given by Mrs. Fannie Nast Gamble to the Methodist union theological seminary at Seoul, is completed. The dormitory buildings and a new residence for Mr. Cable, one of the teachers in the theological school, are also ready. Last year there graduated a class of 17 men. The coming year will record a much larger class, quite a number of them graduates from higher mission schools. The students in the seminary take their first year of work in the Pierson Memorial Bible School.

The Korean Church a Model

R. ABBOTT, a missionary in M. Chefoo, says the Korean Church is nearer the ideal church of apostolic days than any he has ever seen or heard of. They have a wonderful system of Bible study. There is the Sunday Bible School in all the churches, where groups are in separate classes with a separate teacher. Saturday night, the teachers have a preparation class where they get filled up ready for giving out on the Sunday. Every church also has its own special week for Bible study for its members. Each district has a week for study to which any from the

churches in that district may come. For about two months near the end of the year, they have what they call the Institute when the helpers from the churches come, at their own expense, for definite Bible study. Then from February to April they have a theological seminary, when the specially picked men from the churches come for more definite training. These are all preparing for the ministry. come from their work in the churches, and after three months of hard study go back to their work, to live it out and pass it on. They are just steeped in the Bible, and the results have proved the value of such training.

A Missionary School at Syen Chun

THERE are nearly one hundred new boys in the school since the opening of the term April 1st. This means careful oversight as so much depends upon beginning well. The dormitories are crowded to the limit, showing the necessity of hurrying up the new buildings.

The boys do not live as they should, if left to provide and prepare their own food; so instead of leaving them to cook in little groups of four or five as they room, Mr. McCune has divided them into clubs, and each club has a woman to cook for them. The boys give her her food for her work and a little money for shoes, and so the cooking is better. The new building, headquarters for the work department, is going up under Chinese contract. the 148 boys in school, 84 are in need of work to pay part or all of their expenses and quite a number can work on this new building.

The boys need to learn to work and the agricultural department will be the most profitable now and later. The carpenter shops are profitable too; boys come out quite proficient men. Weaving too will be easily managed when the new building provides a room for it. They have some hand looms but for the last two years have had no place to use them. One loom has been enlarged so that we can have rag rugs woven.

Mr. McCune has recently conducted revivals in several places. The twelve churches of which he is pastor have grown rapidly.—Mrs. Geo. S. McCune.

AFRICA

Heathen Customs Changed

RCHDEACON F. MELVILLE A JONES narrates an incident of the early days of the Niger Mission to illustrate the power of the Gospel to create moral standards among people who had previously been entirely lacking in them. "The chief in a town where we had not been before received us kindly and was willing to give us a site on which to build, but said that he hoped we would not interfere with any of their customs. The first of these was that no one was allowed to keep a ram in that town. This peculiar local custom connected with their heathen rites we readily exprest our willingness to respect. next was that no one should interfere with or take another man's wife. This we stated was in accordance with our God's law and would be observed. Then in the same category, he told us it was the custom when a big man or chief died, to put to death many of his wives, so that they might minister to him in the On hearing that we other world! should do our best to put an end to this cruel custom, the chief said that he wished he had not given us the land. However, when we told him we should use no force to accomplish our end, but simply teach the people God's law out of our holy book, he was quite satisfied and said we could come as soon as we liked. No book would ever have power to break through this long-established The sequel is, there is now a church in the town, and the Bible has so changed the character of the people

that the old custom prevails no longer."
—C. M. S. Review.

Systematic Giving in Africa

AST year saw the establishment of a "builders' band" in Bunyoro, which was very satisfactory, notwithstanding the fact that it was a year of famine. The Rev. H. A. Brewer says: "In Hoima district we have closed our first year with a roll of over 700 men, women, and children, who have pledged themselves to give some set amount regularly-adults not less than R1 (1s. 4d.) every year, and children not less than half a rupee. The whole sum brought in by this means amounts to £30 or £40, nearly all of which is sheer gain, i.e., would not have been given otherwise. The principle is instilled that every Christian should try to do something, and is of incalculable value, the tendency having grown up for the peasantry to leave all the financial support to the chiefs, which was far from being a healthy state of things. Our teachers' and clergy's stipends are fixt on a very low rate, but we need in Hoima district every year at least £150, and, as this has to be collected largely in cents, it is easy to imagine what a help the 'builders' scheme has been."

Bishop Hartzell Retires

" A FRICA to-day is God's last, if not A His greatest, challenge to the Christian Church." These are the words of one who, for the last eighteen years, has devoted himself to the work of Christ in the Dark Continent. Bishop Hartzell is to retire next May from service as missionary bishop of the Methodist Episcopal Church. Evangelical Christendom, an English paper, commenting on his retirement, says: "Wherever he went he was an inspiring influence. His heart was drawn to all who love the Lord, and he was always a living witness to the spirit of Christian unity. Loved by men of all the evangelical churches, trusted as a councillor, revered as a leader, and, above all, looked up to as a saint of God, he has done a great work, and when he lays down his office others will enter upon his labors and reap what he has sowed."

The Work of an Interned Missionary

THE British missionaries interned during the war in German East Africa include fourteen representatives of the Church Missionary Society, and 40 of the Universities Mission. Friends had no word from them for many months, but a letter which came from Rev. T. B. R. Westgate, D.D., in August, shows how he at least has been spending his time. Writing to Mrs. Westgate in England, he says: "I have translated Leviticus, Judges, 1 and 2 Samuel, 1 Kings, and the fifth Book of Psalms since August of last year."

This devoted missionary can make his own St. Paul's words: "The things which have happened unto me have fallen out rather to the furtherance of the Gospel."—Church Missionary Society Gleaner.

More Rum for Africa

PURSUING the subject of the shipment of American rum to West Africa, the Missionary Herald says: "We take from a Boston daily this report of the continuance of the traffic:

"'Laden with the fourth cargo of rum, tobacco, lumber, and flour that has been shipped from Boston within the past few months, the four-masted schooner Florence Thurlow sailed today for ports on the west coast of Africa. Her shipments include 830 puncheons, 1,770 kegs and 392 barrels of rum, 2,099 barrels of flour, 290 tierces and 1,018 cases of leaf tobacco, and quantities of pine boards.

"'The barque Ruth Stark, which recently arrived from Liverpool, will sail with a similar cargo in about two weeks.'

"The business seems to be growing. Before we throw any more stones at England for her forcing of opium on China, we may well reflect on what the United States is doing by fortnightly shipments of rum to Africa."

Universities Mission and the War

THE report of the Universities' Mission to Central Africa refers to the fact that 41 of its missionaries in German East Africa have been completely cut off from the outer world for many months. There was a rumor that they were being well treated, but that was all the information to be obtained. The drawing up of the usual report was, therefore, rendered somewhat difficult. Last year twelve pages were occupied with describing the Magila, Zigualand, and Rovuma Archdeaconries. This year there is no news about them. Added to this anxiety is the uncertainty of the influence which the war may have upon the funds. During the year 19 new members joined the mission. Seven went to Zanzibar, 7 to Nyassaland, and 5 to Northern Rhodesia.

German Mission in Africa

COMMUNICATION with mission fields is uncertain and slow even in neutral countries, but communication has not stopt entirely even with German possessions in Africa and Australasia. Many German mission workers are still at their posts even tho they labor under great difficulties. The native churches and native helpers are very faithful even to imprisoned missionaries. In the British colonies, where the German missions have worked a long time, a large number of natives have been educated.

The German missionaries in Dahomey have been forbidden to write home as a retaliation for German treatment of French prisoners in the territories of North France occupied by Germans. From the Gras Land of Kamerun the

Basel mission has heard very little since April. There are 700 pupils in Bali and 40 new pupils entered into the girls' school. At the close of 1915, 25 pupils and 3 women were baptized there.

The mission people of the southern stations of German Southwest Africa were brought to Natal and forbidden to return to their field of labor for the present. A Rhenish mission sister remained voluntarily as nurse in the concentration camp. It is hoped that the Rhenish missionaries will be allowed to remain in the northern stations of the territory.

The Zulu Industrial School

THE NATAL MERCURY reports a dramatic scene on the occasion of the visit of the Governor-General of South Africa to the Ohlange Institute for the Education of Natives (near Phoenix), of which the Rev. John L. Dube is president. Lord Buxton, Lady Buxton, the Hon. Phyllis and Lord Carlton arrived on July 17th.

"A crowd of natives were seen rushing down, brandishing shields and staves, the band being under command of their chief Mandhla ka Yise, in European dress, on horseback. The natives wheeled in front of the Viceregal party, and executed a war dance. Mandhla ka Yise ("the power of his father") is a son of the late Chief Umqawe, of the Madadi tribe, who led a regiment of his people in the Zulu War, and fought valiantly for Queen Victoria.

"In contrast to this heathen war dance was the crowd of fully 2,000 drest Christian natives, who gathered round the front door to hear the addresses. . . ."

Mr. Dube referred to the progress made by the natives in their education. The new building which His Excellency opened was built largely by students, who were paying the expenses of their education. The new building is of sandstone, quarried on the school property, and hewn by students; and in architecture, workmanship, and imposing appearance it will compare well with any building for native education in South Africa. In all there are 11 good buildings belonging to the institution.

MALAYSIA AND THE ISLANDS Anti-Christian Propaganda in Malaysia

HE government in Dutch East Indies gives large subsidies to private schools which meet certain requirements, including the mission-schools. The Mohammedan press now resents this as an attempt of the Christian government to force the natives to be-Behind this attack come Christians. stands the European press inimical to Mohammedan circles oppose missions. missions with the assertion of liberty of conscience; all religions are alike, and to invite any one to change his religion is foolish and not right. anti-Christian movement in Islam is also helped by Theosophic-Buddhistic Orthodox circles have papers. also their energetic representatives, their influence is growing. They are publishing magazines which have no other mission but to combat Christianity with intellectual weapons, but they are imitating various missionary methods, and it is said that they even propose to organize a Mohammedan Salvation Army.

A Fountain of Living Waters

A FTER a recent visit to the Philippines Robert E. Speer has written: "Silliman Institute at Dumaguete has become a fountain of living water for all the Central and Southern Philippine Islands. The morning of the day of our arrival it enrolled 699 students, and two more came in during the day. Three hundred boys, eager to come to work their way, have been refused this year, as the school has no room for more, and can not—without extension.

enabling it to take more pay students, or endowment, increasing its resourcescarry the burden of these hundreds of additional working students. Every spot on which a boy can sleep at night is already full. It was a sight, crowded with lessons, to go about the dormitories after lights were out at 10 o'clock and to see the tables and floors and every square foot of the verandas covered with boys on cots or on their simple mats, packed together like fishes in a tin. A movement for enlargement has met with enthusiastic support among the parents of the boys and those fathers who are eager to make it possible for their sons who have not been able to get in to enjoy the benefits of the institute. Fifty thousand pesos, nearly, have now been pledged, and the missionaries hope to raise \$50,000 gold in the islands themselves, which they ask the home Church to duplicate with \$50,000."

A New Plan for Australia

THE so-called many has been devised by the General Assembly of Australia to meet the spiritual and medical needs of the white dwellers in the great interior of the country. Three years ago the Assembly, realizing how hopeless were the attempts of the weaker churches in various States to minister to the scattered population at mining camps, sheep and cattle stations, and small townships, decided to excise from the various States an area of about 2,000,000 square miles, nearly two-thirds of the country, and set this specially apart to be worked by the whole Church of Australia. The difficulties are very great, because of the scattered nature of the population and the enormous distances. It is proposed to employ ministers, missionaries, and qualified deaconess-nurses who are whole-hearted for God, the ministers and missionaries to itinerate in the lonely bush homes, pointing the people to the God of their fathers, and the trained nurses to be settled in the small centres of population, where small hostels will have to be built. These nurses will really take the place of doctors, and will make it their special care to rob of its terrors the crisis of mother-hood for the wives of the pioneers. They will be missionaries, too, and will point the way to the Physician of the souls of men.

MISCELLANEOUS

Bright Bits of Missionary News

THE following extracts from missionary letters give a faint glimpse of the encouraging progress in many mission fields. The pressure on mission boards for larger appropriations and more missionaries is tremendous:

"The people receive us into their homes as never before, and many pupils are turned away from the schools for lack of room."

"The hospital is enjoying greater popularity than at any time in its previous history. The old and bitter prejudice is passing. Patients of every class are crowding in from towns and villages far and near. Our present accommodations are utterly inadequate to meet the demands."

"In despair, the people are now looking to Christianity as never before."

"The whole attitude of the people toward us and our work has changed."

"The schools are badly overcrowded, and for four years we have been unable to increase the number of boarders for lack of room."

"Our school enrollment since last September has increased more than 70 per cent."

"The old spirit of hostility is broken down, and the people everywhere listen attentively to the message—a vast change from former conditions. The doors stand wide open on every hand, but, alas! we have not the workers to enter them. Our Boys' School had to refuse many applicants for lack of room, and

our chapel is quite inadequate to seat the entire congregation."

"An amazing change has taken place. I am preaching the gospel to crowded houses, often there not being standing room."

"In two years we have outgrown our quarters twice, and now have the great problem of building a church capable of holding our congregations."

"The school enrollment has increased 200 per cent."

"On my last visit the church was packed to overflowing, a large number having to sit on mats spread on the ground in the yard."

Number of Jesuits in the World

AMERICA, a Roman Catholic publication, gives the following figures concerning the Jesuits of the world: "On January 1, 1914, the society numbered 8,262 priests, 4,481 scholastics, 4,151 lay brothers; in all, 16,894. Of this number 2,183 priests, 429 scholastics, and 1,027 lay brothers, totaling 3,639 are on foreign fields. In the United States, including Alaska, there are 2,676 Jesuits. Of these 1,211 are priests, 910 scholastics, and 555 lay brothers. These are divided among four provinces-Maryland and New York, with 895 members; Missouri with 859 members; California, with 404, and New Orleans, with 243. In addition to these, 265 Jesuits, mostly members of European provinces, are working in the Philippines, in Colorado and New Mexico. The annual increase of the society in the United States on January 1, 1914, was 58, and of the whole society, 18o."

Growth of Bible Circulation

T is but little more than a century ago that Voltaire prophesied that in a hundred years the Bible would be an extinct book. How has that prophecy been fulfilled? From 1804 to 1817 the total issues of Bibles and portions of the same in all Europe and America were about

three million copies, or an average of less than a quarter of a million a year, distributed in less than seventy languages. At present the thirty Bible societies of the world which exist for the specific purpose of publishing the Word of God without note or comment, issue the whole Bible or portions of it in over 500 languages and the aggregate circulation is about 18,000,000 copies a year. Then there are the Bibles and portions printed by private publishing firms, returns of which have recently been gathered for the first time, and these add 10,000,000 copies to the annual output. Thus we have 28,000,000 or more than 120 times the annual output of a century ago. And besides this, there are the many millions of copies of texts and quotations circulated annually in our marvelously developed Sabbath-school literature and the literature of churches.

OBITUARY NOTES

Dr. Stephen O. Benton of New York

R. STEPHEN O. BENTON, for 13 years corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal Church, died at his home in Mt. Vernon, N. Y., from uræmic poisoning, October 23, 1915, at the age of sixty-six.

His father and grandfather were Methodist preachers, and he was born at Middletown, Conn., April 30, 1849. In 1869 he was married to Miss Ellen M. Taft, of Stafford Springs, Conn., and in 1870 entered the ministry in Providence Conference, of which he was presiding elder from 1890 to 1896.

In 1902 he was elected Recording Secretary of the Board of Foreign Missions, in which capacity he served with faithfulness and efficiency.

Missionary Deaths in Turkey

THE Eastern Turkey Mission has lost three of its members, Mrs. Clarence D. Ussher and Mrs. George C. Raynolds, of Van, and Miss Charlotte E. Ely, of Bitlis, of each of whom it may be said that she laid down her life in the service of the people of Turkey.

Mrs. Ussher died at Van, her missionary home for sixteen years, and the scene of her indefatigable labors through the long terror of the recent siege.

Mrs. Raynolds, of Van, who had seen nearly fifty years of missionary service, survived to reach Tiflis, but not to welcome her husband, who arrived there on his way back from the United States two days after her death.

Dr. Raynolds, Dr. Ussher and his three children, and other members of the Van Mission returned to New York in October.

Miss Ely entered into rest from Bitlis, which also for nearly fifty years had been her home, and where she was the beloved principal of "Mt. Holyoke Seminary" and in charge of women's work over the large outlying field.

Booker T. Washington

ON November 14th, in Tuskegee, Alabama, where he founded his famous Institute, Dr. Booker T. Washington passed away. The cause of his death was hardening of the arteries. A sketch of his life and work will appear in an early number of the Review.

Rev. A. E. Casalis of France

A LFRED EUGENE CASALIS, the 19-year-old grandson of the distinguished founder of the Basutoland Mission, lost his life in a severe engagement north of Arras, in which 64 out of the 75 in his company were killed.

In Paris he had made brilliant progress in classical studies, and had entered the Theological Faculté at the University of Montauban, with a view to becoming a missionary in his turn. Called to join his regiment in January, he was invalided out, but rejoined as a volunteer in April, tho not obliged to do so. Alfred Casalis was everywhere beloved. An earnest Christian, "the joy of the Lord was his strength."



Childhood in the Moslem World. By Samuel M. Zwemer. Illustrated. 8vo. 273 pp. \$2.00. Revell, 1915.

Dr. Zwemer not only has a profound knowledge of Moslem life, gained by 25 years in Mohammedan lands, but he is also skilled in presenting his facts in stirring and convincing fashion to Christian audiences.

This valuable study of the condition of Moslem children is compelling in human interest and appealing to Christian sympathy. The book is exceedingly rich in facts. It reveals good and bad details of child life in Mohammedan homes in Arabia, Africa, Turkey, China, India, Persia, and elsewhere. Dr. Zwemer, and the many authorities that he quotes, describe the life of Moslem children from their birth, often amid dirt and disease, their education—religious but immoral—their early marriage and frequent divorce, and on to death.

No one who loves children as Dr. Zwemer loves them, and sees in them the possibility of Christlikeness, can read this description of the woes and evils of Moslem childhood without being deeply stirred. Eighty millions of these children are as yet practically untouched by Christian missions. The hope of winning the followers of Mohammed to Christ lies in the children-before they are blighted with the poison of Islam. "The evangelization of the Moslem world in this generation," says Dr. Zwemer, "may dismay even the most dauntless faith, but the evangelization of the coming generation is not an impossible task to those who have witnessed the accessibility and responsiveness of childhood. . . . Then comes the inspiration of the latent possibilities in Moslem childhood; of what it would mean to

train them, to transform them, to have Jesus Christ transfigure their lives by His indwelling. We can see by faith the day approaching when these children shall grow up to the measure of the stature of the fulness of Christ."

Christianity and the Jew. An appeal to the Church of Christ. By Delaware W. Scott. 12mo. 100 pp. 75 cents. Standard Publishing Co., Cincinnati, 1915.

Israel is the great enigma of history unless revealed in the light shed by the Old and New Testaments. But the neglect and persecution of Israel by Christians is difficult to understand in any light. It is a dark record.

Mr. Scott takes up the subject in an elementary way, and makes an earnest, convincing plea for missions to the Jews. Briefly, and without traversing new ground, he surveys the Jew as revealed in the Bible and in history; the Jew in literature, arts, and science; the Jews' contribution to religion and the present crisis in Judaism. The author lacks information and makes a mistake in stating that there is no work for the Jews. Apparently he is ignorant of the many Christian missions to Israel in Eng-America. Germany, Palestine. land, North Africa, and elsewhere. The book is, however, a good primer to put in the hands of those uninformed and willing to consider our debt and present duty toward God's ancient people.

Called to the Colors and other Stories. 12mo. 199 pp. \$1.00. Christian Women's Peace Movement, West Medford, Mass., 1915.

While not a missionary book in the generally accepted sense, this is a volume of stories with a mission—a mission of peace. The most striking and powerful story is the last, entitled, "The Iron

Cross." It is a worthy winner of the prize offered by the Christian Woman's Peact Movement, and adapts the story of the Crucified One to the present warfare. Each of the seven stories has its own peculiar force and beauty. Together they ring out in harmonious chimes the first Christmas message of the angelic hosts, "Glory to God . . . Peace on Earth."

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

Mr. Felton has here compiled a set of suggested blanks for the use of pastors of rural churches who wish to study their fields scientifically. There is also an excellent and full bibliography of volumes bearing on the subject. It is a book ready for real and practical use.

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

Christian facing The problems churches in America are numerous and serious. Dr. White shows what they are Better still, he by concrete examples. shows how they have been solved by spiritual forces at work in city and country districts, among foreigners and Americans, by social forces and spiritual methods. This is a text-book for mission study classes, but it contains an array of facts valuable to any American reader.

Rising Churches in Non-Christian Lands. By Arthur J. Brown. Illustrated. 8vo. 236 pp. 60 cents. Missionary Education Movement, New York, 1915.

The transformation of individuals and of communities in non-Christian lands constitutes the miracle of modern history. The stories of the beginnings, growth, and methods of typical churches, as described by Dr. Brown, make a deep impression. Here we see the rise of churches, the development of education, the increase of industry, the extension of missionary work—all as the

result of seed planted by the Christian preacher and teacher. If any one still doubts the practical efficacy of Christian missions in Asia, Africa, South America, and the islands, let him be convinced by reading the story of Korea, of the West African mission, of Un Ho, of the Church in Rio de Janeiro, and of the work for blind, insane, and leprous. Such a text-book promises to awaken young people, not only to a deeper interest in foreign missions but to better service in the home church.

NEW BOOKS

Williams College and Foreign Missions. Biographical Sketches of Williams College. Men who have rendered Special Service to the Cause of Foreign Missions. By John H. Hewitt. Illustrated, xi-641 pp. Pilgrim Press, Boston, 1914.

Called. By E. May Crawford. 185 pp. 2s.6d. C. M. S., London, 1915.

The Judson Centennial, 1814-1914. Edited by Howard B. Grose and Fred P. Haggard. Illustrated. 305 pp. \$1. American Baptist Pub. Society, Philadelphia, 1914.

The People of India. By Sir Herbert Risley, K.C.S.I. Second edition, edited by W. Crooke. Illustrated. xxxii-472 pp. Thacker, London, 1915.

The Stolen God and Other Experiences of Indian Palace Life. By Dr. Nina Ottmann. Illustrated. 85 pp. 1s., net. Carey Press, London, 1915.

South and South Central Africa: A Record of Fifteen Years' Missionary Labors among Primitive Peoples. By H. Frances Davidson. Illustrated. 481 pp. \$1.50. Brethren Pub. House, Elgin, Ill., 1915.

Tahan: Out of Savagery Into Civilization. An Autobiography. By Joseph K. Griffis. Illustrated. 263 pp. \$1.25. Doran, New York, 1915.

The History of the Melanesian Society.

By W. H. R. Rivers. 2 volumes. 36s.,

net. Cambridge University Press, London, 1914.

Confucianism and Its Rivals. The Hibbert Lectures. Second Series. By Herbert A. Giles. 271 pp. 6s., net. Williams & Norgate, London, 1915.

The Gods of Northern Buddhism:
Their History, Iconography, and Progressive Fugition through the Northern

The Gods of Northern Buddhism: Their History, Iconography, and Progressive Evolution through the Northern Buddhist Countries. With a general introduction in Buddhism. Translated from the French of J. Deinter by Alice Getty. Illustrated. £3. 3s., net. 246 pp. Claredon Press, London, 1914.